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The Canada Presbyterian

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THE CANADA PRESBYTERIAN.

VOL. 18.

TORONTO, WEDNESDAY, JULY 10th, 1889.

No. 28.

Notes of the Week.

THE Rev. William Thompson, Presbyterian minister emeritus of Woolwich, has just completed his ministerial jubilee. Dr. Verner White, of Kensington, will in a few months enter upon the fiftieth year of his ministry. Dr. Edmund was ordained forty-eight years ago, Dr. Donald Fraser in 1851, Principal Dykes in 1859, Dr. Morison in 1853, Dr. Thain Davidson in 1857, Dr. Monro Gibson in 1864.

THE parish church of Duddington, Scotland, was re-opened on a recent Sunday by Rev. W. Williamson after extensive alterations. For a short time Sir Walter Scott held office as an elder in this church, and his signature to the Confession may still be seen in the Kirk Session records. Under a tree in the manse garden adjoining the church the Wizard of the North is said to have written the "Heart of Midlothian."

It is said that the Jesuits in Fernando Po are exhibiting unusual activity. A huge missionary and health establishment is being erected on the north-west side of the island, in addition to the one already there. The expense, however, is being borne by the Spanish Government. Recently they opened their new college in Santa Isabel, to the opening of which, and the lunch which followed in the Padres' house, the Rev. R. Fairley was invited, and assigned a place of honour.

DR. THAIN DAVIDSON in his latest lecture at Islington to young men, warned them against the fashionable and fascinating literature of the day that is soaked in infidelity and inoculating thousands with its poison. The cynical sneers of Professor Tyndall; the inuendos of Spencer and Harrison, and even of Matthew Arnold; and the open and bitter attacks of Huxley—though the last-named had been crushed and pulverized by Dr. Wace—all these have a powerful effect. Many a young man, almost before he is aware, finds himself a disbeliever in the religion of Christ.

THE directors of the Toronto Industrial Fair, which is to be held this year from the 9th to the 21st September, are already actively at work making preparation for the same, and appear determined to make it excel in magnitude and attractiveness any of its predecessors. We have received a copy of the Prize List, which is very neatly gotten up, and any of our readers who may desire it can secure one by dropping a post-card to Mr. H. J. Hill, the Manager, at Toronto. A large amount has again been appropriated by the directors for new special attractions, and the erection of additional buildings, etc.

THE *Empire* says: By the latest donation to McGill University an endowment fund for the principalship of the institution has been formed. The increased revenue accruing from the fund will enable an assistant to be appointed to aid in some of the lecturing work of the veteran and distinguished geologist, Sir William Dawson. The step is a wise one, for it releases Sir William Dawson from the less important work at a time of life when so able a man ought to be as free as possible from drudgery. The post of assistant has been given, we note with pleasure, to a Canadian. Mr. F. D. Adams, of the Geological Survey, has been appointed lecturer in geology. He was educated at McGill, and subsequently received scientific instruction in the United States and Germany.

FIFTEEN years ago, says the *Christian Leader*, no one could visit Inverary without being struck by the bright promise of the family at the castle. It cannot be said that the prospects they held out are being realized. The later chronicle of the Argyll household presents not a few sombre features. The lovely and amiable Duchess, who ministered to the venerable Dr. Macleod Campbell with the tender sympathy of a daughter, and who delighted so much in the society of men like Dr. Thomas Guthrie and Dr. Norman Macleod, is lying in the rustic mausoleum; and her place is occupied by a lady who is seeking to plant Anglican ritualism in the lillip-

tian capital of Argyll. Lord Colin, who in youth was so much beloved by the common people, is trying to begin life anew at the Calcutta Bar. Lord Lorne cannot secure a seat in Parliament. And now we find Lord Walter dying as a stockbroker, seeking his fortune in the Transvaal, and by his will expressly excluding his widow from control over their children.

ONCE more the air is filled with war rumours. The relations of the European powers are being strained to the uttermost. Little incidents that, in ordinary times, would scarcely receive attention, are regarded with the seriousness Roman augurs displayed in casting their horoscopes. Is the Czar more than usually abrupt in his treatment of the Italian minister? It is taken as a sign that provocation is sought. The same interpretation is put upon Bismarckian interference with the internal police arrangements of the Swiss republic. Every such incident is canvassed in its relation to what is generally believed to be the approaching war. Another indication is found in the flutter that has stirred the Vatican. The Pope, it seems, is preparing to shake the dust of the eternal city from his apostolic gaiters, and to seek a refuge in Spain, the most bigotedly Roman Catholic of all countries in Christendom. What with Bruno memorials and approaching wars, the Old Man sees storms and tempests of all kinds gathering from all quarters. A pretty dance the Ultramontane policy is leading him.

IN anticipation of the National Christian Endeavour Convention, to be held in Philadelphia on July 9 to 11, the statistics of the societies have been collected, from which it appears that there are on record to-day 7,671 societies, with a membership of 470,000. These societies are found in twenty-two different denominations, the majority, however, being in the different branches of the Presbyterian, Methodist, Baptist and in the Congregational Churches. During the past year, however, many of these societies have been formed in Lutheran, Disciples, Christian, United Brethren and Reformed Episcopal Churches, while among the Friends there are nearly forty. During the twelve months past the organization has increased by 3,000 societies and about 160,000 members, by far the largest increase ever recorded in a single year. In New York there are 1,387 societies; in Massachusetts, 742; in Illinois, 541; in Pennsylvania, 484; in Ohio, 465; in Connecticut, 352; in Iowa, 336; in New Jersey, 279; in California, 241, and in many other States nearly as many. As nearly as can be ascertained at least 45,000 young people from the ranks of the societies have joined the Evangelical Churches within the year.

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

THE *Christian World's* correspondent has this to say of the Irish Presbyterian General Assembly: There is a very remarkable growth of interest in mission work at home and abroad. Year by year

this is increasingly manifest, and a special committee has been appointed, with Rev. R. W. Hamilton, of Lisburn, as Convener, for the purpose of proposing missionary conferences throughout the Church, and exciting a deeper interest and a larger liberality. Zenana work in India has been followed up by the commencement of a Zenana mission in China, and Miss Nicholson has been appointed there, supported by two young men whose hearts are specially moved to further this good cause. The Assembly has authorized the organization of a church at Hamburg, and the appointment of ruling elders. The Church in India is likely to sustain a severe loss in the enforced retirement of the Rev. William Beatty, who went to India in 1865. His wife's health having completely failed, his family has been obliged to live some time in Ireland, and Mr Beatty has been under the necessity of requesting the Assembly to release him from his Indian work. The subject of the formation of a united Presbytery of the missionaries of the Church in China, with the missionaries of the United Presbyterian Church of Scotland, was under consideration, and is to be further prosecuted. A committee has been appointed to consider fully the question of the salaries of foreign missionaries. The case of married and unmarried missionaries, and the proposal of progressive salaries, are to be considered. The education reports excited a lengthened discussion, and led to the review of the work of the Endowed Schools Commission, and to a very emphatic statement of the necessity of pressing the claims of the Church for the restoration of certain endowments which had been seized wrongfully by the late Established Church. Rev. Dr. Glasgow, professor of Oriental Literature in the Assembly's college, Belfast, resigned his chair with its salary, expressing a wish that he might be allowed to retain his status as professor, and, though entering on his eighty-fifth year, hopes to be able to deliver an occasional lecture.

IN an article on Toronto in the *Halifax Presbyterian Witness*, good brother Murray with his accustomed geniality and insight says: Toronto is a city of churches, some of which are very beautiful and commodious. It is pleasant to see that the growth and multiplication of churches keeps full pace with the rapid advance in population. I need not say how well the pulpits here are filled. Quiet old Knox where Dr. Topp ministered with such calm dignity for years has become nearly, if not quite, the largest congregation of our Church. Dr. Parsons is a popular preacher and a faithful pastor. Behind the pulpit is a powerful organ to help in the service of praise. In front of the pulpit stands at the proper time a precentor with a voice that would render good service amid the clash of arms on the battle-field!—a voice that cleaves for itself a chasm through all the organ's melody. I am glad to testify that the congregational singing in the Toronto churches, so far as I have heard, is greatly improved by the help of the organs. Dr. Kellogg has succeeded Principal King in St. James Square, and is proving true to the high reputation he had while in the United States. He and Dr. Parsons hold and sometimes teach the doctrine of a personal visible reign of the Lord Jesus on earth for a thousand years before the end of the world. It is a doctrine held by many earnest Christians in England and by the devout Bonar school in Scotland. It is also held by eminent divines in Germany. I am glad to say that it has not yet reached any chair in our theological colleges; and I hope our young men will escape it. But many of those who teach the doctrine—emphatically the ministers of our own church—are most devout, earnest and evangelical preachers. Of course, I think the doctrine wrong in itself and injurious in its tendency, but this is not the place to discuss it. St. Andrew's church is increasingly attractive and influential as the years go on. A more loyal, a more devoted and energetic minister than Mr. Macdonnell is not within the bounds of our Church. Central Church, ministered to a few years ago by Rev. P. McF. MacLeod, now of Victoria, British Columbia, has for pastor Rev. Dr. McTavish, a young man of high attainments. Among the other pastors are Revs. Robert Wallace, G. M. Milligan, J. M. Cameron, Alexander Gilray, R. P. McKay, John Neill, J. Mutch, W. Patterson, W. G. Wallace. Presbyterianism is growing with the growth of the city.

Our Contributors.

SOME MEN AND THINGS NOT NEEDED BY THE DOMINION AT THE PRESENT TIME.

BY KNOXIAN.

The Dominion is twenty-two years old to-day. As we write the flags are flying, the excursion boats whistling for passengers, the boys are gathering for athletic sports, the young ladies are going in crowds to see the games, and a goodly sprinkling of people not quite young seem to be moving in the same direction. No doubt the elderly people are going for the express purpose of seeing that the young people conduct themselves properly. They don't care anything about athletics themselves but they want the proceedings conducted in an orderly manner. Order is the thing they are after. They are as innocent as the clergymen and other sedate people who go to the circus to see the animals.

All right! A holiday is a good thing. Athletic sports are good things if properly conducted. We need muscle in this young country. Where would Canada be to-day if our fathers and mothers had not been muscular people. The amount of muscle needed to clear up this country and erect the buildings that stand on it was something enormous. Let us never despise muscle. Muscle has done more for Canada than all our Universities and Colleges. Muscle has been our best friend. If those twin curses, betting and drinking, could be forever banished from our athletic performances it might then be the duty of every good citizen to encourage athletics, for without steady nerves and tough muscles Canada can never be a great nation. Fifty millions of whining invalids would never make a nation that could take care of itself.

All things considered, the Dominion has done fairly well in twenty-two years. The Tories say it has done well mainly on account of the wise and progressive statesmanship of Sir John Macdonald. The Grits declare it has done well in spite of the old man. We rather incline to the opinion that the intelligence, industry, thrift, energy, self-reliance, and perseverance of our people are the main elements of our success. Governments, whether Liberal or Tory cannot do much for the great body of the people. The people must help themselves and our people do help themselves. Providence has given us a noble heritage and as a rule our people make the most of their opportunities.

Ontario has progressed so rapidly that we need no further growth in some directions, at least not for some time. Some of the professions are becoming overstocked, and some lines of business are overdone. We don't know how it is in the other Provinces, but Ontario has for the present quite enough of professional and business men.

We need no more lawyers. There may be some benighted corners in the Dominion where her Majesty's loyal subjects suffer because they cannot get lawyers to take their cases, but there need be no acute suffering of that kind in Ontario.

We need no more doctors. Pills and professional treatment may be had everywhere. Possibly, in some new parts of the country, where the settlers are few and scattered, medical assistance may not be easily obtained, but the difficulty arises, not from lack of doctors, but because they do not distribute themselves evenly.

We need no more merchants. There are so many men in business now, and the competition is so keen that there is little money to be made by selling goods.

We need no more newspapers. In many places, two are trying to exist on a business that would pay one nicely; and in other places a third spoils the business that would pay two.

We need no more party politics. We have quite enough of politics to the acre now.

We need no more office-seekers. There are quite enough of applicants for every vacancy to worry any government that may happen to be in power.

We need no more universities, or colleges, or high schools or public schools, or ladies schools or institutions of that kind. Ontario is paying now, for educational purposes, quite as much as the people can afford. Any young man of pluck and perseverance can get a good education now, and if he has not these qualities, schools and colleges cannot do much for him.

Do we need more preachers? The reply must depend on what you mean by the question. If the question means, Is there *work* at home and abroad for more? the reply must be, Yes, thousands more are needed. If it means, Can the present liberality of the Churches sustain more preachers? we would say, Not many more. The supply is quite up to the present demand in most of the Churches. If the Churches had more money, of course more men could be employed, but even men who preach the Gospel to the heathen cannot live on air.

Well, what *do* we need to develop the immense material resources of this Dominion?

We need capital to work our mines, and a million or two of stalwart men to turn our vacant lands into such farms as you see in Peel, Waterloo, Oxford, Brant, and other Ontario counties. We need men who can make two blades of grass grow where only one grew before. The professions, and the offices, and all the genteel lines are full. We need settlers for Manitoba, and the North-West, and every other place where vacant land is to be found.

Somebody has a lecture on "Men Wanted." The lecturer mentions several kinds of men greatly needed in this country. On the whole, we think our men are not bad, and we know our women are extra good. If we had a million or so of men and women in the North-West, like the old settlers who hewed

Ontario out of the forest, Canada would soon become one of the greatest nations on earth. Meantime, let us be thankful and hopeful. Nations are not made in a day. We have more to be thankful for than many older communities. As an eminent minister of the Free Church of Scotland said a few years ago, "Canadians do not know how good a country God has given them." Many of them don't.

LETTER FROM YOKOHAMA.

The birthday of the Emperor of Japan was celebrated by the Japanese Church and Temperance Society at Honolulu with great eclat. To increase the importance and joy of the occasion the King sent the royal band to furnish suitable music.

A meeting was opened at ten a. m. with singing and prayer and addresses were then delivered by Mr. Ando, the Japanese Consul, and Mr. Ukai. Mr. Ando stated in the course of his remarks that for twenty years he had been a hard drinker, and had been led into other sins thereby. But now he had been brought by the grace of God to a new life and experience, by which he was able to celebrate this auspicious day with purer and deeper joy than ever before, and he hoped by loyalty to God to be able to serve more faithfully than ever his Imperial Master and the 40,000,000 of His people in Japan.

A formal reception was given at the Consulate, at which there was no drinking of spirituous liquors, as is usually the case on such occasions. By Mr. Ando's efforts the cause of temperance has been greatly advanced among the Japanese on the islands, and during six months more than a thousand members were enrolled. It is hoped that the noble example of Mr. Ando will be followed by many of his countrymen and that, like him, they may find that deeper joy which comes from the service of God alone.

Some months ago there was a general meeting of some Japanese in Honolulu, in which Christians, Buddhists and Rationalists met together. After some generalities the subject of religion came up for discussion, and a young man with more zeal than Japanese politeness told one of the elderly men who was present that his conduct was disorderly, and he ought to do better.

The man thus admonished was quite angry, and told the young man to take the beam out of his own eye before attempting to admonish others. The young man then replied that he had certainly been a bad man, just as the other had depicted him, but he had now begun a new life, had left off gambling and drinking, and was an applicant for baptism in a Christian Church. His heart had been changed as well as his outward life, and instead of shame and remorse he now had unspeakable joy. He wished others to possess the same, and that was the reason why he had been so bold as to remonstrate with those who were older than himself.

The old man was not yet satisfied, and then the young man took out his Bible and began to read and pray and praise. Others united in the prayers, and many began to confess their sins and to desire salvation. The native pastor was sent for, and friends gathered in from all sides. This was a most unexpected turn to the meeting, which was thus prolonged, and resulted in the beginning of a genuine revival. Subsequent meetings followed, and on Nov. 11 twelve persons were baptized, and eighty persons, including foreigners, partook of the sacrament. Mr. Ando (the Consul) and wife were present, and he gave a most earnest exhortation on the occasion. Since July last fifty-one persons have been baptized and twenty more are applicants.

There lives in Hachoji a man who ran away from his home when nineteen years of age, and wandered from place to place in company with gamblers and the worst class of men. He would rent a place to stay in for a while, and when the landlord would ask for pay would abuse him in the most shameful manner, and thus avoid paying his debts. He was guilty of many crimes and immoralities, but did not actually steal.

Some three or four years ago he came to Hachoji, and hired out to a man as a silk inspector, and while engaged in the business he heard by chance one of the missionaries preaching about Christianity. The words which he heard were so deeply impressed upon his mind that he could not get rid of them, and he was thus led to sincere repentance of his sins.

He soon after made a public confession of his past guilt, and his faith in Christ to cleanse him from all sin, and in due time received baptism.

So great was the change in his life that those who before heard him as a demon could hardly believe it was the same person.

Then he also recalled his old parents who he had neither seen or asked about for eleven years. He wrote them a letter, in which he stated that he had become a Christian.

Up to this time he had but little education, and although thirty years of age could not read even the common newspaper. But so great was his desire to read the Word of God for himself that he applied himself more diligently to the study of the Chinese characters and has thus become able to read with but little difficulty.

His work made it necessary for him to rise at 5 o'clock every morning and he was kept busy until after dark at night. But he would rise in the morning so as to have one hour for the study of the Bible. While about his work his thoughts would often be upon what he had read and he would often sing some hymn. This quite surprised his companions and some of them thought he was mad or crazy.

If he had any leisure during the day he would spend the time in the study of the Bible, and so interested did he become in its truths that he was able to speak with great power at the meetings and would sometimes preach in the place of his pastor. Whenever or wherever he spoke the people were greatly moved by his eloquence and zeal. Those who have heard him speak and pray bear testimony that he is evidently moved by the Spirit of God.

Although it has not been long since he began to labour for his Master, it seems now that he is likely to become a most useful man, and a proof to all of God's power to save and use men even the most hardened sinners.

H. LOOMIS,
Agent A. B. S.

Yokohama, Japan, May 2, 1889.

A CLUSTER OF SABBATH SCHOOLS.

EIGHTEEN SUNDAY SCHOOLS WITHIN HALF A MILE OF KNOX COLLEGE AND FROM THE CORNER OF COLLEGE AND SPADINA AVENUE, CONTAINING OVER FIVE THOUSAND CHILDREN—TAUGHT EVERY SUNDAY.

MR. EDITOR,—It is a very gratifying thing to think so great a Christian work is done every Sunday as this. People may say such teaching is evanescent—will soon pass away. In part it unfortunately is so. But a majority of Sunday school scholars never forget such early impressions as they receive by years of teaching and singing in their schools. All of said schools have been visited by me in 1889.

So, standing on the corners of these great and beautiful streets, we can count within less, and in some cases a little over, half a mile no less than eighteen churches, attached to which there are Sunday schools in which over five thousand children are taught, as follows: Broadway Methodist Tabernacle—the beautiful new church just opened—costing about \$72,000, and for which on the Sabbath of June 2 and thereabouts \$35,000 were subscribed by members and attendants, has a school numbering about 600. On College Street a short distance above is St. Stephen's English Church, with over 600, and the Baptist Church and the College Street Presbyterian Church each with over 400; the Robert Street Trinity Methodist Church and the Bathurst Street Methodist Church, the first with over 200; the latter with 450; the Sussex Avenue English Church with 80; the Bloor Street West Presbyterian Church with about 600; the Erskine Church with over 300, and its mission with 100, on or near McCaul Street. Then on Beverley Street, the Baptist Church with a school of about 300; on Spadina Avenue south of Knox College there are three churches—the English—St. Philip's Church—with over 400 children; the Congregational Church with over 250, and the Christadelphian Church with, it is true, a small number, about 20, including the Bible Class.

To the east of this point, starting as aforesaid, we find the Zion Congregational Church with about 200 children at Sabbath school, and the Central Presbyterian Church on Grosvenor Street, near the Park, with over 300 children, and its mission with 100. I might add the Yonge Street Avenue Church under the management of Ex-Mayor Howland also, with perhaps 200 children. Along with all this Sunday school agency and work are the Bible classes of course the weekly prayer meetings the constant Sabbath preaching and worship in all these beautiful churches, having great audiences of most intelligent ladies and gentlemen, composed of all classes of our people. And this is only just in the middle or centre of Toronto. The contemplation of so much Christian effort and work is very gratifying.

I now proceed to describe more minutely the aforesaid Sunday schools. A short distance down Spadina there exists a well managed school at St. Philip's English Church, over which Church the Rev. Dr. Sweeney presides, doing a blessed work for Christ. This is a large one numbering over 400 boys and girls, including Bible classes, the superintendent being a lawyer, Mr. Evans, assisted by a large staff of teachers numbering thirty-six; Mr. Hoyle, another lawyer, has charge of a Bible class. This Church is what is called a non-ritualistic, or evangelistic church (of the olden type) conducted upon strict evangelistic Christian principles. The ordinary attendance is from 550 to 650, and communicants 300. Sir Daniel Wilson attends it. Our English Churches in Toronto (thank God for it) have greatly progressed since their support has been left to the voluntary principle. An infant class of dear little children, under ten years, numbering 110, is taught in the above church.

THE CONGREGATIONAL CHURCH.

