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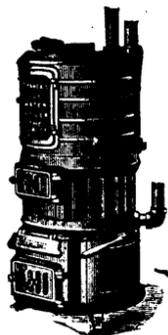
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# THE CANADA PRESBYTERIAN.

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No. 28.

## Notes of the Week.

MR. W. C. MADGE, an elder at Calcutta, who has for fifteen years been a volunteer evangelist, adverts on the recommendations of the Indian Presbyterian Alliance. He complains that the representation of lay European thought has been inadequate, and predicts that the table of doctrine manufactured by the missionaries will be blown to the winds in the first quinquennium of the Indian Church's autonomy.

WHEN the Census Bill is before Parliament the Earl of Camperdown will propose that the returns should include information as to the religious persuasion of all persons residing in the United Kingdom. His special object appears to be to obtain information as to the strength of the Presbyterian Churches in Scotland. He proposes that in Scotland the census returns should distinguish between the different Presbyterian bodies in that country.

AT the observance of the Lord's Supper in the church at Fearn, Rev. D. Matheson, of Tarbat in fencing the tables, is said to have debarred all those who believed in the views of Professors Dods and Bruce from coming to the table; and an Inverness minister, giving an account in Gaelic to his congregation of the proceedings at the Assembly, described the two professors and their supporters as "unregenerate and wicked men, striving to destroy the Bible."

THE *Christian Leader* says: Mr. George Kennan, who in the *Century* has thrown such a flood of light on the horrors of Siberia, has been lecturing on the subject in Canada as well as in the United States, and the committee formed in England to ventilate this subject, with a view to bringing moral pressure to bear on the Russian Government, might do worse than invite Mr. Kennan to visit the chief cities of Britain. He would be certain to attract great audiences. It would appear that he is not less effective on the platform than as a magazine writer.

THE new English Church Congress programme is not ambitious, but it indicates with sufficient fidelity the subjects on which the public mind is exercised at present. Great space is given to social questions, including strikes, wages, sanitation, socialism, manufacturers and their workmen, and the like. Home reunion and Disestablishment make another group. Ritualism, of course, comes in for its place, and in reality the question of to-day is the question of the Congress, the inspiration of Holy Scripture. The Archbishop of York will preside at the meetings, and the Evangelical party will no doubt be fairly represented. The meetings are to be held in the end of September and beginning of October at Hull.

THE success attending the Presbyterian Church of England "Forward Movement" in London, in connection with which a great evangelistic meeting was held last year in Regent's Park, has encouraged the Open Air Services Committee of the Presbytery of London North, to arrange for another united service, with ministers, choirs and congregations in the northwest district. This aggregate service was held in Regent's Park on Sunday, June 22. The Rev. J. Munro Gibson, D.D., St. John's Wood, presided, and the Revs. John McNeill, Regent's Square; Z. B. Woffendale, Somers Town; Duncan Sillars, Haverstock Hill; J. R. Gillies, Hampstead; and D. M. Connan, Kentish Town, took part.

TOMORROW the Irish Presbyterian Assembly will celebrate its jubilee. The memorial meeting will be held in Belfast, in the Rosemary Street Church, where the union of the Synods was consummated fifty years ago. It is on record that 333 men sat in the first united Assembly. Less than one in ten of that company now survive. But one of the best of them was Dr. Killen, who now, upwards of eighty years of age, proposes to tell the story of the union. There will be many addresses, and much justifiable felicitation over the growth of the

Church. It occurs to us, says the *Interior*, that if the men who control the Assembly could control the politics of Ireland, the Home Rule movement would be in unmistakably safe hands.

THE Pope, says the *Christian Leader*, has certainly stolen a march upon Lord Salisbury in Malta. Not only are mixed marriages between Roman Catholics and Protestants to be subject to papal approval in the future, but the dispensation from the Pope will be necessary to give legal validity to such marriages as have been already consummated. Thus, such a couple lately married by a Baptist minister at Malta will not be legally man and wife till the tie is sealed at Rome. In these negotiations Britain has given everything and Rome nothing. For the consent of the Pope to recognize marriages between Protestants was not necessary, such have always been valid under the civil law. The whole affair reveals in a microcosm what papal assumption used to be the world over, and suggests that a Protestant government ought not to consult the Vatican as to its laws—certainly not, if it is to be led by the nose as it has been in this case.

THE *British Weekly* thus chronicles the demise of two recent journalistic ventures in Edinburgh. We regret to chronicle the death of our spirited contemporary, the *Scottish Liberal*. Started only a few months ago with the support of such leaders as Lord Rosebery, Principal Rainy, Principal Cairns and others, it seemed to have a future before it. But it is very doubtful whether a penny weekly can be successfully floated which does not to a large extent depend upon news. If fresh intelligence is not freely given then it would be necessary to have many articles of a high class. This is the experiment we should like to see tried—a penny *Spectator*—but it can only be done successfully from London. There is not room enough in Scotland for weekly papers of the kind. The *Scottish Weekly*, which was started to assist in the prosecution of Dr. Dods and Dr. Bruce, seems also to have collapsed, its publisher having appeared a short time ago in the bankruptcy court.

THE Rev. A. T. Donald gave notice in Glasgow Presbytery of a motion intended to put a stop to promiscuous questions being put to candidates for license. Mr. Thomson, of Ladywell, affirmed that such a motion was incompetent, and will move when it comes up in September that it is contrary to the laws and traditions of the Church. Dr. Watt, of Anderston, Convener of the Committee on Ministerial Training, stated that in the report of last meeting of Presbytery the examination of the students looked a great deal worse than it was in reality. Having had his eye on those young men from the day they entered the hall, he could say that as to proficiency in their studies they would compare favourably with the students of any previous year. Only ten days before their appearance in the Presbytery they had undergone a long and searching examination before the examining board, to its complete satisfaction, and had proved their knowledge of the Shorter Catechism to be both exact and satisfactory. To this Mr. Thomson, of Ladywell, retorted that they did not prove that in the Presbytery; but Dr. Watt held that if the questions had not been sprung upon them unexpectedly they would have answered satisfactorily in the Presbytery too. Mr. Thomson replied that children in the fourth or fifth standards would have answered the questions off-hand, and strongly denounced the proposed relegation of the examinations to obscurity.

It is not to be wondered at, says the *Belfast Witness*, that the Moderator of the Remonstrant Synod, which held its annual meeting in Belfast lately, sought comfort in the Dods case. Unitarianism is rapidly disappearing from Ireland, as from most other places, and it is but natural that under such depressing circumstances those who still cling to it should eagerly grasp at any small consolation which seems to offer itself. But if the Rev. Thomas Dunkerley and his brethren imagine that the Dods case indicates any disposition on the part of the Free Church, or of Presbyterians generally, to question the great doctrine of the essential deity of our blessed

Lord, they were never more mistaken in their lives. We are of those who deeply regret Dr. Dods' recent utterances. We cannot agree with them. We believe they were ill-advised, unwise and altogether wrong. And we do not wonder that the enemies of evangelical Christianity should endeavour to make capital out of them. But, while condemning Dr. Dods, we must be careful not to do him injustice, and it would be doing him the gravest injustice to insinuate that he holds with a less steadfast faith than his brethren, or than the standards of his Church, the great fundamental truth to which we have referred, and in which Arianism has its *raison d'être*. If the members of the Remonstrant Synod can find no better consolation than the Dods case affords, they are to be pitied. Yet apparently they cannot.

A MEETING at St. James' Hall, London, to condemn betting and gambling was a success, the speeches of Mr. Horsley and Mr. Carr Glyn being firm in tone, and Mr. Hughes repeating his well-known panacea for the evil. A not less remarkable meeting has been held in Leeds, where gambling is very prevalent. The new vicar, Dr. Talbot, late of Keble College, Oxford, summoned the clergy and ministers of all denominations to consider what action should be taken to diminish, and, if possible, put to an end betting and gambling in the borough. Dr. Talbot opened the conference in a temperate speech, in which he deprecated academic definitions and wholesale condemnations, and said that their duty was to ask men to look fairly in the face the ruin of the comfort, happiness and hopes of domestic life caused by betting, and the injury and unsettlement caused in the relations between employers and employed. The chaplain of Stafford Gaol had said that ninety per cent. of the prisoners got there through drink, and that drink in ninety per cent. of the cases was due to gambling. Dr. Conder said that the first thing they had to do was to create public opinion, and that the curse of gambling was worse than the curse of drink. It was resolved to ask Parliament to appoint a commission on the subject. If any good is to be done the *British Weekly* is of opinion that legislative measures must be considered and pressed. It is obvious that the evil of gambling can be suppressed by law more effectually than kindred vices, but the country is so honeycombed by the disease that it would probably not be possible to carry drastic measures at once. The process of education must therefore be carried on, and in this movement, at least, it may be hoped the churches will be unanimous.

THE Victoria correspondent of the *British Weekly* gives the following account of how the Dods-Bruce controversy has stirred up the Australians. The Theological Hall has been coming in for attention in connection, that is, with the Dods and Bruce question. The *Monthly*, organ of the Presbyterian Church of Victoria, gave an account of this matter from the standpoint of the accusers. Thereupon Professor Harper, of the Theological Hall, wrote a letter to the *Daily Telegraph*, showing the unfairness of this, and the false impression it created. A leading Wesleyan minister, with whom, however, the majority of his brethren do not agree, wrote in answer supporting the Presbyterian *Monthly* by the opinion of the English *Wesleyan Methodist Magazine*. In reply, the late Mr. Ewing, of Toorack, published Dr. Dods' letter; and Professor Rentoul, in two successive letters, gave a statement of the analysis and standpoint and position of what he calls "The New Apologetics," of which Drs. Bruce and Dods, with many others of the noblest Christian teachers in the British lands and Germany, are representatives. This statement is such a convincing vindication of Dr. Bruce's teaching that it has put an end to controversy. One of the newspapers suggests that if the friends of Drs. Bruce and Dods in Scotland had taken the same method the trouble there would have been ended too. Nothing has been more notable in this discussion than the frank and fearless way in which the professors in the Melbourne Theological Hall welcome the higher criticism and the new modes of "Apologetic," as calculated by their method not to weaken, but in the long run to vindicate and make clear the substance and the living and the redeeming truth of Christianity.

## Our Contributors.

NONE MADE GOOD ENOUGH.

BY KNOXONIAN.

Some interesting anecdotes are being related about the late Dr Shaw, of Rochester, a genial, honoured and much-loved minister who recently passed on to his rest and reward. On one occasion a pastor from the neighbouring city of Buffalo asked him how it was that they had such prosperous times in the Rochester churches while things in the Buffalo churches seemed very dry. Dr Shaw's reply was, "We work here with any one the Lord sends, but the Lord never made a man good enough for Buffalo."

The people afflicted with the idea that no minister has been made good enough to preach to them do not all live in Buffalo. More's the pity they don't. Some of them we fear have found their way over to Canada. The root of the trouble in many a long vacancy is that some of the people have the idea that no one has been made good enough to preach to them. All vacancies may not be afflicted in that way nor all the people in any one vacancy, but if a few so-called leading men think that no minister has been made good enough for them the congregation is likely to remain vacant for a long time. While these wise leaders are waiting to see if any better men are being made the attendance thins out, the revenue goes down, the machinery gets out of gear, and the people who remain are in great danger of being turned into little cliques of carping critics. It cannot well be otherwise. So far as we know it is nowhere said in Scripture that people will grow in grace or even in numbers if they attend church mainly to compare the points of the fiftieth candidate with the points of the forty-nine who have preceded him.

What can be done for people who think that no man has been made good enough to preach to them? Under the Presbyterian system—nothing. The Methodist Conference can send a man along whether he is good enough or not. The Anglican bishop can do the same. Presbyterians are powerless in the face of such an emergency. All they can do is just wait and see if a man good enough will be made. In fact the quarrel is not with the Church at all. It is with the higher powers. The Church cannot furnish a man if none good enough has been made. There is none in stock, so to speak. Everybody must just wait until one is made. That is the best you can do.

Sometimes you meet a minister who thinks that no congregation has been made good enough for him to preach to—at least none within his reach. There are two courses open to a man afflicted in that way. One is to stop preaching altogether and the other is to get converted. About a minister who wrote "I am throwing myself away in this shoe-town," Dr. Phelps makes the following observations:—

"Very well! he probably could not make a better throw. If he saves a shoe-town morally he lifts it up intellectually to an immense altitude. In the process of doing that he lifts his own mind to a level of culture and of power which no conservatism of refinement ever rises high enough to overlook. Do not the first ten inches of an oak from the ground measure as much in height as the last ten inches of its topmost branch. When will the ministry learn that the place where has very little concern with the intellectual character of the work done? The uplifting anywhere is essentially the same, but with the chances of success all in favour of lifting low down. To the mind of Christ the whole world is a "shoe town" intellectually. To give it a lift everywhere is the intellectual glory of the pulpit. Deliverance from the pettiness of a select ambition is essential to the power to lift it anywhere."

True and noble words but there never is any trouble with the man who has the power to give a lift anywhere. The man who thinks no congregation good enough for him, the man who won't preach if he can't get a congregation of a certain kind is always a clerical prig, a conceited weakling who can give no lift.

One of our ministers denied the other day with some warmth that he preferred retirement from the ministry to service in congregations not of a certain class. The warmth was highly credible to him. A preacher of the Gospel who would rather go idle than preach anywhere he has the opportunity gives grave reason to doubt whether he ever felt the power of the Gospel in his own heart or ever had scriptural conceptions in regard to the value of souls.

The church, however, is not the only place where you find people who think nobody has been made good enough for them.

Here is a mother who strongly believes no young woman has ever been made good enough to be a wife for her son. Perhaps he is a very ordinary specimen of a young man. Probably if he had a wife it would worry him considerably to keep a roof over her head. Possibly he might leave her often in the evenings and go out to see a man. Perhaps she may have to keep a toll-gate or run a Berlin wool store or something of that kind to get bread for the dear old mother's grandchildren if she marries the young man, but still the old lady thinks no girl is good enough for a wife for her son. Oh, dear no. Where on earth do all the wicked, cruel, drunken, dissipated husbands come from if every mother's son is far too good for any neighbour's daughter. Two or three affectionate husbands have been hanged lately for doing away with their wives. Wonder if their mothers thought their wives were not good enough for them. Any kind of a woman is good enough we should say for a man of that kind.

And here is the dear old lady who is positively certain no young man is made good enough for her daughter. Now dear old soul don't be too sure. There are a great many excellent

young men in this country and some capital young women, too. Some young men are quite good enough for any young woman and some of the young women are thousands good enough for any young man. That is exactly how the land lies. Now, dear old soul, are you quite positive there is not a partner on this continent good enough for your daughter. Your neighbour over the way says just the same thing about her son. You can't both be right. Are you quite sure that charming daughter of yours could manage a household just about right? Are you absolutely sure she could keep house at all if left to her own resources? A woman who can't run a house pretty well is not too good for anybody.

Yes, there are ministers good enough for any congregation and congregations good enough for any minister; wives good enough for any husband and husbands good enough for any wife; schools good enough for any teacher and teachers good enough for any school; members good enough for any constituency and constituencies good enough for any member, and so on to the end of the chapter. There are lots of good enough people and good enough things.

### THE REV. DR. MACLAREN AND THE TWENTIETH CHAPTER OF REVELATION.

#### VII.

On page 17 we read, "The order, therefore, to which we are conducted by the figurative interpretation of Rev. xx. 1-10, is precisely that foreshadowed by Christ Himself. The wicked are first separated and cast into the lake of fire, and then the righteous shine forth as the sun in the kingdom of their Father."

The Doctor is strongly wedded to the figurative interpretation. He makes it synonymous with "spiritual." In so doing he falls into error. The figurative interpretation is no more "spiritual" if as much so as the literal. There is as much of the Spirit about the literal exposition of that passage as about any other, and a little more. The literal interpretation of any passage may be more spiritual than the other. Take Isaiah liii. Dr. Bushnell takes the figurative, and pours out his wrath upon the "literalizers," as he calls them. The literalizers, on the other hand, take the passage as it reads, and understand it as teaching vicarious sacrifice in the fullest sense. Bushnell denies that that passage teaches that Christ satisfied divine justice. Others hold that it is the central truth of the chapter. The men who see in that chapter vicarious atonement are the more spiritual in their faith. In like manner the literal interpreters of Revelation xx. have the more spiritual view. To hold that the figurative is the spiritual interpretation is assumption unmingled. The sooner all post-millennial men drop this part of their creed, the sooner will they become fair and just.

It is one thing to spiritualize; it is another to interpret. The pamphlet before us does the former, but omits the latter.

But the order of future events as revealed in the Word is the subject in hand. The Doctor found his order in a parable. Another parable would have taught him the reverse order. That implies no fault in the parables. A mistake was made in basing the order of events of the future on a parable not intended to throw special light on the subject. A noticeable thing just here is this, that other parts of the Word very decidedly antagonize the order that the Doctor found in the parable. And now for the proof of the statement. We turn to Jude 14, 15, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." These two verses of Jude and the "order" which the Doctor found in the parable do not agree. According to that "order" the wicked are all disposed of first, then the righteous shine out in glory. But these verses say that the Lord cometh with ten thousand of His saints to convince and to judge the ungodly. It is with glorified saints that He comes to judge the world. The same is true when Paul says in Corinthians, "Know ye not that the saints shall judge the world?" That statement implies that the world is down in its wickedness, and the saints are delivered glorified persons. The order implied in these passages takes more hold on us than many spiritualizings from parables. On page 18 objection is taken to the literal understanding of Rev. xx. The first objection assigned is this: "It makes the promise, 'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power,' a mere truism." The main trouble with this objection is that it is a matter of human opinion largely. The Doctor says it is not necessary to tell persons here on the earth that after they have come forth in the first resurrection there is no more danger. The Doctor should hardly take that position: he holds that they are yet to be judged; and if so they need to be assured of victory. The fact is these words are for believers now. There is much repetition in the Word of God. Line upon line and precept upon precept have all been given, and given because needed to strengthen faith while in a wicked world. Following the same line of reasoning, it might be shown that many a promise is only a truism. The saints shall be attacked after the resurrection. There is a reason for recording the promise.

According to the pamphlet before us it is principles that rise into life, not men. Let us see how this will look side by side with some of the Scripture statements. "And they lived and reigned with Christ a thousand years." Is it principles or is it persons that reign a thousand years with Christ? It

does seem to me that both ordinary readers and others too will say it is men that so reign. Two considerations lead us to believe that persons are meant in the passage. Principles always have lived with Christ. Further, to speak of principles reigning a thousand years is unusual. "On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." It is principles, bear in mind, that are spoken of here. So holds the writer. The second death never touches principles, but these principles become priests of God. Has not the Doctor got this passage on the rack?

The second head under No. 4 deals with the statement in Revelation xv that the risen saints shall reign a thousand years with Christ. "The limitation of the reign of the saints with Christ to a thousand years is unaccountable." The reason assigned by the Doctor for his difficulty is that the reign of Christ is everlasting. It is quite true that the reign of Christ with His people shall know no end. There is abundance of evidence of that. There is a point here that is lost sight of when this difficulty is put forward. It is this: The reign of our Lord is continued a thousand years only in these circumstances, in these surroundings. Satan is bound during this period. The generations of men go on as of old. Preaching goes on, and life goes on as of old, only better. God has planned that this reign goes on the thousand years or the time that these years symbolize, under particular conditions. There is no end to the reign, but there is an end to these conditions. Here lies the reason for the limitation.

We come to the third point under the fourth head. It reads thus: "The opening of the book of life clearly indicates that those whose names are written in it are there to be made known, but what can be the meaning of this if a large portion of them have been reigning visibly with Christ for more than a thousand years?"

The Doctor's difficulty here can be readily answered. What is the book of life brought forward for if not to show who the righteous are? That is what the writer wants answered. That book may be produced for another purpose, and is by the showing of the apostle. Here are his words, "And if any was not found written in the book of life, he was cast into the lake of fire." There is a sufficient reason for producing the book. The last verse of the chapter settles this point beyond a doubt.

We come to the fourth point under the fourth head. "The language in verse 4 is not, as we have seen, sufficiently comprehensive to include all the dead that are in Christ. 1 Thess. iv. 16; and the language of verses 11 and 12 is altogether too comprehensive to refer to the resurrection of only one class of men."

This quotation compels us to return to points already raised before. The Doctor told us in a former place that Revelation xx. 4 is a martyr scene, and that alone. And let me here say again that a mistake has been made. Revelation xx. 4 is a martyr scene but it is more. It speaks of those that "had not received the mark of the beast on their foreheads or in their hands." All such persons were not slain by the enemy. Many of them were, but all were not. If these saints had been put to the test, they would no doubt have been martyrs. But many were not. They died a natural death. That verse includes multitudes upon multitudes that were not martyrs, and may be fairly taken to mean "the dead in Christ." "These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." As well might it be said that that language is not sufficiently comprehensive to include all the believing dead.

Further, it is argued that the language of verses 11 and 12 (of chapter xx.) is too comprehensive to be limited to any portion of the human family. The language is this, "I saw the dead, small and great." There is nothing in these terms to compel the belief that any but the unbelieving dead of past ages are there. Even take that language out of the context in which it stands, and it fails to bear out the meaning that is put upon it. In 2 Kings xxiii. 2, we read that all the people, both great and small, went up into the house of the Lord. Then a limit must be put upon the phrase "small and great." If limited in kings, why must it be so comprehensive in Revelation? We readily grant that as used by John it meant all the wicked dead of all ages of the world's history. That it included the righteous we have no proof.

