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"EYE HATH NOT SEEN."

O'er, Lord, in wisdom hast Thou drawn
The curtain of Thy silence o'er,
The glorious life hid by Thy store,
Beyond the dawn;

And only lifted up a fold;
That through the mists of present days,
May pierce a few reflected rays;
From streets of gold.

Some lustre to our world unknown,
Shed faintly from those wondrous things
That wait their slow developments
Behind Thy throne.

The flooded glory of whose light
Would wrap the world in glory,
And hold it, though the world should roll
To obliques night.

And all the glories of thine earth,
That He unfolded to our eyes;
Would be to us a wasted prize,
Of little worth.

And we would deem reward begun
And all the toils thou hast set,
And all the duties thou hast set,
Would be undone.

So Thou hast painted flower and leaf,
Hast draped the clouds, and on the sea
Hast broadly stamped divinity,
To aid belief.

And through the azure ceiled dome,
Subdued and faintly, we may hear
As in low echoes from a sphere,
The songs of home.
—Hamilton Drummond, in *Presbyterian Churchman*.

THE CHRISTIAN ENDEAVOUR MOVEMENT.

From our Regular Correspondent.

THE recent International Convention of the Christian Endeavour Societies in Philadelphia has attracted wide attention, not only in the religious but in the secular world. The Philadelphia *dailies* gave many columns every morning to the details of the meeting, which they pronounced "the largest delegated religious convention that ever assembled in America," and many editorials were devoted to the movement, which uniformly commended the work, and praised the young people for their zeal, devotion and good sense in all their utterances.

As ever before, this Convention took high ground on the theme of loyalty to Christ and the Church, which was the burden of many of the addresses. In the midst of the President's address when dwelling upon this theme, he paused and asked all those who heartily believed that the spirit of the Society demanded that the obligation for attendance extended to the Sunday preaching services and the weekly church prayer meeting to rise and stand. Instantly the whole audience seemed to spring to its feet, and emphasized with cheers and waving handkerchiefs the heartiness with which they approved this sentiment.

The invitations from various parts of the country for the next International Convention were very urgent and pressing. The young men who brought the invitations to the trustees were fortified with letters from the governors of their states, the mayors of their cities, boards of trade, chambers of commerce, and thousands of signatures from ministers and laymen. One petition was bound in a huge morocco covered volume, and was said to contain many thousands of names. St. Louis and Minneapolis with St. Paul, were the most urgent in their claims, though pressing invitations came also from Denver, Omaha, Columbus, and other cities. It was finally, after long deliberation, decided to go to St. Louis in 1890, on account of the claims of the great South-West, where as yet the movement has made comparatively little headway.

Dr. Deem's testimony:—"I have seen many conventions in many lands, among them the Convention of Christian Endeavour at Saratoga, two years ago, but nothing has impressed me as much as this Convention. To see thousands of such persons as are here, packed in such an edifice; to witness the glow of the thousands of eyes under the spell of the eloquence of the speakers; to be in the centre of the wide circle of young, intelligent, chastened enthusiasm, and to hear that singing which swells like the mighty rush of many waters, I feel that it would be worth a voyage across the Atlantic to be present at such an assembly of the Lord's army."

The Christian Endeavour days at the Chautauqua Assemblies seem to be a decided success. Two days were devoted to the Society at the opening of the Ocean Grove Assembly, while at Lake View hundreds of Endeavourers were present on Christian Endeavour Day to hear the addresses and to take part in the Conference. Nearly all the assemblies this year have such a day.

Mission Work.

LETTER FOR THE REVIEW CHILDREN.

FROM MR. GORLTH.

[The following letter is kindly sent to us by Rev. W. Roger, M.A., of London, Ont.—Ed. REVIEW.]

PANG CHUANG.
May 27, 1880.

The weather has been cool up to now, except a few days in April. On April 26th it was ninety-eight in the shade, but to-day the heat has again set in. At two o'clock this afternoon it was ninety-seven in the shade, a hot dry wind blowing from the south-west. We will have to make up our minds to stand lots of heat.