Opposite this church is Mr. McGregor's Congregational Church only recently started afresh in a fine new white brick building, visited by me 6th January last. The Sunday school consists of about 200 children, with thirty teachers. The minister teaches a Bible class. The infant class numbers fifty, Mr. Langford being the superintendent. I spoke to all the classes and was most cordially received by the teachers and minister. Mr. McGregor, who has taken so laudable a stand against the Jesuits, and on the Roman Catholic question. A marked spirit of piety and Christian zeal pervades the church and school. Almost opposite this Church on Beverley Street, I visited on the 13th January,

THE BEVERLEY STREET BAPTIST SUNDAY SCHOOL.

lately opened in a fine new building, and there addressed a school of 300 children, including Bible classes. There is a large mixed Bible class of ladies and gentlemen—taught in the Church with an intelligent staff of teachers numbering about thirty, the school is taught in different rooms, with efficiency—Rev. Ira Smith is the pastor. This Church

school, as well as the one on Upper College Street, of which I will presently speak, and the one on Bloor Street, spoken of in my last letter, are remarkably well managed and were very civil to me.

ERSKINE CHURCH SUNDAY SCHOOL.

again is nearly opposite the Beverley school, of which I have before spoken on my letters, numbering between 200 and 300 children, a large mission school being attached and taught on William Street by Mr Yellowlees.

ST. STEPHEN'S ENGLISH CHURCH.

Going from the standpoint from which I started a quarter of a mile up College St, I found the very large Sunday school attached to this congregation, Rev. Mr. Broughall, minister. It was visited by me last year and this year, numbering over 600 children with Bible classes—now occupying a fine new brick school. It has a staff of intelligent teachers.

CHARLES DURAND.

July 8, 1889.

A SONG OF DEGREES.

MR. EDITOR,—Your "Watch Tower" of this week contains an item so misleading and mistaken in its character that I beg leave to make a short correction. It refers to the "Chicago College of Science." Of the "Correspondence University" I know little, but the College of Science is a reputable institution, regularly chartered by the Legislature of the State of Illinois. It is in no sense a "degree factory," or "diploma mill." In the faculty are such names as Rev. J. G. Evans, D.D., L.L.D., ex-president of both Chaddock and Hedding Colleges, Professor of Mental and Moral Science; Rev. Eli McClish, D.D., president Grand Prairie Seminary; Dr. E. de St. Giles, late of Racine College; Professor Duff Porter, editor *Mining Review*, and many others, none of whom would lend their names to any bogus scheme.

As to degrees, Ph. D., Sc.D. etc., are granted only to graduates of reputable institutions who pass satisfactory examinations in long and thorough course of post graduate work and present satisfactory theses. M.D. is not conferred, but young men completing a preliminary course in medicine are certified to the regular medical colleges. Fellowships (F.C.C.S.) are not conferred upon persons who think they have the requisite attainments, and make application, but upon college graduates in professional life who pass an examination of fifty test questions upon various literary and scientific subjects.

Degrees obtained by honest work, covering from one to four years' study in the Chicago College of Science, are fully as valuable as those obtained through some influential friends importuning some board of trustees, especially when said importunity is backed by a "donation," as is often the case.

June 29, 1889.

JUSTICE.

NAVSEN'S EXPEDITION ACROSS GREENLAND.

Dr Fridtjof Nansen, whose daring expedition across the inland ice of Greenland excites so much well merited admiration, gives the following description of his dangerous trip:—

"In the beginning of May, 1888, myself and the companions whom I had selected, Lieut. Dietrichson, Capt. Sverdrup, Mr. Christiansen, and the Lapps, Samuel Balto and Ole Ravno, were ready to leave Christiania. After having reached Scotland, we sailed on the Danish steamer *Thyra* for Iceland, whence the Norwegian sealer *Jason* took us across Danmark Strait to the east coast of Greenland. The *Jason* is a wooden steamer with full rigging. She is built for navigation in the ice-covered polar seas. Her bow is strengthened in order to withstand the heavy pressure of the ice setting along the east coast of Greenland. I hoped to find the ice sufficiently loose to permit us to reach the mainland by means of boats in the beginning of June. On June 11 we sighted the coast north of Angmagsalik, where Capt. Holm's expedition wintered in 1884-85. We approached the land to within forty miles, but here our progress was stopped by the ice. As it seemed to fill the sea as far as the coast, I did not feel justified in an attempt to force a landing. For this reason we stayed on the *Jason*, which went sealing in Danmark Strait. After the sealing was finished—about the middle of July—we approached the coast of Greenland for a second time. At this season the belt of ice was not by any means as extensive as it had been in June. On July 17 we approached Angmagsalik to within twelve miles, but we were again arrested by a heavy pack. As I supposed that we should be unable to approach any nearer the coast, I resolved to leave the steamer, and to attempt a landing. We left the *Jason* with two boats, which were about twenty feet in length. Besides the boats, we carried a tent, two sleeping-bags made of deer-skin, and five long and narrow sledges for carrying provisions, ammunition, instruments, etc.

"In the beginning we made fair progress, as the ice was sufficiently loose to permit our boats to pass between the floes. Eventually we had to cut off a projecting point, but no serious obstacles were met with. At a few places we had to drag the boats over a floe, but our progress warranted the hope that we would reach the mainland on the following day." The farther we progressed, however, the closer the ice was packed, and the oftener the boats had to be dragged over the ice. On one such occasion one

of our boats was stove. She was unloaded as quickly as possible, and the necessary repairs were made. Thus four hours were lost. When we were ready to start, we found the ice so closely packed that we had to drag the boats continually. Travelling was made still more difficult when heavy showers of rain set in. We were thoroughly tired out, and it was necessary to encamp on the ice in order to regain strength to await the loosening of the pack. While we were encamped, the current carried the ice rapidly southward, and the distance to the coast was rapidly increasing. When it cleared up again, we discovered that we were about fifteen miles south of Sernilik Fiord. We endeavoured to reach the coast; but travelling was extremely difficult, as the ice consisted of small and closely packed floes. Besides this, the current continued to carry us southward, and it seemed that the distance which separated us from the coast was continually increasing. Thus the day was spent. The weather was fair, but the current thwarted all our endeavours. At one time we were close to the shore; then the current carried us far out into the sea, and we felt the heavy swell of the ocean. One night, when sleeping in our tent, we felt a heavy swell, and the small floe on which we had pitched our tent was subjected to heavy pressure. On the next morning we saw that the floe was cracked near our camp, and that we were close to the edge of the pack near the open sea. The boats were made ready, and preparations were made to leave the ice. At night we had approached the edge of the pack still more closely. The sea washed over our floe, the size of which was rapidly decreasing. We knew what was before us. In order to be ready to take up the struggle with full strength, I ordered everybody to turn in. Sverdrup was ordered to watch, and to call all hands when it should be necessary to leave the floe. Sverdrup, however, did not call us, and when we arose on the next morning we heard the breakers at a long distance. During the night our floe had been so close to the sea that one of our boats was threatened by the waves; but all of a sudden it was drawn towards the land, and entered the pack-ice.

"After a few days the current carried us so close to the land that we were able to reach the coast. On July 29 we went ashore near Anoritok in 61° 30' north latitude. During our twelve days' stay on the ice, we were carried southward sixty-four miles. On the whole the weather had been fair. Now we were on shore, but far southward from the point where I had hoped to reach Greenland, and where I intended to begin my journey inland. Therefore we had to go northward along the coast, as I was unwilling to change my plans.

"We started on the journey along the coast in the best of spirits. Whenever the ice was too close to the shore, we had to cut our way by means of axes, and we succeeded in making slow progress. On July 30 we passed the glacier Pausortok, which is so much feared by the East Greenlanders. On a point at the north side of the glacier we fell in with a party of natives who had visited the west coast on a trading excursion. This party, who were travelling in two women's boats, had met another party travelling in two boats, who were going southward on a visit to the west coast. We pitched our tent alongside their camp, paid them a visit, and were kindly received. On the next day we travelled in company with the first party northward, and reached the island of Ruds. The Greenlanders let us take the lead, in order to make use of the clear water made by our boats. In the afternoon rain set in. The Eskimo pitched their tents, while we continued our journey. Everywhere the ice lay close to the shore, and huge icebergs were pushed into the sea by the glaciers. At Tingmiarmiut we heard the dogs of the Greenlanders howling; but we had no time to spare, and continued our journey. On Griffenfeldt's Island we were overtaken by a northerly gale. At Akornarmiut we fell in with a new party of natives. They, however, were extremely timid, and as soon as they saw us they took to their heels, leaving behind their tents and one dog. We succeeded, however, in making friends with them by giving them a number of trinkets as presents, and on parting we were sincere friends. Numerous kayaks accompanied us when we continued our journey.

"Finally, on Aug. 12, we reached Umivik, whence, under the existing circumstances, I intended to start on my trip across the inland ice. At this place the ice reaches the sea. Only a few *nunataks* (summits of mountains) emerge from the ice, while there are no extensive stretches of land. A few days were spent in necessary preparations. Our boats were hauled on shore, turned upside down, and in one of them our spare ammunition was stored, in case we should be compelled to retrace our steps and winter on the east coast.

"On Aug. 15 we started inland. Our baggage was packed on five sledges, of which Sverdrup and myself dragged the heaviest one, while the others dragged one each. Every one had to drag a load of two hundred pounds—a task which was made very difficult by the comparatively steep ascent of the ice, which was crossed by numerous deep fissures. During the first and second days we made fair progress, particularly as we slept during the day time, and travelled at night on harder and better ice. On the third day we were overtaken by a terrible rain-storm, which detained us for three days. Then we proceeded in regular marches without meeting with any serious obstacles. The ground rose continually. The snow was hard but uneven. Thus we had proceeded for nine days in the direction of Christianshaab, the colony on the west coast which we tried to reach. Then, all of a sudden, a strong and continuous snow-storm set in. The

road began to be bad, and we made slow progress. I saw, that, under these circumstances, it would take a long time to reach Christianshaab. It was near the end of August, and I expected that it would be extremely difficult to travel on the inland ice as late as September. On Aug. 27 I resolved to change my course, and to attempt to reach Godhaab. Thus we shortened the distance to be traversed; and the snow-storm, which for several days had blown right into our teeth, was more favourable to us, and helped us to drag our sledges. On the other hand, I know that the descent from the inland ice to Godhaab would be much more difficult than at Christianshaab; but we resolved to make a boat, in case the land near Godhaab should prove too difficult.

"We were in about 67° 50' north latitude, and about forty miles distant from Godhaab Fiord, when we changed our course. Our sledges were provided with sails, for which purpose we used pieces of cloth. For three days we travelled on in this way; then the wind calmed down. Travelling became very difficult, and we had to use snow-shoes in order to prevent sinking into the snow. The surface was level and without fissures, but the ground was rising continually. It was not until the beginning of September, when we had reached a height of nine thousand or ten thousand feet, that we had reached the top of the plateau. We were on an enormous plain, level as a floor, and like a vast frozen sea. The snow was loose and fine. Small needles of ice were falling continually, and the temperature was so low that the mercury became solid. Unfortunately, I had no alcohol thermometer to show the lowest temperature, which must have been between 40° and 50° below zero. One night the minimum next to my pillow was—31° F. We did not suffer, however, with the cold, except during a snow-storm.

"At last, on Sept. 19, a favourable easterly wind began to blow. We tied the sledges together, set sail, and made rapid progress westward. We were descending at the same time. In the afternoon we discovered the first mountain of the west coast. At night I suddenly discovered through falling snow a dark spot, which we approached without fear of any danger. When we were at only a few steps distance, I discovered that the dark spot was a fissure. We succeeded in stopping the sledges at a few feet distance, but thereafter we proceeded more cautiously.

"The ice grew more impassable the more closely we approached the coast. Besides this, we had to change our course, as we had entered the great glacier emptying into Godhaab Fiord. On Sept. 24, at a small lake south of Kangarsunek, we finally reached the land. Here we left part of our sledges and provisions, and went along the river Kukasik toward Ameragola, where we arrived on Sept. 26.

"Thus the inland ice was crossed; but we had to reach an inhabited place as soon as possible, as our provisions began to be exhausted. Besides this, our throats and mouths were swollen and sore by the long-continued use of pemmican. It was impossible to reach Godhaab by land, and we turned to building a small boat. The felt floor of our tent was used as a cover of a frail frame which was built of willows and of a few poles. On Sept. 29, Sverdrup and myself started for Godhaab, while the others went to fetch the rest of our baggage from the edge of the inland ice. With great difficulty we succeeded in reaching New Herrnhut, a missionary station, on Oct. 3. After a visit to the missionary we proceeded to Godhaab, which lies a short distance off. We were received very kindly. Two kayaks, with the necessary implements, were despatched at once to Ameragola to fetch the rest of our party. Unfortunately they were delayed by stormy weather, and we did not meet at Godhaab until Oct. 12. An attempt to return to Norway on the steamer *Fox* from Ivigtut failed; but I must confess that I do not regret the necessity of having wintered in Greenland, as I had thus an opportunity to make a thorough acquaintance with the Greenlanders."

Thus Dr. Nansen concludes his preliminary report, which is soon to be followed by a scientific report. On April 16 the ship *Hvidbjørnen* arrived at Godhaab, and on April 25 Dr. Nansen and his party left this place. After a brief stay at Sukkertoppen, which is situated a little more to the northward, and an unsuccessful attempt to cross the ice-pack of Davis Strait, the ship returned home. On May 19 the land of Norway was sighted, the next day Cape Skagen was reached, and on May 21 the steamer arrived at Copenhagen.

THE citizens of Toronto are exceedingly well-served so far as facilities for outings on the lake are concerned. Numerous well-equipped steamers now ply between this harbour and all adjacent points. Last year the Hamilton Navigation Company placed a new iron steamer on the route between that city and Toronto; and very recently, in order to keep pace with the rapidly increasing traffic, another and larger vessel has been added, giving a service of four trips each way every lawful day. The *Macassa* and *Modjeska*, the steamers comprising the line are new Al Clyde built iron boats, containing all modern improvements conducive to speed and safety, and placed under careful and competent management. The boats leave Toronto at 7.30 a.m., 11 a.m., 2 p.m. and 5.15 p.m.; Hamilton at 7.30 a.m., 10.45 a.m., 2.15 p.m. and 5.15 p.m. We predict for these steamers great popularity so soon as their many good qualities are known to our business and pleasure loving public.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

GUIDANCE.

I will guide thee is the promise,
Which to us our God has given,
Taking every trouble from us
By which mortal lives are riven,
Guide us when the path is cheery,
Guide us when the way is dreary.

Oh, if only simply trusting,
All our way to Him we'd give,
Every wrong His right adjusting
Happy lives we then would live,
Guided through a thorny path,
Following on by simple faith.

Not that we deserve Thy leading,
Would we ask Thee still to guide,
But because Thy help we're needing
Keep us near the riven side—
Since for us Thyself hast died,
Pray we, Son of Glory, guide.

Victoria, B. C. June 22, 1889.

R. E. K.

THE KEY THAT OPENS THE DOOR.

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

The locksmiths of bygone days were skilled craftsmen. Their mechanism was ingenious and beautiful. To look at an old key, or to examine an old lock, suggests at once the large amount of thought and labour they put upon their work. Not only are the wards intricate and numerous, but the individual parts are all polished as though they were to lie open to the naked eye. How beautiful everything is! Our admiration is called forth very strongly. The lock is like the labyrinth of King Henry the Second, at Woodstock, built for "Fair Rosamond.

And they so cunningly contrived
With turnings round about,
That none but with a clue of thread
Could enter in or out.

Only one key—the key that was made for it—could turn in the old-time lock and throw back the bolt. None other could move in the wards. No skeleton key could steal through the lock and open the door. It was a sure protection against invasion or surprise. He who would enter must bear the key, and so have the power of the house.

How fitly this symbolizes another far older lock, the lock of the human heart. A lock of curious and wondrous mechanism. A lock that cannot be forced, and which can only be turned by the key the maker has constructed specially for it. He who made the lock, made also the key, and they fit one another with such beautiful perfection, that it is utterly useless to try any other in it. It will not pass a single ward, so as to touch the spring that throws back the bolt and opens the door. What is the key that opens the door of the human heart? It is not science, it is not philosophy, it is not art, it is not anything of human devising or contrivance. It is not even eloquence, however mighty in its sway. What then is it? It is God's own Word. God's Word in its simplicity, unadorned by human argument, and uncomplemented by human philosophy. God's Word in its native grandeur; humble and lowly, yet indestructible and almighty. He who has faith, unquestioning faith in that, shall never lack an effective instrument to go on perseveringly in the use of it. Wherein lay the power of the Puritan preachers, and wherein too is the secret of their perennial freshness and charm and greatness? In the faith they had in God's own Word as the solution of every difficulty, and as the answer to every question that could be raised. How was it that Thomas Boston, of Ettrick, gathered about him, every Lord's Day, people who had walked many weary miles over the moors and mountains to listen to the discourses that make up his "Fourfold State"? The book itself answers that question. It is as nearly as a book can be, solid Scripture. When we are not reading the very Word of God, we feel keenly that we are reading its spirit—the first and fresh pressure of the grapes of the vineyard of God. What has made Spurgeon and Moody the saving agents they have been so long, and still are? The Word of God. They employ continuously the key that opens the door. They put confidence in no other. Indeed, they contain every other. There is an important lesson here to the one who would be useful in helping others out of the dark pit into the bright light. It is this, Keep close to the Scriptures, use them alone, and have faith that God will honour his own Word. Here is encouragement in a few illustrative instances.

The Rev. H. M. Dexter, D.D., a leading Congregationalist in the United States, and who was converted in 1839 in the revival in Brown University, gives us a very interesting account of how Dr. Wayland dealt with him when under deep conviction of sin. "I arose," Dr. Dexter says, "and went into the presence of Dr. Wayland. He was in his study, reading his old, well-worn copy of the Sacred Word. He received me kindly, and I at once made known to him the anguish of my soul. I felt and said, 'My sins are so great and so many that God cannot pardon me.' Fixing his keen, black eyes, beaming with tenderness, on me, this good man said—and never till my dying day can I forget the earnest solemnity, the eloquence of the tone—'When he was yet a great way off, his father saw him and had compassion on him, and ran and fell on his neck and kissed him.' I felt that the case was mine, and hope—reviving hope—came to me. Dr. Way-

land knelt down and prayed with me and for me, and on leaving me he lent me his well-thumbed copy of Bishop Wilson's 'Sacra Privata,' advising me to read that and the life of Brainard instead of Byron.

And if I met with trials and troubles on the way,
To cast myself on Jesus and not forget to pray.

I never knew till then the full meaning of that great English word, 'friendliness.' I never before knew Jesus Christ."

Mark how Dr. Wayland rested on God's word alone to give rest from the burden of sin. One passage is quoted and prayer follows. That key opened the door.

Dr. Moody Stuart, of Edinburgh, at the close of an address to the General Assembly of the Free Church of Scotland, told this instructive story: "Many years ago, in a time of spiritual inquiry, a stranger, having an air of superior intelligence, called on me in distress of mind. In speaking to her I was brought to a stand by her thorough knowledge of the letter and the doctrine of the Scriptures, and finding I could add no instruction, I asked no further question, but briefly pressed the words, 'Jesus Christ came into the world to save sinners,' and ended with prayer. While I was speaking a stream of silent tears began to flow, and she looked relieved, but was silent.

"A week after she returned with her face bright with joy to tell me that she had found peace with God which she had before been vainly seeking. I asked her, 'Why did you weep when you left last day?' 'I wept for joy.' 'And what gave you joy?' 'I saw as you were speaking that Jesus Christ came into the world to save sinners.'

"But you knew that before?' 'No.' 'Then what did you think?' 'I always thought that Jesus Christ came into the world to save saints, and I wept for joy when I saw that He came to save sinners.'

Oh, when shall we believe that the Gospel is the power of God unto salvation to every one that believeth? When shall we so grip the truth that souls are born again not of corruptible seed (human ideas, thoughts, arguments, philosophy, etc.) but of incorruptible, by the word of God which liveth and abideth for ever? When, in dealing with men, shall we let God Himself speak home to the deepest in them? When shall we learn that our highest honour and greatest glory is to preach the Word? When? Just when we lose sight of ourselves, and thought of ourselves, and seek in truth to honour God. Then shall our confidence be alone in the only key that opens the door—God's own word that calls the dead to life.

Dr. William Anderson, of Glasgow, a master in Israel, says: "It is the truth of the Bible believed, and this means alone, by which the heart is savingly changed. And when any one tells us of certain feelings, which he pleads as an evidence of his regenerated state, let us immediately ask him, 'What part of the Bible produced these feelings?' If he be unable to refer to book, and chapter, and verse, let us ask him, 'What were the words?' Or if he cannot quote them accurately, let us ask him, 'What was the idea?' Unless he can give us this, we must question the genuineness and sufficiency of his evidence. He is not savingly changed, if it was not the Bible that did the work. The Bible is the seal, the only seal, which the Spirit employs for making an impression on the heart; and it is not till we discover the impress of its characters that we are warranted to conclude that the impression is of God.' The great essential truth, is here pressed to the front. It should with every soul-winner remain there; strong, bold, impressive. God's own word is the means of quickening the dead, enlightening the darkness, making old things pass away, and all things become new. Happy is he who is able to rest in it when it is uttered, perfectly content, knowing this cheering declaration, "My word that goeth forth out of My mouth; it shall not return unto Me void; but it shall prosper in the thing whereto I sent it."