In the close of his pamphlet the writer meets, or endeavours to meet, an objection put forth by pre-millennialists against his position. The objection is the following: It is a clear case that the literal resurrection of the dead is brought forward in verses 12 and 13 of this chapter. It is admitted on all hands that the literal rising from the grave is taught. That being so, it is reasonable to believe that a literal rising takes place in verse 4 of the same chapter. In that position there is sound reasoning. It is not consistent to teach that verse 4 speaks of revival only, and then to understand that verse 12 points to a literal resurrection of the dead. But the Doctor sees nothing to disturb anybody in this objection. He censured Dr. Moses Stuart for teaching a figurative resurrection of the witnesses in Chapter xi., and then holding to a literal resurrection in Revelation xx. 4. But here he falls into the same thing himself when he says that verse 4 is figurative and verse 12 is literal. The pre-millennial position in regard to these two resurrections is both clear and strong. In verse 4 the righteous, all the righteous dead, rise to reign with Christ. In verse 12 the wicked dead rise to come to judgment. In such interpretation there is no glossing over, no spiritualizing, no putting unnatural meaning

on terms. The passages are made to mean what they say, and say what they mean. Thus they fall into line with the general teaching of the Divine Word.

Then the Doctor has put forth his strength and learning to show that Revelation xx. holds out the hope of revival only, and not of the resurrection of human beings. Step by step his positions can be met and shown to be defective. Isaiah xxvi. 19 was quoted in support of the belief, but the verse itself has more than restoration or revival in it. Hosea vi. 2 was quoted for the same purpose. But the verse in the minor prophet has more than revival in it. In this grand passage is held forth the hope of the resurrection of the dead. In denying this the Doctor is robbing the word *anastasis* of its rich, full, general significance. The figurative interpretation dilutes the milk of the Word. The literal resurrection of our Lord was foretold in the Old Testament record. Time and again the hope was held out to view. It may have been true that very few saw the promise then. It was true that the mass of believers failed to see it there. The reasons of that failure we need not now wait to discuss. Even the twelve did not see it there after they had enjoyed the teaching of our Lord for three years. If anybody had arisen to preach in those days that Christ would rise from the dead, and leave others slumbering on, there would have been many to oppose him. If some one had preached that Christ would die, but that His body would not remain in the tomb long enough for His flesh to see corruption, He would have had many opponents on the spot. And yet just such a resurrection as that was determined upon of heaven. Men then would have said, "There may be a rising of principles, but there shall be no resurrection in person." Men could have battled the literal rising of the Messiah under the Old Testament dispensation as successfully as they oppose "the first resurrection" now. Both these resurrections are embedded in the Word; the one in the Old Testament Scriptures and the other (that of the saints) in the Scriptures of both Testaments. The man who to-day can argue down the separate resurrection of believers (that resurrection showing the saints to be sons of God) could have eliminated from the Word the separate resurrection of the Lord, which resurrection showed Him to be the Son of God with power. It would have been as easy a work to show that Psalm xvi. 10, "Neither wilt Thou suffer Thine holy one to see corruption," is figurative, as to show that Rev. xx. 4 is not to be taken as it reads.

(Concluded.)

PLYMOUTHISM.

"Beware of false prophets which come to you in sheep's clothing."—CHRIST.

The word placed at the head of this paper is intended to stand for a broad designation of the tenets held by the Plymouth Brethren. Curiously enough this sect sprang up in Dublin, and within the pale of what was then the Established Church of Ireland. A dentist by the name of Groves left Plymouth, England, in 1828, and entered Trinity College, intending to qualify himself for the foreign mission work of the Church of England. Shortly afterwards he announced two conclusions to which he had come: 1. That a man might preach the Gospel without Episcopal ordination; 2. That Christians should partake of the Sacrament of the Lord's supper every Lord's Day. Accordingly, he and a few other devout churchmen met weekly to break bread, and to exhort and instruct each other. There was no intention at that time of forming a separate organization. In 1829 Mr. Groves left for the east, and in the following year his associates formed the first society of the Brethren in Dublin. Mr. J. N. Darby, hitherto a curate in the Irish Church, became one of its leading members. In 1831 Messrs. Darby and Newton established a society in Plymouth; but in 1845 they disagreed, became bitter antagonists and henceforth the leaders of two opposing sects of the Brethren.

THE ORIGIN OF THE NAME.

A few weeks before this split took place the society at Plymouth attempted to impose its views, concerning the pastorate, upon the friends in Ireland, but the society in Cork retorted, "We will not be overruled by these Plymouth Brethren." The public at once caught the spirit of this designation, and Plymouth Brethren has been persistently applied to all the parties and factions of that persuasion ever since.

PLYMOUTHISM AND THE CHURCHES.

The attitude of the Brethren towards other religious denominations is extremely arrogant and offensive. They avow that Christendom, as now represented by the churches, has departed from the constitution, the order and practice of the apostles—that it is rent into pieces—that it lies in ruins—that it is a horde of schismatics, errorists, unbelievers and sinners, held together only by expedients and compromises. The very existence of these churches is declared to be a sin against the Holy Ghost. Any attempt to bring back this chaos to unity and order, by discipline and a paid ministry, is said to be presumption and folly. All who stay in this "Sodom," whether ministers or people, are put without the pale of salvation. So the sentence is pronounced, and let no one appeal from it, for are not the Brethren our judges.

SOME HOMEOPATHIC LOGIC.

Ask a Plymouthite to what church he belongs, and he will answer with an air of pitying contempt, "I belong to no church, I am a Christian, a believer in Jesus Christ." That settles it, and is intended to settle the interrogator also. This answer will probably be accompanied by the parade of a limp Bible and an invitation to leave the filthy "Sodom" of

the churches, and join the Brethren. According to Plymouthism, the very existence of the visible churches of Christendom is a crime. We shall let this statement pass for what it is worth, and ask, What is the remedy proposed by the Brethren for these divisions? "Tell it not in Gath." Plymouthism is the only cure—In other words the Brethren propose to put down sectarianism by raising another sect to heal our divisions by creating a multitude of their own to annihilate the denominations by adding several more to their number. This is applying the homeopathic principle with a vengeance. It is a pretence of "curing like by like—evil by evil—of washing away bitterness by turning upon it the waters of Marah." But logic does take strange freaks at times. The absurdity is intensified by the strifes and divisions among the physicians themselves. As a matter of fact Plymouthism began to split into sects and parties soon after it began to exist, and it has been dividing and sub-dividing ever since. Each of these sects is constantly pelting all the others with the worst of names. One of them, writing about the Darbyite contingent, asks, "Have you tried these Brethren, the Darbyites? I have tried them and found them false prophets in every sense of the word, false. They are false in what they say of their brethren, they are false in doctrine, and they are false in their walk." The Darbyites retort with similar pleasantries,—so, brotherly love continues. Each sect writes and speaks as spitefully of all the others, as if they were Presbyterians, Episcopalians, Methodists or Baptists. Each party is an Ishmaelite, and if we are to believe any one of them, old Diogenes might still find use for his lantern among the others. There is hope, however, for "pure and undefiled religion," for there are not wanting indications that these contending factions will either neutralize each other's influence by mutual recriminations, or that they will divide and sub-divide each other out of existence.

WHOLESALE SHEEP-STEALING.

The folds of Plymouthism are supplied by proselytism. The "highways and hedges" at home, and dark heathenism abroad are outside the scope of its mission. Yet, surely, these were within the scope of Christ's command to His Church. We accuse the Brethren here with a lack of the primary and most distinctive mark of a Christian Church. Whoever heard of Plymouthism missioning the dark places of the earth? Instead of this Christ-like effort it expends its energies in maligning ministers and robbing churches. This gross violation of the command, "Go ye, therefore, and disciple all nations," is significant. Plymouthism allows other churches to bring home the sheep from the mountain and wilderness, and prepares itself to shear off the fleece. All who permit themselves to be fleeced are saints, while all who have common sense and firmness enough to refuse are generally denounced as sinners. The mission of these people is almost exclusively to unsettle the minds of those who already believe in Christ as their Saviour, and to allure them, by wilful misrepresentations, from their allegiance to those who sought them in the wilderness and restored them to the Good Shepherd. Wherever they go they are arrant disturbers of the peace of churches,—a pestilence and a plague. They "creep into houses and lead captive silly women," and silly men, too, for the matter of that. A small percentage of these are good Christian people, who love the Saviour sincerely, but have crude ideas of what the Bible teaches. Their piety is not an intelligent one. They are "reeds shaken with the wind," rather than houses built upon the rock. But, for the most part, Plymouthism is the last refuge of spiritual incurables—the earthly hiding-place of pious vagabondage, sentimentalism and Pharisaic imbecility—a pile of refuse which for good cause has been cast out of the visible vineyard, or which the Brethren have raked out for themselves. And there are but few members of the fraternity who do not try to throw filth upon the church from which they have been cut off, or from which they have been inveigled by some ultra-purist brother. They talk flippantly about having "escaped from Sodom," "from darkness," "from the gall of bitterness," etc., by which terms they mean the respective Christian churches of the land, or the various shibboleths of the Brethren, to which they are equally opposed. There is one thing for which the churches should be grateful to Plymouthism, viz., for providing a receptacle into which these malcontents and excrescences can be "gathered."

UNSCRIPTURAL SEPARATION.

The Plymouthite claims to be too holy to be identified with any of our existing churches. Salvation is impossible in any of them; it is a "sure and certain hope," however, among the Brethren for every one of them is saved by grace! In illustration of this position it may be mentioned that some time ago a Plymouthite rose at the end of a service conducted by a minister now stationed in ——— and said "that man is going to hell, and you are all going to hell with him." Another illustration: A pious lady, who was a member of the church of which the writer is the pastor, had a legacy left her of \$1,200. A Plymouth brother was taken to the house and introduced to her; the limp Bible and the usual talk about the iniquity of the churches, and the piety of God's people made a favourable impression upon her mind. His visit was repeated, and repeated. Finally the brother persuaded her that he had a good opportunity for investing the \$1,200 to her advantage. She trusted him, and he ran away with the money to the United States! This incident is mentioned, not because there are no robbers in our churches, but because the Brethren claim that they are all saved by grace, and are bound by their extraordinary purity to keep aloof from our Christian denominations.

The talismanic word of Plymouthism is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." To this every Christian will say "Amen." It is needless to say that every Evangelical church insists upon separation from the "world" and its "uncleanness." But when Plymouthism makes use of this text just quoted to prove that Christian believers should "come out from our churches, because those churches are scenes of moral filthiness," it must be held guilty of a deliberate attempt to pervert the Word of God. The passage is found in 2 Cor. vi. 17, and a glance at its context will show that it will bear no such meaning. The apostle was not urging separation from those who hold false doctrine, but from those who are addicted to vile practices; not from an existing Christian Church, but from the abominations of heathenism to which they have in times past been addicted. For Christians, in these days, it demands separation, not from a visible organization which holds Christ to be the head, and against which no wickedness can truthfully be charged, but from worldlings who are habitually and palpably wicked. We hold it to be grossly insulting and grossly false on the part of the Brethren to stigmatize as unbelievers and unclean those who honestly and practically avow their faith in the Redeemer. When the Brethren tell us that, by separating from the Christian denominations, they alone represent the true ideal of the Apostolic Church, we are driven to ask,—"In which of the many divisions of your fraternity is this assumed purity of faith and practice to be found?" Put the question to any one of the divisions in this city, and the moment that one lays claim to the possession, all the others will unite in hurling anathemas at it like Herod and Pilate, they become friends for the nonce by a common antipathy to the usurper. Does not such a presumption as this smack strongly of infallibility? Is it not a piece of unblushing arrogance, in presence of the bitterness, faction and discordance so rampant among themselves? It is chimerical to imagine that such a heterogeneous assemblage as Plymouthism presents can be the only foundation upon which the disciples of Christ can unite.

The interpretation put upon "Come out from among them," is as false as false can be, and so are the ideas of church unity, upon which the brethren base their separation theory. Mr. Davis, a light and a Plymouthite, writes: "Now, the Church of God is one body. Nevertheless we find to-day 1,300 sects and parties. Which am I to join? But surely it must be *evil* to be a fellow-worker in supporting *parties*! Then, I will join *none*; for God says, there is one body. And if I was in one of the sects, I must straightway 'go out,' 'go forth,' 'separate,' 'depart.' And do what? 'Endeavour to keep the unity of the spirit.'" There are at least two radical errors in this statement; first, in the supposition that the "unity of the spirit" means oneness of visible organization; and second, in the theory that unity can be secured by separation. We need only to look at the divisions of the Brethren for proof. The Darbyite, the Newtonite and others separated from the churches of England and Ireland, but the time soon came when they quarrelled among themselves, separated and bitterly denounced each other. Mahometan, Brahmin and Romanist rigidly separate from Christian and Protestant, but who, except a Plymouth brother, would argue that these three are made one by separation? Paul shows us a "more excellent way." In Eph. iv. 2, he tells us how the "unity of the spirit" may be and is to be kept "with all lowliness and meekness, with long suffering, forbearing one another in love." Strangely enough there is not a hint at separation in these words and yet all the sects of the Brethren are built upon this error. The apostle is asking for what the factions of the brethren prove that they have not, viz., amity, concord, brotherhood and oneness of feeling and purpose. Surely these virtues may obtain among men, although they live in different houses. We readily admit that the Scriptures do not present us with a formal and dogmatic statement concerning the distinction between the *visible* and *invisible* church. But this is of little consequence in determining the existence of the fact itself. There is sufficient evidence of this distinction, in a fact which the brethren themselves admit, viz., that all professed Christians are not true believers in Christ, and in the employment of salvation. The saved Church, as God sees it, is a very different thing from the organizations which men call by that name. There is an invisible, spiritual and elect church within the visible churches of Christendom. The Brethren deny this distinction, although we have the warrant of Scripture for making it. The only distinction which they can see is the dividing line which separates them from the evangelical denominations—a line which they have kindly laid down themselves—a line by which they charitably divide the saved from the unsaved. "Come out from among the churches, and you are the elect of God—stay in them and you are in filthy Sodom. This, again, either involves infallibility on the part of the Brethren, or it is an impious presumption. Humility is a virtue, and charity "vaunteth not itself!" In the meantime our Saviour teaches that the "Kingdom of Heaven"—the visible church—contains "wise" and "foolish," "wheat" and "tares," and will continue to do so until the "Bridegroom cometh," and the angels shall gather the harvest.

(To be Continued.)

THE Rev. R. S. Walton, B.D., of South Shields, has accepted the call to Bell street Church, Dundee. At the suggestion of Rev. T. Smart, Dundee Presbytery have resolved that the induction shall take place in the evening instead of at noon. Mr. Smart declared that it was behind the times for a Presbytery to induct a brother at noon.

## Pastor and People.

### AS THE HART PANTETH AFTER THE WATER BROOKS.

Like as the hart with fevered lips  
Seeketh the shady nooks,  
Panting and leaping at the sound  
Of flowing water brooks,

So thou, my soul, in searching through  
The universe abroad,  
Art hungry for the bread of life  
And thirsty for thy God.

Oft as kind nature broodeth o'er  
The shepherd with his sheep,  
Wooing them to her fond embrace  
In sweet, refreshing sleep,

So thou, Oh Father! givest to  
Thy children waking dreams,  
Of that blest Eden, where the soul  
Qualls from eternal streams.

Oft in some pressing need of life  
My cup is over-filled,  
When on my soul the cooling dews  
Of heaven are distilled.

And I in the lull of water brooks  
I slake my thirst at length,—  
While to some other fevered lips,  
I hold my cup of strength.

—Mrs. M. L. W. Tvede.

### THE RELIGIOUS MULE.

Be not as the . . . mule.—Psa. xxxii. 9.

What depth of feeling and bitter experience this text expresses! The mule is the incarnation of obstinacy. Standing with his fore-feet wide apart and firmly planted on the ground, his long ears laid back close to his neck, his tough hide, and long, awkward head, he is a picture of firmness. You doubtless imagine that David was thinking of one of those balky brutes, on his father's farm, when he wrote the text. Far more likely he was thinking of Joab,—in comparison with whom the most obstinate of those early acquaintances was pliability itself.

There are mules and mules. All have the same character; but there is a diversity of outward forms. Some are horizontal, others are perpendicular. Some walk on four feet, and some on two. Usually, however, they do not walk at all, but stand very still.

Not a few of these animals are found browsing on the tender grass within the enclosure of the Christian Church. They are easily discovered. In fact, there is no need to discover them, for they soon make their presence felt. The mule, whatever may be his outward form, is an obstructionist. He is tenacious of his own opinions. He will have his own way, or he will stand still, and make everything and everybody else stand still with him, if possible. Lucky enough if he does not let fly with his heels, and pulverize all objects within reach.

Obstinate? An obstructionist? Oh, no! he does not intend to be either. He is very "conscientious." And unfortunately he has adopted that familiar definition of "conscience," namely, "Something within me which says 'I won't.'" There is nothing light or frivolous about him. He makes everything a matter of conscience; and when others differ from him, it is always because they are less earnest and conscientious than himself.

When his mind is made up, he is immovable. Argument and persuasion are alike wasted upon him. He usually plants his feet firmly on one or two Scripture texts which seem to substantiate his position, and from these he will not budge an inch. You may quote a dozen in refutation, but he will throw them all aside, and stand on those which he has chosen. It is indeed fortunate when the rest of the team can move on, and leave him standing there alone in his glory, like Lot's wife on the shore of the Dead Sea. Too often he gets between the shafts; and then, when he comes to a standstill, the rest must halt with him till he is ready to move on, or is taken to his reward. Many a church in our land to-day is standing absolutely still; and has made no progress for years, simply because there is a mule somewhere in the team; perhaps he is in the pulpit, perhaps in the pews.

We can all of us assume this character on occasion. It is one of the strongest points in favour of Professor Darwin's theory, that there seems to be in almost every member of the human family some remaining trace of the ancestral mule. Nothing is more easy than to persuade ourselves that any point which we desire to carry is a matter of conscience. "I feel impelled to do thus or so, therefore I ought," is a common syllogism. We often mistake obstinacy—in ourselves—for moral courage, proper firmness, decision of character, or some other commendable quality,—so nearly are vices related to virtues. When unwelcome advice is offered us, we thrust it aside, and imagine ourselves to be miniature Martin Luthers, determined to enter Worms though there were as many devils as tiles upon the house-tops. Or we fancy that we are but repeating the "Get thee behind me, Satan," of the Master. Very frequently we should find a more accurate likeness in Rehoboam, who forsook the counsel of the old men,—the wisest and safest advisers in the realm.

Decision of character and firmness of purpose are very desirable qualities in the Christian. The church of the pre-

sent day needs men with independent minds and a strong, straight backbone, men who dare to say "No" clearly and earnestly. She needs men like Joshua and Daniel and Paul, who can withstand temptation, and even the false persuasion of friends. But we must beware, lest with the backbone we develop a tail and long ears.

"Be not as the . . . mule."—Rev. George H. Hubbard in *Sunday School Times*.

### COUNT OVER YOUR MERCIES.

A Southern woman who died lately at a great age, and who carried to the last days of her life a happy heart, and a singularly gay temper, thus explained the mystery of her unflinching cheerfulness:

"I was taught by my mother when a child to reckon, each morning before I rose, the blessings God had given me with which to begin the day. I was not simply to say:

"When all thy mercies, O, my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise,

but I was to count the mercies one by one, from the neat and serviceable shoes that covered my cold feet, to the sunlight shining on the hill-tops. My school friends, my play, my fun, my mother's kiss, the baby sister in her cradle—all these I learned to consider separately, and of every one to say, He gave it to me."

"This practice taught me the habit of thankfulness. It kept my heart near to Him, kept it light and happy. These every-day blessings were not to me mere matters of course, but special, loving touches from his paternal hand. No pain or sorrow could outweigh them."

We all have a store of richer jewels than the heathen king; and, unlike the crown regalia, these jewels are our own, given to us by our Father.

How many of us mutter over, as the day begins, some perfunctory words of thanks which mean nothing? How many number their mercies, tasting the delight and joy of each, and out of glad hearts thanking the Giver!

And how many quite forget to think either of them or of Him?

### HOME.

That is a laudable and worthy ambition which seeks to make home the brightest, sweetest, and happiest place on earth. Nor is it, like so many of our ambitious undertakings, beyond our attainment; at least, all have it in their power to contribute toward the desirable result. Father can be less absorbed in business, politics, and society, and give more of love and service to wife and children. Mother can be less irritable and more considerate of the boys and girls in romp and play. Husband and wife can have less charms for the outside world, and bestow the wealth of their devotion upon one another and the inmates of their household. Children can restrain their selfish tendencies, and have regard to others' enjoyment. In fact, there are a thousand ways by which all can add to the home-attractiveness and delight. Love, tact, taste, and determination must be brought into play. There must be a daily doing and sacrificing—a combined effort—a mutual giving and receiving of the gifts of mind and heart. In the charmed family-life the kind word springs promptly and kindly to the lips; the kind and loving feeling rises to the surface; the right action is performed at the right time and manner; forbearance and charity rule; and the advantages and privileges are common property.—*Presbyterian*.

### THE OLD SCOTCH WOMAN'S FAITH.

By the side of a rippling brook in one of the secluded glens of Scotland, there stands a low, mud-thatched cottage, with its neat honey-sucked porch facing the south. Beneath this humble roof, on a snow-white bed, lay, not long ago, old Nancy, the Scotchwoman, patiently and cheerfully awaiting the moment when her happy spirit would take its flight to "mansions in the skies;" experiencing, with holy Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." By her bedside, on a small table, lay her spectacles and her well-thumbed Bible—her "barrel and her cruise," as she used to call it—from which she daily, yea, hourly, spiritually fed on the "Bread of Life." A young minister frequently called to see her. He loved to listen to her simple expressions of Bible truths; for when she spoke of her "inheritance, incorruptible, undefiled and that fadeth not away," it seemed but a little way off, and the listener almost fancied he heard the redeemed in heaven saying, "Unto Him that loved us, and washed us from our sins in His own blood."

One day that young minister put to the happy saint the following startling question: "Now, Nanny," said he, "what if after all your prayers and watching and waiting, God should suffer your soul to be eternally lost?" Pious Nancy raised herself on her elbow, and turned to him a wistful look, laid her right hand on the "precious Bible," which lay open before her, and quietly replied, "Ae dearie me, is that a' the length ye hae got yet, man?" And then continued, her eyes sparkling with almost heavenly brightness, "God would hae the greatest loss. Poor Nanny would but lose her soul, and that would be a great loss indeed, but God would lose His

honour and His character. Haven't I hung my soul upon His 'exceeding great and precious promises?' and if He brak, His word, He would make Himself a liar, and the universe would rush into confusion."