I suppose my young friends would like to hear about my visit to a Chinese fair last Saturday. I went in company with two Chinese preachers, a Chinese doctor and an old Chinese teacher. I rode on a mule; one of the teachers had a horse, while the other three rode on donkeys. It did not take long to trot over to the Town of the Four Virgins, for this is the name of the town at which the fair is held. Passing through the streets we saw crowds as at home. The only difference was, here all is curious because all is Chinese. To see it you would wonder at it just as a Chinaman would wonder if he passed through London at Western Fair time.

The Chinese do not believe in the same kind of a fair that we do. They bring their very best, not to take prizes, but to sell. The animals stand around all fat and sleek, waiting a buyer. All other things are on display with the same end in view. The price of every thing throughout the country is regulated by the selling rates at the fairs. Suppose you want to buy from a farmer a donkey, a bag of sweet potatoes, a chicken, or a bunch of onions. If he has been at the fair and knows the prices there he will sell, but if not he won't sell, even if you offer more than he could possibly get at the fair. So you see, these fairs are very important in China. Anything that is sold in China can be bought at a fair; not in the regular stores, but in the fairs made of matting erected especially for the fair time.

At this one fair in the town was chosen where two roads intersect, each other. On either side of the road these tents, like stores, were put up and joined at the roof, so that the street was fully covered in from the sun or rain. Imagine Dundas and Richmond covered in from Queen to King and from Wellington to Talbot streets. I bought a pair of shoes at one shop; of course the Chinese friends who accompanied me to the fair were along. We sat down on a bench before the counter. It is Chinese custom to give the customer a cup of tea, so at once a cup of tea was poured out for each of us. The shoes were tried on, Chinese shoes, not foreign shoes. Then we drank our tea; another cup was poured out all round. The crowd jammed the roadway to stare at the odd-looking foreigner, for we are all odd in Chinese eyes. After chatting a little while, we drank the second cup of tea, no milk or sugar.

One thing which would astonish you is the number of shops that sell nothing but fans. China is a hot country, and though all go bareheaded in summer everyone has a fan. It was a real treat for me to see all the strange things manufactured by Chinamen.

But you must not think that I went to see the fair only. My real object was to go with the Chinese preachers and find out how they preached the Gospel to the crowds. We took our stand in an open place. We had a table and a bench. On the table we kept the book we had for sale. It wasn't hard to draw a crowd together; I was obliged to bring. Most likely it was rather to see me than hear the Gospel that they came together. However, they heard the Gospel story. One of the preachers was a Buddhist priest before his conversion, so he knows all about that sect; besides he is gifted with a very strong voice and an off-hand manner of address, both of the first importance in speaking to a crowd in the open air. I counted several Buddhist priests among the listeners. Pointing to one of them standing near, he said, "Look at my Buddhist brother there." All eyes were at once fixed on the Buddhist to his evident discomfort. "He represents a foreign religion. Buddhism came from India and you have accepted it, but it is only a man-made religion. It is false and cannot save you." Then turning the attention from the priest to me he said, "He is the missionary. He is a foreigner as you may see. He comes to tell us of the true God and Saviour. He does not come to give us a foreign religion. It is the only true religion. It is for the world, and so belongs as much to the Chinese as to other peoples. Now we haven't time to tell you all about this salvation, neither have you time to stay and hear

all. But here are the books of our religion, buy them and read for yourselves."

The people listened well. There was no disturbance, though we stayed among the crowd two hours preaching and selling books. I must tell you I don't yet attempt to talk before a crowd like this, but I teach a class of heathen men twice every Sabbath. It takes a long, long time to speak and read Chinese easily and correctly. But I enjoy telling these poor heathen of our Saviour, and though I cannot speak so very well yet, I believe God will use what I say to lead these poor souls to Jesus.

NOTES FROM INDIA.

BY REV. JOHN WELLS, M.A.

FROM a letter just received from Indore, we are glad to hear that the ladies had succeeded in getting out of their city Sabbath school fifty-two girls the Sabbath before the letter was written—nearly the whole number of those who attend the day school during the week. This Sabbath school illustrates two very important facts: (1) The value of the day schools amongst girls as well as boys—for this Sabbath school is only possible because of the day school; and (2) the great change that is coming over all classes in India. This school was started by Miss Ross, handed over by her, on leaving India, to Miss Dr. Oliver, and in turn is about to be handed over to Miss Sinclair, as soon as she has enough of the language to take entire charge. In the meantime she goes with and assists Miss Oliver as best she can. Would that this important branch of work could but keep pace with the many openings!