Let us have full faith, strong, unquestioning faith in God's Word as the key that opens the door, and the only key that does that.

HELP YOUNG CONVERTS.

When a young convert makes public profession of his faith, ordinarily the first impulse is to work for others. The joy of forgiveness fills the heart with thanksgiving, and new-born enthusiasm seeks an outlet for surplus exuberance of zeal in the spreading of the knowledge of the truth that has made him or her free. If this new life is permitted to grow, and is aided in its growth, the young disciple will soon become a fruit-bearer, and a life of increasing usefulness will be started. If, on the other hand, new love is cooled by a conservative policy of holding in check or neglect, then the growth necessary to usefulness will cease, and reserve powers will never be drawn upon. "It is Christian idlers who have no work to do, and see no good being done, that become disheartened and dissatisfied." Every church has its drones and idlers who are criticised for neglect of duty and want of interest. It may be their accusers are to blame for the idleness and neglect they so loudly condemn, because they fail to encourage and direct such members when they enter the Church.

More attention is given now than ever before to the care of converts, and many churches are laying foundations deep and strong by developing the working forces, especially among the young. The young do not remain so long, and it takes but a few years for them to become the leaders in Christian activity. A Methodist exchange says: ". . . Don't tell any one that he can not be a Christian unless he will pray

and speak in social meetings, because it isn't true, and no one has authorized you to make the statement." All that is necessary to become a Christian is to believe on the Lord Jesus Christ; to such as do believe, salvation is promised, but such belief must be shown by fruits meet for repentance. The evidence of conversion will be exemplified in the life. The ability to pray in public, or speak to edification in social meetings, is a matter of education, and will come in time with study and work. In this development young converts have a right to expect the sympathy and loving help of stronger Christians.

A new member necessarily feels timid about assuming public duties, and is disposed to wait for strength before beginning great and serious responsibilities in the new life. Some may never be able to lead a public meeting to their satisfaction. There are diversities of gifts, the development of which may not be possible without help; and from whence cometh their help, under God, but from those who have had more experience? The young convert must always be taught, and older Christians must be the teachers if there is a proper development. In such teaching there must be instruction, reproof and a godly example. There must be "line upon line, and precept upon precept; here a little and there a little." If professing Christians more fully realize their duty to each other as well as to the world, they will extend their influence more widely, and make the Church to which they belong a power for good in the community in which they live. The Church which simply organizes a young people's meeting, and leaves it in unskilled hands, is not doing its full duty by any means.—*Herald and Presbyterian.*

SOME THINGS PEOPLE DO NOT FORGET.

I called last night to see an old saint who is above eighty years of age. Her physical health is good, but her mind is almost totally wrecked. To show me the truth of the latter part of this statement, her son, with whom she lives, asked her several questions. She seemed not to know where she was. She could not tell the name of her husband. She was confused as to the number and names of her children. She did not know the son who was talking to her. She was all mixed up in reference to her own name.

At my suggestion the subject was changed to that of religion. Now the answers came clear and ready. Who died to save you? was asked. "Why, the Saviour, of course," was the answer.

Where did He die? Here she hesitated for the name. Was it Gethsemane? was asked. She replied it was somewhere about there. Was it Calvary? With a clap of her hands she said, "That's it." Do you expect to be saved by your own merits? "Not at all, by no means. Jesus is the way, the truth and the life. No man cometh unto the Father but by Me." Where do bad people go when they die? "They are bounds in chains of everlasting darkness." Where is Jesus now? "He is in heaven." Are you afraid to die? Here she showed a faith that amounted almost to a demonstration, and said, "I will go straight to heaven." Are you not afraid to die? "I have not a particle of fear of death; the Christian ought not to have."

Such was the substance of her conversation. On every subject except religion she was utterly confused. But her mind was full of the Scriptures. Every truth was fastened upon her heart like a nail in a sure place.—*Presbyterian Banner.*

A LOVING MISSION.

Many thousand pretty girls are bound together in a good cause. The annual public meeting of the Order of King's Daughters was held recently in the Broadway Tabernacle, New York. Beautiful floral decorations converted the sanctuary into a fragrant garden. Tall spreading palms surrounded the pulpit. A panel bearing the initials of the motto of the King's Daughters, I.H.N., in primroses on a field of violets, flanked by great clusters of deep red roses, decorated the front of the pulpit.

The long music rack in the choir at the left was fringed with lilies of the valley and green foliage. There was a slim attendance at the morning session, which was occupied by a prayer meeting and conference. The afternoon session was better attended. There were at least a thousand members of the Order present, each one distinguishable by a small gleaming silver cross, suspended over a purple ribbon, pinned to their coats. The staff of ushers, which consisted of twelve young and pretty girls, were kept very busy, flitting up and down the aisles, finding places for the fast-gathering throng.

The audience was composed of a fair and young womanhood. The Order, which was instituted three years and a half ago, with a membership of ten, has for its object, the comforting, enlightening and evangelizing of just so much of this weary world as comes within the reach of each member, every member being pledged to do her best for the cause. The motto of the Order is, "Look up and not down, look forward and not back, look out and not in; lend a hand." The watchword is "In His Name," and the members are bound together by a triple cord, the strands of which are Faith, Hope and Charity. To-day there are 97,000 members, who have vowed to let the light of their loving, helpful kindness shine continually. Since 1886 they have aided in the building of hospitals, churches and asylums, assisted in the education of children, and contributed to the training of ministers; while the quiet deeds of charity and love which have been performed "In His Name" are countless.

Our Young Folks.

A SUMMER LESSON.

The brook that threads the forest glade
Whispers, beneath the shade,
His dream of love to listening flowers
Through the long summer hours,
While myriad insects in their festive round
Tune all the air to one rich harmony of sound.

The leaves which rustle in the breeze
Make music as they please,
And the soft zephyrs pass along
Echoing the mystic song,
Till the whole woodland like a chantry rings
With hymns antiphonal, praising the King of kings.

Here let us rest awhile and dream
Upon sweet nature's theme,
The love of God in great and small,
And mercy over all.
So fair a nursery garden still is ours,
Fragrant with memories dropped from Eden's long-lost bowers

If love can bear so long with sin,
The heart of man to win,
If heaven its beauty thus can spend,
Yet hardly reach its end,
How shall we dare to weary or complain,
Though all our toil and work should seem to be in vain?

The palest flower that hides unseen
Beneath its leafy screen,
The smallest bird that sings on high
Its gladness to the sky,
The faintest whisper of the summer wind,
Each has its special work in God's eternal mind.

A life of sacrificed desire,
A heart consumed with fire,
Eyes that can read in every face
Some lines of heavenly grace,
Lips that dare only speak kind words and true,
How shall they ever fail some heavenly work to do?

Rise with the sunshine of the brook
Brightening in every look,
Fill thy hands full of God's dear flowers,
Born of the springtide showers,
Learn of sweet nature how to work His praise,
And take his summer world to gladden wintry days.

WHY DON'T HE DO IT THEN?

Two sisters were together in the sunshiny nursery of an elegant country home. One was busy painting, the other was quite as busy playing with her doll, Clara. Netty was struggling to make Clara look fine in a new dress, but she found the ribbons too hard to fasten. So she threw both doll and "traps" into Gertrude's lap, and said with a little sigh, "Please tie dolly's sash."

The "big sister" knew just how to make the prettiest of bows; but now she was more interested in putting dainty rose-buds on a piece of light blue satin, and did not like the interruption. She answered crossly, "Baby, I do wish you would go away. You always bother, and want something."

The poor little one's lips quivered, and tears filled the big brown eyes. Without a word she took the precious Clara, and sat down in a corner, whispering her trouble into the China ears. The moment after the hasty words were spoken Gertrude was sorry she had hurt the baby heart. It did not comfort her much to hear Netty's low voice tell the sawdust child, "Jesus would not speak to us so."

After a little struggle with pride, Gertrude crossed the room, took dear little "Fish-net"—as the big brothers called her—on her lap, tied Clara's sash and other ribbons, and then said, "Oh, my dear little sister! Jesus will keep me from being so cross if I only ask and trust Him."

The child was still for a while; she was puzzled. Then turning her bright eyes upward, and patting her sister's soft cheek, she said, with that searching directness and simple power of the child's tongue—"Gerty, why don't He do it, then?" The question fairly startled Gertrude, as well it might.

Day after day she earnestly asked—and, as she thought trusted—Jesus for deliverance from quick temper, irritability and all sin. But the fact that she had not improved showed either that Jesus would not do as she said, or that she had not trusted Him as she ought. And the child's interpretation showed that Gerty's promise threw the burden of the failure upon Jesus, for Netty had not thought of her sister's being faithless in praying. The tears came into Gerty's eyes as she thought how her unbelief had wounded Jesus' tender heart of love; she had promised for Him; the responsibility was on her to see that the promise was made good. So she kissed Netty, put her down, and went to her own room. On her way there it seemed that she had no right to the name of Christian at all. She was so un-Christlike, and she had so dishonoured Christ. She might have borne it had the childish voice asked, "Why don't you do it, then?" for the responsibility would have been all hers, and the dishonour all hers, if she failed in her duty again. But as it was she could not, and the idea of promising that Jesus would do what her faithlessness made Him seem to fail in doing, was painful.

Poor, tired Gertrude poured out her sin and grief at His feet; as He never sends any empty away, He forgave and comforted the sore heart. Little Netty never had to repeat her question; for from that day the elder sister changed, growing patient, gentle and very loving. She had lacked faith, and soon as she saw it she took her need to Jesus, waiting patiently upon Him; and as He always gives in greater abundance than we ask, so He gave her not only faith, but peace and joy in Him.

BARNACLES

The following incident taken from the *Youth's Companion*, is an excellent illustration of the way in which character is often wrecked: Five years ago the merchant ship *Albatross* sailed from an Atlantic port, bound for the coast of Africa.

"And she will never reach it," said an old sailor on the pier.

"Why?" asked a bystander. "She seemed to me to be a staunch, well-built vessel."

"She should have had a copper bottom. Here is what I found on her hull."

He held out his hand, on which lay a soft, tiny mass, a lump of jelly within a wall of shell.

"What harm could that do?" said the other, laughing. "It is a harmless half-dead creature."

"Harmless, half-dead creatures like that will eat into the soundest hull that ever was laid, and leave it a rotten hulk," was the reply.

At the end of a year the good ship *Albatross* was reported to have sprung a leak and sunk. The barnacles had eaten their way through the sound oak timbers, and brought ruin and death.

How many gallant boys and young men leave school and college with high hopes for the voyage of life before them! They are well born and well trained; they have inherited vigorous bodies and alert minds, they are honest, self-respecting, ambitious; they are equipped with some special craft or profession, which will, in all probability, bring them success. The ship is, to all appearance, sound and staunch; the sails are set, the wind is fair, the sun shines; every voice prophesies a fair voyage.

But has any miserable little barnacle fastened on the sound timbers? This lad relishes unclean jokes, and only is happy in low company; this gay, brilliant youth, a favourite in society, seeks only his own ease and comfort; another "good fellow" is oddly regardless of money, whether it be his own or his neighbour's.

It is the little neglected traits, like the harmless worms, that eat and eat into the strongest character, until they bring ruin. Remember, boys, it is hard to clean them off in the middle of the voyage. A great vice, which draws upon us the scorn of the world, or its punishment, we strive to drag out by force; but the little habits, the routine of daily acts, acquired in youth, usually stay with us.

BEN'S ROOM.

Girls who are wondering what they can do to keep their brothers at home in the evenings may find a hint in the following incident from a contemporary:

"What a hideous green you are putting in that tidy!" said Belle to her "very best friend," as they sat talking over their fancy work.

"I know it," said Kate, good-humouredly. "You see I bought it one night, and began to work on it by lamplight, and thought it looked pretty well. But some colours are so changeable; it looks frightful by daylight. I only know one thing I can do with it—I'll give it to Ben."

"Why—will he like it?"

"Oh, I don't know; I guess so. It'll help make him out for Christmas, and do well enough for his room. We stuff everything there." And Kate gave a little short laugh, then flushed suddenly, as she saw Belle's eyes bent wonderingly upon her.

"Why," said the girl, and her fingers stopped in their busy motion, "I'd just as soon think of putting anything ugly into the parlour as into Brother Frank's room: he is so choice about it."

"Oh, well, boys are different," stammered Kate in confusion.

And Belle, feeling that she was treading on forbidden ground, adroitly turned the conversation. Yes, she knew that Ben was different from her brother, and oh, how thankful she felt for that difference—thankful that Frank was strong and manly, kept above temptation—sorry for the great contrast in her friend.

"You must all do something to keep Ben at home these evenings, said his father one day. "I don't like the way he is spending his time."

And Kate, as she heard the words, wondered what she could do.

That afternoon there was a great overhauling of furniture up-stairs, and by supper-time quite a transformation had taken place in Ben's room. There were pretty, bright chromos, and one or two choice engravings on the wall; hitherto bare; dainty white mats on the bureau, fresh muslin curtains draped back from the window, and everything as inviting as thoughtful hands could make it.

"Now," she said, "I wonder if he'll notice it,"

"Have you a headache, Ben?" she asked, as she passed his door that evening, and saw him sitting with his head bowed upon his hands.

"Oh, no," he answered, "only thinking of going down town, but it looks so pleasant and homelike up here, I guess I'll stay."

And he did stay; it wasn't the last time either. By-and-by he began to invite some of "the fellows" to come and see him at the house, and with great satisfaction would ask them to "step up" to his room. Was it strange that from these little gatherings more than one went away feeling that it was a grand good thing to have a home, and be worthy of it?

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 10th, 1889.

DR. JOHN HALL, tells a story of an Irish pastor, who was in the habit of announcing that he would be "vacant" next Lord's day. The good man may not have been far wrong.

UNLESS Dr. Marcus Dods is unlike almost all other Scotchmen, the admirers and supporters who expect broad theology from him are likely to be disappointed. Office and responsibility make most men conservative, especially sensible Scotchmen, at the age of Dr. Dods. One of the best ways to tame any kind of a radical is to put him in office, that is supposing he has a conscience and common sense. Revolutions are not usually made by official people.

IN a recent sermon, Spurgeon said.

You go over to Scotland to see where the Covenanters' graves are found. Anybody who thinks according to the spirit of this age will say they were just a set of fools to have been so stern and so strict about doctrine, and about all that. Really, there is nothing now believed that is worth dying for. I wonder if there is any doctrine that would be worth a cat's dying for.

The Baptists hold as tenaciously as they ever did to the doctrine of immersion, and Spurgeon must therefore believe that doctrine not worth dying for. Whether it would be worth a cat's dying for, he does not seem to be clear. If the doctrine is not worth the life of a cat, it is pity to make so much fuss about it.

NOW is the time for preachers to make experiments in regard to the relative merits of long and short sermons. A good brother whose conscience will not allow him to preach a half hour sermon in ordinary weather might utilize the hot season for experiments with half-hour or even twenty-five minute efforts. The real question is not how much may be taken out of a text, or how is the preacher to do himself justice, but how long can the people give undivided and devout attention with the temperature about ninety. That is the most important question. We venture to say that in July and August the average hearer cannot give the average preacher strict attention for more than half an hour. The spirit may be willing, but the flesh is weak, and the air often poisonous.

MANY of the American clergy are already taking their holidays and the religious journals contain the usual number of paragraphs about pastors, Professors, Doctors and other clerical dignitaries who are starting in search of rest and recreation. There is also the usual amount of discussion about the best places to go to. THE CANADA PRESBYTERIAN believes that every hard-working minister of Christ should have a holiday. For years we have tried to convince congregations that it pays in the end to give their pastor an annual rest. We have stated often that no man can work long and well at the rate of seven days a week the year round. Nature requires that even irrational animals rest a seventh part of the time. For the sake of the minister, the Church, and the cause of Christ we advocate clerical vacations. At the same time we hope the Presbyterian Church in Canada will never see the day when her ministers will be held up before the people as a soft, ease-seeking, pleasure hunting class of men, who parade their ailments and expatiate on their weary brains. Let ministers take their holidays in a manly fashion just as lawyers and other business men do, and make no unnecessary fuss about it.

THE following condensed history of one of the Irish patriots in America shows at a glance the material out of which combined Irish American patriot and American ward politician can be made.

♦ Fighting a duel and a shortage in his accounts as revenue officer in New Mexico in 1869, though causing his removal, did not prevent his getting the postmastership of Santa Fe soon after; more financial difficulties, though causing him to fly the territory in less than a year, did not prevent his receiving a political appointment in Chicago, where he took up his residence; bankruptcy there and two trials for the murder of Mr. Hanford, a Chicago public school teacher of real worth of character, did not prevent his subsequent success at the Bar, or his election as President of the Irish National League; and finally his failure to account for various moneys intrusted to him, has not apparently impaired his friends' trust in him. It is said that he has aspired to a vice-presidential nomination. Perhaps that honour will be in store for him if acquitted.

The American people and the independent portion of the American press are beginning to ask whether the American nation has any use for patriots of that kind. Some one has said that the worst use a nation can put a man to is to hang him. That is exactly the use the American people will put some of the so-called Irish patriots, if they are not careful. The American nation lets a man go a long way in mischief before they interfere with him, but when they do interfere, they pull him up with terrible suddenness.

AS an illustration of the free and easy way in which a leading Scotch secular journal discourses on Church affairs take the following on ministerial education:

It will be an amazing discovery to some people that the Free Church is so exacting in the matter of scholarship. The Established Church is charged with laying hold of "plucked" students, and it is even hinted that she takes men who cannot pass the high standard required by the Free Church. As to the truth of these allegations we know nothing, but it is certainly surprising that with these lofty standards, there should be so many almost ridiculously ignorant men even in Free Church pulpits. The old scholastic training has its uses, but it does not give the breadth of acquirement required by a modern minister. For one thing, it is too purely literary. It is a question whether it would not be of advantage for the Church if she had more ministers versed in natural science, and accustomed to the methods of inquiry and the methods of testing evidence demanded of scientific students. It is another question whether a knowledge of German and the works of German theologians, is not as essential to the student of theology in these days, as a knowledge of Greek and of Patristic literature. There is this to be said in favour of German, that it would be easy for the majority of students to acquire a knowledge of it. Very few of our ministers can read either Greek or Hebrew with any facility. They might learn to read German. True, they might lose their orthodoxy by so doing, but when it has come to this in the Church—that orthodoxy can only be sustained on a broad basis of ignorance, that loss need not be regretted.

Many Canadians have the idea that in the Old Country, especially in Scotland, Church affairs are treated by everybody with an extraordinary amount of solemnity, and even awe. That may be true of some sections of the far north. It is also true that the press, especially the journal from which the foregoing is quoted, criticise Churches and ministers with a freedom utterly unknown in Canada, or, so far as we know, in any colony. Fancy one of our leading journals saying that there are many almost ridiculously ignorant men in the Presbyterian pulpits of Canada.

CANON KNOX-LITTLE ON CHURCH AND STATE.

THAT indefatigable High Churchman, Canon Knox-Little, of Worcester, is giving the world the results of his thinking on what is becoming an important practical question, Church Disestablishment and Disendowment. Of all vehicles for the expression of his opinions, he has selected the pages of that most admirable quarterly, the *Presbyterian Review*, published in New York. In the current number he submits to its readers "A Churchman's View of Church and State in England." It is the view generally held by his co-religionists of the High Church persuasion. It is slightly amusing to notice the highly confident tone that such writers uniformly assume. The same air of quiet assumption pervades the utterances alike of the scholarly and refined, as well as the fierce polemics of the more illiterate defenders of High Anglicanism, who obey the stern monitions of duty in repelling the onslaughts of all comers. This bigoted assurance is inseparable from the one-sided narrowness that prevents the recognition of any except a few perverted and mistaken virtues in an infinitesimal fraction of the many obstinate schismatics who only move such lofty Churchmen to repulsion, scorn and contempt. The good Canon has not divested himself of human sympathies; he has a wide experience of men, and is therefore not quite so extreme as some with whom he is associated, but he is utterly unable to divest himself of the exclusive spirit, that seems to be an indispensable part of the ritualistic outfit.

The *Review* contributor is careful to impress on his readers that the movement for perfect religious equality is in the main an unreasoning impulse,

fostered by self-seeking demagogues. It is hardly possible to believe that a well-informed Englishman who has observed the course of thought and tendency of the time can suppose that the most eminent, earnest and pious Nonconformists of the age are either themselves demagogues or moved by such in their efforts to secure for all forms of religion perfect equality in the eye of the law. Men who are very far removed from demagoguery can hardly look on with complacency when the title law can be enforced on those who voluntarily maintain the form of sacred worship their consciences approve. Did the disestablishment movement depend for its strength chiefly on the advocacy of demagogues, it would not have reached its present proportions, nor secured the intelligent adhesion it now so widely commands. People who are in the habit of sneering at a cause for the reason that unprincipled men may sometimes speak in its favour, lay themselves open to retort from the ungenerous. Some of them at least run no risk of being mistaken for demagogues; their safe retreat is at the opposite pole.