Thus spoke the old Scotch pilgrim. These were among the last words that fell from her dying lips, and most precious words they were—like "apples of gold in baskets of silver." Let the reader consider them. They apply to every step of the pilgrim's path, from the first to the last.

By faith the old Scotch woman had cast her soul's salvation upon God's promise in Christ by the Gospel. She knew that His dear Son had said, "He that heareth My word, and believeth in Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death to life." She knew that God had said "By Him (Christ) all that believed are justified from all things,"—that "the blood of Jesus Christ, His Son, cleanseth us from all sin," for "He bare our sins in His own body on the tree." This was His first step. And all through life the Scotch pilgrim hung upon His "exceeding great and precious promises" for all things and in every hour of need. The divine argument of Romans vii. was hers by faith: "He that spared not His own Son but delivered him up for us all, how shall He not with Him also freely give us all things?" In every sorrow she had found Him a "very present help in trouble," and now about to leave the weary wilderness for her everlasting home, could she think that He would prove unfaithful to His word? No, sooner than poor Nancy's soul be lost, God's honour, God's character, God Himself must be overturned, and "a' the universe rush into confusion." Dear old pilgrim!—*The Wilderness*.

### THE HIGHEST GOOD.

Does your soul regard earthly things as the highest, and the business which relates to them as your weightiest employment? Then is your soul, like the waves of the sea, which are driven and blown by the wind: it is given up to eternal disquiet and transient change. For manifold and varied are earthly things, and whoever gives himself up to their dominion, his soul is dragged hither in all directions by hope and fear, by joy and sorrow, by desire for gain and pain at loss. And how should the grace of the Lord and His peace make their dwelling in such a disturbed soul! Oh, my friends, whatever earthly calling may be allotted us—however spiritual in its functions, however blessed in its effects—if its employments drive us forward in breathless haste upon life's path; if we think we can never stand still and to think where we are and whither we will go, and to reflect on the heavenly and eternal concerns of our immortal soul; if prayer has lost its power and the Divine Word its charm for us, then we have cast away our life upon a fearful error, upon a fleeting dream: then are we, with all our apparent richness in bodily and spiritual good, really poor—very poor. We have, like Martha, much care and trouble, but the highest good, which alone gives to our life its worth and significance, is wanting.

### PUNISHMENT.

Some time ago, as I was coming up the street, I met young married friend, holding her little boy by the hand. The child had evidently had a fall, for the pretty suit he wore was covered with splashes of mud.

"Just look at Willie's new coat," she said in an aggrieved voice. "It is perfectly ruined; and I have had such trouble to get it made. Is it not too bad?"

While I was expressing my sympathy the little fellow looked up into my face with a woeful expression on his own.

"And mamma is going to whip me just as soon as we get home," he cried.

"I certainly am," she said in the same indignant tone. "I have told him at least fifty times to take hold of my hand, and he never will do it, and this is the consequence."

"It seems to me," I answered somewhat dryly, "that if you have condoned the sin of disobedience for forty-nine times it is for the sin of falling down that the child is to be punished; if the accident had not happened, I imagine that the fiftieth act of disobedience would also have passed without comment."

Her cheek flushed for a moment, then her honest hazel eyes met mine steadily.

"Your reproof is a just one," she said, "and I shall not forget it."

I would like other young mothers, also, to carefully consider this question of punishment, for it is a most important one. While grave moral faults are often passed over carelessly, a child is frequently very severely dealt with for the tearing of a dress, or the breaking of an ornament, or any other fault that involves trouble or expense, even though the mischief may have been unintentionally done.

Shocking as the statement may sound, is it not true that when the angry mother relieves her annoyance by punishing the object of it, she is really revenging herself upon it for the trouble it has occasioned?

Certainly it is very provoking to have beautiful things broken, and work that has been the result of much patient labour destroyed through heedlessness and carelessness, yet some time ago, when I heard a child who had torn a handsome dress, answer sagely to another who had told her that "her mother would whip her for tearing it," "No, my mother never whips for clothes," I felt sure that she was in wise and well as loving hands.—*Lutheran*.

## Our Young Folks.

### A WONDERFUL PAIR OF GLASSES.

Gottlieb Schmidt, so the Germans say,  
Invented some glasses one summer day,  
Of a wondrous pattern, unknown before  
They were aids to sight, as in days of yore;  
But, the strangest thing, and you'll own it was queer,  
Enabled their owner to think and to hear.

To think and to hear and to see; but alas!  
Some fatal spell had induced the glass;  
Its lines were warped, 'neath the circling blue  
Distorted images met his view,  
And the sounds that he heard, whether mirth or joy,  
Were blended with sorrow, like base alloy.

Nothing was beautiful quite, it seemed.  
The very sunset that flushed and gleamed  
On the western hilltop, was out of line.  
In the moaning music of wind and pine,  
And even in the song of the happiest bird,  
Were chilling discords that Gottlieb heard.

And saddest of all, it transformed his mind;  
He was harsh in his judgment of all mankind,  
To truth and beauty each day more blind,  
Till he broke the glasses in sudden ire,  
But vision no longer would change at desire;  
The magic lens he had worn too long—  
Each line was deflected, each angle wrong;  
And dissonant still was the tusk's glad song.

Is the story a true one? I cannot say.  
I only know, should you come our way,  
In street or market you'd surely find  
Legions of men who are deaf and blind  
To the light and beauty, and love and joy  
Of unselfish lives. And there's many a boy,  
And I'm loth to confess, but I fear some lasses,  
Unconsciously looking through Gottlieb's glasses.

### A GOOD NAME.

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or health; but he will find, in the long run, that it is far easier for him to make his way among men without any or all of these advantages than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere, in spite of its frequent slights. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasurer. The young man whose word cannot be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health and wealth and family position, and a host of friends, but if he is without character he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches;" even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered, every young man who has that possession ought to count it above price and to have a care lest he lose it.

### SUCCESS.

Did you ever look at a class of boys and girls with their eager faces and high ambitions, and think how few of them would live to realize their dreams? Elizabeth Stuart Phelps, a wise New England writer says, "In youth nothing seems so probable as glory." Why comes glory to so few?

Those who fail in life lack, first of all, singleness of aim. There is an old story of a boy who was told he might have a handful of nuts from a jar. Being anxious to take as many as possible, he filled his hand so full that it would not pass the narrow neck of the jar, and he was obliged to drop all but two or three in order to release his hand. The man who tries to grasp all life's prizes will obtain none; he who is content with one or two may have what he longs for.

Think of John Flaxman, the English artist. Through long years he wrought and studied, putting aside all the money he could save by strictest economy, denying himself all pleasures and many comforts, that he might accumulate means for studying at Rome. Was he successful? Such men command success.

No man ever became great in any department of work who did not set himself steadily at the task in hand, refusing to be drawn aside into other pursuits, however fascinating.

The second cause of failure is lack of energy and application. Many try, but they do not try long enough or hard enough. If it takes twenty years to complete a task it is plain that the man who tries for nineteen years only will not succeed. Had Columbus become discouraged when again and again he was refused assistance—when after years of appeal for help he found himself poorer, older, no nearer his heart's desire than ever—do you think he would have become the honoured discoverer of America?

It is recorded in the second book of Kings that Joash was defeated because he smote "three times and stayed." Had he smitten five or six times, the prophet Elisha told him, he

would surely have been conqueror of his enemies, instead of suffering lasting and serious defeat at their hands. Ah, not going on, only half doing, not pushing to the finishing in grand faith and unrelaxing purpose—is not that the trouble with multitudes of men?

The great English historian, Froude, says we may have anything in the world if we are willing to pay the price for it. Application, energy and singleness of purpose are the price of success. Would you have it? This is what you must pay.

### THE BEST WAY.

We feel best if we give to the Lord something of our own—something that it has cost us an effort to get.

"Papa, please let me have an apple tree this season?" said a little girl.

"Why, my daughter?"

"So that I can call it my own, and use the fruit as I wish."

"But how do you want to use it?"

"I want to pick the fruit and sell it, and make missionary money, which will then be truly of my own getting."

It would be well for boys and girls to have a chicken, a sheep, a tree, a patch of ground, or something of the kind, the income of which they, every year, could give us for church work.

### TOMMY TILTON'S VERSE.

Tommy Tilton was to go to church for the first time one bright Sunday morning. His heart was full of sunshine as was the day, as he walked along with grandpa and grandma toward the village meeting house. Grandpa carried a book; so Tommy must have one, too. The book was almost as big as he, but what did he care for that? He was almost a man to-day.

Tommy walked into church very soberly, and tried to keep very still. But he was a tired little boy that went home at noon; for the seats were not made for little fellows like him, and Tommy was not used to sitting still.

But the boy learned one thing that day he never forgot. It was the short verse. "I love them that love Me, and those that seek Me early shall find Me."

"Why," said Tommy, as with bright eyes he told his mother of all the doings of the morning, "the minister said it over so many times, it wouldn't go away."

"Why, yes," said grandma, "that was the text."

Tommy went with grandma every Sunday after that.

### A SMALL BOYS VICTORY.

He was such a little fellow that when he wanted to see the basket of fine, ripe pears which mamma had left on the table, he had to bring his little stool and climb upon it to reach high enough.

O my! how nice they did look! And what a delicious smell! They must taste very good; how could he help just taking one?

Surely it would not be missed, the basket was so full. And nobody was by to see if he did it, so what was to hinder?

For a moment Teddy almost put his hand upon the nicest one in the lot. But I am glad to say the little hand was drawn away, and the bright-eyed little man said, firmly, "No, I won't; mamma told me not to touch them, and I won't do it. I promised her I wouldn't, and if I do, it would be telling a story. No, Mister Pear, you must stay right there in the basket, and I'll run away for fear I might do it if I looked too long."

Down hopped Teddy, and off he went. Mamma smiled to find him busy with his red horse-lines when she came back, and the fruit undisturbed.

I think Teddy was a very brave little boy, even if he did run away from temptation. It is braver to run away than to stay sometimes, and Teddy was a better boy for having gained that small victory over his appetite.

### LIVINGSTONE AS A TEACHER.

Mr. H. M. Stanley bears this remarkable testimony to the character of Dr. Livingstone:—

I have been in Africa seventeen years, and I have never met a man that would kill me if I folded my hands. What has been wanted, and what I have been endeavouring to ask for the poor Africans ever since Livingstone taught me during those four months that I was with him, have been the good offices of Christians. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meetings and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself, "How on earth does he stop here? Is he cracked or what? What is it that inspires him?" For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible, "Leave all things and follow me." But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his pity, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon! How joyful he would have been if he could have seen what has since happened there.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

#### TAKING UP THE CROSS

July 14, 1890.

Luke 14: 25-35.

GOLDEN TEXT.—Whosoever doth not bear his cross, and come after Me, cannot be My disciple. Luke xiv 27.

#### INTRODUCTORY.

Jesus, with His disciples, was still in Perea, east of the Jordan. He was followed wherever He went by great crowds of people. Many were interested in Him and in what He said; all were curious to see and hear One who had made so profound an impression on the public mind and who claimed to be the Messiah whose coming had been so long foretold by the prophets.

I. **What Christ's Disciples should be.**—There is a close connection between this lesson and the last. It pursues the subject on which Christ spoke at the feast in the Pharisee's house, as well as following that event in order of time. The guests invited to the great supper declined because the spirit of worldliness had got the mastery in their hearts. Here higher ground is taken. The Saviour teaches that not only should we be free from the predominance of the worldly spirit of grasping and time-serving, but the spirit of complete self-sacrifice must rule in the heart of every one of Christ's true disciples. Christ never concealed the truth. His ways are ways of pleasantness and all His paths are peace, but there are difficult places on the upward way, and of these Christ tells us beforehand. Many people heard Him gladly and were no doubt desirous to become His disciples, but they were not prepared to make the sacrifices that following Christ would demand of them. They had not counted the cost. They did not understand what was meant by true discipleship. Many of them understood, indeed, that Jesus claimed to be the Messiah, but they only had imperfect notions of what the Messiah was to be. They thought He would be a great earthly monarch, come to free the land from the oppressive rule of the Romans and restore the kingdom of Israel to a degree of splendour far surpassing its greatest glory under Solomon's reign. They also, no doubt, thought that discipleship meant no more than that they should belong to the party of Jesus just as they had been ready to follow any of those political leaders who had risen up from time to time counselling them to throw off the Roman yoke. Now as Jesus was traversing Perea great multitudes went with Him. Knowing that they had erroneous notions concerning Him and His work, He stops to put them right. He makes the strong statement: "If any man come to Me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be My disciple." To love those near and dear to us is one of the deepest feelings implanted by the Maker of man in the human heart. The duty as well as the strength of this natural affection is embodied in the unchangeable moral law. Self-preservation is also sometimes spoken of as the first law of nature, and Scripture nowhere gives countenance to anything that implies a reckless disregard of life. He who said "I and My Father are One" would not and could not teach anything at variance with the truth that God has revealed. These strong words, therefore, do not mean that we are to hate those whom God teaches us to love. It is not to be imagined that contradiction is here possible. The words fairly understood mean that, if need be, a true disciple of Jesus must be prepared, if necessary, to sacrifice everything nearest and dearest to him—his own life even, if need be—for the love and service of Jesus Christ. How often in the history of Christianity has this principle of self-sacrifice been grandly illustrated. In those times that stirred men's souls, how often have they had to turn aside from entreaties, tears and threats, to obey God rather than man. To-day in the foreign mission fields these very words of Jesus are frequently receiving literal fulfilment. In India parents are casting off their children and inflicting on them the cruellest forms of persecution. The disciples of Jesus in great numbers have not counted their lives dear unto them, but have remained steadfast in the faith. So, too, the noble army of martyrs have left on record how these words of Jesus could be rightly understood and acted upon. The meaning is still farther explained by an allusion to a custom then prevalent in Palestine as well as wherever the Roman power extended. It was a custom repugnant to Jewish feeling; from it, nevertheless, Jesus derives a forcible illustration of His meaning. Part of the punishment of criminals condemned to death was that they had to carry their cross to the place of execution. This custom supplies a figure to illustrate the character of the self-denial the disciple of Jesus is called on to exercise. The cross has not only to be borne with submission, it is to be taken up as well we are told in a parallel passage. The bearing of the cross is not in accordance with natural inclination, but if we are willing to endure for Christ's sake, His grace will be sufficient for us, His strength will be perfected in our weakness. The cross-bearing disciple must come after Christ, he must be a follower of Him. He endured the cross and despised the shame. He has left us an example that we should follow in His steps.

II. **Counting the Cost.**—To be Christ's disciples and to follow Him is the one and only way to eternal blessedness, but it is not an easy path to tread. Plainly Jesus tells us beforehand of the difficulties and dangers to be encountered. To make this clear He uses two illustrations. The first is the case of a man who intends building a tower. Before he undertakes so great a work he first sits down to estimate how much it will cost, and if he has sufficient means to carry out his plan. If the man is foolish enough to set about the work without finding out whether he is able to accomplish it or not, it is likely that he will discover too late that he has entered on an undertaking beyond his means. For a man who so miscalculates people have but little sympathy. So in the illustration. All that beheld the foundation on which nothing is built begin to mock him. The next illustration is that of a king desirous of engaging in warfare. His resentment against the enemy may prompt him to enter on the conflict regardless of consequences. This also would be great folly. If he can muster only about 10,000 soldiers against his antagonist, who is ready to take the field with double the number, he had better make terms with him and obtain the most favourable conditions of peace possible in the circumstances. So we are to count the cost of discipleship. Unless we are prepared to give up all to Christ, to use life and all its opportunities as He desires, we cannot be His disciples. Those, then, who voluntarily accept discipleship with all its conditions are likened to salt. They, themselves, are preserved, and they exercise a preservative influence upon others. The disciples of Jesus preserve His truth in the world and they endeavour to extend the knowledge of it. If, however, they are not true, then not only do they cease to be preserved themselves, not only are they useless for all good, they become a corrupting instead of a preserving influence. The salt that has lost its savour cannot be restored. It is good for nothing, and cast out to be trodden under foot. And the lesson closes with the admonition, "He that hath ears to hear, let him hear."

#### PRACTICAL SUGGESTIONS.

Christ, who is the truth, conceals nothing that is needful for us to know. He tells us of the blessedness of discipleship and also of the hardships that have to be endured.

A disciple is a learner and a faithful follower of Christ

Every one who follows Christ must bear his own cross. The bitterness and the curse of the cross Christ has borne for us.

"It costs not a little to be a Christian. It costs far more not to be one."

## THE CANADA PRESBYTERIAN,

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 9th, 1890.

HOW would it do to settle the little quarrel that has sprung up between the civic authorities of Toronto and the pressmen by admitting that newspaper men are remarkably like mayors, aldermen, lawyers, clergymen, doctors and all other men—some of them are good, some rather indifferent and a few positively bad. That is exactly how the matter stands and no amount of discussion can change the facts.

ONE of the Methodist journals on the other side of the line has invented a name for those people who "are on the jump in revival times but hide away the rest of the year." They are called "Grasshopper Christians," and the name is quite expressive and helps wonderfully to describe their conduct. Rather unpleasant people these "Grasshopper Christians." They jump about and shout, and call everybody names that does not jump with them, and as soon as the jumping and shouting are over you hear no more of them until the next season for special services.

WHERE are you going this summer? A man who has some spare time and spare cash need have no difficulty in answering this question. Canada abounds in first class resting places. They abound on the Atlantic and Pacific coasts and everywhere between. Twenty odd years ago, for the man who could not go to the Old Country there were just two good places—Portland and the Lower St. Lawrence. Then the Lake Superior trips began. Now you can find scores of resting places any one of which is about as good as another. There need be no difficulty about a place if you have the time and the money.

BROTHER DEWART of the *Guardian* is attending meetings of Conference down by the sea and writing "notes" of them for his journal. One of the things that strikes him is that the Methodists down there labour under a disadvantage because they have not "many new and opening fields" to work up. The point is well taken; a church without new and opening fields is always placed at a disadvantage. Our splendid mission fields are the very life of the Presbyterian Church. Without Manitoba, the North-West Territories, Algoma, Muskoka and other mission fields, our churches in Toronto, Montreal and other places would not be what they are. New and opening fields are essential to the prosperity of any live church.

WHEN the Church through one of its Presbyteries places a minister over a congregation Church, Presbytery and congregation expect the minister to give the congregation the best that is in him. There is a contract to that effect. Is it doing justice to that congregation and minister for the Church to saddle him with a Conventership, the duties of which will take no small part of his strength and time? Can any minister act as Convener of one of our most important committees and give to a large congregation the time and labour usually expected by congregations? Some ministers are loyal enough to try and some congregations are loyal enough to make allowance for the time their pastor has to devote to his duties as Convener but that does not affect the reasonableness or justice of the arrangement. No better service has ever been given to the Presbyterian Church than that given by Conventers who were pastors, but men can do a great many things in a small church that can't be done in a large and rapidly growing one. Noble service was rendered in the early days by the minister who acted as Session, Board of Managers, Sabbath school superintendent and half a dozen other things but the day for that kind of work is over. Labour divides and sub-divides everywhere, specialties are

the order of the day and the church cannot afford to be away behind everybody in the way it manages its business.

IT is just as well that the Carnival held in Toronto last week turned out a farce—an expensive farce certainly but all the same a farce. Had the thing succeeded the authorities might have been tempted to repeat the performance. As matters stand we think every rational citizen, except perhaps the hotel keepers and a few others who made money out of the affair, is quite willing to go out of the carnival business. Supposing it had succeeded of what use would the display have been to any human being except the few who were interested in it financially. To speak of such tomfoolery as advertising the city is pure nonsense. There were not twenty people in Toronto last week who do not know as much about the city as they care to know. Perhaps some of them now know a good deal more about the Ontario Capital than they wanted to know. Supposing Toronto had shown to the world that the city can get up a carnival what good would that have done Toronto? The thing shown is that the city can't get up a carnival. Perhaps that is about as creditable a thing to show as that it can. What is a carnival anyway?

THE commission appointed by the Ontario Government to examine the question of prison reform should give some attention to inequalities in the sentences passed upon prisoners. The subject has recently been discussed in England, and will bear investigation in Ontario. It may be quite true that the inequalities that startle the public are sometimes more apparent than real. It is also true that the judge who tries a prisoner ought to know better than any one else the nature and extent of the punishment he deserves. The benefit of the doubt should always be given to the man who does the work and has to bear the responsibility. But admitting all this the fact remains that to the average man, who presumably has common sense, sentences do often seem very unequal. One prisoner seems to be treated leniently while another, so far as the public can see, is punished with marked severity. It is not at all probable that the public are always wrong in their judgment, and it is equally improbable that judges are infallible. If this is a question that the Ontario Government have power to handle, the commission might do a much worse thing than spend some time in looking into it.

THE ease and rapidity with which Ontario people quiet down and go to their usual duties after a time of extreme excitement speaks volumes for their self-control and common sense. Twenty-four hours after the polls closed on the 5th of June no stranger passing through the country would have known that a general election had taken place. When the verdict of the majority became known the people took a good sleep and next morning went about their usual duties as if nothing had happened. In the other provinces the will of the majority, when made known at the polls, was as readily accepted as the verdict of the country at least for the time being. Canadians can accept the situation as fast and as cheerfully as any people under the sun. It is well for Canada that they can. Self-government is impossible on any theory other than that the majority must rule. The very existence of the country depends mainly upon the self-control and patriotism of the people. Canadian politicians know how to fight their political battles but they know when to stop. After all there is a vast amount of good sense in this country. We have five millions of people, but unlike Carlyle's four millions in London, they are not mostly fools.