A very interesting native judge, in the employ of Maharajah Holkar, has recently settled at Indore. Miss Dr. Oliver met his wife on one of her visits to the wife of the Chief Justice of Indore, who has been a student of the Bible with the ladies for some time, and, at her own request, this new pupil was added to the list to be visited. The judge was educated in England, and is a perfect gentleman in manners; his wife also is very well educated, and speaks English fluently. They call themselves Brahmins, but like many many in India to-day, are by no means orthodox. The wife borrowed from the wife of the Chief Justice of Indore the Bible Miss Oliver had given her, and is already an earnest student of it. For these and similar cases the ladies would like some books such as those written by Mrs. Prentiss, "Pansy," etc., etc., good books, calculated to impress Christian truth, and yet sufficiently entertaining to lead even one not a Christian to read them. It is believed it would help to their reading more solid Christian literature. They are not yet sufficiently instructed in our religion to read anything requiring very much thought. No doubt the W.F.M.S. will attend to their wants in this matter.

Poor Narayan, of our Mission, has lost his wife. When he became a Christian his people regarded him as dead, and so treated his wife as a widow; and they wrote in reply to his inquiries as to his wife, that she was dead and that he must never again come home, as they would in no way recognize one who had brought such terrible disgrace upon them. He, for a time, mourned over her as dead—for they seemed to have had strong affection for each other—but after five years, through some of his friends, his suspicions were aroused, and he returned to his native city to find that she was only dead to him, and that his parents and friends were determined that she should remain such. He was not allowed to go near his home or see her, but after nearly three months' weary, anxious effort, she was, by the orders of the English magistrate, brought into open court, and asked whether she would go with Narayan or stay with his people. She rushed over to him, and Narayan soon after returned in triumph to Indore; but already the five bitter years of a widow's experience had done its work. "I'm murdered course of his friends was checked, but not in time. A wreck of her former self her life ebbed away, and to-day Narayan mourns over one more victim of the horrible social customs of India; but not before she had come to know and rejoice in that Saviour who had become such a living power in Narayan. Narayan has just finished his theological course in the American Presbyterian Theological Seminary at Saharanpore, and so I hope will soon be licensed by us, and, if possible, ere long, ordained and settled over our Indore congregation. Little can Christians at home realize what becoming a Christian means in India, or the terrible lengths to which the opponents of Christianity are prepared there to go.

Heathenism, whether rude or polished, is the home only of harsh tyranny and horrid cruelty, the natural outcome of man's selfish sensual nature, only the more degraded the longer they

are untouched by Christian influence, and from which only the Gospel of Jesus can save them. Will you not give them a chance to know its truth? Have we in even the faintest measure done so as yet, in proportion to our time, means and opportunities?

FOR THE PRESBYTERIAN REVIEW.

THE MISSIONARY AT HOME.

BY REV. JOHN MOATON, TRINIDAD.

"How shall Returned Missionaries render the best Service to the cause of Missions while at Home?" was one of the questions discussed at the International Missionary Union which met at Binghamton, July 5-11th. Dr. G. W. Wood opened the debate with a masterly argument, which he was requested to prepare for publication.

Speakers were limited to five minutes each, and every speaker seemed to find it easy enough to make one or two good points in that time.

We, returned missionaries, were told that our missionary addresses were far from perfection. We were too often, long and dull; whereas, we should be, one speaker said, short, simple and spiritual. In addition to this another wanted us to be animated and witty, to make the audience laugh at one time and cry at another. I hope the discussion did us much good, and that our audiences will profit by the improvement in us. Let them, however, expect too much. Wit and wisdom can not be put on as easily as a new slipper. Eloquence is not in our line. English is not our usual speech. Some allowance must be made for those who were born fifty years ago, and have been out of the world for a score of years. We find when we come home, that young men brought up amid the latest improvements, and who have not yet acquired a foreign tongue err in this matter, and that chairmen and secretaries, of large experience, often fail in brevity and wit. The following is the programme of a missionary meeting as carried out:—Deviotions fifteen minutes; Chairman, twenty; Missionary underrapportment, thirty-five; Returned Missionary of fifteen years service, fifty minutes; Collection and Closing prayer, one hour and a half.