The perpetuity of the Church as a divine institution is independent of establishment or disestablishment. The Church was not established in the apostolic age, and yet it was enabled to exercise a grand moral and spiritual influence that subsequent alliance with the State well-nigh succeeded in destroying and paved the way for the corruptions that followed. The Church is a divine institution, but it does not follow that one branch of it should be pampered by the State to the exclusion of all the other branches. If the divinity of the Church is a reason for its endowment by the secular power, then all sections of the visible Church must share equally in Caesar's benefactions, or they must all alike be placed in a position of equality, and all alike be left dependent on their own adherents for support. Nowhere in Scripture has the divine King and Head of the Church committed to any earthly power the authority to determine which is the one only true Church. When the State makes this assumption it goes entirely beyond its province.

That the Church of England has rendered important services to the moral and spiritual upbuilding of the English nation is cheerfully conceded, but so also have the Nonconformist Churches. That is what all churches are there for. It is the mission of every Church of Christ in every land to benefit and bless the people among whom it exists. Yet that is no reason why one should be admitted to special and exclusive favours at the hands of the State, while all others are rigidly excluded, and in many places in England to-day are only permitted on sufferance so inveterate are the prejudices of centuries. The worthy Canon is sorely distressed at what he regards as the encroachments of the State on the purely spiritual domain of the Church. He even goes the length of saying, "Thus for a long time by an act of thorough-going injustice and tyranny the Convocations were literally gagged; thus, too, 'the supremacy of the crown' by a strange accident has come to be exercised in great measure by the Judicial Committee of Privy Council. That committee within recent years took upon itself to decide ritual and even doctrinal questions, and Churchmen have had simply to ignore at once its existence and its decisions, and have sometimes had to suffer in consequence." What is this but the price a Church that enters into State alliance has to pay for the exclusiveness of its privileges? A Free Church in a Free State could not be subjected to such humiliation. The fears expressed that if the Church of England were disestablished she would not be able to do her work are imaginary, as the history of Nonconformist Churches in England and Scotland, and her own sister Church in Ireland and the Churches in America supplies abundant proof that when freed from State trammels the churches in addition to freedom have unlimited room for expansion in Christian life and activity in all directions. His own faith, it is pleasing to see, is of a more robust character notwithstanding his notion that disendowment would be an act of spoliation, against which he inveighs with a strange obliviousness of the fact that the endowment of a State Church is maintained by the yearly spoliation of those who belong to other communions. He cherishes the hope that the evil day he dreads is far off, if it ever comes. Events are moving with rapidity. Disestablishment is even now looming on the horizon of practical politics, and the Canon's hope in this direction is doomed to disappointment. With this sentence, however, we cordially agree. "The Church will work and win, even if she lose such dignity as is conferred by establishment, and by disendowment, be reduced to poverty." If the English people are as religious and magnanimous as he justly claims they are, the moral and spiritual dignity of his Church will be greater than in the past, and as for the dreaded pov-

erty, she will be richer in resources as well as in faith and good works than ever she was before. One who has such confidence in his Church should be less apprehensive as to the future.

THE AIMS OF THE PAPACY.

LIGHT from various sources is being cast on the present aims and policy of the Papacy. It is a mistake to suppose that its aggressive movements are only local and temporary. Recent events in the Province of Quebec have roused attention to the ambitions that everywhere lead the Ultramontane party to strive for ascendancy in Church and State. It is also a mistake to suppose that opposition to persistent and undisguised advances of mediavalism are made in the interest of any political party. It is quite independent of political party affiliations. Those who guide the Ultramontane movement belong to no party but their own. They will use either or both great political parties just as they can be rendered most subservient to the one purpose they keep steadily in view, the subordination of all interests sacred and secular, to the domination of Rome. The Ultramontane movement, by no means confined to Canada, is one of too serious import to be used as an instrument for the manufacture of party capital. They who so regard it have yet to learn that it is fraught with issues far more important than the determining whether one political party or another is to hold office in a country. When it is a little better understood what its popular policy implies, the issue clearly presented to all constitutionally governed countries will be, Shall modern progress give place to the priestly despotism of the middle ages; shall free institutions be suffered to continue? The very audacity of papal aims has a stupefying effect on many. They cannot believe it possible that such projects can now be entertained. If these purposes are not fully understood, the fault of concealment cannot be charged against the Vatican. From 1864, when Pius IX. issued his famous encyclical condemning "modern errors," down to the present the Vatican with undeviating consistency has put forth its efforts to secure the control of education everywhere. The Roman Catholic Church demands supremacy in every land at the present time. The Jesuit question in Canada is simply a phase of what is fast looming up as a question of world-wide interest, leading to contests that will unquestionably issue in the triumph of liberty in the end, though the struggle will have to be in deadly earnest.

In the United State the same determination to carry out the spirit and letter of the Syllabus is every day becoming more apparent. In the larger cities there is a ceaseless vigilance to seize every opportunity to obtain municipal grants for sectarian institutions and a constant intermeddling with the conduct of the schools. The public school system in the States is not to the liking of the hierarchy, and they are working to secure separate schools. Through the munificence mainly of private individuals a Roman Catholic university in Washington is being established. The determination of the authorities is that it shall be a thoroughly Ultramontane institution. American Roman Catholic scholars are not subservient enough to be eligible for professors. They are to be imported from abroad. To further this end Archbishop Corrigan has been summoned to Rome, where, it is surmised, a Cardinal's hat awaits him if he feels disposed to fall in with the projects the Jesuits have on foot for the equipment of Washington University. The Baltimore Cardinal is too much of an American patriot to be high in favour at the Vatican, and it is thought that Archbishop Corrigan will be more complaisant to the rulers there. How the Americans will regard this aspect of affairs is not yet apparent, but it may be presumed that tolerant as they are, there is a point beyond which no foreign power will be permitted to go.

The well-informed Rome correspondent of the New York Times has grasped the situation and clearly points out the paramount aim of the Vatican policy. He says:

Leo XIII. has been shrewd enough to realize that the only means through which the Papacy can hope to regain its spiritual supremacy and its temporal independence is by obtaining absolute control of all educational establishments and schools, and of being thus in a position to prevent the teaching of doctrines in disaccordance with those of the Catholic Church. He has therefore brought the entire forces at his command to bear on this object, and not only in the United States, but in every country of Europe a mighty struggle is going on for the substitution of "confessional" for "liberal" education.

The same writer gives particulars of the struggle now going on in South Germany by which the Papacy seeks to advance its interests at the expense of the people's rights. An ultimatum has been presented to the Royal Government of Bavaria, de-

manding, among other things, the entire cessation of all government supervision of religious teaching in educational institutions; that the schools in which Protestant children are taught shall be immediately abolished; that all non-Catholics shall be legally disqualified from teaching in schools, colleges and universities; that all normal and primary schools and all public libraries shall be under the absolute and exclusive control of the clergy; that all religious instruction in the national universities be confided to the Roman Catholic episcopacy; that the Old Catholics of Bavaria be no longer recognized, and that the internal administration of the Church in Bavaria, as well as its teachings and doctrines, be entirely freed from all further interference, supervision and control on the part of the Government.

Concerning these demands the correspondent says:

I have drawn particular attention to the above-mentioned ultimatum of the Bavarian episcopacy for the reason that it displays in all its brutal nudity the goal and object which the Papacy is striving to attain in every country of the world. In some portion of Europe these demands and desiderata are more diplomatically veiled than at Munich, but the ulterior aim is always the same.

In Belgium and in Spain the Roman Catholic Church controls the educational institutions in these countries and the results are visible. The last Belgian census discloses the fact that forty-two per cent. of the population over fifteen years of age, can neither read nor write. In Spain the illiterates form sixty per cent. of the population. In the matter of subservience to papal encroachments Austria is retrograding. The moderate emancipation from clerical control in educational affairs is rapidly being lost. A law has recently been passed making religious instruction in the public schools by priests compulsory. Professors are no longer eligible as school inspectors, who must give way to clerics who are to supervise the schools, and provision is made for the suppression of communal schools and the establishment of Church schools in their stead. Thus Rome is everywhere seeking to grasp power and influence that she may again control the destinies of men as she did in the days preceding the Reformation. She aspires to absolute supremacy. Every right of free peoples would if she had her way be speedily trampled underfoot. The movement then to jealously guard the rights and privileges that make nations great, virtuous and God-fearing is one that claims the hearty support of all who value the birthright of freedom. The Canadian people have not awakened a moment too soon to the realization of the fact that the future of their country is menaced by the avowed designs of a relentless Ultramontanist.

Books and Magazines.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The July number of this Canadian illustrated magazine is a good one. The opening paper is "Glimpses of Northern and Central Germany," by Rev. Samuel Green, D.D. It is followed by "Rome," by Professor Coleman; "Vagabond Vignettes," "Methodist Itinerancy," by Dr. Carman; "The Unchurched Classes," by Dr. Stafford; "Recollections of British Methodism in Toronto," by Senator Macdonald; the usual departments have been filled with the care and adaptiveness characteristic of the magazine.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.) The paper in the July number of this magazine that will attract general interest is "Recollections of Suakim" by Walter Tuscott. The other descriptive paper, illustrated, is "St. Andrew's Marine Laboratory," by Edward Ernest Price, B.A.F. Marion Crawford's powerfully written serial, "Sant' Ilario" is continued and W. Clark Russell's "Jenny Harlowe" is concluded in the present number. There are other attractive features in the issue, among them may be mentioned, "Who Liveth so Merrily," with characteristic illustrations by Hugh Thomson.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—A new idea has been hit upon in the July number of this attractive monthly. It is almost entirely devoted to fiction, and it is of a high order. The charm of the stories is enhanced by the fine pictorial illustrations with which they are adorned. The opening paper, "The Telegraph of To-day," by Charles L. Buckirgham, gives a clear and minute description of this marvellous aid to modern civilization, detailing the latest adaptations of science to the improvement of telegraphic methods. In addition to the serial work of Robert Louis Stevenson's, "Master of Ballintrae," the short stories are "How the Derby was Won," by Harrison Robertson; "The Rock of Beranger," by T. R.

Sullivan; "The Governor," by George A. Hibbard; "The Copeland Collection," by Margaret Crosby; "The Story of the Lost Car," by John R. Spears; "The Two Mollies," by H. H. Boyesen; and "From Four to Six—a Comedietta in One Act," by Annie Eliot.

THE CENTURY. (New York: The Century Co.)—The July number of the *Century* is a solid one. It opens with one of M. G. Van Reusselaer's series of descriptive papers on English Cathedrals. That selected for literary and artistic treatment in this number is, "Winchester Cathedral." "The Last Trip In" is graphic but short, in the series of "Pictures from the Far West." "San Antonio of the Gardens" is a racy Mexican sketch by Thomas A. Janvier. Then comes a more elaborate paper on "Inland Navigation of the United States." George Kennan's paper this month is devoted to "The Free Command, at the Mines of Kura." Frederick Remington finds in the noble red man a most interesting subject for his paper, "On the Indian Reservations." The Lincoln history is as carefully written and as intensely interesting as ever. Dr. Buckley has a good paper on "Presentiments, Visions and Apparitions." The light and graceful reading of the number has not been overlooked.

THE PRESBYTERIAN REVIEW. (New York: Charles Scribner's Sons.)—The opening paper in the current number of this, one of the foremost quarterly reviews published, is an exhaustive and carefully written critique of "Dr. Shedd's System of Theology," by Prof. Edward D. Morris, D.D., LL.D., of Cincinnati. It is followed by a paper on "A Churchman's View of Church and State in England," by Canon W. J. Knox-Little. Professor Charles A. Young contributes a most interesting paper on "The Planet Mars," and Professor John D. Davis discourses learnedly on "The Babylonian Flood Legend and the Hebrew Record of the Deluge." "Nature and Miracle" is the subject of an able paper by Rev. Dr. William W. Harsha, and last though not least Dr. William M. Taylor writes on "The Heroic Spirit in the Christian Ministry." Then follow the editorial notes and the valuable though brief Reviews of Recent Theological Literature.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The July issue of this most excellent magazine is fully up to the high standard which it maintains. There are no less than eleven articles in the Literature Department, all of them timely and several of them of great interest. Then follow many pages of select missionary intelligence of rare interest, succeeded by missionary correspondence from all the leading fields of the world, while Dr. Gracey's International Department, and Dr. Pierson's monthly concert are of absorbing interest. Editorial Notes and Organized Missionary Work follow, and here is a mass of reports and statistics from various societies, carefully gathered, analyzed, and some of them tabulated, so as to be readily comprehended and made available. The substance of the annual reports of seventeen missionary societies is given. And the grand number closes with a monthly Bulletin of compact items of the most recent intelligence from all the mission countries of the world, showing the progress of missions everywhere. The magazine is carefully and thoroughly edited in all its details, and gives from month to month a rich fund of informing and inspiring matter on missionary subjects.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The July *Atlantic* contains a short sketch called, "Going to Shrewsbury," by Sarah Orne Jewett, and, "A Mountain-Side Ramble," by Bradford Torrey, which are seasonably descriptive papers. The magazine opens with an article by Miss Preston, giving an account of the last days of Cicero. Professor N. S. Shafer writes about "The Problem of Discipline in Higher Education," which will be read by student and teacher with equal interest. Mr. H. L. Nelson has an article on the "Speaker's Power," not a consideration of the power of oratory, but the power of the Speaker of the House of Representatives. Mr. W. H. Downes has an interesting paper on the "Old Masters" which may be seen in New York, and it is surprising to find how large a representation can be seen there. Mr. James' "Tragic Muse" is steadily gaining in interest, and "The Begum's Daughter," by Edwin Lassetter Bynner, is also continued. The two specially literary articles of the magazine are "John Evelyn's Youth," an account of the early days of that worthy, full of anecdote, written by Mary Davies Steele. The other article is "Books that have Hindered Me," by Agnes Repplier. The number closes with an article on "Trotting Races," by H. C. Merwin; by some criticisms of recent American fiction and other books, and by the usual departments.

Choice Literature.

A DESECRATED MEMORY.

A Story in Two Parts.

BY GRACE DENIO LITCHFIELD.

PART I.

"Ann Slosson," said Miss Araminta, "I've been considering, and the result of my reflections is this—it will be flying in the face of Providence if you do not tell Reginald Paine your story."

Miss Ann gave a faint gasp.

"My story?" she repeated, in vague alarm, lifting two startled old eyes to her friend's face.

Miss Araminta nodded slowly and dogmatically. She was the acknowledged critic of Meadowville, being not only so versed in English literature as to be able to pick flaws all the way down the centuries, but having also made partial acquaintance, through a well-thumbed book called "*Les Malheurs de Sophie*," with the mysteries of French literature as well, which she unhesitatingly pronounced to be singularly puerile, though at least perfectly innocuous.

"Yes, certainly, Ann Slosson," she continued; "your story. It is your duty to tell Reginald that love-story of yours. It belongs to him by rights now. The boy, with his marvellous genius, can turn it to account. The best writers always took real characters for their stories. Shakespeare, for instance, did it invariably; he stole them from other writers; and so, I presume, did our sweet Miss Ferrier; and there's that immoral tale of "Adam Bede," that I've just been reading—I am convinced from internal evidence that it is the history of George Eliot himself in the person of Arthur Donnithorne. Now I have been thinking about this thing ever since Reginald came, and your duty in the matter is as plain as in house-cleaning or stocking-darning."

Miss Ann made no reply at first. It was very hard to contradict Miss Araminta in her own field. But a little rush of hot colour came into her gentle old face, and she turned her head aside.

"Oh, no! I could not, I could not! I never could," she said at last, under her breath, and suddenly got up and went away.

Yes, Miss Ann had had a love-story once in the dim, far past, and everybody in Meadowville knew that she had had one without knowing what it had been. But the film of tradition and guess-work had gathered about it, and hung over it as the delicate gray moss hangs about the Southern oaks, while Miss Ann never lifted a hand to unveil it to the eyes of any. It was too sacred a thing to be made the theme of common talk, and she kept it hid in her heart, like the withered blossoms from some dearest grave laid away between the pages of a bedroom Bible.

Miss Ann Slosson was one of the oldest of all the old maids of Meadowville, of whom there was a surprising quantity, considering how few the people numbered in all; but the fact that she had had a story, whatever it was, marked her out from the rest and lent her a certain rank among them, yielded to her by tacit consent as to one born to better things, since she was only an old maid by accident, whereas the others, as they frankly confessed, were old maids from necessity, there never having been anyone at all to marry them. It was ages and ages since any wedding bells had been rung in Meadowville, and the women were reduced to reading the marriage service occasionally in their own homes in order to keep familiar with it.

Meadowville, it need scarcely be said, was one of the tiniest villages in all the Empire State, being so tiny in fact that Time himself had overlooked it and passed it by altogether, leaving it at least a century behind in the world's reckoning. It consisted of but one short street running out at right angles with the highway connecting it with Newtown, which was only a little larger village a few miles away, but which to the few inhabitants of Meadowville represented the very centre of commerce and activity. Existence was an exceedingly quiet affair at Meadowville; very reposeful, the old people called it, contrasting it contentedly with the bewildering bustle and stir of Newtown, which, besides its shops and its market, had a railway station all of its own, adding to its importance and noise and dirtiness. It must be very unpleasant to live on a railroad, the placid old dames of Meadowville said to each other as they ruthlessly ran down their neighbours' blessings by way of appreciating their own.

So inordinately quiet indeed was life at Meadowville, that it made a perceptible stir there when one summer little Reginald Paine was left by his parents for a few weeks with Miss Ann, while they were off pleasuring at Saratoga. An out-and-out country place was infinitely better for a child than a fashionable watering resort, the Paines very wisely asserted, and they were sure they could never feel safe about him left anywhere else than in this wee house with this dear old Miss Ann, who being a cousin of some cousins of theirs, was just near enough of kin to be always remembered when they had need of her.

Little Reginald came to Meadowville in holiday time for many a summer after that, until Miss Ann began to regard the boy in a way as her own, and to take an almost maternal pride in his development. He was a handsome, attractive lad, somewhat too showy in appearance for the old-fashioned settings of the place, where he speedily became a sort of little king, with Miss Ann as regent mother. The yearly advent of his autocratic little visitor grew at last to be the chief event in her monotonous life, the one thing to plan for, to watch for, to look back upon and to talk over, the entire year seeming only to come to a focus during the few weeks that Reginald spent with her, when she was at his service heart and soul, her best of everything being thrown at his feet for but the lifting of his imperious little finger, as is commonly love's way.

And thus Reginald had grown up, the confessed Lord of Meadowville by virtue of his beauty and his sex, having his dominions the more completely under subjection, perhaps, from the fact that he was among his subjects for too short a time each year for them to weary of his tyranny. But at last the time came when he went to college, and after that his visits were suspended for so long that it seemed as if Miss Ann were quite forgotten. The other old maids looked at her with sorrowful sympathy and despondently shook their heads.

"It is the way of men to forget the homes of their youth and the benefactors of their early years," they said, speaking out of that intuitive acquaintance with masculine nature which heaven seems generously to grant to spinsterhood as its only means of acquiring it. "Reginald is now become a man, and you can expect nothing else of him."

But Miss Ann smiled softly.

"He has not forgotten," she answered gently, with perfect faith. "No one forgets who has ever loved."

And then all of a sudden one day something marvellous happened. Miss Ann received a magazine—a thing almost unknown in Meadowville—directed to her in Reginald's bold, splashing hand, and when she opened it, lo, one of the leaves was turned down at the beginning of a story, directly under whose title, in clear, unmistakable immortalizing type, there stood these wonderful words: "By Reginald Harris Paine."

Miss Ann could scarcely believe her eyes. She read the mystic syllables over and over again, with increasing reverence and joy. There they stood. "A Leonidas of To-day." "By Reginald Harris Paine." "By Reginald Harris Paine." "By REGINALD HARRIS PAINE."

When at last her amazed old senses had taken in the full significance of these astounding words, she closed the book, went to her little bedroom and solemnly got out her best shawl and bonnet, put them on with trembling haste, and glancing in at the kitchen to tell her little maid that she was going out on very important business and might be late for tea, she took the precious magazine in both hands, and started off to acquit herself of the paramount duty of importing the news to Meadowville. Her soft cheeks were flushed with elation. Her breath came quickly and unevenly. Her gray eyes shone. She held her head high, and stepped with new and stately dignity along the boarded walk. Reginald Paine had joined the ranks of the immortals. Reginald was an author!

That was a wonderful day in Meadowville. The news set every old maid in it a quiver with excitement. To think that Reginald—their own Reginald!—But then they had always known that he was born to no common destiny. They had always felt that he had in him the elements of surpassing greatness. Miss Elmira Jackson had long seen something Byronic in the way his hair would not lie smooth on his forehead. Miss Hannah White had often been reminded by his shirt-collars of Dickens. Miss Araminta Hazeldown, the critic, had realized from the instant that she first set eyes on his childish face, that nature had moulded him to become in after-years a Thompson, or a Milton, or perhaps even another Fitz-Greene Halleck. Miss Jane Barney thought the Grecian title of his story the most striking coincidence, remembering that she had declared that there was something Hellenic in the boy's love of curious sports, one day when he was turning somersaults in her front yard at a rate that nearly gave her a turn herself. Yes, she had used that very word Hellenic, for she had heard Miss Araminta say it just the day before, although Miss Jane confessed that at the time she had thought it only a polite synonym for a word that is generally written with a blank. They had indeed, each and all, so much to say about Reginald's early years, and the marvellous promise he had always shown, that Miss Ann hardly got through her rounds in time even for a half-past seven o'clock tea, an hour which she felt was so late as to be positively sinful had not the magnitude of the occasion justified it.