## FRENCH EVANGELIZATION.

AMONG the numerous reports presented to the General Assembly that of the Board of French Evangelization was by no means the least interesting or important. The annual report of this essential Scheme of the Church is always received with close attention. This year the report was listened to with more than usual interest by the members of Assembly and the large number of people in attendance in the evening when it was presented. There was less time allotted to the consideration of the subject than was customary in former years, not because there is any diminution of interest in the work of French Evangelization, but solely because the business of the Assembly was great and pressing. Neither did the cause suffer. The time devoted to the subject was as carefully utilized as well as husbanded. Principal MacVicar, the respected and

energetic Convener of the Board, is not given to redundant speech. Few members of Assembly can so readily gauge the feeling and wishes of the house, and present in vigorous form the telling points he desires to impress on his hearers. He possesses the faculty, by no means universal, of knowing when to stop. He indulges neither in repetition nor platitude. As a consequence he can always secure a respectful hearing whether he has the sympathy of the Assembly or not, for, being a man of sturdy independence and outspoken in his views, he does not in every instance obtain the ready assent of the members to all the opinions he sometimes feels bound to advance. His address based on the report was an admirable one though somewhat less full than could have been desired.

In its opening sentences the report glances at the agitation occasioned by recent acts of ultramontane aggression. The subject is disposed of in a few discreet sentences and in such a manner that all friends of civil and religious liberty, whatever their political affiliations, will most heartily endorse. Agitation has its place and its uses, political effort is by no means futile, but quiet, earnest, persevering work is most effective in the long run. These sentences from the opening paragraph in the report give clear expression to a conviction generally entertained: While gladly recognizing every movement which makes for righteousness and freedom, it is believed that permanent success is to be achieved only along the lines of Gospel activity pursued by the General Assembly through the missionaries of this Board. A healthy, trustworthy and thoroughly patriotic Christian spirit is to be kindled among the people enslaved through superstition and error by teaching them the truth of God from house to house in mission schools, and properly equipped churches. It has often been felt to be a difficult thing in the west to understand the real state of feeling among the French-Canadian people. In all the tumult of politico-religious strife their voice is not heard. Politicians and ecclesiastics speak frequently and loudly enough, but they only express their own views and their own wishes. They speak in name of the people but there is no evidence that they speak the sentiments and wishes of the common people. It has often been remarked that the Gaelic race are more disposed than most to follow their leaders. The Romish system does everything to repress individual thought and conviction, but with no race can repression be permanently successful. The real and effective effort for freedom must come from the people themselves. A significant statement is made in the report when it says:—

Already there are widespread and marked symptoms among French Roman Catholics themselves of the bitter discontent with which they endure the heavy exactions of the Church. In the case of hundreds and thousands of the most intelligent of the people this movement from within takes the direction of demanding an entire separation between Church and State, the abolition of legalized tithes and Church dues, the secularization of elementary education in the sense of setting it free from clerical control, the inspection by government officers of all monastic or conventual institutions, and the compulsion of the Sulpician Seminary and other enormously wealthy ecclesiastical corporations to render an account of the expenditure of revenues received for certain specific purposes.

We may regard the advocates of this programme as the true party of progress, the patriots of the day, deserving of all possible encouragement. They are those among whom the light of truth from without is shining more and more clearly in spite of efforts to the contrary. They are also driven to these measures by a sense of oppression intensified by the undisguised boldness with which ecclesiastics have of late claimed jurisdiction in civil as well as religious matters, and the readiness with which civil rulers have yielded to this unjust and dangerous assertion of power.

Colportage is an important part of the work carried on by the French Evangelization Board. Last year sixteen such agents were employed. They disposed of 2,578 copies of the Scriptures, in whole or in part, and 24,500 tracts and pamphlets in the French language. Meetings in a number of districts were also held, and the great truths of the Gospel presented to the people. Another promising and effective part of the work is the establishment of mission schools. Converts from Romanism are in several districts too sparsely settled to admit of the establishment of dissentient schools. To provide for these the Board very properly deemed it wise to plant mission schools. The effort has proved most successful. There are at present thirty-six such schools, with an attendance of 1,020 pupils, of whom 423 are children of Roman Catholic parents. The report states that the number of schools has trebled in the last eight or nine years and the number of pupils has increased from 475 to over a thousand. Six of the schools are now reported as self-supporting.

The Pointe-aux-Trembles School has always, according to its means, done excellent work; it is now doing better than ever in every respect. The

attendance last year was 143. Notwithstanding the increased accommodation that has been secured numerous applications for admission have still reluctantly to be refused. Last year nearly three hundred applied to be received, and there was room for only about half of the number. During the year fifteen of the pupils were received into the fellowship of the Church; others having made application, it was deemed wise to extend the term of probation. Twelve of the scholars undertook mission work during the summer, and twelve are pursuing their studies with a view to the ministry. The Board appeals to individual members of the Church and to Sabbath schools to undertake the support of pupils in the institution. It is to be hoped that the important work in which the Pointe-aux-Trembles Schools are engaged will receive a much more liberal measure of support than has yet been accorded them. As an evidence of what may be accomplished by earnest, consecrated individual effort, Mrs. Ross, of Brucefield, has, by energetic and self-denying endeavour, enabled the Board to undertake at once the extension of the girls' department at Pointe-aux-Trembles, a necessary work they were for want of funds compelled to temporarily abandon. So liberal have been the responses to Mrs. Ross' appeals that it is expected the addition to the building will be ready for occupation when the present vacation terminates.

Under the care and supervision of the Board there are twenty-six churches and ninety-two mission stations where services are maintained. The Sabbath attendance was nearly 30,00; the church membership numbers 1,337, of whom 156 were received during the past year. The attendance at Sabbath school and Bible class was 1,187. The sum raised by the people themselves for the support of ordinances amounted to \$4,924.

A new and most important feature of the work is now carried on in Ottawa. This has been inaugurated by the purchase and equipment of the Ladies' College, now appropriately named Coligny College. The Board has been fortunate in securing the services of Mrs. M. Crawford as matron. Although arrangements for the opening last session were not in a sufficiently forward state at the usual time, the new venture has met with a degree of success far beyond anticipation. The number of pupils attending the session just closed was nearly ninety. Concerning this institution the report says:—

The aim is to give young women a thorough Christian education in French and English at a very moderate cost. French pupils of merit and approved conduct are admitted on examination from the mission schools of the Board, and every opportunity is thus furnished to English pupils both by daily conversation and instruction in classes to acquire a full knowledge of French, which is to be chiefly, while not exclusively, the language used by all residents of the institution. It is to be hoped that thus all pretenses for Protestant parents sending their daughters to convents will be removed.

Parties desirous of ascertaining the course of studies, terms, etc., can have circulars containing all needed information by applying to Rev. Dr. Warden, Montreal.

The highest amount yet contributed was reached last year, the total amounting to \$53,245. This is an evidence that the great work carried on by the Board is every year commending itself more and more to the confidence, and therefore to the liberality of the Church. It is confidently hoped that this liberality will go on increasing, and it is certain that if such be the case the results will be correspondingly great, for in this work, as in all others, the reaping will, with God's blessing, correspond to the sowing. The wide world has claims upon us, but what field can present claims as strong as those in behalf of our own French-Canadian fellow-citizens who urgently need the freedom and the blessedness that only the Gospel of Jesus Christ can give?

#### VACATION.

ACCORDING to the wise man's saying, there is a time for everything, and now is the time for vacation. The need for such a respite is now all but universally recognized. If there are many who hold that a brief cessation from labour in the course of the year is idleness and waste, they do not obtrude their opinion on others but keep it to themselves. For the health of body, mind and spirit, it is well that a short rest should be occasionally enjoyed. In fact such a pause in a busy life has come to be a necessity. The wheels of modern industry revolve with relentless rapidity. They move with primary reference to the laws of profit only. In former times the ordinary hours of labour were longer than now, but the difference between day and night was more generally observed. The number of those who toil by night is much larger to-day than at any former period. It used to be under the pressure of great emergency that men

were called on to labour day and night; now as all the profit that can be made in the altered conditions of industry, if constant running of the machinery will help, then night labour is employed as long as circumstances warrant. This spasmodic method of working, in some of its aspects at least, is not good. There may be months when the toil is incessant both day and night, and again long intervals when the huge establishment is deserted and silent. God who made the world designed the day for labour and the night for rest, but modern captains of industry seem to think that they know better. If there was one truth more than another on which Thomas Carlyle insisted it was that the laws of God's universe were inexorable, and that whoever contravened these laws would indubitably suffer from the infraction.

The constant strain that modern industrial life demands is all the better for being occasionally relaxed. Here however there is one law for all. The man whose days are spent in physical toil is not the only one that needs an occasional rest. In the work of education it is now generally recognized that the few days formerly granted the pupils for holidays were altogether insufficient. Modern educational methods make a more lengthened vacation necessary. Whatever the merits or defects of existing educational methods they are at least systematic and so many and varied are the branches it is deemed absolutely necessary for the average boy and girl to know that all now connected with educational affairs have their energies overtaxed. For teachers and scholars, for parents and children, there is no rational ground for fault-finding with the length of the school vacation.

What is true of other things is true of the ministry also. The notion lingers that the minister can live a dreamy secluded life apart from the busy world and its ways. Experience and observation would soon convince most people that the notion is a mistaken one. Into his sacred calling the faithful minister of to-day must throw all his energy. He must of necessity toil while others are at rest. How few of our ministers under present conditions even in quiet country places can call their evenings their own? Meetings of all kinds are so numerous now, and pastoral visits have to be made to parishioners who can be seen only in the evening, and the sick, the sorrowing and the dying have to be visited irrespective of times and seasons. Then to do justice to his sacred office, to the moral, intellectual and spiritual needs of his flock he must be diligent in his study as well as active out of doors. A faithful pastorate is no sinecure, and he who would grudge his minister a few well-earned holidays cannot too soon get rid of a tendency to churlishness.

So it is with all who have to earn an honest living by toil of arm and brain. The mental and physical system will be toned up by rest, change of scene, release from the monotony of ordinary daily life and its surroundings, communion with nature, association more or less intimate with others than those we come into frequent contact with at home. The advantages to be derived from a summer holiday are many, and happily those who pine for a brief span of vagabondage have not now to demonstrate that they are in the main seeking to lead ordered and industrious lives.

As to places where a holiday can be pleasantly and profitably spent they are many. Each must make his own selection, being guided by circumstances. The same applies to methods of spending the holidays. What will afford the most complete change from the ordinary surroundings is to be preferred, other things being equal. The fashion in certain quarters at present is to be gregarious. The fashionable modern watering place is about the least likely where healthful recreation and rest are to be found. The desire of many is to get out of the beaten track as much as possible and to enjoy for a season the luxury of undisturbed meditation and if reading and study are to be indulged in, it were well that they be in lines somewhat different from those that usually occupy the mind. Hugh Miller laid it down as a rule that every man who was engaged in mental work should take a month's cessation from his ordinary employment. In the letter he followed the rule but not in spirit. His holidays spent in the country were usually devoted to the pursuit of some line of enquiry closely connected with the branch of science he cultivated so successfully. And in the end the massive brain of one whose life was an example and his work a benediction to others, reeled beneath the burden of overwork and its light was quenched in a mournfully tragic manner.

One thing it is well to remember, the principles and practice of Christianity are not to be left behind when we go on a vacation. They form a necessary part of life's outfit.

## Books and Magazines.

**A SATIRE OF THE DAY.** By Fhiunla. (Montreal: J. F. Black.)—This little publication has several merits: one of them brevity. It can be read through in a short time. Neither is it very striking nor original. It is however well and smoothly expressed. The satire is not of a very biting kind; it will leave no rankling wounds behind. It deals lightly with politics, touches on evils in the Church, in society and in literature, and obviously its aim is the correction of abuses.

**THE METHODIST MAGAZINE.** (Toronto: William Briggs.)—The illustrated descriptive articles of the July number are "Vagabond Vignettes," "On the Youghiogheny," and Lady Brassey's "Last Voyage." There is an appreciative sketch of Joseph Cook, of Boston, which is followed by a characteristic paper from his pen, "Woman's Work for Woman in Pagan Lands." Dr. Douglas, of Montreal, has a rich paper on "The Exceeding Riches of His Grace," and Rev. W. S. Blackstock contributes a short but sensible and good article on "Our Sabbath."

**THE HOMILETIC REVIEW.** (New York: Funk & Wagnalls; Toronto: William Briggs.)—In the review section of the *Homiletic* all the papers are timely, interesting and suggestive. The first is by Professor J. O. Murray, D.D., Dean of Princeton, on "Periodical Literature: Its use for the Ministry." It is followed by "Inter-Collegiate Athletics," by Professor Hoyt; "God's Purpose in Affliction," by C. H. Hulbert, D.D.; "Samuel Morley, Capitalist and Labouring-Man's Friend," by J. M. Ludlow, D.D.; and "The New Theology in Relation to Pulpit Effectiveness." The sermon section is unusually rich and full. [The other will fully satisfy high expectations.]

**GENERAL BOOTH:** "The Family" and the Salvation Army, showing its rise, progress and moral and spiritual decline. By S. H. Hodges, LL. B. (Toronto: John Britnell.) Though written by one who held an important place, and who has quarrelled with its leaders, this little pamphlet contains much that throws light on the methods pursued by the directing minds of the Salvation Army. It is remarkably free from animus that too often disfigures writings of this class. Of its purpose the following sentence from the preface will give the reader some idea: I am aware that the consequences of my writing and publishing what follows may be very serious—serious to individuals, and serious to a work which has been stamped by God with His favour; and my sincere hope is, not that any permanent injury may be done to the Salvation Army, but that when the errors of its leaders are brought to light there may be such a force of opinion brought to bear upon them that a better state of things shall be brought about.

**THE OLD AND NEW TESTAMENT STUDENT.** (Hartford, Conn.: The Student Publishing Co.)—This valuable monthly gives in its present issue a good portrait of Professor Willis J. Beecher, D.D., of Auburn, and there is a sketch of him by Professor J. S. Riggs. Next comes the first of what promises to be a most interesting paper by Professor Dana, LL.D., "The Genesis of the Heavens and the Earth and all the Host of Them." Other valuable papers are "Expository Preaching" by Dr. William M. Taylor; "Old Testament Work in Berlin," by Owen H. Gates, Ph.D.; "Suggestions for the Study of Paul's Teaching regarding the Person and Work of Christ in the Epistles of the Imprisonment (Colossians, Ephesians and Philippians)" by Professor George B. Stevens, Ph. D., D. D.; and "The Life and Times of Christ," by Professors Harper and Goodspeed. There is also a Symposium on "The Favourite Book of the Bible," to which a number of eminent men contribute. There is in addition much that will be of interest and value to the Biblical student.

**THE POETICAL WORKS OF ALEXANDER CHARLES STEWART.** (Toronto: Hunter, Rose & Co.)—There are many rhymsters but comparatively few poets, at least it's so in Canada. This little volume is a first venture by a young man who can fairly lay claim to the possession of poetic vision and expression. For a beginning it is certainly promising. There is considerable versatility displayed and the themes on which his muse loves to sing are varied. There are some fine thoughts and some vigorous and pithy forms of expression to be found in his work. The author occasionally hurls satiric shafts with no little force; whether his aim is always true it is for the reader to judge. It would be unjust to say that the author was devoid of originality, but it ought to be said that in spirit and form there is too much reproduction of Burns and Byron. The reckless, scornful utterances and the bad morality of "Don Juan" do not look well in the clear light of the closing decade of the nineteenth century. There is, it is true, what Robert Buchanan calls "the fleshy school" but that is no justification for a Canadian poet being in bad company. Like a true poet with a noble purpose let Mr. Stewart devote his talents to make the lives of his fellows better and brighter by the songs he sings.

**THE MISSIONARY REVIEW OF THE WORLD.** (New York: Funk & Wagnalls; Toronto: William Briggs.) The July number opens with an interesting article from Dr. Pierson on "The McAl Mission," the fruit of a personal visitation and recent inspection. Professor Hulbert of Korea has a well written paper on the "Science of Missions." Dr. Laurie discusses "The Law of Advance in Missions" in a wise and able manner. Dr. Storrow gives the third paper on "Foreign Missions in the Seventeenth and Eighteenth Centuries"—a concise and valuable historical series, to be finished in the next number. Secretary Ellinwood's article on the "Indian Somajes" will specially interest the students of Oriental Systems of faith, showing what they really teach and their hostility to Christianity. His plea for the Seneca Indians, in the Monthly Concert Department, is strong and earnest and ought to call forth a prompt and powerful response. Dr. Pierson discusses the "Lack of Information" as the main cause of the little interest manifested in Foreign Missions. Dr. Nevius, of China, writes on "Famine and the work of Famine Relief;" there is also a graphic account of the Revival in the Nestorian Churches in 1890. Dr. Starbuck's translations from foreign magazines, and editorial notices of several new books of a missionary character. The other seven departments are replete with intelligence, correspondence, international papers, monthly concert matters, editorial notes, and the latest news from the world-field, of varied interest and great attractiveness, wisely and intelligently edited, making a superb number.

## Choice Literature.

## A FOOL'S TASK.

The wise man's folly is anatomized  
Even by the squinting glances of a fool

Shakespeare.

## CHAPTER I.

## THE FURNACE.

"We have very little sunshine in these days, and what we have is not worth much," said Nat Pepsley, when he stood on the wooden bridge which crossed Lazy Beck, as people called the sluggish stream that flowed through Garside Wood.

Lazy Beck could scarcely be said to flow. In Nat Pepsley's language, "It just shuffled along as if it meant to come back again, and did not care to go too far."

Nat communicated his views to the empty air, because he had no companions who had patience enough to listen while he spoke. The boys simply made fun of him, and upgrown people told him not to make a fool of himself. He was troubled with fits, that was all he had to say about his own maladies and deficiencies; but the people in the neighbourhood said he was "not all there," or they expressed their opinions with more brevity and emphasis by calling him an idiot.

"Who is soft?" asked the rude boys when they saw Nat in the street. "Who hasn't all his buttons on? Who has a slate loose?"

Nat did not become enraged, but he replied,—"My mother says everybody's soft who makes fun of people who have fits."

This was received with merriment by the young tormentors. Then, perhaps, one of them would propose a question in arithmetic to Nat—something requiring considerable skill at calculation; but after a few moments thought the answer was invariably given correctly.

"Wrong!" was the common exclamation on such occasions.

This imputation seemed to pain Nat more than any of the names by which he was called, and he would walk away, to find a retreat in the woods, and talk about the insanity of people in general.

Nat Pepsley looked like a boy, but he was a man in years. His development, mental and physical, had been retarded, all except his powers of calculation, and they were extraordinary. He could play draughts, also, better than anybody in Frewston. Men did not care to play with him because he invariably beat them; and he did not care to play with boys because they cheated and treated him roughly after their defeat.

Frewston was a manufacturing village in Yorkshire. Nearly all the workers were employed at the large mills of Bastow & Borchette. Nat Pepsley had often tried to obtain a situation there, but his fits were an insuperable difficulty, and his time was spent wandering about and making strange calculations concerning anything which came under his observation. He liked the summer, when he could be in the woods and gaze at the myriads of leaves upon the trees and form an opinion about the number in Garside Wood alone. Then he thought about other woods, until his brain began to reel under the mighty pile of figures which he erected. In winter, if the snow was on the ground, he troubled himself with the fives, and tried to form an opinion about the quantity which were required to drape Garside Wood in white.

Winter, before the snow came, was a dreary time to Nat; and he had an objection to wet murky weeks in November and December, which sadder people have also felt.

"Why isn't it sunshiny?" he asked, looking at the dull sky. "Why doesn't it snow?" he continued, turning his attention to the clammy earth. "It ought to be summer this morning and winter to-night, that is what it ought to be; and then when we have had enough of it there should be a change winter some night and summer next morning."

But there was one task which Nat was able to perform during that distasteful season which he said was neither cooked nor raw, but was like a green apple. (His powers of metaphor were manifestly inferior to his arithmetic.) He could stand on the wooden bridge and try to estimate how long it would take the water of Lazy Beck to reach London.

"I believe that water has fits," he said, "and never gets out of them properly. Out of one into another, just like me when my mother cries and my father smokes twice as much bacca as usual."

Somebody had told Nat that smoking was good for fits, but neither his mother nor father was of that opinion. They were afraid he would set himself on fire, and they refused to allow him to follow his inclination, which set in strongly towards tobacco. But there were people in Frewston who were prepared to ascribe all possible virtues to a pipe of tobacco, a glass of beer, or a pinch of snuff. Men who enjoyed their pipe liked to think that they were performing a beneficial act as well as taking their pleasure. There were old women, too, in Frewston who said they could not breathe unless they smoked at least four pipes a day. In a community like that Nat was able to provide himself with the prohibited weed. It had to be earned, of course, by task work in connection with elaborate calculations.

"Tell me how many minutes I have lived, and thou shalt fill thy pipe," was a form of challenge which Nat often heard. He obtained the exact age of the person, and then in a short time gave his answer. The tobacco was always forthcoming, and Nat made off to some quiet nook where he could enjoy it. There was a danger that in the minds of Frewston people great skill at calculation might be associated with general imbecility, especially if Nat asked which end of a match it was that gave the light when it was struck, and then gazed on the sulphur as if he was afraid he should forget his instructions.

When Nat thought about his father smoking twice as much tobacco as usual, he was reminded that he had in his pocket a pipe ready filled, and he decided that his best plan was to find a cosy place and enjoy himself. It was the month of December, but no snow had fallen, and the country had a cheerless look.

"It's just like having a pipe and no bacca, or bacca and no pipe," said Nat, looking round, "or like a match with two wrong ends."

People sometimes gave him matches which would only strike on the box, and when he had not the necessary box, or did not know that it was needful, he experienced many disappointments, and said both ends of such matches were wrong.

But he knew where he could make himself comfortable. There was the trunk of an old tree not far from the bridge; this trunk was hollow, but it was overgrown with ivy. Within the cavity which time had wrought Nat often sat, screened from observation by the ivy, and there he smoked his pipe in peace. He had dry stones inside on which he struck his matches; and he had an old draught board upon which he played many games with imaginary opponents. To his surprise he was often beaten, but he took his defeats in good part, saying, "Nat can beat Nat, but nobody else can, not even people who have no fits."

When he had ensconced himself in his retreat, and had overcome that immense difficulty which getting a light always presented to him, and was puffing away at his pipe in a manner which was quite as rational as that of any smoker in Frewston, he became conscious that somebody had taken the place which he had recently vacated on the bridge.