It is not regarded as a mission, but it has been often remarked that a man will steal an umbrella who would scorn to steal anything else; but men, who are above the temptation to steal even an umbrella, will, without compunction steal part of the time allotted to another man at a missionary meeting. This besetting sin ought to be guarded against.

The danger of overwork when at home was forcibly illustrated by several speakers. Boards and committees are sometimes to blame for this. Sometimes the missionary undertakes too much. It seems beyond dispute that the best service a missionary can render his Church must be, not at home, but in the foreign field; and that his furlough should be looked at as a means of preparing him, in soul and body, for another term of labour abroad. In many cases the best service he can render to the cause of missions is to go to Clifton Springs for treatment and rest, and after that be guided by the following resolution:—"Resolved, That in the judgment of this International Missionary Union every missionary, returned from his field and so withheld from work abroad on account of impaired health, should be subject explicitly to the advice of his physician in undertaking any missionary service at home."

Dr. Wood advised returned missionaries to use the press as a means of usefulness when public speaking might not be advisable. I intend to follow that advice and by your leave to send you, from time to time, short notes, in which I shall aim at answering through your columns some of the questions that are being constantly asked respecting Trinidad and the Mission work there.

TORONTO, July 29, 1880.

A COLPORTEUR'S RISKS.

ACCORDING to the *Ottawa Evening Journal* Mr. Frappier, of Ottawa, the Bible Society colporteur, has had a lively time at Embro. He had been warned before going there to expect rough usage, a previous colporteur having been nearly killed there. He nevertheless succeeded in selling upwards of thirty Bibles. Before he left Embro, the priest and doctor were seen riding about from house to house. Afterwards, the doctor came to Lachapelle's hotel where Mr. Frappier was putting up, accompanied by six men and a large number of dogs. The doctor took the men into the bar and began denouncing the colporteur for selling the Bible, which he told them was a bad book, that no faithful Catholic was allowed to buy. All the heads and entrails of the fish caught for Friday had by this time been thrown

on the ground close to the hotel, attracting nearly all the dogs in the place, and there was great noise and excitement in consequence. The doctor told Lachapelle that they had come for the colporteur, and their intention was, first to beat him and then to set the dogs on him. Lachapelle, who is an unusually courageous, high-spirited man, advised the doctor and the men to leave the colporteur alone. He gave several reasons why they should do so, first, that not far away there were a number of Orangemen living who might take it into their heads to resent any ill treatment of a Protestant and pay them back in their own coin with added interest; second, that the man was his guest and under his protection and he would protect him as long as he had strength to do so; third, that if they kicked up a row, he might lose his license; fourth, that although the priest and doctor had denounced the book the colporteur was selling, (the Bible) as a "bad book," they might, find it, if trouble happened, rather hard to prove and impossible to justify themselves.

This plain talk had some effect and the colporteur entering the room at this juncture, the doctor began talking about politics.

Mr. Frappier finally got away without personal injury in due season, but not until he had met with unpleasant experiences on the road, a resident whom he met threatening to assault him. He, however, told the man that he was pursuing a lawful occupation, that the power of the Dominion Government was behind him, and he had no fear, and the fellow concluded that discretion might be the better part of valour.

A LITTLE GIRL'S LONG TRIP.