She could hardly sleep that night for joy in thinking of her lad, and she read his story early the next morning, as soon as she had dusted her little parlour and read her Bible, and then all the other old people had it in turn, one after another, in strictly impartial alphabetical order, taken by their Christian names so that the rounds might begin with Miss Araminta, who very kindly lent a copy of Pinnock's "History of Greece" to go about with it, in order that everybody might find out who the original Leonidas had been, and after that they all talked of nothing else for the next three weeks. They cried over it; they laughed over it; they quoted it on every occasion, unhampered by too strict a regard to its appropriateness. They copied extracts from it in their albums. They hinted to their venerable and half-palsied clergyman, whose long-familiar sermons had hitherto seemed to them the *ne plus ultra* of literary excellence, that a close study of its style and finish might not be without benefit even to himself, in the event of his ever again taking up his pen. They compared it with the writings of the great and honoured dead (the old ladies of Meadowville only read the dead writers, not having yet caught on with the living), and felt unanimously that these all paled to nothingness beside this young and gifted pen, as stars fade and are forgotten in the presence of the sun.

They were still full of this inexhaustible subject, when Reginald himself, a little taller, a little handsomer, and a very great deal more conceited than of old, suddenly reappeared in their midst, and the cup of their pride ran over. If they had petted him in the past when he was nothing but a boy, they could not do enough for him now that he was not only almost a man, but quite an author. They installed him at once as their guide and mentor in all intellectual matters, suffering him to destroy their every preconceived opinion, and to revolutionize their entire mode of thought at one fell swoop. They accepted his lightest criticism as absolute and unalterable law. Even Miss Araminta meekly laid down her ideas at his feet, and invited him to walk over them roughshod, with a self-effacement that confounded the maiden sisterhood.

"What am I beside such an authority as Reginald?" she inquired, with sublime humility, as the young fellow ruthlessly pulled up by the roots one after another of her most cherished convictions, boldly planting in weeds where he tore out flowers, and looking brightly at her all the time with his charming self-assertive, unanswerable smile.

It was Miss Araminta, therefore, in that increased assumption of supremacy over all the rest, so apt to follow upon any act of self-abasement toward the one, who shortly thereafter pointed out to Miss Ann, usually so ready to be convinced of anything that anyone wished to convince her of that it was a perfect delight to argue with her, now only shook her head and turned away with tears smarting under her lids. She could do everything for Reginald's sake, except this, and surely if anything on earth belonged exclusively to herself, it was this story of her past. What right had even Reginald to it?

Miss Araminta was effectually silenced by that look which came into Miss Ann's face, a look first of excessive astonishment, then of intolerable pain, and then of frightened and complete withdrawal into herself. It was as if a rose should suddenly re-fold all its fragrant petals at the outreaching of an unexpected hand. Miss Araminta gave it up.

But Reginald was less easily rebuffed. His curiosity had been aroused both by that lady's words and by Miss Ann's scared, pained manner; and no sooner were he and his cousin alone together after tea that evening, than he besought her with every wile at his command, to tell him what this story of hers had been. But in vain.

"I could not! Oh, I never could!" Miss Ann repeated, with a frightened catch of the breath, like a rising sob.

Reginald at last grew cross over her unwonted resistance.

"It is really abominably unkind and selfish of you, Cousin Ann," he said, pettishly, pulling away his chair from her side. "Here am I exhausting my brain hunting for some good subject for another story, and yet you, with one all made to my hand, obstinately refuse to give it to me. It is no manner of use to you, you know, and think what it might be to me! Upon my word, I shouldn't have thought you could be so selfish."

Miss Ann looked at the young fellow a moment, with a world of distress and appeal in her faded gray eyes; then, with a heavy sigh, she took up the Bible from the table and put on her spectacles.

"We will have evening prayers now, Regie dear," she said, very gently, "and then I will go up-stairs. I must think it over before I can talk any more about it."

The next morning there was no allusion made to the question under discussion, and in the afternoon Miss Ann put on her second-best bonnet, and stole away by herself to the little, empty, ugly church, and sat down there in the stillness to think.

When she returned, she found Reginald extended at full length across her tiny porch, effectually barring the entrance, and indulging in alternate naps and cigarettes. He half-opened his eyes and looked sleepily up at her from under his black lashes as she came toward him. He had already forgotten his baffled curiosity of the preceding night, having a comfortable way of putting aside little failures, which went far toward preserving his self-love uninjured; but the solemn, intense look in all the little, old lady's aspect and manner, roused him in a moment.

"Well?" he said interrogatively.

"I have been thinking it over, Regie," she said, simply. "Perhaps it was selfish in me, but I could not bear to speak of it. I have never told anyone. It seemed too—too sacred," she went on, blurring out the word with a little apologetic flush for the use of it. "But I will tell you now if you wish it. Of course, I ought to tell you if you think it will help you in your work."

Reginald folded his arms comfortably under his head for a pillow, and fastened two interested, handsome, speech-compelling eyes on her face.

"Of course, it will," he replied promptly. "You have no idea of the start it gives a fellow to have a foundation to go upon—the bare walls all built, as it were, and his genius free to devote itself wholly to artistic decoration. Just go ahead as quick as you can, Cousin Ann. I am all ears."

Miss Ann suppressed a sigh and untied her bonnet-strings with nervous, shaking hands. Reginald did not offer to get her a chair. City courtesies are easily laid aside in the country; besides, he was so comfortable that it would have been a shame to stir. But he graciously moved his long legs a few inches aside to enable her to pass him and bring out a seat herself from the hall. She placed it just within the threshold of the door and sat down, looking out across Reginald down the straight wooden path leading to the gate, and folding her hands loosely together in her lap. The open doorway framed her in and made a picture of her.

"It was a long time ago, you know, Regie," she began.

"Yes, yes," said Reginald, encouragingly, "of course. I never supposed it was an affair of yesterday. How old were you, by-the-by? Sixteen?"

Miss Ann smiled.

"Sixteen? Oh no, Regie. Why one is scarcely more than a baby at sixteen. I was twenty-seven, dear."

"Twenty-seven!" echoed Reginald, incredulously. "Whew! You weren't really all that were you, Cousin Ann? At twenty-seven a woman is done for good with any love stories, you know."

"But I never had any before that, Regie, and I did have one then, when I was twenty-seven twenty-seven and three months, for my birthday was in February and this was in May. It was when I went away one spring to make the Prendergasts a visit. His wife was my cousin. I had never been away anywhere before, and I have never been away since—except sometimes to Newtown."

"To Newtown?" repeated Reginald, with a contemptuous grimace. "That's like saying you do occasionally go to the street corner. Where did you go that spring? To New York?"

"Oh, no! Of course not?" exclaimed Miss Ann, to whom a journey to New York seemed little less of an affair than a trip to Europe. "But I went to Ithaca. Ithaca is a magnificent city. I don't suppose there is anything as fine in all the State, unless it may be New York, and the Prendergasts had a very handsome place, much, oh much bigger than this, grander even than Miss Araminta's. They lived most elegantly. They had several servants, and all the forks and spoons were real silver, and they had a buggy and carryall besides a nice market-waggon that nobody need have been ashamed to drive in, and they had gas all over the house way up to the attic."

"Of course—of course," interrupted Reginald, scantily interested in these details. "That's all nothing. That isn't the story, you know. Go on with the story. Was it your cousin you fell in love with?"

A crimson flush shot furiously up into Miss Ann's face. She recoiled with indignation.

"For shame, Regie! You know my cousin was a married man!"

Reginald laughed.

"Oh! I forgot. That settled it for the cousin, I suppose, in those innocent, primeval days. But who was it then? Some one in Ithaca?"

"Yes. That is, he was visiting there at the time I was. It was the strangest coincidence, for otherwise we should never have met at all, as he lived in New York."

"In New York? Come, that's better," commented Reginald, gayly. "I couldn't take a great country lout for a hero, you know. But a gentleman from the city"—he interrupted himself, looking doubtfully at Miss Ann—"he was a gentleman, a real gentleman, wasn't he, or was he one of these brilliant-waistcoated, coral watch-chained Bowery specimens, I wonder?"

British and Foreign.

Miss Ann reddened again, and drew up her head with a quaint little haughtiness, although she had not the remotest idea what Reginald's words implied.

"I don't know what you intend by a real gentleman, Regie, since there is no such thing as a false gentleman. He was a gentleman, of course, and he had such beautiful manners and such a taking way, that anyone might have been proud of his acquaintance. But I can't say about the coral watch-chain, and I don't presume he had one, for he hadn't much money to waste on jewellery, although he had the finest taste I ever saw, and I daresay he would have had one if he could have afforded it."

"And so he fell in love with your pretty face, Cousin Ann, did he? You were pretty then, weren't you? You've sweet eyes even now, and your features must always have been good enough, and country girls are bound to have nice skins in spite of the tan. I daresay, too, you took precious good care not to give away your twenty-seven years, eh, Cousin Ann?"

"Indeed, Regie, I do not know that we ever conversed about my age, or I should have seen no cause for concealing it from him," replied Miss Ann, with gentle dignity. "And as for my looks, I wasn't given to pronouncing upon them much myself—no proper girl is—though I may say that I was not generally considered unpleasing to look upon. But I had a picture taken that very summer; I will show it to you. Maybe you would like to see the dress, too, for things are not made quite the same now as they were then."

Miss Ann rose as she spoke and went in search of an old daguerrotype, with which she presently returned. Reginald raised himself on his elbow to open the case, and burst into an uncontrollable fit of laughter.

"Things are not made quite the same now," he echoed, as soon as he could find breath to speak. "Thank heaven that they're not! Gracious goodness, Cousin Ann! You were pretty, to be sure, but how on earth did any young man ever fall in love with you in such a ridiculous rig as that! Do you mean you really wore long sleeves with a low-necked dress? What a barbarous fashion! And what hideous sleeves to boot! And just look at that skirt puckered up about your waist till you look a mile round! And what conscienceless merchant ever sold you that outrageous stuff for a gown? Those are sunflowers all over it as I live! Life-size, too, by Jove?"

Miss Ann was leaning over Reginald's shoulder, looking down at the daguerrotype with affectionate old eyes, moist with the memories of a lifetime.

"It didn't look odd in those days, you know," she said gently. "Every one dressed so in Meadowville. However, that wasn't my best frock. It was the one I used to wear in the afternoons on week-days when I had done my work. But I liked the sunflowers; I thought them sweetly pretty, and so natural, just like those in our front yard."

"Well it's no get-up for a heroine, that's positive," declared Reginald, with another peal of laughter. "It's too abominably unbecoming. I hope your lover never saw you in it, Cousin Ann. He would have taken the next stage away."

Miss Ann sighed.

(To be continued.)

BETWEEN THE LIGHTS.

A little pause in life, while daylight lingers
Between the sunset and the pale moonrise,
When daily labour slips from the weary fingers,
And soft, gray shadows veil the arching eyes.

Peace, peace—the Lord of earth and heaven knoweth
The human soul in all its heat and strife.
Out of His throne no stream of Lethe floweth,
But the clear river of eternal life.

Serve Him in daily work and earnest living,
And faith shall lift thee to His sunlit heights,
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.
—Sunday Magazine.

JOHN EVELYN.

We can imagine no one whom it would have been more delightful to have had for a friend or relation than the accomplished Christian gentleman, philanthropist, scholar, artist, author, and scientist who wrote "Evelyn's Diary." Living in a corrupt yet bigoted and superstitious age, he is our ideal of all that is pure, liberal, charitable, lovely, and of good report. He was, as Horace Walpole said, a Christian who "adored from examination; was a courtier that flattered only by informing his prince, and by pointing out what was worthy for him to countenance; and really was the neighbour of the gospel, for there was no man that might not have been the better for him." He abhorred both profanity and dissipation and severe and affected austerity of manners; equally shunning Cavalier and Puritan extravagances and excesses. Yet when Charles II. and his reckless minions brought "deep and prodigious gaming" and foolish and licentious plays into fashion, he grew to feel an almost Puritan detestation of the card-table and the theatre, which in better days he had approved, and expressed his condemnation in strong language. It does one good to live in his society even now, when we can come no nearer to him than the daily record in his journal of his wise, happy, useful life. "God blessed him," as his affectionate friend the poet Cowley said, with "the choice of his own happiness," and "with prudence how to choose the best;" and he placed his "noible and innocent delights" in gardens and books, and in his lovely wife, in whom he found "both pleasures more refined and sweet:"—

The fairest garden in her looks,
And in her mind the wisest books.

Another of his dear friends, Bishop Burnet, calls him "this ingenious and virtuous gentleman," and tells us that, not

content to have advanced the knowledge of the age by his own labours, he was ready "to contribute everything in his power to perfect other men's endeavours." He was equally "the patron of the ingenious and the indigent." The chivalrous Sir Walter Scott, who found in Evelyn, in some respects, a kindred soul, thought that "his life, principles, and manners" as illustrated in his Memoirs ought to be "the manual of English gentlemen." He entirely escaped depreciation and satire in a day and generation which was in the habit of making jest of goodness, and was loved and revered even by those who were too evil or too weak to follow his example of holy living and dying. —Mary D. Steele in July Atlantic.

WRITING.

It is a remarkable fact that while the Hebrews have assigned the honour of the discovery of music and metal working to remote antiquity, that there is no trace or tradition of the origin of letters. Throughout the book of Genesis there is no allusion, even directly, to the practice of writing. The Greek word for "to write" does not once occur; even the word for "a book" is found only in a single passage, Gen. v. 1; but there is nothing to show that writing was known at that time.

The signet of Judah, and the ring with which Pharaoh invested Joseph, had probably emblematic characters upon them. The Egyptians had at that time writing of a certain kind, it is supposed; but there is nothing to prove that it extended to the Hebrews. In Exodus we read, "And they made the plate of the holy crown of pure gold, and wrote upon it a writing of the engraving of a signet, 'Holiness to the Lord.'" But that is thought to be as the work of an intaglio. Writing is first distinctly mentioned in Ex. xviii. 14, where God commanded Moses to write this in a book and rehearse it in the ears of Joshua. The tables of the testimony are said to be "written by the finger of God." The second tables were written either by Moses or by God himself. The engraving of the gems of the high priest's breastplate, and the inscription upon the mitre were not probably written, but imply a knowledge of alphabetical characters.

Kings were enjoined to write the law in a book from that used by the priests, that they might study it. Moses' song was written in a book to be placed with that of the law in the ark. As soon as the Israelites had entered the Promised Land, Joshua inscribed a copy of the Law upon the stones of the altar.

In Judges we first find mention of the pen of the writer. Samuel wrote in the book the manner of the kingdom; but it was not until the reign of David that writing is mentioned as a means of ordinary communication. He wrote Uriah's death-warrant to Joab; so the latter must have understood the art. In the Pentateuch the art was known to Moses, Joshua, and the priest alone. Samuel could write, because he was educated by the high priest, and he was one of the earliest historians. After that the art became more familiar. The prophets, Jezebel (who wrote letters in Ahab's name and sealed them), Haman, Esther, Mordecai, the scribes, the false prophet, Shemaiah, and so on to later years.

Tradition tells us that the Egyptians invented letters, and that they were passed along to the Phœnicians; but it is difficult to decide what where the characters first used. Letters and books were in the form of cylindrical rolls, sometimes transcribed upon papyrus, sometimes upon parchment; were without capitals or punctuation, or indeed any separation between words or sentences.

Inscriptions were also made upon lead, brass, clay, tiles, wax tablets, plaster, stone and gems, the letters being formed by hand, with the reed pen or hair pencil and ink, the metallic stylus and graving tools.—Christian at Work.

ABOUT WATCHES.

The accuracy and cheapness of the watch of our day is one of the triumphs of skilled labour, and is hardly suggested by the first time-pieces of the name. It is said that Robert King, of Scotland, had a watch about the year 1310, but the first time-piece worthy of mention appears to have been owned by Edward VI. in 1552. This watch had "one larum or watch of iron, the case being likewise of iron gilt, with the plummetts of lead." Evidently this was more like the modern clock than watch. Spring pocket-watches have had their invention credited to Dr. Hooke by the English, and to N. Huygens by the Dutch. One of the watches made by Dr. Hooke had a double-balance, and was presented to Charles II., with this inscription: "Rob. Hooke inven. 1658. T. Torpion fecit, 1675." Chronometer watches are now made of the most marvellous accuracy and are as reliable for determining longitude as the most careful calculation. The originator of this great boon to the navigator was Harrison, who, in 1759, after many trial and failures, made the time-piece which procured him the reward of £20,000, offered by the Board of Longitude. A watch can now be purchased for two or three dollars, which is a better timekeeper than the one formerly costing \$1,500.

A MARRIAGE has been celebrated in Skye without whisky! Twenty five couples were present at the festivities and nothing stronger than tea was provided. The event is said to be unparalleled in the island.

MR. DONALD CAMERON, a young Glasgow man, in company with Mr. A. Bowman, of Newcastle, has just completed the feat of walking round Europe. They commenced their journey at Aberdeen twelve months ago, their entire impediment consisting of a knapsack and a stout stick each.

THE Rev. James Barclay, of Montreal, has arrived on a visit to Scotland.

THE congregations of St. Paul's Free Church and the Tion, Glasgow, are about to unite.

THE Rev. George C. Watt, of Edinkillie, is a candidate for the chair of divinity at Aberdeen.

MR. CAMPBELL, of Crathie, conducted a memorial service at Balmoral, on the anniversary of the death of the Emperor Frederick.

AT the annual meeting of the Church Missionary Society at Cork, the most successful ever held, one lady put her gold watch into the collection plate.

MR. DEWAR PATON, of Largs, an elder of the Church there, and a descendant of Captain Paton, the Covenanting martyr, has been elected provost of that burgh.

ARCHDEACON WATKINS, of Durham, who so narrowly missed the bishopric of St. Asaph, is the Bampton lecturer for 1890; his subject will be "The Fourth Gospel."

MR. RONALD, of Annan, has been appointed Clerk of Annandale U. P. Presbytery in room of Mr. Watson, of Langholm, who has held the office for thirty-seven years.

THE Rev. W. M. Metcalfe, of Paisley, editor of the Scottish Review, is a candidate for the Church history chair in Aberdeen; he was originally trained as a teacher.

PROFESSOR NICHOL, who has frequently been absent from duty on account of the breakdown of his health, has resigned the chair of English Literature in Glasgow University.

THE Irish General Assembly have accepted the resignation of Dr. Glasgow, professor of Oriental literature in their college at Belfast, allowing him to retain the name and status of a professor.

THE Rev. Philip Roger, M.A., of Pollokshaws, of which parish he has been minister for twenty years, is dead; he was formerly for a long time assistant to Rev. David Brown, of St. Enoch's, Glasgow.

THE proposed national memorial to Adam Smith at Kirkcaldy is to take the form of a public hall containing a statue of the great master of political economy, with two smaller halls, one accommodating a free library.

THE monument to Giordano Bruno was unveiled in Rome amid extreme enthusiasm; the great anti-clerical procession, which carried 2,000 banners, was cheered by enormous crowds, and not one discordant shout was heard.

MR. HASTIE'S appeal has been dismissed by the inner division of the Court of Session; but he has started another action, the defenders in this case being Dr. Gloag, and the other office-bearers of the General Assembly.

MR. WILLIAM COWAN, of Blairgowrie, who walked with the historic 405 to Canonmills at the Disruption, has died in his eighty-third year; he used to boast that he knew a man whose grandfather had seen Queen Elizabeth.

THE Rev. J. Hewlett, M.A., of the London Missionary Society, recently received ninety-six lepers into church fellowship from a leper settlement in the Himalayas, who had been under the instructions of Rev. John Henry Budden.

CONTRARY to what might be expected, the consumption of spirits is lower by one-half in the colder parts of the Russian empire than in the warmer. This is explained by the great percentage of religious non-conformists among the peasant population of northern Russia.

THE Disestablishment Committee of the U. P. Church, with reference to the proposal of the Established Assembly to get a column inserted in the census of 1891 relating to religion, have resolved to re-issue the resolutions approved by the Synod in 1879 as a conclusive answer to the renewed proposal.

THE Rev. George Davidson, of St. Mary's, Edinburgh, contemplates starting a workingmen's club as part of the congregational mission where the members may come and read the newspapers, smoke their pipes, have a game of draughts or dominoes, and enjoy themselves with rational and pure amusements.

"DISGAIL Glimpses and Gospel Gleanings," is the title of a new work in the press by Rev. Dr. Campbell, of Marykirk, Stirling. It is founded on the personal observations of the author, whose privilege it has been to walk twice through Bible lands, and who notes how truly the Land and the Book illustrate and confirm each other.