A young man was gazing intently at the slowly-moving stream. He leaned upon the rail and seemed absorbed in thought.

"I know what he is doing," said Nat. "He is reckoning how long it would take the Lazy Beck to reach London."

Then the young man drew a paper from his pocket.

"He's going to do it like schoolboys do their sums," was Nat's next comment, in a very disdainful tone.

But Nat was wrong. No pencil made its appearance. The young man read the paper several times, and then tore it in two. The pieces were torn again and again, until a handful of small fragments remained. These were thrown down with violence into the stream below, and the young man leaned upon the rail again, and watched them slowly drift away.

"Sixty-four pieces, I should say," Nat remarked, "if he tore them fairly every time, and in an hour they will be at Fumby Corner."

The young man stood there a long time, utterly ignorant of the watchful eyes that were upon him. Then he left the bridge and walked slowly toward the highway.

Nat finished his pipe, and filled it again from a small store of tobacco which he had in the tree. Then, when he thought an hour had elapsed, he made his way to Fumby Corner, and waited patiently for the fragments of paper. Fifty bits came down the stream and these he secured; then he went along the bank, and found the various portions which had been stopped by overhanging weeds and trenches.

"I think I have them all," he said, when he reached the bridge. "Now I'll have another pipe, and see what they are written about. Lazy Beck, I feel sure."

In a few minutes he was snugly ensconced once more in the hollow of the tree.

## CHAPTER II.

## THE MISSING YOUTH.

People whose children were "right and tight, and had not a flaw in them," to use an expression which was common at Frewston, were in the habit of wondering how it happened that fathers and mothers like Silas and Betty Pepsley doted so much on a half-witted son like Nat.

"It's very wonderful, it is indeed," said Susan Midgebourn. "If Nat had been mine I think I should have asked the Lord to take him."

Susan always wore a nightcap, and was one of the Frewston women who could not breathe unless they smoked at least four pipes of tobacco every day. If anything very interesting was astir, Susan smoked a dozen pipes if she smoked one. She was a little woman, not very old, but supposed to have seen more and thought more than her neighbours. Her husband at one time was given to wandering, and she had lived with him in several towns—not only Yorkshire towns, but some in Lancashire. It helped to close a discussion between Susan and any of her neighbours who would not accept her word as final, when she mentioned something which happened at Leeds or Manchester, and which seemed to bear upon the question.

The verdict of the Frewston gossips was, "Those who stay at home have the easiest times, but those who go away have the most experience." This was intended to cast the vote in Susan's favour, but also to hint that people who had not been great travellers had enjoyed a compensation by remaining at a happy place like Frewston. Susan did not object to this. She was ready to sigh and look thoughtful, as if her mind was dwelling upon the manifold perils through which she had passed. Susan had a kind heart; and it is safe to surmise that if Nat Pepsley had been her son she would have been as fond of him as his own mother was. But there was a tendency to agree with what she said about the matter, and to express astonishment that Silas and Betty Pepsley did not want "the Lord to take their son."

"Nat is all for catching birds," said Ann Gowden, a loosely built woman, whose clothes always seemed too large for her. The great task of her life was to fasten her hair with a dilapidated back-comb, which was continually coming out and letting the hair down again.

"A bit of his birdlime on that comb would be an improvement," said Eunice Kirk, a thin, sharp woman, who looked as if her clothes had been put on as a permanency, they fitted her so closely, and were so neat and orderly.

Ann Gowden was not quick at taking offence, but she pushed up her recreant hair and stuck in the broken comb without remark.

Betty Pepsley was not a gossip. In small places like Frewston people are in the habit of accepting calamities as if they were crosses which must be borne in comparative silence all the life long. If a child came into the world with any deformity, it was looked upon as a kind of judgment; and the parents of the child felt that henceforth they must move among their fellows at a disadvantage. But Nat Pepsley's deficiencies manifested themselves gradually, and it was only as the years went by that his father and mother felt their misfortune; then they quietly withdrew from the society of their neighbours and became more and more devoted to their half-imbecile son. Susan Midgebourn, who had lived in cosmopolitan places like Leeds and Manchester, where people did not appear to take troubles of that sort to heart so much, was inclined to question the propriety of Betty having so little to say to her neighbours. But this was an innovation from the outer world which Frewston women could not accept. Susan, however, puffed at her pipe, and said there were single streets in Leeds or Manchester which would hold all Frewston, without anybody being particularly crowded.

The remark scarcely bore upon the subject in dispute, but it was not without its awe-inspiring influence upon those who heard it.

There was a proverb in Frewston which related to children, and had reference to their wandering proclivities. "Meal-times and bed-times bring them home," said the easy-going mothers when Tommy or Polly was out of sight. As a rule, the proverb was correct enough, and the wayward ones came back from their various rambles when the voice of nature cried for food or rest.

But, as Silas Pepsley said, "proverbs don't make things true, they only tell you what generally happens; and if things are contrary, you cannot put them straight by talking proverbs to them."

Nat Pepsley had not returned one day to his dinner, and he had not returned to his tea, and, worst of all, he had not returned when bed-time came.

It was the week before Christmas when this happened, and the snow, which had seemed to keep back so unreasonably long, appeared to be making up for lost time; it fell without intermission, and lay thick and white upon the earth.

Nat was not always as mindful of regular meal-times as the young people who had no infirmity of mind, but he had never before absented himself from home all night. Many were the questions which had to be answered by the boys who were known to be among Nat's chief tormentors. They declared, one and all, that they had not seen "Softy," to use their favourite nickname.

George Cawlishaw was generally called a "rip." He was the leader in most of the mischief which took place among the rising race, and he had often made Nat cry; so the thoughts of most people turned to George, and it was expected that he would be able to throw some light upon the mystery. But he declared that he had not seen Nat for two or three days. George was red-headed and had a pug nose, which did not add to his beauty. He had large, strong teeth also, and could break a nail with them, a feat which he was fond of performing. He felt honoured when he knew that he was singled out as the most likely boy to have caused Nat's disappearance; being only about thirteen years old, he felt that importance was thrust upon him early in life.

"I seed him near the Packhorse," said George. "And what have you gotten in your hand?" I asked. "Birdlime," he said. "Let me look at it," says I, and off he goes like anything, and I couldn't catch him because he went over walls, and nobody can catch him over walls when he gets a start."

"What did you want to catch him for?" somebody asked, who saw that George could not be proved guilty of the fault which was first laid to his charge, but who perceived how another offence might possibly be brought home to him.

"Yes, what did thou want to catch him for?" asked other neighbours, who knew quite well that almost every boy in the village had done the same thing times innumerable. But the public conscience seems to wake up when there is an event out of the common, and people become inconveniently exacting all at once.

George made no reply, but took to his heels, and sought the security of his own home. Heads were shaken after his summary departure, and the opinion was expressed that poor Nat Pepsley was not the only one who might have died in his cradle with advantage to his friends.

After George had gone the conversation turned again upon the extraordinary fondness of Silas and Betty for their afflicted son.

"I shouldn't like Nat to disappear and never turn up again," said Ann Gowden, fastening her hair for the third time within half an hour.

"Who said you would?" asked Eunice Kirk sharply, as if Ann's remark had intimated that other people were short of feeling. Eunice invariably took Ann up if there was an opportunity; but Ann was one of those good-natured people who have a vague idea that they are faulty in some respects, and must submit as patiently as possible to the censures and corrections of their neighbours.

Susan Midgebourn came to the rescue by telling what had happened in Manchester when she lived there. It was about a disappearance, and the impression made upon the hearers was that it is as common a thing for people to disappear from Manchester as to remain at home.

"But Frewston is very different," Eunice Kirk remarked, "and I am glad it is. What would be the good of living here if we were no better off than they are in big towns, wherthey have gas-lamps in every street and policemen walking up and down?"

Eunice had a way of coming down heavily upon people who differed from her, and though there was a general idea that she was wrong in many of her opinions, yet it was known by experience that nothing pleasant came out of controversy with her; so the gossips took the opportunity of adjourning to their several homes, or they walked as far as the cottage where the Pepsleys lived.

Betty Pepsley looked like a person who had suffered a great deal. She always wore black, and that was singular in a place like Frewston; but many years ago she had had occasion to go into mourning for her mother, and had never worn garments of any other colour since. She spoke but few words, and had a habit of placing her left hand upon her mouth when anybody addressed her. Silas, her husband, had the appearance of a man who knew that life could not turn out very well for him, but who cared very little about that; he usually had both hands in his pockets when he was not working, and he shook his head a good deal, as if he was passing silent verdicts upon the condition of society.

Silas worked at Bastow & Borchette's, and had worked there all his life. He was a steady, industrious man, and was trusted by his employers, but since Nat's disappearance he had not been near the mill. He had worn himself out ranging about the country. He was in the cottage, however, when the gossips entered. Betty placed her hand on her mouth and shook her head when she was asked whether anything had been heard or not; but Silas, with both his hands in his pockets, said, "The lad will not be found here, and if you people want to help you will go and look for him."

Thus rebuked, the gossips beat a speedy retreat.

(To be Continued.)

## A MODEL RAILWAY.

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

NOW TENDER LIGHTS PROCLAIM THE BIRTH OF MORN.

Now tender lights proclaim the birth of morn,  
And lend a richness to the sombre East,  
That until now has had a look forlorn;  
But, like a bride arrayed for bridal feast,  
Dawn comes to meet her waiting bridegroom, Day!  
Far in the West, where gracious light is least,  
Some loitering star still lingers on the way,  
As loath to leave the close embrace of Night;  
Till each flecked cloud, pierced with a slender ray  
Of coming splendour, flashes on the sight;  
And through the arch that spans eternal space  
There flows a wealth of glory manifold,  
Which throws effulgence o'er the heavens' face,  
And floods the earth with streams of shimmering gold

B. F. D. Deum, in *The Week*.

EXTRACT FROM BYSTANDER.

We are told that a broad line is to be drawn between public and private character; rightly, if it is meant that private character should be respected in public discussion; rightly, if it is meant that certain private vices have not been found incompatible with public virtues and great services to the State. But it is idle to say that a man does not carry into public life the character which he has formed in private. Among the political biographies, of which a stream is being poured upon us, two of the latest are those of Fox and Lord Derby. Fox's character was formed at the gambling table, and in public life, with all his generous impulse and personal charm, he was the gambler still. His political career is *rouge et noir*. He begins as a headstrong advocate of prerogative, outrunning Lord North; then he lays his stakes on the other colour, furiously opposed to war with the Colonies, wearing the Revolutionary uniform, and exulting over the reverses of his country at Saratoga and Yorktown. He swears eternal enmity to North. The next moment he is trying to sweep away the stakes by a profligate coalition with the object of his denunciations. The same recklessness marks his course to the end, and his unmeasured avowals of sympathy with the French Revolutionists can hardly have failed to inflame the panic and frustrate the efforts of Pitt to calm the passions of his party and keep out of war. Lord Derby's character was formed on the turf, so much so that his political nickname was the "Jockey." We have him in Greville's Memoirs, when he was leader of the Conservative, and not only of the Conservative, but of the Church party, at Newmarket "in the midst of a crowd of blacklegs, betting-men and loose characters of every description, in uproarious spirits, chattering, roaring and shouting with laughter and joking." The "coarse merriment" of this highest of aristocrats draws a whole crowd round him. In public life he comes out first as a violent Reformer, getting on the table at Brookes' and threatening to send the King to Hanover if he will not pass the Reform Bill. Then he flies into extreme Toryism and rides that horse just as hard as he had ridden Reform. With the help of Disraeli, he jockeys Peel by a coalition with the Whigs against the third reading of the Coercion Bill when the party had voted in favour of the second reading. He jockeys Palmerston in the same way by a coalition with the Radicals against the third reading of the Conspiracy Bill after supporting the second reading. He carries a sweeping extension of the Franchise, against all Conservative principles, and regardless of what may happen to the country, exults in having "dished the Whigs." To the recklessness of principle with which he handled the Conservative party or permitted it to be handled, and to its consequent degradation, is largely due the dangerous condition in which the country now finds itself. Let us not say, then, that in choosing public leaders private character is of no account. Brilliancy, facility, versatility, almost miraculous, Lord Derby undoubtedly possessed; he may have graced society and adorned debate, but to the State no greater disaster has happened in modern times than that which befell it when Derby supplanted Peel.

IS THE OLD RELIABLE REMEDY THAT HAS STOOD THE TEST OF TIME.

PERRY DAVIS' PAIN-KILLER ENJOYS THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD!

The pain-killer is used both internally and externally. It acts quickly affording almost instant relief from the severest pain. In Canadian Cholera and Bowel Complaints its effect is magical effecting a cure in a very short time. Ten reasons why Perry Davis' Pain-Killer is the best family medicine of the age, and why it should always be kept near at hand: 1st, Pain-Killer is the most certain cholera cure the medical science has produced. 2nd, Pain-Killer as a Diarrhoea and Dysentery remedy seldom ever fails. 3rd, Pain-Killer will cure Cramps or Pains in any part of the system. A single dose usually effects a cure. 4th, Pain-Killer will cure Dyspepsia and Indigestion, if used according to directions. 5th, Pain-Killer is an almost never-failing remedy for sudden Colds, Coughs, etc. 6th, Pain-Killer has proved a sovereign remedy for Fever and Ague and Chill-Fever; it has cured the most obstinate cases. 7th, Pain-Killer as a liniment is unequalled for frost-bites, Chilblains, Burns, Bruises, Cuts, Sprains, etc. 8th, Pain-Killer has cured cases of Rheumatism and Neuralgia after years standing. 9th, Pain-Killer will destroy Boils, Felons, Whitlows, Old Sores, giving relief from pain after the first application. 10th, Pain-Killer cures Headache and Toothache. Beware of all counterfeits and imitations. The genuine is put up only in panel bottles, with labels finely engraved on steel, the name being also blown in the bottles. Price 25 cents per bottle.

THE MISSIONARY WORLD.

MECHANIC MISSIONARIES.

Friends of missions have learned four great lessons during the present century, viz.: 1. Native missionaries are necessary to the most rapid opening and permanent development of mission fields. 2. Schools are absolutely essential. 3. Physicians can reach some hearts and open the way to some classes otherwise inaccessible. 4. Home churches are prospered in their local work in proportion to their gifts of men and money to missions.

One more lesson remains as a complement to the work of the century, to which the Divine finger seems to point distinctly, and for which the other lessons have prepared the way, viz.: The preparation and use of mechanical missionaries. In order to secure important testimony in regard to this question, the following letter was recently sent to forty-nine Mission Boards of this country. From the twenty-four replies already received, all the definite answers are collected and given after their respective questions.

There is an extensive movement to establish one or more Christian undenominational schools of technology to fit men to become teachers of the trades and first-class mechanics, and at the same time to enlist and prepare them for personal work in winning souls.

The plan includes an effort, through Christian Colleges and Young Men's Christian Associations in great cities, to show young men of character and culture, who have mechanical ability, the large opportunities they would have for work for Christ in connection with the trades. I am gathering statistics and opinions from many sources showing the importance of such a school. I write you in common with other Mission Boards to ask:—

1. Do you believe that good mechanics and mechanical teachers, who are interested in and prepared for doing personal work for souls, would be especially helpful in connection with missionary operations? Sixty-five per cent., yes. Thirty-five per cent., in some fields.

2. Would Christian mechanical missionaries, who would support themselves as mechanics, manufacturers, or teachers of the trades, be of material aid in gaining access to mission peoples, and in developing among them Christian institutions? Sixty-five per cent., yes. Thirty-five per cent., scattering.

3. Would it be an advantage to home churches to call on them to develop young men for such service? Sixty-one per cent., yes. Twenty-nine per cent., scattering.

4. Could some ordinary missionaries wisely spend a little time at such a school before going to their missions? Seventy per cent., yes. Thirty per cent., to a limited extent.

5. Would some simple outfit of machinery and tools, as foot-power lathes, blacksmith outfits, or small engines, such as might be made in a school of technology, be helpful in mission fields? Seventy-seven per cent., yes. Twenty-three per cent., sometimes.

6. Would some wealthy men probably become interested in missions through such a practical effort? Seventy per cent., yes. Thirty per cent., possibly.

The large per cent. of affirmative answers, and the favourable nature of nearly all the remainder, indicate a remarkable readiness for the movement.

The great problem, humanly speaking, in evangelizing the world, is the question of the general and effective use of all classes of Church members. Great progress is already made in this direction, at home and abroad, as Zenana Missions, Young Men's Christian Associations, and Young People's Societies of Christian Endeavour amply testify.

The work by lay members which is safest, and most profitable, and capable of largest extension, is that done for others of the same craft. If such work is to be done extensively and wisely, suitable men from some class must be selected, who shall be carefully trained and directed in this work. Mechanics comprise one of the best classes with which to promote this lay effort in mission fields.

The medical missionary has proved a success. "Livingstone Memorial Medical Missionary Training Institution," of Edinburgh, together with its medical missions in India and Damascus, is doing a noble inter-denominational work in fitting English and native Christians to become physicians of both soul and body. The demand for mechanical missionaries will surely be as great, for it provides for the well rather than the sick.

1. To superintend the erection of buildings, and provide the material comforts of the missions. 2. To teach the skilled labour departments of mission schools, which might wisely be multiplied in many mission fields. 3. To build factories and shops, and aid in developing the material resources of mission countries, thus providing opportunities for self-support, and means of higher civilization for students in the schools, and for the communities to which they go after leaving school. It is unreasonable to expect Christian churches to be illustrated the power of the Gospel to elevate men, while their members live in hovels, and cultivate the soil without tools or machinery. Railway and telegraph, saw-mill and machine-shop are essential to the rapid evolution of a Christian people. These agencies are sure to come ere long to every nation on earth which is not already supplied with them. If they are controlled by men of consecration and prayer, who are more anxious to win souls than dollars, they will greatly hasten the kingdom of Christ; but in the hands of mere seekers after gain, they seriously compli-

cate the situation. Sooner or later Christianity will be tested by its civilizing agencies. If Christians, on the average, have better homes and more of the real comforts of life than adherents of other religions, then will Christianity be appreciated, and Christians will secure a controlling influence.

The kind of men needed are: 1. Consecrated. Many men are church members and highly respected in their communities, who yet lack the consecration necessary to highest usefulness in this field. A desire to forsake all that interferes with winning souls, and do, be, or become whatever would best promote this service, must be characteristic of the successful mechanical missionary. 2. Apt with tools. Some men seem to be "cut out" for mechanics. It frequently happens that one boy in a family is "always making something." His deepest interest and best service are in the shop. An ambitious, though misguided, mother tries to make a preacher of him. Pity the church that employs him! He may be very anxious to do good, but what a mistake his choice of vocation! And what a blessing to him would be a means of preparation for spiritual work in the shops. 3. Well balanced. Mistakes are easier made than corrected. The delicate service required of the mechanical missionary cannot be rendered by mere enthusiasts, or by those who are "carried about with every wind of doctrine."

The preparation required involves: 1. Culture. It is impossible for one to accomplish most in this direction without a good education. While a full college course is not absolutely essential, it is of vast service. One of the greatest mistakes now made in technological training is the small amount of previous education required. Culture is especially important to one who would combine mechanical ability adequate to an undeveloped country with spiritual power sufficient to undeveloped minds. 2. Knowledge of trades. If general culture is important, a thorough knowledge of the elements of several trades is demanded. To be a good mechanic is not sufficient. One must know the principles that underlie his trade. He must also possess a fair knowledge of the several related trades, which together make up the group to which his particular trade belongs. If he would be a good carpenter in a mission field, he should also know something of architecture, of bricklaying and stonecutting; if a machinist, he must be familiar with pattern-making and the foundry. 3. Theory and practice in personal work for souls. The better education a man has, whether in books or tools, the less willing is he to do anything poorly; therefore, the educated mechanic will be likely to excuse himself from spiritual work if he is not prepared to do it well. Hence, training class drill, including study of the Bible with reference to enquirers, and actual work in winning men, must be a part of his education.

Suitable men for this service are scattered throughout our churches and colleges. They can easily be gathered in large numbers whenever provision is made for their training. The recent enlisting of young men in Kansas and Minnesota for mission work, without even awaiting any human call, or securing any financial support, testifies a rapid increase in zeal for missions. Five thousand college students lately pledged to go as missionaries, if wanted, is still a stronger testimony. Many of these men would doubtless make good mechanics, and would show their faith by their works in learning a trade before going to a foreign field, thus preparing to become self-supporting missionaries, if God calls to such service.

Adequate preparation for the work proposed can be rapidly secured in a school provided for this special purpose. It is not necessary that such a school limit its students to those expecting to enter a foreign field. Home missionaries are wanted in our shops and skilled labour schools, who possess the same consecration, character and training that are necessary to success abroad. The course of study should be similar to those of the best ordinary schools of technology; but should include, as electives, some other branches, as printing, brick and stone work, plastering, steam-fitting and work in sheet metals.

Provision should also be made for the training class and its personal work among the unconverted each week. In this way the student will not only learn how to deal with men, but he will find whether he has special interest in such work, without incurring the expense of a foreign trip. No man is fit for foreign work who cannot succeed at home.

1. Home churches will receive great benefit in developing men for this work, just as in furnishing men for ordinary mission work. It will be a glad day for Christ's kingdom when pastors shall urge the need of Christian mechanics, and parents shall watch for and encourage mechanical ability in their boys for the sake of missions.

2. Mission fields which secure the aid of suitable mechanics in the mission, and in adjacent shops and factories, will make safer and more rapid progress, sooner reach self-support, and enjoy more home comforts, than had been possible without such aid.

Some countries will welcome the missionary that brings better tools and machinery, though at first caring nothing for Christian doctrine. It is impossible to foretell all the ways in which the Holy Spirit will use this new agency. Only one thing is important—that we see the door opening, and enter in, ready, and hoping to know and do to-morrow what had not been possible to-day.—Henry E. Brown in *Missionary Review*.

THE Rev. John Calder, of Partick, who died lately in his ninety-fourth year, was ordained in 1844, and passed the whole of his ministry in charge of the Glasgow suburban congregation. Dr. M'Naught occupied the pulpit on the Sunday, and gave an interesting sketch of Mr. Calder's labours in connection with the Church of Scotland.

## Ministers and Churches.

THE Rev. W. H. Boyle, pastor of Knox Church, St. Thomas, is seriously ill, having suffered a second attack of hemorrhage of the lungs within two days.

THE Rev. Dr. Armstrong, of St. Paul's Church, Daly avenue, Ottawa, is spending five weeks' absence in Western Ontario. The Rev. Mr. Magee, from Ireland, will occupy Dr. Armstrong's pulpit in his absence.

STANLEY STREET CHURCH, Montreal young people held their closing social on Monday week, and notwithstanding the weather it was well attended. Those who took part in the programme were Mrs. Dewey, Miss Lawson, Mr. Bell and others.

THE Rev. S. Houston, of Cooke's Church, Kingston, desires publicly to convey his grateful thanks to the many friends who have forwarded to him most kindly and touching messages of condolence and sympathy for him and his family in their bereavement they have been called upon to sustain.

THE Rev. G. B. Howie, Ph.D., the blind pulpit orator of Canada, who has been attending the Sabbath School Convention at Pittsburgh, preached on Sabbath week by request at Grace Reformed Church in that city. His subject was "Christ's Lament over Jerusalem." Dr. Howie has returned to Brussels.

THE Rev. James Murray, pastor of Wentworth Street Presbyterian Church, Hamilton, and family have left for Nova Scotia, where they will spend their holidays among friends. Rev. Mr. Milne will occupy the pulpit of Wentworth Street Church until Mr. Murray returns.

REV. R. H. CRAIG, formerly of Ontario, has been labouring with acceptance in New Brunswick, St. John County, at Pisarinos, for the last ten months and is appointed by St. John Presbytery and Mission Board to the field at Riverside, County Albert, N.B., and enters on his labours on the 13th July in that important field.

THE Ladies' Association of the Presbyterian Church, Waterdown, gave a garden party at the residence of Mr. Andrew Wilson Nelson on Wednesday of last week, which proved most successful. The Milton band was in attendance and gave a fine selection of music. A delightful evening was spent by all present. Proceeds ninety dollars.

NEWS has been received at Paisley that Rev. G. B. Greig, a former pastor of Knox Church, in that place, has sustained a sad bereavement at Sydney, Australia, in the loss of his wife. Mrs. Greig was a daughter of Mr. Peter Kohn, formerly of Bruce Township, and on her marriage left with her husband for Australia last summer.

THE members of Court Canington No. 352, Independent Order of Foresters, accompanied by a large number of brethren from Beaver ton, marched in a body to Knox Church on Sunday morning week, where a most eloquent and appropriate sermon was preached to them by Rev. C. J. Cameron, M.A., from Matthew vii. 22nd and 23rd verses.

THE Rev. T. Herridge, B.D., of St. Andrew's Church, Ottawa, on Sabbath week preached a special sermon to the bicyclists who were then in Ottawa attending the Convention of Wheelmen. The sermon, based on Proverbs xx. 29, "The glory of young men is their strength," was able and appropriate and contained a number of excellent counsels to which the young athletes will do well to take heed.

THE Rev. Mr. McAulay and wife left on the 1st of July on a two months' trip to Nova Scotia, of which province Mr. McAulay is a native. They go by way of Boston to Halifax. The Elphin congregation made up a nice sum of money as a present to Mr. McAulay to help to meet the expenses of his trip. Mr. Hutchison, a student of Queen's, will supply his pulpit while the pastor is absent, and is now at his post.

COLLEGE STREET Presbyterian Church held their quarterly gathering last Sunday afternoon week, and although the weather was oppressively warm yet a large gathering of children and their parents were present. The pastor, Rev. Mr. Gilray, presided, and addresses were given by Mr. Thomas Yellowlees, of the William street mission and Mr. Webster, of Knox College. The proceedings were interesting throughout and the addresses both pointed and pithy.

THE sacrament of the Lord's Supper was dispensed in Knox Church, Canington, on Sabbath week, the Rev. Charles J. Cameron, A.M., F.H.S., the minister, officiating. The occasion was memorable by the addition of thirty one new communicants the largest number added at one time in the history of the congregation. The total addition to Knox Church since Mr. Cameron's induction in January is thirty nine, of whom twenty eight entered on profession of faith, which means that the communion roll has been increased by more than one-third in less than six months.

A VERY interesting flower service was held in Erskine Church, Toronto, Sunday week. A large audience was present, the church being well filled. The superintendent, J. A. Patterson, presided, and addresses were delivered by Rev. Mr. Grant, missionary from Trinidad, and Mr. Currie. The addresses were exceedingly good and the singing of the children greatly admired. The pulpit presented the appearance of a conservatory. Flowers of every species, tint and colour adding their beauty to the scene. Rev. Dr. Burns, of Halifax, preached two excellent discourses, occupying the pulpit morning and evening.

AT the quarterly meeting of the Presbytery of Montreal the Rev. James Fraser spoke at some length on the recent Jesuit legislation, and dwelt upon the historical aspect of the questions involved. He argued that the basis upon which the legislation proceeded as a settlement of the so called Jesuits' estates was thoroughly unsound. The Rev. James Hally was chosen Moderator for the next six months. The Rev. Alexander Barclay, of Dumfries, Scotland, was received as a minister of the Church. He will fill the pulpit of St. Paul's during the next eight weeks. Other business of minor importance was transacted.

ANNIVERSARY services were conducted in St. Matthew's Church, Oshawa, on Sunday the 22nd ult. Rev. Dr. Smith, of Kingston, preached excellent sermons to large and appreciative congregations. The Young People's Christian Endeavour, recently organized, is growing steadily, and bids fair to become a most important factor in the development of spiritual life in the congregation; also a very successful series of services of eight weeks' duration have just closed. The services were conducted by Rev. Walter Russell, evangelist, a graduate of the Presbyterian College, Montreal. By this means many have professed to be greatly blessed.

THE annual meeting of the Women's Foreign Mission Society of the Presbytery of Glengarry, met on the 15th ult. in St. Matthew's church, Oshawa. There was a large attendance of delegates from all parts of the Presbytery. The evening session which was open to the public was largely attended. The pastor, Rev. J. J. Cameron, presided. Mr. McEwen, the president, gave a very interesting address on China which was followed by stirring addresses from Rev. Hugh Cameron, Morrisburg and Rev. W. Russell, evangelist. The proceedings were enlivened by several selections of music by the choir. Socially, financially and spiritually, it was the most successful missionary meeting held for some time.

THE Rev. Walter Muir was ordained and inducted as pastor of St. Paul's Church, Carleton Place, on July 3. Rev. J. G. Shearer, B.A., of Alton, presided. Rev. J. L. Turnbull preached. Rev. S. W. Fisher addressed the minister and Rev. Dr. Laidlaw the people. The congregation both afternoon and evening was very large. The

services were very impressive. The supper was most excellent. The evening programme of addresses and music was highly interesting. Rev. Messrs. Crawford, B.A., Cook, Wilson, Emerson (Baptist), besides the others above named took part. The choir provided the music. The settlement seems a very happy one. Carleton is to be congratulated. It has been vacant only about a month.

THE Rev. Charles Campbell, of Toronto, conducted the services at Ashburn and Utica on Sabbath week. It was an occasion of unusual interest. The pastor, Rev. Dr. McClelland, who has for so long a period been called on to endure severe affliction, closed his pastorate there on that day. Mr. Campbell read to a deeply sympathetic people the farewell address which Dr. McClelland had prepared. It abounded in wise counsels, affectionate interest in the people, old and young, over whom he had been set in the Lord, grateful recognition of the kindness and sympathy extended him, and devout recognition of the wisdom and love of Him who holds the lives of all in His hands.

A SAD bereavement happened to Rev. Mr. Mutch, pastor of Chalmers Presbyterian Church, Toronto, and Mrs. Mutch on Sunday evening week. Mrs. Mutch placed her five months' old baby boy in a hammock to sleep, and on the child falling asleep she left the room. On returning some time afterwards Mrs. Mutch was horrified to find that the baby had turned over on his face in the hammock and had been smothered to death. A post-mortem examination held subsequently by Drs. Hunter, Rae and Spencer on the body of the child of the Rev. John Mutch, supposed to have been smothered in a hammock, showed that the child died of congestion of the brain.

THE Plattsville Echo says: Last Sunday afternoon Rev. Mr. Robertson, of Chestersfield, preached a very interesting and appropriate sermon to the children of the Presbyterian Sunday school, it being their first anniversary. During the past year this school has grown very rapidly, and should the ensuing officers work with the earnestness and zeal as did the former ones, which we are sure they will, the school will rank with the first in the village if not already. On Monday evening a strawberry festival was given in the town hall in connection with the school. After tea was over, games were indulged in by the younger ones. The evening's entertainment closed with a solo from Mr. George Seaman, and short addresses were delivered by Messrs. James Hunter and John Robinson.

THE Whitty Chronicle says: The supply furnished the Presbyterian pulpit since Rev. J. A. Carmichael's departure has been very good, some of course being better than others, but all of a class so high as to make the members and adherents still more proud of their church and of the high standard attained by her ministers. Rev. M. P. Talling, who preached three weeks ago, seems to be a general favourite. He is a young man of great promise and the feeling among a large majority of the members of both congregations, here and at Columbus, is that he would make a worthy successor to the earnest, devoted pastor who has lately left them. Since his visit to Brooklyn, Mr. Talling has had two calls, one to London and one to Ailsa Craig, but the opinion is that if he were asked to take charge of the Columbus and Brooklyn churches he would do so.

THE Rev. Dr. Fraser, Annapolis, Ont., has been appointed by the Foreign Mission Committee (W.D.) to ascertain the lowest rates at which outline maps of the world can be procured with the principal stations of all the various Protestant missions marked, the same with the various mission fields of our own Church specially marked, and maps of the various countries in which our missionaries are at work with their preaching stations marked. Dr. Fraser is in correspondence with various publishers of maps and would be glad to hear at once from pastors or Sabbath school superintendents who would like to procure such maps, as to which they wish or whether they would like a whole set, and what prices they would be willing to pay, so that he may have some idea of the probable demand. He would also welcome any suggestions from any who have specially interested themselves in mission maps, who may be able to furnish valuable information as to where such may be bought or made to order, and at what rates.

THE anniversary services of St. Andrew's Church, Markham, were conducted by the Rev. Samuel Lyle, B.D., of Central Church, Hamilton, on the 5th of June. The sermons were exceedingly able, and gave evidence that Mr. Lyle is a man of ripe scholarship, and of rare mental power and vigour. The opinion of the large and intelligent congregations that listened to him is that abler and more eloquent sermons were never preached in this part of the country. On Monday evening, June 9, the anniversary entertainment was held. There was a very large attendance. Tea was served in the basement, after which there was a splendid literary entertainment in the body of the church. An address full of interest and instruction was delivered by the Rev. Mr. Lyle. An unusually able address was given by the Rev. D. M. Mackintosh, of Unionville. Addresses were also delivered by Rev. Messrs. N. Hill, of the Methodist Church, and A. Osborne and H. B. Owen, of the Episcopal Church, which were well received.

THE preparatory services of Knox Church, Canington, were held on Friday evening week. The preparatory sermon was preached by the Rev. Mr. Mills, of Sunderland, from John iii. 3. The reverend gentleman dealt with the nature and evidences of regeneration in his usual simple and lucid way, after which the minister briefly addressed the congregation from Matt. iii. 2: "Repent ye; for the kingdom of heaven is at hand." He dwelt upon the necessity and character of saving repentance, and said, "It is only as the sinner catches a glimpse of the character of God that the intense sense of personal sinfulness, without which true repentance is impossible, comes upon him." This was exemplified by a reference to the Patriarch Job, who had prided himself upon his blamelessness, until the awful holiness of the divine character was revealed to him, when he exclaimed, "I have heard of Thee by the hearing of the ear, but now mine eyes see Thee; wherefore I abhor myself and repent in dust and ashes."

THE Kingston Whig says: The corner stone of the Glenvale Presbyterian church, of which Rev. G. Porteus is pastor, was laid on Dominion Day in the presence of a large audience by J. McIntyre, Q.C., of Kingston. The site is a pleasant one and near the old one. Rev. Mr. Porteus in his address said that the original church was built in 1845. In December, 1859, a storm destroyed a portion of the roof, and it was decided to build a new structure. Mr. McIntyre talked loyalty, and declared that if every individual in the Dominion was honest the Dominion would be honest; that if every individual was pure the Dominion would be pure; that if every individual was righteous the nation would be righteous. Every one had an influence. The new church is to be of brick. It will cost \$1,500. Mr. McIntyre skilfully laid the stone, in a cavity of which the usual papers were placed. In an adjacent grove, tea, cake and strawberries were dispensed and pleasant addresses were made by Rev. Messrs. Mackie, Kingston; Johnson, Inverary, and Laidstone, Harrowsmith. The Wilton choir was present and rendered excellent musical aid. Miss Neilson presided at the organ.

THE Calendar of Bramford Ladies' College and Conservatory of Music has been issued in good time. A glance at its pages will show that under the supervision of Dr. Cochran, the governor, and the lady principal, Miss Mary F. Lee, and a large number of competent instructors a thorough education can be obtained at this admirable institution. That the directors have a high ideal, the following extracts from the Calendar will testify: "It is earnestly desired that this institution may be distinguished for its religious influences and character, as well as for its thorough scholarship and social culture, and that all the excellencies of a noble Christian womanhood with its needful safeguards may be diligently cultivated. Parents may, therefore, with entire confidence entrust their daughters to the

care of the college during that most important period of life, when character is being formed. The provision made in the departments of instruction is so ample as to extend to those who require a comparatively elementary education, and who find a difficulty in attending our graded provincial schools. The faculty of instruction, at the same time, provides for a higher or university training, under the favourable advantages of culture and refinement, which enter into the social life of the college. One evening in the week is specially devoted to literary and social recreation, combining the attractions of a school of manners with those of a well-ordered Christian home.

THE Streetsville Review says: Members and friends of the Mission Band had a most enjoyable evening last Wednesday. The occasion was the regular monthly meeting of the band. After devotional exercises by the president the programme that had been prepared by the committee was held over and an interesting address on religion and education in the province of Quebec was delivered by Mr. T. S. St. Aubin, a student of the Presbyterian College, Montreal. Mr. St. Aubin is a fluent and convincing speaker, and several present did not hesitate to rank him with the veteran Chiniquy. Last Sunday marked the completion of Rev. Mr. Glasford's first year with this congregation. At the close of the morning's service the sacrament of the Lord's supper was administered. As many as 255 communicants observed their Master's request, "This do in remembrance of Me." Never in the history of the congregation did so many sit together at the Lord's table. The year has been one of quiet and steady progress. Financial obligations have been fully and promptly met. The different organizations of the congregation are in thorough working order. Sunday and week night services are largely attended and an addition of forty-one members bears quiet testimony to the faithfulness of the work in spiritual things. The Review wishes the congregation a long continuance of the present peace and prosperity.

THE Tilsonburg Liberal says: The Rev. M. McGregor and family were tendered a very enthusiastic reception last Friday evening, on their arrival home from Ottawa, where the rev. gentleman had been attending the General Assembly. On arriving at the manse, instead of an empty, dark house, they found the yards and building brilliantly lighted up, the teakettle boiling, and an abundance of refreshments spread out, all ready to sit down to, and the Tilsonburg band played excellent music on the lawn, adding greatly to the pleasure of the evening. After all had extended a welcome to Mr. and Mrs. McGregor, refreshments were served and justice done to the inner man, when A. W. Reayley was called to the chair. He called upon a few gentlemen to deliver short addresses, in order to give voice to the large gathering present. Mr. McGregor was, by well chosen remarks, assured of the pleasure it was to have him again in our midst, and also congratulated him on the honours the Assembly had conferred upon him, and knowing his tastes, the speakers knew that he must feel gratified at the duty assigned to him. He thanked one and all for their kind welcome and was happy to see so many friends around him. He was also glad to be able to give every encouragement to all the works of the Church, as the outlook all along the line was full of promise and hope. About eleven o'clock the meeting dispersed, all having had a very sociable time.

THE monthly meeting of the directors of the Toronto City Mission was held last Thursday in the Board room of the Young Men's Christian Association, the president, Rev. G. M. Milligan, in the chair. There was a good attendance of the members of the Board. The treasurer reported a falling off in the finances of the mission, and hoped that the friends of the mission and those interested in its most important work would supply the means needed to effectually carry on the work during the summer months. Missionaries Hall and Smith read their respective reports, showing a large amount of work done, especially amongst the poorer classes; 1,300 tracts were distributed, and some seventy addresses were delivered in the open air, as well as in church and other missions. The meetings on the streets were reported to have been specially successful. Eighteen visits were made to the gaol during the month; 350 books were lent to prisoners for Sunday reading with good results. Several discharged prisoners were helped to start anew in life. The Mercer Reformatory, Industrial Refuge and Girls' Home have also been visited. Seven boys and girls, taken from destitute homes and from the streets, have been provided with permanent homes under Christian influences. As usual, the liquor business is the great hindrance in the way of this Christian work. Several striking cases of conversion were also reported verbally by the missionaries. The directors were much gratified with the progress of the work.

THE ordination and induction of the Rev. W. J. Clarke as pastor of the Park Avenue Church, London, took place last week. The Presbytery met in the afternoon to hear Mr. Clarke's trials for ordination. These proving highly satisfactory, a meeting was held in the evening when a large congregation assembled to witness the interesting and impressive ceremony. The Rev. Alexander Henderson, of Appin, who had acted as Moderator during the vacancy, preached an able and appropriate discourse from Isaiah vi. 8. The Moderator presided at the ordination and the Rev. Messrs. Ballantyne, Iva, W. M. Roger, W. S. Ball, J. Gordon and Dr. Laing took part. Rev. W. S. Ball addressed the minister, giving him suitable instructions and encouragements for the faithful prosecution of the important work for which he was set apart. Owing to the unavoidable absence of Rev. Dr. Thompson, of Proof Line Church, Rev. Dr. Laing, Moderator of the General Assembly, a former pastor of the newly-ordained minister, addressed the people. He said Mr. Clarke was deservedly honoured by them, and he had had only satisfaction from first to last with him. It was a great privilege to the people to have a messenger from God to guide them in things spiritual. And the privilege brought with it a duty. He would like them to do three things for Mr. Clarke. First, honour him; he was worthy of it, and they would honour him more as they knew him better; esteem him highly for his own sake and for the work's sake. Secondly, bear with him; he was a man, the same as they were all, he would be likely to slip, to fall, to make mistakes, and needed all consideration from the people. Thirdly, help him; it could be done in a variety of ways; give him encouragement by your attendance; be regular; come expecting something from the Lord, and He will feed you. Pray for your pastor and each other. The speaker was devoutly thankful that God had sent from his congregation to this field of labour a man so well fitted for the important sphere to which he had been called. The services were then brought to a close by the doxology, after which Mr. Clarke was led to the door by Rev. Mr. Roger and introduced to the congregation as they passed out. Mr. Clarke succeeds the Rev. John J. A. Proudfoot, D.D., who from his long and able services is widely known and highly esteemed throughout the Church. Mr. Clarke, a man of much ability and promise, enters on his ministerial career under the most favourable auspices.

THE Quebec correspondent of the Montreal Witness tells the following story of a Bible: A somewhat unusual deposit was made with the Notre Dame savings bank here some time since for safe-keeping. It consisted of a Bible 221 years old, with the discovery of which an interesting story is connected. It will be remembered that about eighteen months ago some interest was created here by the finding, in the course of some excavations for building purposes in Madeleine street, of a curious will dating from the old French times and pointing to the existence of a buried treasure somewhere in the immediate neighbourhood. The search for the supposed treasure was prosecuted very diligently and thoroughly for some time, but, failing of success, was finally abandoned, the conclusion being come to that it had been discovered years ago by an individual, long since dead, who had resided in the locality, and had suddenly and mysteriously sprung from poverty into affluence. It has now leaked out that about six months or so previous to the discovery of the will in question Mr. George Broomer, master carter, whose property is situated on the opposite side of Madeleine Street, in having some excavations made in

his cellar, came upon a small rough wooden box, badly rotted away, but containing the Bible which is now in the safekeeping of the bank. Attaching no particular value or importance to the discovery and regarding the Sacred Book simply as a relic of the great fire which swept the St. John's suburbs in 1845, Mr. Broomer said nothing about it until a few months since, when he mentioned the matter to Mr. J. B. Dion, the conversation between them happening to turn on the question of the supposed buried treasure in the street. Dion, thereupon, it seems, asked to see the book, and on being shown it made an offer of \$100 for it, which Broomer, then aroused to a sense of its value, refused, saying that he would not take less than \$200 for it. At what price it changed hands does not appear, but it seems to have passed into Dion's possession and to be now held by the bank to his order. It is stated to be in a good state of preservation and to be a Lutheran Bible, published at Amsterdam, in 1669, by S. Desmarets, Professor of Theology in one of the universities of Holland, and his son, who styles himself "a minister of the Gospel." It is a French version of the Scriptures, and illustrated. There certainly appears to be much room for speculation as to its original owner. The theory that it is a relic of the great fire of 1845, and that it was accidentally buried among the ruins of one of the buildings destroyed on that occasion seems hardly tenable. The fact that it was enclosed in a wooden box apparently made for itself, but roughly and hastily put together, would seem to point rather to the conclusion that it was purposely buried by the owner, who had some urgent reason for doing so, possibly for hiding it. There were not a few Huguenots among the early settlers of New France, and though history is silent as to his name, it is well known that there was a Lutheran minister with Louis Kerk when he occupied Quebec from 1629 to 1633, and that many of the French Protestant colonists entered the English service during his occupation. It is true that this Bible was only published some forty years afterwards in the time of De Frontenac, Talon and Bishop Laval, but it is not at all impossible or improbable that it may have belonged to some one who saw Kerk or to an immediate descendant, if not brought into the country by some later arrival of the same faith.