MRS. LINDSAY, wife of Professor Lindsay, of the Free Church College, presided at a meeting of the executive of the Glasgow Woman's Suffrage Association, at which it was resolved to support the counter-memorial to that which appears in the current Nineteenth Century, and also to arrange for meetings during the autumn and winter.

THE Irish Presbyterian General Assembly resolved to send a deputation to the Irish secretary, to press upon his attention the unsatisfactory relationship of the prison board with the Presbyterian Church, the unequal treatment of the Presbyterian chaplains, and the necessity of having a number of Presbyterian gentlemen included in the resident magistracy.

MR. JOHN ALCORN, conductor of music in the Free English Church, Oban, has been presented with a sum of money on leaving for Vancouver, and at a conversation of the Abstainers' Union and Elementary Class of which he has been leader, he also received a purse of sovereigns. Mr. Alcorn has been a devoted worker in behalf of the temperance movement.

THE Rev. James Mackie, of Manchester, charges his advocate with misconducting his case before the General Assembly, declines to accept the arrangement made in his name, and threatens an action against "the simple people who signed the first petition in 1857," unless they withdrew unconditionally the charges made against him, and compensate him for the loss and damages he has sustained.

ALMOST all the members of the Bowling Free Church signed the petition asking Rev. George Macaulay to withdraw his resignation. Dumbarton Presbytery has therefore allowed it to lie over, and has in the meantime granted him leave of absence for six months. The Presbytery were helped in arriving at this decision by the memorial from the congregation. Mr. Macaulay indicated that since last meeting of Presbytery his health has considerably improved.

Ministers and Churches.

Principal Grant, of Queen's University, goes to Cape Breton for a month's rest.

MRS. KREVE sends from a friend in Toronto \$5, for the Chiquiquy birthday testimonial.

THE Rev. W. M. Cruikshank has received a call to the Presbyterian congregations of Mount Healy and Cayuga.

THE Rev. C. J. Cameron, A.M., of Kingston, will fill the Presbyterian pulpit at Cacouna, Quebec, for the next two months.

THE Rev. W. H. Geddes, late of Idaho, Colorado, U. S., is called to Whitechurch and East Wawanosh, in the Presbytery of Maitland.

THE congregation of St. Andrew's Church, New Richmond, Que., has decided to extend a call to Mr. J. A. McLean, a recent graduate of the Presbyterian College, Montreal.

MISS ROSE, teacher of the Indian school on P'a-pots's reserve, under the care of the Presbyterian Church, has returned to Regina, after a six weeks' visit among relatives in Woodstock, Ont.

A MISSIONARY meeting was held in the Presbyterian Church, Hillsburg, on Thursday week. Addresses were given by Mrs. McMurchy, of Toronto, Mrs. R. Fowler, of Prin, and others. The meeting was in every way a complete success.

THE Rev. William Ormiston, D.D., recently preached in the First Presbyterian Church, Pasadena, California. The congregation immediately gave him a unanimous call to be their pastor for one year at a salary of \$2,500, which he has accepted.

THE Rev. James Patterson, Presbyterian chaplain and missionary, Montreal, wishes to acknowledge the receipt of a purse of \$250 from friends in the city, through the Rev. Robert Campbell, D.D., as an expression of sympathy with him and family in recent domestic trial.

THE new Presbyterian Church at Osprings was opened and dedicated to the worship of God on the 30th ult. Sermons were preached morning and evening by Rev. William Caven, D.D., Principal Knox College, Toronto. Large audiences attended both services.

IN a notice which appeared in these columns recently announcing that A. G. Laird, B.A., had been awarded a fellowship in classics by the faculty of Cornell University, it was inadvertently stated that he is a son of Rev. Robert Laird, of Sunbury. It should have read "a son of Hon. Dr. Laird, Charlottetown, P. E. I."

THE Rev. Mr. Crombie, of Smiths Falls, preached morning and evening in St. Andrew's Church, and in the afternoon at Appleton. The connection between Almonte and Appleton Presbyterian congregations has now ceased. Appleton will be joined to Ashton, and the united congregations will immediately proceed to call a minister.

THE Rev. W. J. Dey, of Erskine Church, Hamilton, has left for a trip to Europe. The reverend gentleman will visit England, Scotland and France, taking in the great exposition at Paris. During his absence, the pulpit will be occupied by Professor Bryce, of Winnipeg; Professor Beattie, of Columbia, S.C., and Rev. R. Leask, of Toronto.

THE Presbytery of Guelph, on the 3rd July, ordained Mr. A. F. Mitchell, B.A., to the office of the holy ministry, and inducted him to the pastoral charge of the Presbyterian Church, Waterloo. Mr. Tait presided, Mr. Leitch preached, Mr. Hamilton addressed the minister, and Mr. Jackson the people on their respective duties. The congregation seemed deeply interested and attentive throughout the services.

THE annual tea meeting of the Presbyterian Church, at Sonya, was held and well attended, upwards of \$100 being realized. Rev. A. Curry presided, while addresses were delivered by Rev. Professor Wallace, of Cobourg, Rev. Mr. McMechin, of Port Perry, Rev. Messrs. McMillan, Smith, Dewey and others. A most enjoyable afternoon and evening was passed. A social was held during the week following.

A VERY pleasant time was spent lately in the West End Presbyterian Church, St. John, N. B., at the fraternal visit from the Presbyterian class V. P. A., of Christian Endeavour of St. John Presbyterian Church. An excellent programme was provided. There were addresses by Rev. Messrs. Fotheringham and Stuart, and by President Allan of the West End Association. The visitors were served with refreshments and a good time was spent.

THE Rev. W. G. Mills, of Sunderland, is taking a well-earned holiday in a trip to the old country. He sailed on the 5th inst., and will be accompanied by Mr. John Tocher, of Sunderland. A large number of the Presbyterian congregation met their pastor, Mr. Mills, at the residence of that fine old veteran, Mr. James Tocher, Tuesday evening, and presented him with a highly complimentary address and a purse of \$64. Mr. Mills is greatly liked in Sunderland by all classes.

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

THE supply committee of the Presbyterian Church, Regina, have arranged the following programme, subject to change in date, for the supply of Knox Church pulpit during the next seven weeks: July 7, Rev. Mr. Robson, of Fort d'Appelle; July 14 and 21, Rev. R. Whiteman, of Fort William, Ont.; July 28, Rev. A. P. Logan, of Nova Scotia; August 4 and 11, Rev. D. I. McCrae, M.A., of Jamestown, N. V.; August 18, Rev. M. C. Rumball, of Knox College, Toronto.

A SOCIAL was recently held in St. Andrew's Church, Winnipeg, to celebrate the completion of the first year of Rev. Mr. Hogg's pastorate. There was a large attendance of the congregation, and ice cream and strawberries were indulged in until nine o'clock, after which a short musical programme, in which Mr. Kelly and Miss McCrae took part was rendered. Rev. Mr. Hogg delivered a short address, reviewing the past year, and dwelling on the bright future of the congregation.

THE Napanee *Beaver* says: Some time ago the Rev. Mr. Smith, of Centerville, was communicated with respecting an important charge in the Northwest, which was shortly to become vacant through the translation of the pastor to British Columbia. This last week the gentleman received through the Moderator of the Presbytery a pressing letter urging him strongly to accept a call. The congregation is the largest and most important in the Presbytery of Rock Lake, and pays a stipend of \$1,000.

REV. A. STEWART preached his farewell sermon here on Sabbath last to a large congregation. Mr. Stewart leaves on account of a re-arrangement of congregations by which Tavistock is united to St. Andrew's and Shakespeare. Mr. Stewart was, on Wednesday of last week, presented with a handsome pair of gold spectacles, and an easy chair by the Tavistock congregation. Mrs. Stewart was also made the recipient of a pair of gold spectacles.

THE members of Ancaster Presbyterian Church held their annual picnic last week. The place selected was Walker's Grove, just outside the village, and a goodly number found their way thither during the day. Games of all kinds, refreshments etc., served to make things pleasant for those present. The Stony Creek Band was present, and took care of the musical part in a manner highly satisfac-

tory. The picnic was a success in every respect, and reflects great credit on those having charge of the arrangements.

THE *Almonte Gazette* says: A committee from St. Andrew's Church, consisting of Messrs. George Paterson, J. M. Munro, and R. Pollock, went to Ottawa lately and had an interview with Mr. Grant, who was selected as pastor of the congregation. After a friendly talk over the affairs of the congregation and the nature of the call, Mr. Grant signified his intention to accept the call when presented to him. The Presbytery will meet on the 15th of this month to issue the call and Mr. Grant will enter upon his duties at the beginning of September.

A RECEPTION was lately tendered to Rev. Professor Blaikie of Edinburgh, and Rev. Dr. Ormiston, of New York, at Los Angeles, California, by the members of the Caledonian Club. The hall of the club was beautifully decorated with flowers, and it was crowded to overflowing. President J. O. Maclean briefly introduced both gentlemen to the people, and welcomed them to the Scottish community of Los Angeles. Drs. Blaikie and Ormiston replied, and addresses were delivered by many of the resident clergymen, and by Judge McKinley, of the Supreme Court.

THE congregation of Dumfries Street Church, Paris, has formally adopted a resolution to contribute \$250 towards the support of the Home Missionary in Manitoba. This is not in lieu of, but in addition to, what the congregation contributes at present for Home Mission purposes. When the mission becomes a congregation, a second mission is to be adopted, and a third, and so a helping hand is to be given to plant religious institutions in the west. Such liberality as this deserves special mention, as the congregation is giving already nearly fifty per cent per member more than the average of the Church. This is certainly a good way of beginning Mr. Cockburn's pastorate in Paris.

A CORRESPONDENT writes: The case of the Rev. G. B. Howie was largely discussed in THE CANADA PRESBYTERIAN as well as in some of the Daily papers by my correspondent in 1886 and 1887, whether his loss of sight incapacitates him from the work of the ministry? It is now thirteen months since he was ordained in Knox Church, Brussels. During this time he has visited all the families of the congregation four times over, and some families much oftener; preached twice and taught a Bible class every Sabbath, and held from two to three week evening meetings in various parts within the bounds, attended the regular meetings of Presbytery and Synod, dispensed the sacraments and attended to every other pastoral duty, and as yet to the satisfaction of the people. No doubt many brethren will be pleased to hear this. No instrument is too weak for God to use.

A SOCIAL gathering was recently held in the lecture room of Chalmers' Church, Montreal, which was very successful and enjoyable, the pastor, the Rev. Colborne Heine, B.A., presiding. There was a pleasant alternation of music, speeches and conversation, during the latter part of which new families were introduced and welcomed by the older members. The most marked feature of the evening was that of addresses which were delivered by one of the most genial and prominent of the Anglican clergy of the city, and by one of the most influential of the Methodist clergy here. The pastor also spoke shortly. This exhibition of brotherly feeling by the clergy of the different branches of Christ's Church, was thoroughly appreciated by all present, who felt anew the force of the beautiful words, "Behold how good and how pleasant it is for brethren to dwell together in unity." Refreshments were served at half past nine, and the benediction pronounced at ten.

THE opening services of the new Presbyterian Church, Orillia, were held last Sabbath. In the forenoon, there was an immense congregation, the aisles being crowded and every foot of room throughout the building occupied. The Rev. Dr. McLean preached the opening sermon. In the afternoon, the Rev. J. Wilkie conducted a special missionary service, and gave to a large and interested audience an account of his eight years' work in India. In the evening, the church was again filled by a very large congregation, and Dr. McMullen preached an excellent sermon. All the services were unusually interesting and instructive. Many were present from a distance, and every effort was made by the office bearers of the Orillia Church, to furnish seating accommodation. The services will be continued next Sabbath by Dr. Cochrane, who will preach morning and evening. A special Sabbath school service will be held in the afternoon and a social on Monday evening.

THE annual picnic under the auspices of the Willing Workers' Society, of Guthrie's Church, Melbourne, was held on Dominion Day in the beautiful grove on Mr. D. Hyndman's farm. Notwithstanding the threatening appearance of the weather, there was a large attendance. Dinner was served by the ladies of the congregation, after which speeches were delivered by the Revs. D. G. Cameron, of Duncannon, Thos. McAlan, of Strathroy, J. S. Henderson, of Hensall, H. W. Locke, of Melbourne, and Thos. Gordon, of Strathroy. The Rev. D. Carne, B.D., occupied the chair. Music was furnished by the Mosa Brass Band, Mr. E. Crummer, the Septette Club and the choir. Baseball matches were played between the Melbourne Senior Club and the Air Line Giants, and the Melbourne Juniors and Mayfair Juniors, the Melbourne clubs winning in both matches. The day being exceedingly warm the ice cream, lemonade, etc., disappeared rapidly. The total proceeds amounted to \$210.

THE *Sealorth Epistle* says: In the Presbyterian Church, Rev. Mr. Jackson, of Galt, preached in the forenoon and evening, and assisted in the dispensing of the sacrament. Mr. Jackson is a fluent speaker, an accomplished orator, and an able expounder of Gospel truths. His sermons were very highly appreciated by the large congregations who heard him, and we are sure the people of Sealorth will be pleased to hear him again at any time. Mr. Jackson also delivered a lecture in the church on Monday night to a large audience, taking as his subject "The Early Missionaries of Scotland," in which he showed the condition of the people prior to the introduction of the Gospel in Scotland by the early missionaries and the high state of culture and civilization to which they have been raised since becoming Christianised, and closed by a strong and eloquent appeal in behalf of foreign missions, asking his hearers to aid in extending to heathen countries and peoples the blessings of the Gospel that has done so much for them, that all may be brought to the knowledge of the truth.

THE Rev. D. McCrae, of Victoria, B. C., is paying a short visit to friends in Woodland and North Luther, and at the request of the pastor Mr. McKee preached in Woodland Presbyterian Church on Sabbath afternoon, June 25, to a large and appreciative congregation, and on Monday evening in the Presbyterian Church, North Luther, and on Tuesday evening in Woodland Church. Mr. McKee gave able and eloquent addresses on Home and Foreign Mission work carried on by the Presbyterian Church in Canada, giving particular account of the work in British Columbia. Mr. McKee's visit and excellent addresses cannot fail to do good. There is much interest also awakened ament the approaching visit of the Rev. A. Gilray, the popular pastor of College Street Presbyterian Church, Toronto, who is to lecture on his recent visit to the Continent, especially Rome, in the Presbyterian Church, North Luther, on Monday evening, July 3, and in Woodland Church on Tuesday evening, July 9. It is fully expected if the evenings referred to should turn out fine Mr. Gilray will be greeted by large and enthusiastic audiences.

A SCHOLAR in Bracebridge Presbyterian Sunday school writes: Our teacher, James Dollar, gave us boys an excursion on Wednesday afternoon, 20th inst., from here, by train, to Huntsville, then by boat to the head head of Peninsula Lake; the Portage as it is called, and at Lake View House where a large new summer resort is being built by

J. A. Henderson, there was a bountiful supper waiting for us, the first public meal in the house, and it was a credit to the house. Indeed, we were surprised to find that our teacher had made such preparations for us. There were ten of us boys and ten girls, accompanied by Mr. Adair, County Crown Attorney and lady, Mr. Mitchell, deputy sheriff and lady, Mrs. Clark, our pastor's lady, Mrs. Dollar, and others, thirty all told. After tea, we had two hours of rambling and flower picking. Some went across the Portage to Lake of Bays, and had a most beautiful sail. Back to Huntsville, where we spent an hour viewing the village till train time, whence at eleven p.m., we arrived home well pleased with our excellent trip, not soon to forget our esteemed teacher, who put himself to so much trouble and expense. I trust that we all will be more attentive to our studies, and show our teacher his trouble was not in vain.

A SPECIAL meeting of the Presbytery of Winnipeg was held at Springfield, and within the Presbyterian Church there, on the 25th ult., for the purpose of inducting the Rev. David Anderson to the pastorate of the congregation. The day was propitious, and a very large attendance of members and well wishers turned out to welcome the new pastor. The opening services were conducted by Rev. J. Hamilton, of Millbrook, who preached an appropriate sermon. Rev. Professor Hart, who had been appointed by the Presbytery to preside and induct, then proceeded in the regular order of induction service, and solemnly consummated the pastoral relationship. Afterwards, Rev. John Hogg, of the North Presbyterian Church, addressed a few words of counsel to the new pastor, and was followed by Rev. Joseph Hogg, of St. Andrew's Church, who told the congregation many pertinent truths in regard to their duty. Mr. Anderson, at the close, had an opportunity of introduction to the members and adherents of his new charge. The interesting and very happy meeting was brought to a close with a quiet social tea, which seemed to be all that was needed to make the pleasure of the afternoon complete.

A TEMPORARY says: Mrs. A. Irving, president of the Lanark and Kennew Presbyterian Woman's Foreign Missionary Society, paid an official visit to the different auxiliary societies recently. At Lochwinnoch she organized a mission band, which she honoured by giving it the Irving crest, the motto being "We flourish in sunshine and shade." At White Lake, she also addressed a meeting of the auxiliary, and organized a mission band, to which the name "Shining Lights" was given, and their motto is, "Drawing all to them." She addressed a meeting of the Arnprior Auxiliary in the Presbyterian Church, at which there was a good attendance of both ladies and gentlemen. Rev. D. J. McLean presided, and the choir sang several suitable selections, and Mrs. Irving gave a very interesting address on missions. The ladies of the Presbyterian body have, through their society, been the means of awakening greater interest in the cause of missions among professing Christians, and by their contributions have assisted very materially in furthering that branch of the work of the Presbyterian Church, both in foreign lands and in educating and enlightening the Indians of our great North-West.

THE *Algoma Pioneer* says: The Rev. J. Rennie proved himself "instant in season and out of season" by gathering a large congregation in the dining hall of the new Murray House at the rapids on Sunday afternoon, and dispensing to them "the Bread of Life." The proprietor of the house had very kindly moved the tables, etc., and fitted the fine room with temporary seats for the accommodation of about seventy or eighty people, and nearly all the seats were occupied. The Temple scene, given in the first twelve verses of the 8th chapter of St. John's Gospel, at which Christ declared himself to be "the Light of the World," was the text and theme for a most interesting and instructive discourse, which was brought to a close by an earnest appeal to the people present to open their hearts and let in the glorious light and presence of Him who is the Light of the world. Mr. Falconer led the singing in which the congregation joined very heartily. The services will be continued next Sunday at three o'clock, and every Sunday afternoon until further notice. By this means Mr. Rennie is reaching a number of people whose residence is too far distant from the town proper to enable them to attend at the church services, and indeed, if they were to do so, it is very questionable if either of the churches could accommodate them.

THE services held in connection with the first anniversary of the induction of Rev. W. H. W. Boyle, B.A., to the pastorate of Knox Church, St. Thomas, were deeply interesting. On Sabbath, June 30, Rev. Dr. McLaren, of Knox College, preached two excellent discourses. In the morning the sacrament of the Lord's Supper was observed, and the doctor's sermon was appropriate to the occasion. In the evening after a grand discourse on the work of Christ and the Christian, he made reference to the happy and prosperous condition of the congregation, and congratulated pastor and people on the brightness of the prospects for the future. On Tuesday evening a social reunion of the congregation was held. A delightful time was spent, and ended up with several congratulatory speeches from city ministers. Thirty-three new members were admitted on Friday, making in all for the five communions held since the beginning of the present pastorate, 265 admissions to church fellowship. There are now over 600 members on the roll, and everything looks promising for the future. Rev. Mr. Boyle and Mrs. Boyle leave about the middle of July for a six weeks' vacation to the Bay of Chaleurs, New Brunswick, and on Wednesday evening two prominent members handed to their pastor in the name of the contributors a check for a sum of money sufficient to cover the expenses of the trip.

THE Sabbath preceding Dominion Day, at St. Andrew's Church, Ottawa, Rev. W. F. Herdridge took for his text the last verse of the 144th Psalm: "Happy is the people whose God is the Lord." To-morrow, said the preacher, brings the twenty second anniversary of the federation of those provinces which constitute the Dominion of Canada. It would be too much to say that during that time there have been no misunderstandings, jealousies or difficulties, in which the desires of one province have conflicted with the rights of the whole. In view of the variety of elements entire harmony on all subjects could not be looked for. Nevertheless we ought to be thankful that the confederation has been by no means a failure, but on the contrary has ministered to the material advancement of the country. While, in many respects, the circumstances of our life are different from those of ancient Israel, in considering the words of the Psalmist, we must deny the proposition altogether or else admit its perpetual significance. It was true when David wrote the words, it is true to-day that the people and only the people is happy whose God is the Lord. It is not enough that a people should believe in the Lord's existence. They must observe His laws and obey them. Criticism cannot be disarmed by simply saying that we are a Christian nation, if our social life becomes debased so that home is a word less sacred than once it used to be; if our business schemes will not bear strict examination; if our political career is marked too much by self-seeking and too little by that patriotism which desires the country's weal.