THE Central Presbyterian Church, corner of Grosvenor and St. Vincent Streets, Toronto, although not situated on any one of the great thoroughfares of the city, is quietly and steadily making progress. Since Rev. Dr. McTavish took charge, about two years ago, the congregation has increased considerably, and there are at the present time over five hundred on the communion roll. The success of Dr. McTavish's ministry is in a large measure due to his intense earnestness and burning zeal. No one who has attended the Central Church for any length of time can have failed to observe that the pastor's one desire and aim is to win souls. So earnest is he in his work that it has been thought by some that he at times almost, if not altogether, allows his zeal to outrun his discretion. For instance, his people are not all at one with him on the subject of "after-meetings," introduced by him into the Church, "the holding up of hands and the giving of experiences," being distasteful to not a few. But all, without exception, have stood loyally by their pastor, being fully convinced of his sincerity, and determined to uphold him in his endeavours to advance the cause of Christ in his district. The question of whether the "after meetings" will be the means, ultimately, of advancing or retarding the progress and prosperity of the Central Church must be relegated to the future for an answer. So far as the writer is concerned he would far rather the practice had not been introduced, as he believes that those "experience" meetings keep many from connecting themselves with the Church, who, but for them, would do so. These remarks, it will be obvious, are made more in the interest of Central Church than on account of those who fail to connect themselves with this particular congregation, as there are several Presbyterian Churches within easy distance of the Central where the "methods" referred to are not recognized as belonging to Presbyterianism. The congregation working in the Central Church is not composed of men of wealth, although there are a few fairly wealthy men on the roll of membership; but it can truthfully be said that they are a liberal people. To prove this a few facts and figures might be given. Last year the congregation subscribed and paid \$1,700 towards the extinguishment of the mortgage debt, and this year they are prepared to contribute a further sum of \$1,500 toward the same object. These payments it is the intention of the congregation to keep up until the entire debt is wiped out. A month or two ago this church paid out about \$300 in connection with the evangelistic services conducted by the Rev. Mr. Meikle, and about the same time they handed over close on \$500 to aid Rev. Mr. Wilkie with his schools in Central India. And as it this was not enough of extraneous effort for one year, this congregation has subscribed sufficient funds to send Mr. Norman Russell, a graduate of Manitoba College, as a special missionary to India, and have guaranteed his maintenance in the foreign field for a period of five years. They have also sent their pastor to Europe, with a well-filled purse to help defray his and Mrs. McTavish's expenses, and have undertaken to pay for supply during his absence. Where there is so much liberality there must be spirituality, and therefore the Central Church congregation is fairly entitled to be called a live and a liberal one. During the absence of Dr. McTavish Mr. Russell will have charge of the pastoral work of the congregation, and will preach sometimes. The Session are, however, arranging for good supply. On Sunday, June 29, the pulpit was occupied by Rev. Mr. Gandier, of Brampton, and it is expected he will be succeeded next Sunday by Rev. Mr. Johnston, of Lindsay. The services of other clergymen of note are being arranged for, so that the work will not be allowed to languish for lack of pulpit power.

THE "At Home" and reception to Rev. Mr. Clarke by the congregation of the First Presbyterian Church, London, last week, was a most successful and highly satisfactory affair. The congregation turned out well, and there was also a large representation from other congregations and denominations in the city. Dr. Hodge presided. Rev. N. P. McKenzie addressed the congregation. He referred to the fact that Mr. Clarke and himself had been old fellow students, and he knew enough of that gentleman to say that the congregation was getting a zealous worker. Rev. W. S. Ball was pleased to welcome Rev. Mr. Clarke to this part of the field, and to meet so many members and friends of the Church. He suggested that a re-union like this, say every five years, would be a good institution in all the congregations. Mr. Robert Reid expressed the good will and gratitude of the congregation to Rev. Mr. Henderson, who had acted as Moderator during the time of the vacancy in the pulpit. Mr. Reid felt that this meeting celebrated the passing away of the crisis that had existed in their Church, and they were indebted to Mr. Henderson for the happy issue of all the trouble. He eulogized Dr. Proudfoot's ministry, and commended him for the care he had exercised in keeping "clerical tramps" out of the pulpit—men who travel around getting up what they call "revivals" for money. The congregation never had any trouble on that score. Mr. Reid then presented Rev. Mr. Henderson with a cheque for \$100 on behalf of the congregation, at the same time wishing him a pleasant trip to the old country and a holiday that would build him up in new strength for his work. Rev. Mr. Henderson, in reply, said it was the first time his efforts on behalf of an outside congregation had been recognised in that way, and he felt grateful for it. He commended the liberality they had displayed to their retiring minister. He thought now that none of those present regretted what had been done, but they would all agree with the divine teaching that it was better to give than to receive. The Ladies' Aid were to be commended for clearing the way. Referring to their gift he said he had not served for that, but he rejoiced in the friendly feeling that prompted it, and thanked them for it. Rev. Dr. Laing, Moderator of the General Assembly, had been associated with Dr. Proudfoot pretty closely for several years, and was deeply interested in and

grateful for the result and the wisdom vouchsafed to guide them. It was not the first time nor the tenth time that earnest prayer had been answered and the church lifted over a difficulty. He spoke in very high terms of the late pastor, whose father he also knew and respected, and was glad to hear Mr. Reid's tribute to the excellence of his work amongst them. He was also glad of the recognition accorded to his brother, Mr. Henderson. He gave an amusing account of his experience amongst congregations in similar positions, and the absence of the tangible expressions of regard usually, which he was glad to see was the exception with this congregation. Rev. Mr. Clarke, the new pastor, was next called on. He was received with applause. He felt that he was surrounded with blessings there. He had been received with the kindest feelings by the people there. He was grateful for it. He knew that humanity was not perfect, but he felt that he had met there several good Christians, real sons and daughters of God. There were few towns in Ontario where he would be such a complete stranger as he was in London, but he hoped to find the old men counsellors and the young men and women friends and helpers. For the words of counsel he had received from Dr. Laing and Rev. Mr. Mackenzie, and the recommendation they had given him, he was grateful in the highest degree, and he would try to deserve them. He was one of Dr. Proudfoot's students, and he thanked God that he was thought worthy to succeed that good man. Without flattery this congregation, he had been assured that he was favoured in being appointed to London—that this congregation was the salt of the earth. He hoped they would prove worthy of the good things said of them. He did not want this congregation to be the largest in the city, nor did he want the Church there to grow at once, but he did want and hope that the congregation and the pastor would grow in grace and in the strength of the Lord Jesus Christ. Mr. Boyle moved a hearty vote of thanks to the ladies for their efforts in connection with the reception. Rev. Messrs. Rogers and Billantyne also spoke, and refreshments were served after the meeting in the school room, which, as well as the church, was beautifully decorated for the occasion. The music by the choir, under Mr. Clarke's direction, was a very attractive feature.

PRESBYTERY OF MONTREAL. The Rev. James Hally was chosen Moderator of Presbytery for the next six months. In his absence Mr. Boyd was continued in the chair *pro tem.* Rev. Dr. Warden, Convener of the Presbytery's Home Mission Committee, reported, reminding the Presbytery that the Rev. Samuel F. McCusker had been ordained and appointed to Mille Isles as missionary for two years, and moved that Mr. McCusker's name be added to the roll as a member of the Presbytery. This was agreed to. A committee, consisting of Dr. Smyth, Convener, Dr. Warden and F. M. Dewey, was appointed to take steps to make up the deficiency in the grants from the Augmentation Fund to those ministers of augmented congregations whose congregations had not made up the deficiency. The amount still required in connection with the grants due on the 1st of April last is about \$200. Rev. Kenneth McKenzie, of the Presbytery of Victoria and Richmond, being present, was invited to sit as a corresponding member. The petition from the Kirk Session of Ormstown, for transmission to the General Assembly, through the Presbytery and Synod, praying for the disjunction of the fourteen congregations in the three counties of Huntingdon, Chateaugay and Beauharnois, was, by consent of parties, deferred for consideration at next ordinary meeting. Reports of missionary meetings were given in from the district north of the St. Lawrence. The Convener of the Committee for this section suggested that the former plan of appointing missionary deputations by the Presbytery was preferable to that which had been in operation during the past two years. This matter will come up for consideration when the question of next year's missionary meetings is before the court. It was resolved to continue the Committee on Presbyterial Conferences with instructions to select a subject and make arrangement for a conference at next ordinary meeting. Attention was called to the peculiar condition of things in connection with the Victoria Mission, and it was remitted to the Sessions of St. Paul's and St. Matthew's, Montreal, to take the necessary steps to promote the interests of the Church in that field. It was also reported that regular supplies are given to those connected with the Church at Mount Royal Vale. The Rev. John Waddell Black's application to be received as a minister of this Church having been forwarded to the General Assembly, and the Assembly's leave to receive him having been granted to this Presbytery, the Clerk was instructed to place Mr. Black's name on the roll as a minister without charge, as soon as the necessary extract has been received from the Clerk of the General Assembly. A letter was read from the trustees of St. Matthew's Church, Montreal, asking permission of the Presbytery to borrow on mortgage on their church property a sum not to exceed \$12,000, to aid in completing the same. The Presbytery unanimously agreed to grant the application. The Rev. Alexander Barclay presented a Presbyterial certificate from the Presbytery of Dumfries, Scotland, and a commission from the Colonial Committee of the Church of Scotland, and addressed the court in support of his application to be received as a minister of this Church. It was moved by Rev. Wm. R. Cruikshank, seconded by Rev. James Myles Combie, and unanimously resolved, to receive Mr. Barclay, and place his name on the roll as a licentiate. There was a communication read containing resolutions from the congregation of Lacrosse, stating that at a congregational meeting, duly called and held on the 11th day of June, elders and temporal managers had been chosen: Messrs. Louis Bonenfant and Gideon Desjardins, elders; and Mr. Basile Piche, for the period of three years, Mr. Ferdinand Dime for two years, and Mr. Prosper Cathila for one year, managers. The Presbytery was asked to appoint assessors to form a Session to replace these elders, so that a permanent Session may be formed in connection with the congregation, with Rev. R. P. Ducloux as Moderator. Revs. G. Colborne Heine, Professor Cousirat, J. L. Mun and R. P. Ducloux were appointed to form a Session *pro tem.* Mr. Ducloux as Moderator. Mr. William Rochester, B.A., student in divinity, appeared to be taken on trials for license. The sanction of the Synod having been obtained, the Presbytery heard Mr. Rochester's trials as prescribed by the Church, and these trials were sustained. Mr. Rochester was licensed to preach the Gospel. Rev. G. Colborne Heine, Convener of the Committee on French Work, reported that Cross Church, in the east end of Montreal, had been opened free from debt, and that the congregation was prospering. The committee appointed to visit Grenville, to introduce the present missionary to the people, visited the field and held a successful meeting. The reports of the missionaries in the several fields within the bounds indicate that the work is prospering. The report was received and the committee continued. Communications were read from Beechridge—one signed by twenty-nine elders, members and adherents of the Church there, praying the Presbytery to take them under its care; and another signed by fifteen names asking for English service in the schoolhouse by the French missionary there. The Presbytery appointed a committee consisting of Rev. James Fleck, Convener; Rev. F. M. Dewey, Rev. Wm. R. Cruikshank and the Clerk, with instructions to confer with the Presbyteries of Montreal and Glengarry and to correspond with the Rev. Mr. Macdonald and the petitioners, as circumstances may render desirable. The Rev. James Fraser addressed the Presbytery at considerable length on the subject of recent Jesuit legislation, dwelling upon the historical and moral aspect of the questions involved, and showing that the basis on which the legislation proceeded as a settlement of the so-called Jesuits' estates was entirely wrong. The Presbytery listened with much interest to Mr. Fraser's address. The Presbytery adjourned to meet in Montreal on the last Tuesday of September, at ten a.m., due intimation of which was given, and this meeting was closed with prayer.—JAMES PATTERSON, *Pres. Clerk.*

British and Foreign.

MR. JAMES MACMILLAN, Edinburgh, has accepted the call to Nairn.

THE Rev. William Hastie, B.D., has been appointed Croall lecturer for 1891-2.

THERE has been no service in the Church of Waterish, Skye, for twelve months.

PROF. MENZIES has intimated to the Presbytery his resignation of the charge of Abernethy.

MR. JOHNSTONE, of Whiteinch, has applied to Glasgow Presbytery for an assistant and successor.

THE Rev. A. J. D. O'Keefe, formerly of Glasgow, has resigned his professorship at King's College.

MR. LORRAINE, of Peebles, after being laid aside for fifteen months, is now able to resume his work.

MR. McCASKILL, of North Ballachulish, has declined the call from Knockham West congregation.

MR. COVINE, probationer, has been appointed to Connel Ferry mission by the Royal Bounty Committee.

PROF. JOHN SKINNER took a leading part in the demonstration at Kelso against the Compensation Bill.

SIR GEORGE G. STOKES, of Cambridge, succeeds Dr. Hutchison Stirling as Gifford lecturer at Edinburgh.

BY an overwhelming majority the Lords rejected Lord Meath's Bill for the qualification of women as county councillors.

DRS. MARGRETT and Cameron Lees, of Edinburgh, were the latest preachers at Balmoral and both dined with the Queen.

THE Rev. J. Turnbull, assistant to Mr. Lorraine, of Carlaverock, has been appointed chaplain to the new convict prison at Peterhead.

DR. W. M. TAYLOR, of New York, has, as usual, gone to spend his vacation in Britain. He intends returning in the middle of September.

THE Rev. Edward Cross, of Monteth, has been released from his charge by Dundee Presbytery and steps taken for the appointment of a successor.

GLASGOW Presbytery met recently in Kenfield Church to moderate in the call to Rev. W. M. Macgregor, of Troon, as successor to Dr. Marcus Dols.

MR. D. T. ROBERTSON, M.A., son of Dr. Robertson, of Greenock, who was licensed by Greenock Presbytery lately, is going as a missionary to North China.

MESSRS. MUIR, HIRST, of Ardrossan, and Copland, of Catrine, have been elected clerks for the next two years of the United Presbytery of Kilmarnock and Ayr.

MR. SPURGEON has written a new hymn, entitled, "The Fountain of Praise," but it provokes the wish that he would confine his compositions to prose, of which he is a master.

IT is said that Prince George of Wales intends to dispense with the service of a chaplain on board his ship. He will conduct the Sunday services himself, not omitting the sermon.

MRS. SANBY, the Scottish story writer, sailed from the Clyde on Saturday to visit the sparsely peopled portions of the Dominion to report for the benefit of intending immigrants.

A BARBAROUS massacre of Christians in Old Serbia has been perpetrated by Mohammedans, it is said to be the most frightful incident of the kind since the horrors of Batak.

THE Barclay congregation, Glasgow, apparently forgetful of the fact that Norman Macleod was formerly its pastor, contributed last year barely half a sovereign to the Highland Fund.

DR. MORE MAIDEN, of Dublin, who has collected remarkable cases of hereditary tendency to drink, advocates legal interference to remove children from the custody of habitually drunken parents.

THE Rev. E. M. MacPhail was ordained in Pilgrimage Church, Edinburgh, of which his father is pastor, on a recent Sunday evening as a missionary at Madras; Dr. W. C. Smith preached and presided.

DR. SMITH, in Glasgow Presbytery, in reply to Mr. Thomson, of Ladywell, said the custom of the representatives to the Assembly giving an account of their stewardship had simply fallen into desuetude.

MR. SPURGEON, on account of a neuralgic attack, was only able to preach once on a recent Sabbath; and though present at the annual meeting of Dr. Barnardo's homes lately, seemed in a very feeble state of health.

THE Rev. Daniel Neilson, M.A., formerly a highly esteemed minister in the Primitive Methodist connection, has been formally received by Manchester Presbytery, in accordance with the decision of the recent Synod.

THE collections in the new Free Church at Springburn, Glasgow, when Principal Rainy preached the opening sermons exceeded \$505. On this occasion Dr. Rainy baptized three children, one of whom was called after himself.

THE Rev. Jacob Primmer, of Dunfermline, has sent a memorial to the Queen complaining in very strong terms of the Lord High Commissioner inviting the Roman Catholic Archbishop of Edinburgh to dine at Holyrood.

MISS MARGARET ALFORD, daughter of the vicar of St. Luke's, and niece of Dean Alford, has repeated the achievement at Cambridge of Miss Ramsay, now Mrs. Montagu Butler, which created such a sensation three years ago.

DR. NORMAN L. WALKER says he knows nothing of the kind that comes up to the exposition by Principal Dykes of the Sermon on the Mount, and he never heard preaching like that of Dr. Dykes for clearness, weightiness and power.

PRINCIPAL CAIRNS gave a lecture in Durham Road Church, Gateshead, entitled "Half a century of criticism and fiction in regard to the life of Christ," the review extending from Strauss and Renan to the scheme of "Robert Elsmere."

THE Rev. David Macrae, of Dundee, on visiting the scene of recent evictions in Kildare, was shadowed wherever he went by the police. At Clongorey he spent some time with the priest who was arrested for assisting the evicted tenants.

MR. T. P. O'CONNOR's speech at Patuck, in which he repudiated responsibility for the disgraceful articles in the Star abusing the Scottish missionaries in Africa, seems to have cost him his position as editor of that journal, with which he has now ceased to be connected.

THE Rev. John McNeill, in a recent sermon, declared that the church ways of gathering in money seem to be made to encourage the worst side of large givers. He is against seat rents and would be glad to be put on the basis of free-will offerings of the people for his support.

THE great masonic service in St. Giles, which was really a Sunday concert, the sermon by Mr. Glasse being listened to with only partial concealed impatience, realized no more than the beggarly sum of \$365, although 900 leading members of the order were present, while the entire congregation numbered at least 3,000.

THE Rev. J. B. Meharry, B.A., of London, thinks the baptismal service can be improved, and suggests that instead of asking the fathers of the children to rise up before a thousand people to nervously declare their faith, it would be better if the thousand rose along with the fathers and manifested their brotherhood by repeating with them a common confession, such as the Apostles' Creed.

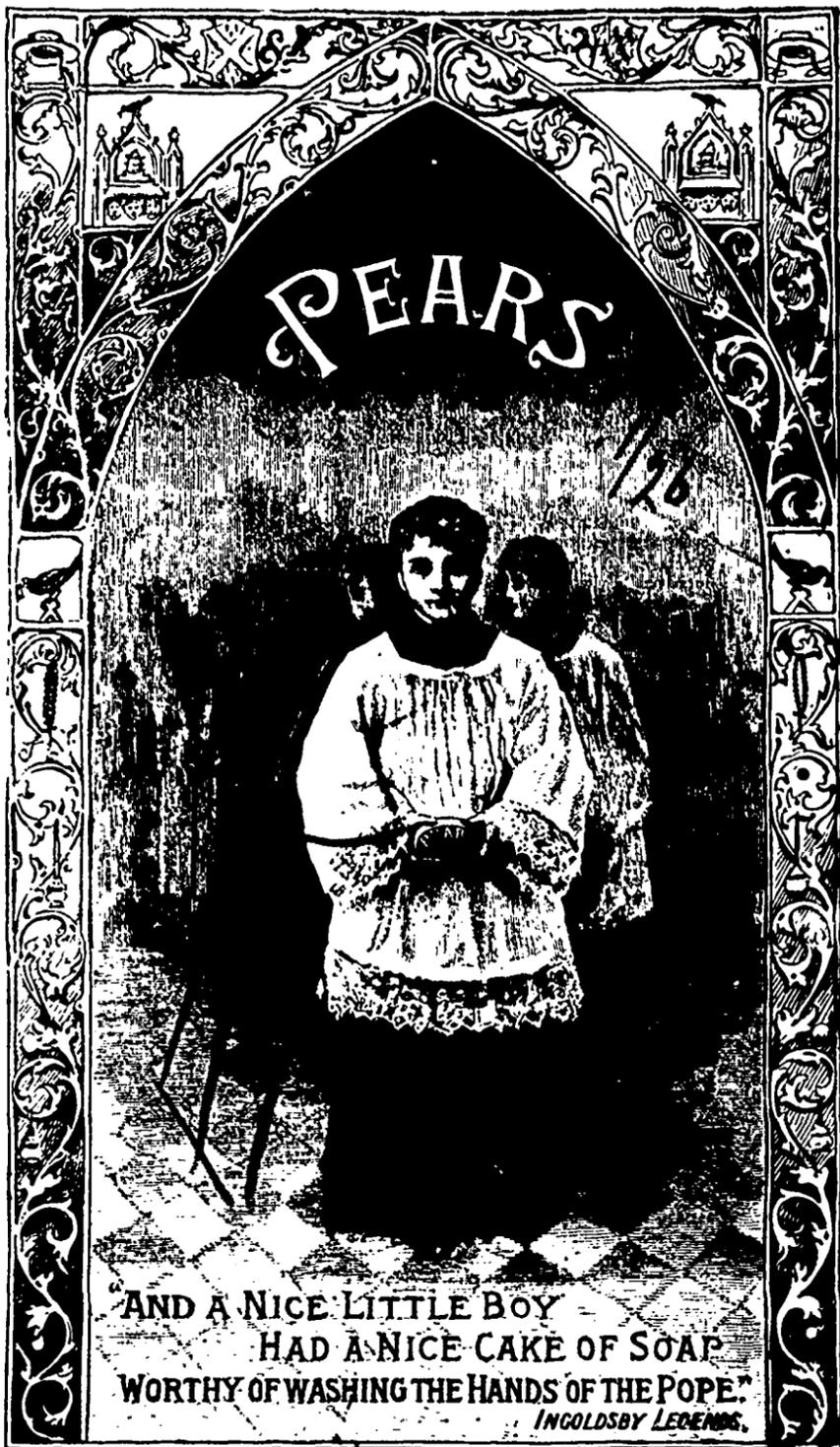
HEALTH HINTS.

HOW TO FURNISH THE SICK ROOM.