TUESDAY, 25th June, was a day of interest to Streetsville Presbyterians. Becoming vacant in May, 1888, by the translation of Rev. J. Murray, to Hamilton, they moderated in a call in March, 1889, which was in favour of Rev. R. J. M. Glassford, of Waukegan, Ill. The call was accepted on 25th May, and arrangements made for Mr. Glassford's induction on above date. At half past three, a deputation from Toronto Presbytery met in the session room of the church at Streetsville. Ascending to the handsome and commodious church auditorium, which was well-filled, the Rev. J. Argo, Norval, preached an acceptable sermon. Rev. Mr. Amos, Moderator of Toronto Presbytery, then narrated the steps taken in effecting the settlement, put the usual questions to Mr. Glassford, and in the regular way duly installed the new pastor. Rev. G. Milligan, of Toronto, followed, and in his own inimitable way addressed the young pastor in eloquent and faithful words, enjoining him to make full proof of his ministry. Rev. J. Grant, West Toronto, addressed the congregation practically and acceptably. At the close of induction

service, Mr. Glassford was escorted to the door of the church by Rev. Mr. Grant, and Mr. McCracken, elder, where he was heartily welcomed by his new congregation. A welcome social having been arranged, the large congregation then met in the basement, and enjoyed a good Presbyterian tea in good Presbyterian style. After tea, Mr. Amos was called to the chair, and stirring addresses were given by Messrs. Milligan, Grant, Monteith, (Toronto) Haddow, (Millton) Argo, Barker, (Streetsville Methodist) and the newly inducted pastor. Thus began the new pastorate. Mr. Glassford comes to his new field with the best wishes of all who know him. Those who know the enthusiasm which his personality arouses confidently predict that this new pastorate will be honoured with spiritual success in all lines.

ACCORDING to appointment the Presbytery of Guelph met on the afternoon of the 3rd of July in the Presbyterian Church, Waterloo, Rev. D. Tait, B.A., Moderator. There was a small attendance of members. On application by the congregations of Hawkesville and Linwood, Mr. Hamilton was authorized to moderate in a call in both places on the 15th inst. The Presbytery then proceeded to the special business for which the meeting had been appointed, namely, the ordination of Mr. A. E. Mitchell to the office of the ministry, and his induction into the pastoral charge of the Presbyterian Church, Waterloo. The edict having been called for, was returned, certified as having been duly served on the two preceding Sabbaths. Mr. Litch then ascended the pulpit and preached an interesting sermon from John xvii. 15. After the sermon, Mr. Tait, who has acted as Moderator of the Session since the creation of the congregation, and had been appointed by the Presbytery to preside on this occasion, gave a brief narrative of the steps in the call to Mr. Mitchell, and put to him the usual questions of the Formula. Satisfactory answers having been returned to these, the Presbytery engaged in solemn prayer, in the course of which, by the laying on of hands, Mr. Mitchell was ordained to the office of the holy ministry, and was inducted into the pastoral charge of the congregation, with all the rights and privileges thereto pertaining. Mr. Hamilton then addressed him, and Mr. Jackson the people, on their respective duties. The people, as they retired from the place of worship, had the opportunity of welcoming Mr. Mitchell as their pastor by taking him by the hand. Having signified, when asked, his readiness to sign the Formula, his name was added to the roll of Presbytery, and he took his seat as a member of the court. The services throughout were interesting and impressive, and the church, which is a new and beautiful one, was nearly filled by an attentive audience. The congregation, though small, has shown a very liberal and energetic spirit, and there is every prospect that its numbers will increase.

THE Brockville Recorder says: Tuesday, 25th, was a red letter day in the history of the Presbyterian congregation of Athens and Toledo. About a year ago, the two places were united into a pastoral charge. Yesterday their first minister was settled over them. In the choice of Mr. Fleming, who graduated from Queen's last Session, they have been very fortunate. He comes highly recommended, and there is every reason to hope that under his ministry the congregation will greatly prosper. The services at the Church in Athens were very impressive and were witnessed by a large congregation. The congregation at Toledo was represented, and quite a number of the members of other denominations were present. The Moderator of Presbytery, Rev. A. Macgillivray, presided and performed the impressive service of ordination and induction. The sermon was preached by Mr. Potter, of Merrickville, an old friend and fellow student of Mr. Fleming. Rev. Mr. Koss, of Westport, addressed the minister, and Rev. Mr. Mackenzie, of Brockville, the people. Mr. Millard, of Landsdowne, Mr. Wilson of the Methodist Church, Athens, and Mr. Munroe, of the Baptist Church, Athens, were invited to take part with the Brockville Presbytery as corresponding members. At the close of the ordination service, a beautiful bouquet of white roses was presented to Mr. Fleming, on behalf of the Sunday school by little Miss Mabel Cornell. Tea was provided by the ladies, and the tables in the neat lecture room of the church presented a most attractive appearance. The meeting was largely attended, Mr. Macgillivray presided. Addresses were given by Rev. Messrs. Wilson, Millard, Mackenzie and Potter, and Dr. Cornell, and Messrs. Sturgeon, McPhail and Hutchins, students and friends of Mr. Fleming. The speech of the new pastor was brief, but thoughtful, appropriate and timely. The choir gave some choice anthems, and Mr. Stevens and Mrs. Gallagher, two charming solos.

PRESBYTERY OF KINGSTON.—This Presbytery met in John St. Church, Belleville, on Tuesday, the 2nd inst. The attendance of members was small, only nine ministers being present. No elder put in an appearance. Mr. M. W. McLean was chosen Moderator for the next six months. A deputation from the mission station of Melrose, Lonsdale and Shannonville appeared, asking that the hours of service in that field be defined. It was decided that service be held every Sabbath forenoon at Melrose, and every alternate Sabbath afternoon at Lonsdale and Shannonville, at such hours as may be deemed suitable. Permission was granted by the General Assembly to take Mr. James Rattray, B.A., on trials for license, on the understanding that he appears before the authorities of Queen's College for examination on the work of the third year in theology. Permission was also given to place the name of the Rev. T. G. Smith, D.D., on the roll of the Presbytery, which was done accordingly. Standing committees were appointed for the ensuing year. The Home Mission report was presented and read by Mr. McLean, Convener, from which it appeared that Mr. John A. Snodgrass had resigned his appointment as ordained missionary at Concession and Hillier, on the ground of ill health. His resignation was accepted, and another designated to that field. Mr. John McKinnon, M.A., B.D., was appointed ordained missionary to Ruslin and Thurlow, for a period of two years. There are, at present, eighteen missionaries employed within the bounds, four of whom are ordained. The Convener was authorized to secure the services of a student to labour in Haliburton County during the summer. Messrs. Houston and Gracey were appointed to arrange for the dispensation of ordinance at the mission stations in the eastern section of the Presbytery; and Messrs. McLean and Gray to make similar arrangements for the western section. A special meeting of Presbytery was appointed to be held at Kingston, and within Cooke's Church there, on Tuesday, the 30th of July inst., at 3 o'clock p.m., to take Mr. James Rattray, B.A., on trials for license. The next regular meeting of Presbytery will be held in the city of Kingston, and within Cooke's Church there, on the third Tuesday of September, at three o'clock in the afternoon. A. YOUNG, *Proc. Clerk*.

PRESBYTERY OF MONTREAL.—This Presbytery met recently in the David Morrice Hall. The Rev. J. Fraser presided. The Rev. John Turnbull applied for leave to resign his charge of St. Louis de Gonzague; deferred till August. The Rev. A. Rowat, of Egan and Athelstane, was chosen Moderator for six months. Mr. A. McPhee, Grenville, was placed on the list of mission field workers. The Rev. G. C. Heine reported that the contract for the East End French mission was about to be let, and that Mr. Savignac was prosecuting zealous work at St. Jud. The Rev. Dr. Campbell moved in regard to city mission work that all congregations not under obligations for a fixed amount, give the net proceeds of collections at the annual missionary meetings to this object. Carried. The Rev. Mr. Patterson reported that free access to the Montreal goal was permitted as formerly. It was decided to meet in Valleyfield on Monday week to hear Mr. J. A. Macfarlane's "trial," and to ordain and induct him. The standing committees appointed are: Examining Committee: Revs. Dr. Smyth, Convener; Dr. Watson, L. H. Jordan, B.D., A. B. Cruchet, D. W. Morison, Daniel Patterson and Andrew Rowat. Home Mission Committee: Revs. Dr. Warden, Convener; Dr. Mackay, James Fleck, James Barclay, John Mackie, J. B. Muir, James Myles Crombie, Charles M. Mackeracher, and

Messrs. Warden King, John Stirling, Robert Stewart, Alexander Robb, David Morrice, Alexander Macpherson and James Muir. City Mission Committee: Revs. Dr. Campbell, Convener; William R. Cruikshank, Dr. Smith, G. Colborne Heine, J. Patterson, Thomas Bennett and the Convener of the Home Mission Committee and Messrs. W. D. MacLaren, David Yule, Malcolm Thomson, James Tasker and William Drysdale. State of Religion: Revs. James M. Boyd, B.D., Convener; George Whillans, Chas. B. Ross, B.D., N. Waddell, B.D., John Nichols and Daniel Patterson, and Mr. James Middleton and Dr. Christie. Temperance: Mr. Walter Paul, Convener; Rev. D. W. Morison, M. F. Boudreau, Andrew Rowat, John Macgillivray and Messrs. J. A. Stuart, James Black, Dr. Ferguson and Dr. Shanks. Sabbath Schools: Rev. John Nichols, Convener; F. M. Dewey, William R. Cruikshank, N. Waddell, B.D., James M. Boyd, B.D., and Messrs. James Bisset, John W. Kigour, John L. Morris and Walter Paul. Statistics: Rev. J. Patterson, Convener; Professor Coussirat, B.D., William R. Cruikshank, Dr. Warden, Hugh McLean and Mr. W. A. Kneeland. Protestant Education: Revs. Principal MacVicar, D.D., Convener; John Mackie, James Blair, E. F. Srylaz, J. L. Morin, Antonio Internoscia, Dr. Watson, James Fraser, and Messrs. L. H. Jordan and Dr. Kelley. French Work: Rev. G. Colborne Heine, Convener; Professor Coussirat, B.D., L. H. Jordan, B.D., James Fraser, Principal MacVicar, D.D., Professor Scrimger, F. M. Dewey, A. B. Cruchet, and Messrs. W. Paul, William Drysdale and John Herdt. On Application for Work: Revs. Professor Scrimger, Convener, Dr. Warden, G. Colborne Heine and A. B. Cruchet. Sabbath Observance: Revs. Thomas Bennett, convener; John Nichols, J. C. Martin, Wm. Robertson, John Macgillivray and J. F. Langdon and Messrs. John W. Kigour, Dr. Christie and James Middleton. Church Extension: Rev. James Barclay, Convener, Dr. Warden, Dr. Smyth, G. Colborne Heine; William R. Cruikshank, Thomas Bennett, James Fleck, John Macgillivray, L. H. Jordan, B.D., Dr. R. Campbell, Dr. Mackay, James Patterson and F. M. Dewey and Messrs. Warden King, W. D. McLaren, Walter Paul, David Yule, J. Murray Smith, C. C. McArthur, D. Morrice, Peter Nicholson and John Gow, with power to add to their number. The Augmentation report showed the receipts for the year to have been: St. Paul's, \$165; Luskine, \$150; Knox, \$65; Calvin, \$15; Stanley Street, \$10. The two augmented congregations received \$302.50 each. The Rev. J. H. Beatt was received as a minister, the Rev. Charles Chiniquy and the Rev. Mr. Groulx were added to the roll, and Mr. Jules Burgoin taken on trial. The Rev. Mr. Bennett declared the fact that the St. John, N. B., line was opened by the Canadian Pacific on Sunday.

MONTREAL NOTES.

The Rev. Dr. Smyth of Calvin Church, Montreal, and Mrs. Smyth have sailed per steamship *Capitan* on a two months' vacation to Europe. Before leaving they were each presented with a purse of \$100 in gold from members of the congregation.

The Rev. F. M. Dewey, of Stanley Street Church, has sailed per steamship *Ontario* for Liverpool. The evening previous he was married to Miss Coull, daughter of the Rev. G. Coull, M.D., of Sylvester. His many friends here congratulate him and wish him and his worthy helpmeet a prosperous voyage all through life.

On Wednesday of last week the Rev. J. Macgillivray, of Melville Church, Cote St. Antoine, left per steamship *Janoozer* for Britain where he expects to spend five or six weeks. His congregation held a social meeting on Friday evening to express their appreciation of his faithful services and their good wishes for an enjoyable vacation. At the recent communion in his church thirty-one members were received. By the same steamer the Rev. James Fleck, of Knox Church, and Mrs. Fleck left to visit friends in Britain, hoping to return early in September.

During July and August the congregations of Knox and Erskine Churches unite for service. During July they meet in Erskine Church and during August in Knox Church.

The Rev. Prof. Scrimger supplies Crescent Street Church during Dr. Mackay's vacation. The services are to be held in the Lecture Hall, the church undergoing renovation. Among other improvements to be effected is the introduction of the electric light.

St. Paul's Church is to be closed for July and August, the interior of the building being repaired and redecorated. The Rev. J. Barclay is at present in Scotland.

On Sabbath week the Rev. J. Brown, of St. Margaret's Church, Edinburgh, preached in Erskine Church in the morning and in St. Matthew's Church in the evening. Mr. Brown is a brother of the late Rev. Ogilvie Brown, of Campbelltown, N.B.

Mr. A. S. Grant, B.A., a graduate of the Presbyterian College, Montreal, has been unanimously called by the congregation of St. Andrew's Church, Almonte, and Mr. James Macfarlane, B.A., another graduate of the college here, by the congregation of Valleyfield. In both cases the calls are being accepted.

On Tuesday week the Rev. M. I. Boudreau was inducted to the pastorate of New Glasgow in this Presbytery. The Rev. F. M. Dewey preached and addressed the pastor, and the Rev. Colborne Heine presided and addressed the people. Mr. Boudreau was already pastor of this joint French and English congregation for six years. After a year's absence in the New England States he has been recalled by his former charge and enters upon his second pastorate with most encouraging prospects.

The ordination service on Sabbath week was one of special interest. It is seldom that three foreign missionaries are ordained at one service in Canada, and this fact tended to draw together the large congregation that assembled in Crescent Street Church. After devotional exercises and an appropriate sermon by the Rev. Dr. Mackay, the Rev. Dr. Warden, of Guelph, put the usual questions to the three missionaries elect, Messrs. J. H. MacVicar, M. McKenzie and J. McDougall. The ordination prayer was offered by the Rev. Principal MacVicar and suitable addresses to the missionaries of the congregation were delivered by the Revs. L. H. Jordan and James Fleck. Nearly all the city ministers and several from beyond the city were present. As your readers are aware these three gentlemen are graduates of the Presbyterian College, Montreal, and are all to labour in Honan, China. They expect to leave Canada in a few weeks and will be followed by the prayers, not only of our people here, but of the whole Church. Another of this year's graduates of the Montreal College has gone out to the South Seas as a missionary of the American Board.

The Rev. Dr. Warden left Wednesday on a short business trip to Europe. He will return next month. During his absence the Rev. Prof. Scrimger is to receive and answer all correspondence and attend to other matters connected with the office. All communications and contributions should be addressed to Dr. Warden, 198 St. James Street, Montreal, as if he were at home.

The Ottawa Ladies' College is now soon to be transferred to the Board of French Evangelization. Less than \$1,000 has been received of the \$20,000 to be paid for the property and intending contributors are earnestly requested to forward their contributions without delay to the Rev. Dr. Warden's address. The college is to be opened by the Board in the fall, full particulars of which will be made public in due time. The services of a suitable matron or lady housekeeper are now being sought. An earnest Christian lady is desired, one adapted for the position, who will exercise a good influence in the formation of the character of the pupils, a member of the Presbyterian Church, with some knowledge of French, which is to be chiefly the language of the college. It is intended to have a thoroughly competent staff of teachers, and to make the institution as efficient as possible.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 21. } SAMUEL THE REFORMER. } Sam 7
1880. } } 1-12.
GOLDEN TEXT: Cease to do evil; learn to do well. Isaiah
i 16, 17.

SHORTER CATECHISM.

Question 29. The Scriptures teach that men are by nature spiritually dead in trespasses and sins: that we cannot turn from sin unto God except we are first drawn by God (Ps. xli 5; Job xiv. 4; Eph. iv 18; Rom. viii 7, 8; John vi 44; Rev. iii. 17) The salvation, therefore, which Christ has wrought out for us must be applied to us by the mighty power of God. The work of the Holy Spirit in us is just as essential as the work of Christ for us. And in the first instance we are no more able to co-operate in the work of the Spirit applying redemption than we are able to co-operate with the atoning work of Christ meritoriously effecting redemption. This is rendered certain by what the Scriptures clearly teach. 1st. As to man's natural state as a sinner. He is declared to be spiritually "dead," "insensible," "he pless or impotent" (1 Cor. ii. 11; 2 Cor. iv. 4; Eph. iv. 18; Col. ii. 13; 2 Tim. ii. 26; Matt. xii. 33, 35). 2nd. It is proved by what the Scriptures teach as to the nature of the Spirit's work in the first steps of his application of the redemption purchased by Christ. It is called "a new birth," "a quickening," "a begetting," "a new creation" (John iii. 3, 5, 7; 1 John v. 18; Eph. ii. 1, 5, 10; iv. 23). In all these respects the life-giving act of God must precede the act of the creature. He "creates," "begets," "quickens," and then we live and act in a manner corresponding to the new life. The order is as follows: The soul is dead; God quickens it. The soul repents and believes: it is then justified freely through faith in the blood of Christ. Then it enters upon a course of holy obedience, in which the Holy Spirit continually sustains, prompts and guides it; thus it grows in grace continually, being progressively more and more sanctified inwardly, and outwardly enabled more and more to resist evil and conform to the example and commandments of Christ. This is the special office work of the Holy Ghost, the Third Person of the glorious Trinity. Christ promised to send the Holy Spirit, and that He should testify of Christ and receive of Christ, and show it unto us (John xv. 26; xvi. 7-14). When Christ ascended and sat down at the right hand of God He fulfilled his promise and sent the Holy Spirit in His fulness to His Church (John vii. 39; Acts ii. 32, 33). Christ has given us the Spirit to abide with us for ever as "another Advocate": this is the same term translated advocate when applied to Christ (1 John ii. 1, compare John xiv. 16, 26; xv. 26; xvi. 7, 9). Regeneration, sanctification, and all the operations of grace in the hearts of men are referred to the Holy Ghost (John vi. 63; Rom. viii. 8, 9, 11, 14, 16, 26; 1 Cor. xii. 13; Gal. iv. 6, 7; Eph. iv. 18). Hence in the Nicene Creed, received by all the churches, the Holy Ghost is called "The Lord, the Giver of Life."—A. A. Hooge, D.D.

I. Israel's Repentance.—Kirjath-jearim, the nearest Jewish town of importance to the territory usurped by the Philistines, was a few miles west of Jerusalem on the Jaffa road. The calamities that befell the Philistines because of their capture and retention of the Ark of the Covenant, prompted them to return it after it had been seven months in their possession. On the invitation of the Philistines men from Kirjath-jearim went down for the ark and brought it back with them, placing it in the safe-keeping of Abinadab, whose son was specially appointed to take care of it. The people did not return to God when the Ark was restored to them. It took twenty years longer for them to be fully convinced of their sin. They were, however, conscious of the misery which sin always brings with it, "They lamented after the Lord." The idols they served could do nothing for them and they only sunk the deeper in their corruption. Samuel was earnest in his efforts to bring the people to repentance. He spake unto all the house of Israel. During these years there was no general meeting place, but he went from place to place administering justice and proclaiming God's message to the people. Worn out with the consequences of their sin they were now willing to listen to that message. There was a longing desire to return to the service of God. The prophet shows them that this, to be of avail, must be with the whole heart, no mere formal acknowledgment of God and an outward service. It is heart work and heart worship that God requires. They must turn from their idols, their strange gods, and give God the place in the heart that excludes all else. If they did this then God would deliver them out of the hand of their enemies. Sorrow for sin is a part of the work of repentance, but not the only part. Those that truly repent of their sins give them up. The Israelites had reached this important stage in their repentance and actually gave up the gross forms of idolatry, the worship of Baal and Ashtaroth, the idols served by the surrounding nations with revolting and debasing ceremonies.

II. Israel's Deliverance.—What the people individually had resolved upon they were now called upon to do in their national capacity. By Samuel's advice the people assembled at Mizpah, the scene of their former most humiliating defeat. He undertook to intercede with God for them. The people entered heartily into the service that was required of them. They had bewailed their sins, they had forsaken them, and now they humbled themselves before God on account of them. The precise symbolic meaning of drawing water and pouring it out before the Lord may not with certainty be ascertained, although it may signify that, like water spilt upon the ground, they were useless and helpless without God. Their sorrow for sin was also expressed by fasting. Then Samuel engaged in dispensing justice. The vast assemblage of the Israelites aroused the suspicion of the Philistines, who hasten to confront their foes on the old battlefield. Their appearance filled the Israelites with alarm. They had been beaten before, and now that they had become conscious of their transgressions they felt that their courage was weak. They urge Samuel to continue his intercession for them. Samuel offered up a sucking lamb for a burnt offering, which God accepted, and answered Samuel's cry for God's deliverance. This deliverance was accomplished by God's miraculous intervention on behalf of His repentant people, at the very time their strait was greatest. "The Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel." Encouraged by this signal victory the Israelites pursued their fleeing foes for a considerable distance, thus gaining their freedom from a tyranny that had oppressed them for many years. Near where the Philistines were vanquished Samuel set up a stone in memorial of God's deliverance, and gave it the name Ebenezer—hitherto hath the Lord helped us. On the place where twenty years before the Ark, the symbol of God's presence—had been captured and Israel discomfited. "I will overtake those who forget God, blessings follow repentance. God gave them the victory.

PRACTICAL SUGGESTIONS.

Samuel laboured long to bring the people to repentance before they gave heed to his teaching. Yet he had great patience with them, and was rewarded in due time. There is only one way of gaining God's favour and blessing; by repenting of sin, forsaking idols, accepting His forgiveness and doing His will. Samuel prayed to God for the people's deliverance. Intercession for others' welfare is a necessary part of all true prayer. God gives the victory to them that trust and obey Him.

THE MISSIONARY WORLD.

GIRLS' SCHOOL, POINTE-AUX-TREMBLES.

Dear sisters, - As some of you have expressed a wish for more information about the girls school at Pointe-aux-Trembles, it was thought advisable by the committee appointed by our Society to carry forward this department of our work to write several letters giving an account of the school, its progress in the past and its present position.

The Christian education of the Roman Catholic children is the crying need of our time, if we can bring them under the power of the Gospel we need not fear that our children will have to fight for their religious rights as we are doing at present.

The Lord will surely protect His children, but this does not free us from the responsibility of doing all that is in our power to free our young sisters from the yoke under which they are patiently suffering. Let us remember it may be said to us at the great reckoning day, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to Me." Will Protestants need to have all their rights taken from them before they learn the lesson that they have been closing their ears to the appeals made to them from time to time for help? None can but admit that the surest way of reaching Roman Catholics is by educating their children. May the Lord touch the heart of the reader that there may be a sympathy awakened for the fifty girls who could not be admitted to the girls' school at Pointe-aux-Trembles.

One needs to look through the boys' building and see how complete the arrangements are in every department since its enlargement to make them wish for the needed funds with which to begin the improvements in the girls' school.

In February of 1846 the boys' school of Pointe-aux-Trembles was erected under the auspices of the French Canadian Missionary Society. An extract from the Montreal Witness of that year will show the spirit of hopefulness displayed by the pioneers in this work. "We cannot help thinking that the educational institute which the Society proposes to erect at Pointe-aux-Trembles is one of the most important measures for Canada that has been contemplated. The farm--one of the finest in Canada--is bought and paid for."

In November of that year the event so earnestly looked for by the friends of French Canadians took place. The building (which was enlarged last summer) was erected. At the opening exercises a number of guests--the majority ladies--were collected in the school room, where addresses were delivered by Rev. Messrs. Taylor, Wilkes, Girdwood, Strong, Tanner, Doudiet, Wolff, L'Hote and McWilliams.

Dr. Strong, who was then pastor of the American Presbyterian Church, in his stirring address gave a summary of the educational work done by the Society since it opened its school at Belle Riviere two years and a half previous. The thirty boys transferred from Belle Riviere were under the care of Mr. Tanner, while Madame Tanner trained the twelve girls in her own home in Montreal.

Montreal. M. M. D.

LETTER FROM MR. GOFORTH.

By the favour of Rev. Lachlan Cameron, Thamesford, the following letter, dated Pang Chuang, March 30, recently received by him from Rev. Jonathan Goforth has been forwarded for publication:

Time is passing on and we can tell out some of the Gospel message. We long to stoutly proclaim the great Salvation. The story of God's love so familiar to us is all new to this people. It is delightful to have the native Christians call on us and tell about the past and present. "Before the foreign shepherds came all was dark. Then God sent his messengers and now all is light." "The Saviour's grace is exceeding great," they say. The experience of these Christians is very much like that of the early Church. A break from idolatry means persecution. An illustration will make this plain. Several Sabbaths previous to the Chinese New Year which comes on Feb. 1, a rather superior looking Chinaman came into the Chapel and sat beside me; I saw he was not familiar with the hymn book and Bible so I found the place for him. When the service was ended the Missionary, Rev. A. H. Smith, gave me a few

scraps of his history. That man is an inquirer. He has been here before and bought several books. He travelled all night to be here for the service to-day and ask for some advice. He is a rich man and has many friends and is afraid to tell them that he comes here. He says he now believes in the Saviour and must make the final stand against idolatry at the approaching New Year. It is customary to worship the ancestral tablets while making New Year calls, and, also to go to the ancestral temples and graves of the departed to burn incense and worship. This inquirer said he could not do so any more but knew it would draw down upon him all the hate of his relations who mostly live in the same village. The missionary and native helpers advised him to make the stand and brave the consequences. We heard last week that he had refused to perform any heathen rites during the New Year season. His friends are up in arms against him and threaten all manner of punishment, even his father and mother have turned against him. The friends have allowed him till next month to repent of his folly, then they are going to bury a dead uncle. All the relations must participate in the heathen burial rites. This seeker after light is to be put to the final test. In the event of his refusing, harsh measures will be resorted to. The elders in any Chinese clan have unlimited license to chastise offenders in the lower generations. This man happens to be in the lower generation and has many who are regarded as his elders in his village. They dare not take his life but may border on that as near as possible. They can unmercifully beat him even to the breaking of his legs or arms. In addition they threaten to drive him from his house and divide his property among themselves. No redress can be hoped for in his district, because the head mandarin intensely hates the Christians.

March 31, the persecuted man came to-day (Sunday). He says several of his buildings have been set on fire. I will now give a glimpse of what is being done here for the women. There are two married and two single ladies at this station. They go to all the surrounding villages. All the women who want to hear are collected. Then the missionary lady teaches them how to read, and instructs them in the doctrine of Jesus. But to make this more effective, during the slack season women from the various villages are invited in turn to come and spend several weeks in study. This winter three companies of about twenty women and girls each have been taught. The number is only limited by the accommodation and force of missionaries to take charge. Among these Chinese sisters eager to learn are to be found the little maid of six summers up to the gray-haired woman of sixty.

LETTER FROM CHEFOO.

MR. EDITOR,--I was pleased to receive your letter which reached me some time ago, and I am glad to comply with your request, although, from our own point of view, there seems but little of importance to write about. The members of the mission are all in good health and busy, slowly but surely getting the mastery of the language, and in the course of a few months, we hope to tell you of our first feeble attempts at mission work in Honan. We have enjoyed our stay in Chefoo, and while we have seen much to sadden, we have also seen and heard much to gladden our hearts, and to stimulate us to greater effort in our own work among these benighted millions. We have had delightful spring weather, although we missed the gentle April showers, and the soft balmy breezes which are so invigorating in Canada. Notwithstanding the lack of rain, the country looks beautiful, and the wheat fields compare favourably with wheat fields in Ontario; and there is no doubt, if only blessed with copious spring showers, China would be the most productive country in the world. The people are industrious and frugal, but appear to have no aim in life. They do not realize the bondage they are in, and are all unconscious of the terrible load of sin they carry about with them, which has brought them low, and keeps them there. I have had the good fortune to be put in charge of the Chinese hospital in Chefoo, where I have ample opportunity to use the Chinese. I know how to acquire new words and phrases, and to gain experience in medical practice. There is great need of thoroughly qualified medical men and women in China. Every day we see cases which prove their absolute ignorance of the first principles of medicine, and we are made to realize the number of lives that are yearly sacrificed to the barbarous treatment of the native doctors. The native doctors make up a certain plaster which they use for anything and everything. Two cases will suffice to show the danger of

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such treatment. The first, a man about thirty years of age, who had had a boil on his cheek; a plaster was applied, and of course it became worse. The native doctor, regardless of the consequence, kept on with the plasters, and when, as a last resort, the man came to the hospital, it was found that the whole of the lower jaw on that side was involved, and that nothing short of its removal would save the man's life. He was unwilling to consent to the operation, and so returned to his home to suffer and die. The other case was that of a little girl about two years of age; a more pitiable object could scarcely be found. The child, some eight months ago, had received a slight injury on the left cheek, and, as usual, a large plaster was applied. The father brought the child to the hospital, but was told that it was too late. The whole of the cheek had fallen away, also half of the nose, and the eye was destroyed, and yet the child was alive and in great agony, although, I believe they had compassion on it and gave it opium from time to time. Great numbers, especially among the women, suffer from violent fits of passion. They work themselves into a perfect frenzy, and then very often commit suicide. One day, a woman was brought to the hospital in a chair; she was almost dead. On inquiry, it was found that she and her son had had a quarrel, and in the fit of passion, she swallowed a considerable quantity of native arsenic. The son was told that nothing could be done. From the hospital, she was taken to a native doctor, who pricked her all over with large needles, in the course of which treatment the poor woman died. These are a few of the many sad cases that have come under my notice during the last six months. Here is another case of a more laughable nature, a man who complained of his eyes. On examination, it was found that nothing very serious was wrong, but he kept saying that he was unable to see. We got him to count fingers, which he could do fairly well, and told him that his sight was pretty good. No said he, it is bad, I am totally unable to see to catch shih-tza (body vermin), which is a very important consideration with all Chinamen, and which appeared to be his standard of good sight. From these examples, you can form some idea of the work of a medical man, and the great need there is for such work in this land. Yours sincerely, J. FRAZER SMITH. Chefoo, May 23, 1880.

MISSIONS IN AFRICA.

The most important station between these two on the Western coast is Bandawe, almost opposite to the island of Lukoma, the station of the Universities mission, and in the country of the Angoui, the most warlike tribe of this part of Africa.

These, as a rule, haughtily disdain to listen to the Gospel, but allow great numbers of their children to attend the missionary schools, and themselves use freely the services of the medical missions. These have been established at each station under four ordained medical men, and their progress may be judged by the fact that between 1882 and 1884 the registered number of patients rose from two to ten thousand yearly at Bandawe, the chief medical station. In the twelve years Scotland has sent out forty-three of her sons and daughters, ten of whom have died at their post, and has expended £45,000 and upwards on the mission, the annual outlay being now upwards of £4,000. Perhaps the most noteworthy of all the Scotch missionary work has been done amongst the Angoui by Kafir pupils of Dr. Stewart, trained at Lovedale and sent amongst this tribe, who still retain the Kafir's tongue in their northern home.

Not content with missionary work, Livingstone's countrymen have been developing legitimate trade, which he held to be only next in importance. The African Lakes Company, founded to assist the missions and substitute free industries for the slave-trade, has been at work now for more than twelve years.

The Company started on a small scale, and have steadily pushed on, with all the shrewdness and persistence of their race, until they have twelve trading stations--the southernmost Kougone, at the principal mouth of the Zambesi; the northernmost, Pambete, at the southern end of Lake Tanganyika. They

have thus gone far ahead of the Scotch missions, having crossed the district between the two lakes, over which they have made a road named Stevenson's, after one of the pioneers.

They have three steamers on the Zambesi, Shiré and Lake Nyassa, and have transported a fourth for the London Missionary Society to Lake Tanganyika. They buy ivory, india-rubber, wax, oil and other products from the natives, and have introduced indigo, tea, coffee, chinchona, and other valuable plants. Hitherto they have succeeded in stopping the liquor traffic in the lake districts.

Side by side with the company the firm of Buchanan Brothers is doing the very work which Livingstone longed to see begun in the Shiré highlands, and on their plantations are growing coffee, sugar and chinchona by native labour, thus pitting freedom against slavery in the most critical point on the whole Dark Continent. Their plantations are in fact an offshoot of the mission, the senior partner having gone out as gardener with the first missionaries. Their plantations, of one, two and three thousand acres respectively, are on lands granted by native chiefs, at Blantyre and on Mount Zomba, where the firm have built a house for the consul whom England still maintains there.

Lastly, the Church Missionary Society has taken ground to the north-west, on Lakes Tanganyika and Victoria Nyanza. On each of these they have a steamer, and in spite of the murder of the first bishop have managed to hold their own, though obliged to abandon the station at Ujiji, where Arab influence is paramount. Besides their stations on Victoria Nyanza, they have an island on Tanganyika, and another station on the highlands to the south of that lake. Such, then, is the position which British devotion and energy have won on the scene of Livingstone's labours in East Central Africa. The general result may be given in the words of an African explorer by no means inclined to be an indulgent critic of missionary work: "The steamers of British Missionary Societies may now be seen plying on Tanganyika and Nyassa, the Upper Congo, the Niger, Binnie, and Zambesi.

To British missionaries many districts of tropical Africa owe the orange, lime, mango, the cocoa-nut, palm and pine-apple, improved breeds of poultry, pigeons, and many useful vegetables. The arrival of the first missionary is like that of one of the strange half-mythical personalities which figured in the legends of old American empires, the beneficent being who introduces arts and manufactures, implements of husbandry, edible fruits, medical drugs, cereals and domestic animals.

They have made 200 translations of the Bible in native languages, with grammars and dictionaries." These results, however, have not been attained without rousing alarm, enmity and open antagonism. The Arab traders scattered all over Central Africa have from the first recognized the fact that the success of British missionary and commercial stations and plantations meant in time the certain extinction of the slave-trade, by which their profits are made, and have used every means of exciting the fears and jealousies of the native tribes and chiefs. They have never ceased trying to rouse the tribes to drive out the missionaries, but hitherto with no success. Indeed, so far as the Lake Nyassa district is concerned, there were signs till lately that the leading Arabs were abandoning the slave-trade, or carrying it into other districts.

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 radical cure for 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 fellows. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to any 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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The Most CERTAIN and SAFE PAIN REMEDY.

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The Hair May Be Preserved *22/52*

To an advanced age, in its youthful freshness, abundance, and color, by the use of Ayer's Hair Vigor. When the hair is weak, thin, and falling, this preparation will strengthen it, and improve its growth.

Some time ago my wife's hair began to come out quite freely. She used two bottles of Ayer's Hair Vigor, which not only prevented baldness, but also stimulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace. — H. Hulsebus, Lewisburg, Iowa.

On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy. — T. P. Drummond, Charlestown, Va.

About five years ago my hair began to fall out. It became thin and lifeless, and I was certain I should be bald in a short time. I began to use Ayer's Hair Vigor. One bottle of this preparation caused my hair to grow again, and it is now as abundant and vigorous as ever. — C. E. Sweet, Gloucester, Mass.

I have used Ayer's Hair Vigor for years, and, though I am now fifty-eight years old, my hair is as thick and black as when I was twenty. This preparation creates a healthy growth of the hair, keeps it soft and pliant, prevents the formation of dandruff, and is a perfect hair dressing. — Mrs. Malcolm B. Sturtevant, Athleborough, Mass.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

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Health is maintained by correct habits of living, and through a proper action of the Stomach, Liver, Kidneys, and Bowels. When these organs fail to perform their functions naturally, the most efficacious remedy is Ayer's Pills.

For months I suffered from Liver and Kidney complaint. After taking my doctor's medicines for a month, and getting no better, I began using Ayer's Pills. Three boxes of this remedy cured me. — James Slade, Lambertville, N. J.

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Thorough action, and wonderful emollient properties, easily place Ayer's Cathartic Pills at the head of the list of popular remedies, for Sick and Nervous Headaches, Constipation, and all ailments originating in a disordered Liver.

As a mild and thorough purgative, Ayer's Pills cannot be excelled. They give me quick relief from Bilious and Sick Headaches, stimulate the Liver, and quicken the appetite. — Jared G. Thompson, Mount Cross, Va.

AYER'S SUGAR COATED PILLS,

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Henry Conway, 44 Centro Street, cured of intermittent fever in ten days; one year's standing; used Actina and Belt. Mrs. S. M. Whitehead, 578 Jarvis Street, a sufferer for years, could not be induced to part with our Electric Belt. Mr. J. Fuller, 44 Centro Street, coughed eighteen months, cured in two treatments by Actina. J. McQuinn, grain merchant, cured of rheumatism in the shoulders after all others failed. Jas. Woods, Parkdale, sciatica and lumbago, cured in fifteen days. Wm. Nelles, Thessalon, cured of lumbago, pain in breast and dyspepsia, after being laid up all winter. D. K. Mason, 11 King West, cured of catarrhal stomach, by Actina. Edwin Gale, Glencoe, cured of lame back in ten days; belt ordered by his physician. Mrs. C. M. Tyler, 273 Berkeley Street, cured of nervous prostration. D. K. Bell, 135 Simcoe Street, cured of two year's sleeplessness in three days by wearing Lung Shield and using Actina. L. B. McKay, Queen Street, tobacconist, cured of headache after years of suffering. Miss Annie Wray, Manning Avenue, music teacher, finds Actina invaluable. Mr. Green, Thessalon, cured of pain in the back and kidneys, said to be Bright's disease. E. Riggs, 220 Adelaide west, cured of catarrh by Actina. G. S. Pardee, 51 Beverley Street, cured of lame back after all medicines failed. Miss Della Clayton, Toronto, cured of paralysis after being in the hospital nine months. Mrs. Andrews, Thessalon, cured of rheumatism and hip disease; could not walk without a cane. John Thompson, 109 Adelaide west, cured of a tumor in the eye in two weeks by Actina. Miss E. M. Forsyth, 18 Brant Street, reports a lump drawn from her hand, 12 years standing. Mrs. Hatt, 312 St. Clarence Avenue, Toronto, cured of Blood Poison.

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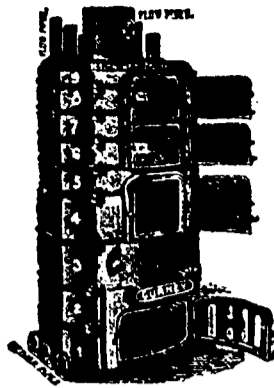
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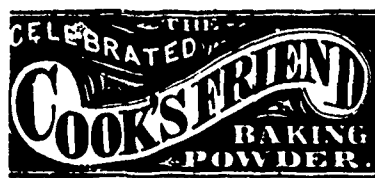
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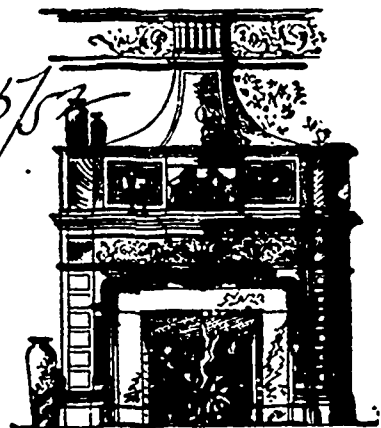
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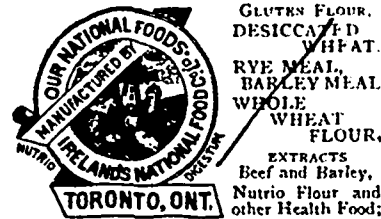
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MARRIED.

On the 25th June, at "Prospect Cottage," Ottawa, the residence of the bride's father, by the Rev. W. T. Herridge, assisted by the Rev. R. P. Duclos, of Montreal. Chas. A. Duclos, barrister, of Montreal, to Agnes Isabel Spence, youngest daughter of Mr. Holbrook, of Ottawa.

On July 1st, 1889, at 101 St. Famille Street, Montreal, by the Rev. Colborne Heine, B.A., assisted by the Rev. George Coull, M.A., father of the bride, the Rev. Finlay McNaughton Dewey, M.A., pastor of Stanley Street Presbyterian Church, to Elsie Gordon Coull, both of Montreal.

DIED.

At Forest, Ontario, on Thursday, July 4th 1889, Janet Scrimgeour, relict of the late Rev. Robert Scrimgeour, aged 62 years and 16 days.

At Peterboro on the morning of July 2, Mary Ann Harriet, beloved wife of E. B. Edwards, and second daughter of Rev. Dr. Reid, Toronto.

On Wednesday, June 6, 1889, at Mary Street Barrie, Eliza Hall, the beloved wife of Mr. John McWatt, in her 96th year.

MEETINGS OF PRESBYTERY.

BUCK.—At Chesley, July 9, at one p. m. HARRIS.—On Tuesday, July 9, at eleven a. m. GIBBARRA. At Alexandria, on Tuesday, July 9.

BROOKVILLE. At West Winchester July 9, at five p. m. QUINN. At Richmond, July 9, at half past seven p. m.

CHATHAM. At Windsor, on Tuesday, July 9, at ten a. m. HURON. In Knox Church, Goderich, on July 9, at eleven a. m.

WILHELM. At Newcastle, on Tuesday, July 9, at half past ten a. m. ORANGEVILLE. At Orangeville, on Tuesday, July 9, at half past ten a. m.

SARNIA. In St. Andrew's Church, Sarnia, on Wednesday, July 10, at ten a. m. MAITLAND. At Wingham, on Tuesday, July 9, at fifteen minutes past eleven a. m.

GUELPH. In Chalmers Church, Guelph, on Tuesday, July 16, at half past ten a. m. KINGSTON. In Cooke's Church, Kingston, on September 17, at three o'clock, p. m.

WINNIPEG. In Knox Church, Winnipeg, on Tuesday, July 23, at half-past seven p. m.

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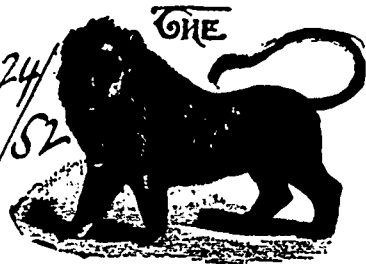
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