The room should be light and, if possible, sunny. Sunshine has a "royal touch" for curing diseases. The windows should have two sets of shades, light and dark. By drawing the latter the room may be darkened more readily and neatly than by pinning up a black shawl, and the sick one will get a more refreshing nap if the glare of the light is softened. Keep the air fresh and sweet. In addition to the windows, it is well to have a transom, or, still better, ventilators at the top and bottom of a room. An open grate fire is the best mode of heating, and, even if furnace or steam heat be used, a slight grate fire improves the ventilation. Even in summer a small lamp may be kept burning in a grate to advantage. If the room contains a set bowl, attention to the plumbing and draining must be most careful. The plug should always be kept in, and the holes at the top of the bowl stopped up as an extra precaution. Rather than get one whiff of noxious gas, the pipes should be cut and sealed. If the walls are papered, be sure there is no arsenic in the paper. Have a sample examined by a chemist. Take care, also, that the figure is not annoying to the invalid. A painted wall is much cleaner, and is more easily kept clean by wiping with a damp cloth. The hardwood or painted floor seems to me best. Have rugs enough about so that no disturbance will be caused by footsteps. The rugs should be frequently shaken, and the floor wiped with a damp cloth. In gathering up and laying the rugs, do not raise a dust, as it is very annoying and, with a consumptive, very likely to cause a fit of coughing. All hangings should be made of "wash" fabrics. Woolen hangings serve only to collect dust, retain odors and interfere with free circulation of air. If a *portiere* seems advisable, it must needs be of heavy material, but keep it well shaken. The bed should be long enough. Too short a bed is no uncommon occurrence, and produces much discomfort. A somewhat narrow bed is best. It should be wide enough to turn or roll over in, yet so narrow as to allow free access to the invalid from either side. An open bedstead is desirable, that is, one in which the mattress is thoroughly exposed to the air. The metallic, iron or brass bedsteads are excellent in this respect. Let the mattress be not too soft, and free from lumps. Have it made over if necessary for comfort. By the bedside, within easy reach of the sick one, should be a little table or stand. On account of the liability to accident from overturning things, this is best covered with a washable cover. Keep this fresh and clean. Avoid letting this stand get littered up, especially with soiled medicine glasses and bottles. Wash the medicine glasses as soon as they are used and keep them well polished. The invalid should have some means of calling her nurse or friend. The best arrangement is an electric bell, with the push-button at the head of the bed. This will do away with much tinkling of highly chased silver (plated) bells—more elegant than useful. To ring a toy bell for fifteen minutes is not conducive to calmness of spirit. Heavy upholstered chairs are out of place in the sick room, with the exception of one for the invalid. Rattan chairs are light, clean and durable, and do not retain odors. Nothing need be said in regard to the other furniture, such as bureau, wardrobe, commode, etc., except keep it clean. A screen is to the sick room what a pin is to a woman—ever useful. It should be light, strong, not too heavy, and six feet high. Its uses are many, and it is also artistic. It shields from drafts, from sight, from interruption; it may have a beauty in itself; it may hide a skeleton. A very handsome screen may be had at slight expense, and will soon pay for itself in comfort. Make the room bright and attractive, keep it clean and homelike, and you will be doing much for the patient. Hang a quiet, restful picture upon the wall where the eye falls most frequently, and, if the illness is of long duration, change the pictures in the room occasionally. A growing plant also affords great pleasure to an invalid. If flowers are introduced, let them be perfectly fresh and of not too heavy odor.

NOT A CYCLONE.

If I were Queen of France,  
Or what's better, Pope of Rome,  
I would buy Imperial Cream Tartar  
Baking Powder,  
For my Cook, and take it home.



HOUSEHOLD HINTS.

**BAKED INDIAN PUDDING.**—Five table-spoonsful of Indian meal, two table-spoonsful of flour, two eggs, one cup of molasses, one teaspoonful of salt. Mix well together and pour on one quart of boiling milk. When mixed well together stir in one quart of cold milk, but do not stir it.

**ORANGE CAKE.**—One-half cup butter, two cups sugar, three cups flour, one cup sweet milk, two eggs, two teaspoonsful yeast powder, and the juice of one orange. Sift the yeast powder into the flour, cream the butter and sugar, add to the milk and the flour the well-beaten egg and the orange juice. Bake in layers and put together with long and very thin slices of orange; also cover the top with icing.

**MOLASSES SPONGE CAKE.** One and a-half cups of flour, one-half cup sour milk, one half cup molasses, one-half cup sugar, one egg, one table-spoonful of butter, a little salt, one-half teaspoonful soda; mix well. Flavour with nutmeg. Bake in a moderate hot oven. This makes a delicious, cheap cake, and is quickly made.

**SPONGE CAKE**—Following is the recipe for a sponge cake that is very nice and easily made: Beat the whites of four eggs to a stiff froth and the yolks of the same until they are very thick. Add to the yolks one and one-half teacupsful of white sugar and three table-spoonsful of cold water. After they are thoroughly mixed, add the whites and stir well. Add to two cupsful of sifted flour two heaping teaspoonsful of baking powder; stir well and sift again. Stir this flour into the mixture, and when well stirred put immediately into a well-heated oven.

**INDIAN PUDDING BAKED.**—One quart of milk, seven even table-spoonsful of sifted Indian meal, teacupful of molasses, small teaspoonful of ginger, pinch of cinnamon, little salt, table-spoonful of butter; cream the meal, spices, molasses and butter together. Put the milk on to boil. When it begins to boil stir in gradually, the creamed ingredients. Let it boil just ten minutes, stirring all the time. Then put in the baking dish and set it in the oven. When quite hot stir in an extra tumbler of cold milk and bake three hours. The cold milk makes the whey. Don't heap the spoon-fuls of meal.

**CHOCOLATE CAKE.**—Three-quarters of a cup brown sugar, one table-spoonful butter, four eggs (the whites of two kept for the filling), two table-spoonsful water, one coffee cup flour, and two teaspoonsful yeast powder, which sift well into the flour. Mix the butter and sugar, add the beaten yolks, then the flour and water, and the beaten whites of two eggs. Filling—Boil one-half cup sugar with three table-spoonsful cream and one-half cake chocolate grated until it will strand; pour this over the beaten whites of two eggs, add one teaspoonful of vanilla, beat until it thickens, put between the layers, over the top and on the sides. Coconut can be used instead of chocolate.

HOW TO INSURE HEALTHFUL FOOD.

That peculiar dryness frequently noticed in biscuit is due to the presence of ammonia, while alum gives a bitter taste. Both these noxious drugs are extensively used as cheapeners in baking powders. They irritate the stomach, producing heart-burn, dyspepsia, and other harrowing ailments. Cream of tartar and bicarbonate of soda, properly combined with flour, are the only articles which produce a pure, healthful, and efficient baking powder. The merit and success of Cleveland's superior baking powder are due to the forcible fact that it is made only of purest cream of tartar, purest bicarbonate of soda, and a little wheat flour to preserve it.

Less medicine and fewer doctor's bills would be required were people more particular regarding the purity and healthfulness of their food. When persons unthinkingly take alum, ammonia, and other harsh chemicals into their systems, through adulterated baking powders, they ultimately pay the penalty of their folly in sickness and suffering. The moral is plain to those who desire to avert such disaster: use Cleveland's superior baking powder, the published formula of which is in itself an ample guarantee as to its purity.

THE GREAT ENGLISH REMEDY:

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

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**Cockle's Pills**  
COMPOUND ANTIBILIOUS

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

WHOLESALE AGENTS:  
**EVANS & SONS, LIMITED,**  
MONTREAL.

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A NEW IMPROVED DYE FOR HOME DYEING.

Only Water required in Using.

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

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**RADWAY'S PILLS**  
ALWAYS RELIABLE PURELY VEGETABLE.

For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELING, etc., INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal viscera.

DYSPEPSIA.

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

PERFECT DIGESTION.

Will be accomplished by taking RADWAY'S PILLS. By so doing DYSPEPSIA, HEADACHE, FOUL STOMACH, BILIOUSNESS will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste and decay of the body.

Price 25 Cents per Box. Sold by all Druggists.

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**DARK CHOCOLATE CAKE.**—Use one-half cup butter, one cup sugar, one and one-half cups flour, one-half cup milk, three eggs, the whites of two saved for frosting; one teaspoon cream tartar, one-half teaspoon soda, two and one-half tablespoons chocolate. Dissolve the chocolate over a steaming kettle, in a saucer; beat into it a little of the cake mixture; then beat it into the whole mixture, flavour, vanilla. Bake in jelly tins, making three layers; frost each layer with white frosting.

An Old Friend in a New Dress.



Absolutely the Best.

All the ingredients used are pure and wholesome, and are published on every label. One Trial Proves its Superiority.



**Burdock BLOOD BITTERS**  
REGULATE THE BOWELS, BILE AND BLOOD CURES

Constipation, Biliousness, all Blood Disorders, Dyspepsia, Liver Complaints, Scrophula and all Broken Down Conditions of the System.

WATFORD, ONT.

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

MRS. HOPKINSON.

**MORE THAN WONDERFUL!**



To Remove Deadly Poisons, Make the Weak Strong, and Raise the Sick, is Wonderful. But to hear people who claimed good health declare that

**St. LEON WATER**

Had Transformed them, Raised them to Heights of Strength, Pleasure and Joy in Life never before experienced, is

More than Wonderful.

And such is the experience of all who thoroughly test St. LEON. Impossible to over-rate its value say physicians.

June 1st Palace Hotel opens for reception of visitors at Springs, in the Province of Quebec. A. THOMAS, Hotel Manager. Address

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**GREATEST BLOOD PURIFIER ON EARTH.**

Every Disease is Caused by Microbes.

Doctors may pronounce your case incurable. Do not despair, as the

**"MICROBE KILLER"**

WILL NOT DISAPPOINT YOU.

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

St. Paul, Minn., March 1, 1890

Radam's Microbe Killer Co.

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

Yours very truly,

A. E. PETERSON,

132 E. Fourth St., Wholesale Lumber Merchants.

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120 KING ST. W., TORONTO, ONT.

Sole Manufacturers for the Dominion.



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A New Lease of Life. - A Cure Without Medicine.

All Diseases are Cured by our Medicated Electric Belt and Appliances. On the principle that Electricity is Life, our appliances are brought directly into contact with the diseased part. They act as perfect absorbents, by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

**ANOTHER NEW LIST OF HOME REFERENCES:**

**GEO. NICHOLSON**, Zephyr, Ont., rheumatism 18 years, after two days resumed work in the harvest field. **HENRY WHITE**, Markham, Ont., rheumatism, shoulders and knees, cured after doctoring ten years. **WM. DRINKWATER**, V.S., Dutton, Ont., a martyr to rheumatism, cured in three weeks. **MRS. MCKAY**, Ailsa Craig, Ont., sciatica 15 years, no pain from the first day. **JAS. MANSFIELD**, Saskatchewan, N.W.T., piles and complete prostration completely cured. **JAS. STORY**, Fitzroy, Ont., after wearing Butterfly Belt one night, attended a fair & walking advertisement for us—70 years old. **W. J. GOULD**, Bathurst St., City, after laying off 3 weeks went to work wore Butterfly Belt 4 days—sciatica. **GEO. H. BAILEY**, Yarmouth, Ont., a cripple from rheumatism, liver and kidney, completely cured in one month. **MRS. WALTER LUNN**, Port Talbot, Ont., not able to work for two years, cured in one month, lame back and liver complaint. **JOSIAH FENNELL**, 287 Queen St. East, for 6 weeks could not write a letter, went to work on the sixth day—neuralgia. **S. FLOYD**, 119 1/2 Portland St., cured against his will, liver and kidney trouble. **FLOR- ENCE O'NEILL**, Pakenham, neuralgia, cured in four days, doctors could do nothing more for her. **MISS FLORIE McDONALD**, 21 Wilton Ave., reports a lump drawn from her wrist. **RICHARD FLOOD**, 40 Stewart St., tried everything for catarrh. Actina cured him. **L. D. GOOD**, Berlin, Ont., cheerfully recommends Actina for catarrh. **J. R. JOHNSON**, Solgirth, Man., tried a hundred remedies, nothing effective. Butterfly Belt cured biliousness and dyspepsia. **SENATOR A. E. BOTSFORD**, Jackville, N.B., says Actina is good for defective eye-sight. **THOMAS GUTHRIE**, Ayle, Man., received more good from our Butterfly Belt and Suspensory than from the medicine he paid for in twelve years.

"Your Belt and Suspensory have cured me of impotency," writes G. A. "I would not be without your Belt and Suspensory for \$50" writes J. McG. Says S. M. C. "For general debility your Belt and Suspensory are cheap at any price." H. S., Fleetwood, a wreck mentally and physically, cause nightly emissions, perfectly cured. Many more such testimonials on file.

Catarrh Impossible under the Influence of Actina.

Actina will cure all diseases of the eye.

Send for Illustrated Book and Journal giving full list, Free. No Fancy Prices.

Combined Belt and Suspensory, only \$5.00—Certain Cure. NO VINEGAR OR ACID USED.

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—Lord Bacon 3/52

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

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



Unequaled for Laundry and General Household Use.

**GLOCKETY, CLOCKETY, CLOCK**

A revised version of the familiar Clickety, Clickety, Cluck of the horse's hoofs on the pavement. The former may be said to be heard in

**KENT BROS.' GREAT CLOCK STORE**

Where hundreds of Clocks—Pendulum Clocks, Nickel Clocks, Walnut Striking Clocks, French Marble, Gilt and Presentation Clocks, are ticking the hours away until THE CANADA PRESBYTERIAN readers shall drop in and buy them

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AFFORDS ABSOLUTE PROTECTION AGAINST EARLY DEATH

PROVIDES AN INCOME IN OLD AGE, AND IS A GOOD INVESTMENT.

Policies are non-forfeitable after the payment of two full annual Premiums. Profits, which are uncollected by any Company doing business in Canada, are allocated every five years from the issue of the policy, or at longer periods as may be selected by the insured.

Profits so allocated are absolute, and not liable to be reduced or recalled at any future time under any circumstances.

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TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and Post Office Address. Respectfully, T. A. SLOCUM, M.C., 188 West Adelaide St., TORONTO, ONTARIO.

CURE FOR ALL.

**HOLLOWAY'S OINTMENT**

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, Glandular Swellings and all Skin Diseases it has no rival, and for contracted and stiff joints it acts like a charm.

Prepared only at THOMAS HOLLOWAY'S Establishment, 87 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice, Gratis, at the above address, daily, between the hours of 11 and 4 or by letter.

Miscellaneous.

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

39/6 RIDGE'S FOOD Will be found invaluable for Cholera, Typhoid, and all Summer ailments, children especially, medicine but will be found to sustain life when everything else fails. 4 sizes 35 cts. up.

Toronto and Hamilton Steamers.

MACASSA and MODJESKA

Commencing Saturday, 7th June, leave Toronto 7:30 a.m., 11 a.m., 2 p.m., 5:15 p.m. Arrive Hamilton 10:15 a.m., 1:30 p.m., 4 p.m., 8 p.m. Leave Hamilton 7:45 a.m., 1:30 p.m., 2:15 p.m., 5:15 p.m. Arrive Toronto 10:20 a.m., 1:30 p.m., 4:45 p.m., and 8:15 p.m. Steamers marked with \* stop at Oakville. Wednesday and Saturday afternoon excursions, 50 cents. Book tickets at reduced rates. Quick despatch for freight. Telephone 730 and 1970. J. B. GRIFFITH, Manager. F. ARMSTRONG, Agent, Geddes' Wharf.

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CONVERTIBLE WIRE BASKET. MARVELOUS! and yet can be converted into useful and ornamental shapes. It is a Lamp Shade, Cake Stand, Card Receiver, Egg Boiler, Water Heater, and innumerable other articles that are indispensable in the house or office. Nothing like it in existence, and Agents make \$5 and \$10 per day. Bought eagerly by all classes. Send at once for particulars, etc. Cassgreen Mfg Co., 58 Victoria street, Toronto. [Mention this paper.]



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IMPERIAL CREAM TARTAR BAKING POWDER PUREST, STRONGEST, BEST, CONTAINS NO Alum, Ammonia, Lime, Phosphates, OR ANY INJURIOUS SUBSTANCE. E. W. GILLET, TORONTO, ONT. CHICAGO, ILL. MANUFACTURER OF THE CELEBRATED ROYAL YEAST CAKE.



Miscellaneous.

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

MARRIED.

At the residence of Wm. Yates, Esq., Wallaceburg, on July 2nd, 1890, by the Rev. D. Currie, assisted by Rev. Mr. Miles, of Wallaceburg, and Rev. George McLennan, of Comber, Rev. D. A. McLean, of Kemble, to Miss Ada, daughter of the late Charles Yates.

On Monday, June 30th, at the Bloor Street Presbyterian Church, by the Rev. W. G. Wallace, Stuart Alexander Henderson, barrister, Ottawa, to Alice, third daughter of the late Edward Lowdon, of Toronto.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie, Tuesday, 29th July, at 11 a.m. BRANDON.—At Portage la Prairie, on the 3rd Monday in July, at 3 p.m. COLUMBIA.—In St. Andrew's Church, New Westminster, 2nd Tuesday September, at 3 p.m. GLENGARRY.—At Alexandria, 2nd Tuesday in July, at 11 a.m. GUELPH.—In Knox Church, Guelph, on Tuesday, 15th July, at 10.30 a.m. HAMILTON.—In St. Paul's Church, July 15th, at 9.30 a.m. LINDSAY.—At Cannington, Tuesday, 26th August, at 10.30 a.m. MINNESOTA.—At Nepeawa, on Wednesday, July 23, at 2 p.m. MONTREAL.—In Convocation Hall, Tuesday, 30th September, at 10 a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, July 22, at 7.30 p.m.

ELIAS ROGERS & CO'Y.



COAL. — WOOD. LOWEST RATES.

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ISLAND PARK

Sunday Schools and Society Pic-Nics

The Steamers of the Island Park Ferry Co. are now making regular trips to this beautiful Summer Resort, from CHURCH and BROCK STREET WHARFS, and are open to charter for Sunday Schools and other Pic-Nics, and guarantee entire satisfaction. Get our terms before closing dates elsewhere, as we are giving very favourable rates. Seven large steamers on the line. A boat leaves the Park every five minutes. Get dates from ISLAND PARK FERRY CO. A. J. TYMON, Manager. Office—Church Street Wharf.

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BRISTOL'S PILLS

THE INFALLIBLE REMEDY For all Affections of the LIVER & KIDNEYS

Miscellaneous.



A cream of tartar baking powder. Highest of all in leavening strength.—U. S. Government Report, August 17, 1889.

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

St. LAWRENCE CANALS. RAPIDE PLAT DIVISION. NOTICE TO CONTRACTORS.

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

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

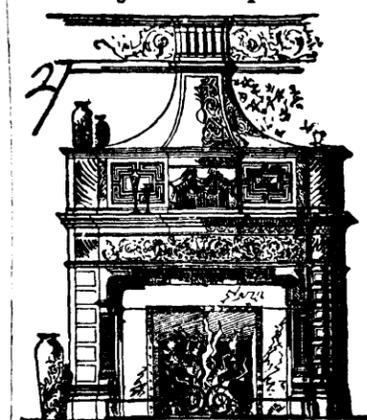
In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an ACCEPTED CHEQUE on a chartered bank in Canada for the sum of \$6,000, must accompany the tender for Section No. 1,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

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

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

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

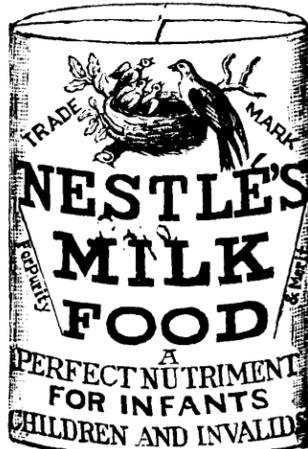
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Miscellaneous.



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A BRIDE'S CONFESSION

"Yes, dear, I am married now, and George and I are keeping house in the loveliest flat on Bath St. Well, yes, we did get married somewhat suddenly. My health, you know, had for some time been very delicate, and Dr. Heavy-fee told mamma that he feared I would follow poor, dear sister Belle, who died (thirteen years ago) from a wasting disease. Dear George was almost crazy when mamma told him what the doctor said, and I nearly cried my eyes out, but one day I overheard that 'bald-headed Nelly Parker' say to her mother, 'I think that George Blauvelt is just too lovely for anything, and when the girl he's engaged to dies, and they say she is dying of a galloping consumption, I'm going to step in to her shoes and become Mrs. George Blauvelt; now just you wait and see.' This spring I noticed George seemed to be almost resigned to the idea that we should never be married, and the thought that that deceitful busy might get him after all nearly drove me crazy. One day I read the testimony of Lawyers Howe and Hummel as to the wonderfully invigorating effect of DR. CAMPBELL'S ARSENIC WAFERS, and I resolved to try what they would do for me. I commenced their use on the 4th of July. George had just sailed to Europe on business for his firm. On Sept. 18th he came back. I was, from the use of the Wafers, by that time again a well woman, and so enraptured was he with my healthy and robust appearance that he insisted on getting married the very next day. I could not say him nay, and, as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as he is handsome. Good-by; be sure not to forget."

THE DEY OF ALGIERS!

THE SHAH OF PERSIA and the SULTANS of TURKEY and MOROCCO now FATTEN and BEAUTIFY their harems exclusively on DR. CAMPBELL'S ARSENIC COMPLEXION WAFERS. So great is the demand for these marvellous Wafers that their manufacture is continued day and night. "The Shah found his harem in a state of disorder on his return to Persia."—N. Y. World, Oct. 12, 1889. Reason—Their supply of CAMPBELL'S WAFERS was exhausted. ILLUSTRATIVE of the desirability of a certain amount of Plumpness, rumour has it that the above distinguished Oriental Potentates make it a practice to WEIGH their wives regularly once a month, precedence in rank and imperial favour being accorded to the wife possessed of the greatest number of pounds avoirdupois. By Mail, \$1. Depot—220 6th ave., New York Drug-gist.

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W. BAKER & CO'S Breakfast Cocoa Is absolutely pure and it is soluble. No Chemicals are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.