A PRESS despatch from Port Huron, 13th ult., gives a glimpse at the severe trials and sufferings that meet the missionaries of the Cross, and incidentally affords striking testimony to the spread of Christian principles:—"A little four-year-old girl, daughter of Mr. and Mrs. Lincoln, who went to Central Africa as missionaries in February, 1878, arrived in this city on Thursday. Mrs. Lincoln died soon after arriving at their destination, and the father, becoming disheartened, wanted to return to his old home with his little daughter. After a week's journey toward the coast, drawn by an ox team, Mr. Lincoln was taken ill at the Zulu Mission, and died in July following his wife's death. This sad event happened 6,000 miles from home. The little girl was kindly cared for by a missionary, who corresponded with her grandfather, Rev. Israel Mudge, Smith's Creek, now of South Lyon. Arrangements were finally made to send her home. She was sent to the coast and placed on an English steamer in March. Arriving in London, she was placed in charge of friends en route for New York, where they arrived last Tuesday. On receipt of a telegram telling of the little girl's arrival the grandparents came to Port Huron, and yesterday afternoon had the pleasure of clasping the little traveller in their arms. The little one had been four months on her journey and travelled over 6,000 miles. A large tag attached to her person gave all necessary directions and insured kind treatment by all with whom she came in contact."

THE BANANA AND THE GOSPEL.

THE Rev. Dr. George Turner, writing from Buxton on July 9th, 1880, speaks of a kind of banana which has both of special excellence and most interesting associations. He says:—

"Before leaving England in 1836, John Williams, the martyr of Eromanga, received many expressions of kindly interest in his mission work from His Grace the Duke of Devonshire, and among these were some cases of plants, carefully selected and packed at Chatsworth to be taken in the missionary ship to the islands of the Pacific. It is not generally known the large extent to which missionaries have introduced new plants, and additions to the food of native tribes in the Pacific and elsewhere.

"Before leaving the Samoan Islands, a week or two before he was killed on Eromanga, in 1839, Mr. Williams put on shore at the harbour of Apia one of the cases from Chatsworth, the contents of which were apparently dead from long exposure on board ship. When I reached Samoa in 1841, I saw that case, and close by it, a fine banana plant growing. This was from a bulb which was found at the bottom of the box, still containing the germ of life.

"This plant was watched in the garden of Mr. Mills, the missionary, with no small interest by the natives, and soon their curiosity rose to amazement when they saw that it commenced to bear while yet only about five feet high, and that the very first bunch weighed close upon 100 lbs. The Samoans had already upwards of thirty species of

banana, but this new one far exceeded them all. The neighbouring chiefs begged Mr. Mills for some of the young shoots, and soon they spread from village to village.

"On my second voyage to our outstations in Western Polynesia in 1845, and in our missionary barque *John Williams*, I got a number of plants of this rare banana packed in a large iron pot, and fastened up on the cross-reefs away from the waves and spray. At each of the larger islands visited on our cruise, I sent on shore one or more of the plants. When I visited these places again in 1848 the new banana was greatly prized, and fast spreading; and again, when I was there in 1859 '63 and '82, there was hardly any other banana brought on board ship, or to be seen on shore. When I was last in Sydney, I saw a cart passing along laden with great bunches of this very banana from a Fiji steamer just arrived. They are now spread over Eastern, Central, and Western Polynesia, and all have come from that one bulb which went out from Chatsworth in 1838. It is called the Chinese banana, and is known in botany as the 'Musa Cavendishi,' having been introduced to Chatsworth from China by His Grace the Duke of Devonshire in 1829, and can be seen in the conservatory there, as I had the pleasure of doing yesterday, by the kind courtesy of Mr. Chester.

"The great value and rapid spread of this banana in the Pacific has become quite proverbial. I have heard native orators, for instance, in speaking of the rapid spread of Christianity, comparing it to that wonderful plant, and well they may do so. In the early part of the century the Gospel first took root on Tahiti, and now it covers and gladdens Eastern, Central, and to a large extent, Western Polynesia as well, with an aggregate of 600,000 converts from heathenism, and of these 60,000 at least in full communion with the Mission Churches. It is destined still to spread through the Papuan and Malayan Archipelago, until, in the not distant future, the missionaries of Polynesia shall unite stations and shake hands with their brethren in India, China, and Japan."

CENTRAL AFRICA. This territory, in Central Africa, which has for twenty years been the almost exclusive field of work of Scotch missionaries, is about to be flooded with emissaries of Catholicism. Portugal has evidently become alive to the mistake in letting Protestant England have her own way, and has called in the help of the Church. A most imposing function was held at Algiers the other day, when, in the presence of over a hundred ecclesiastics and amid a crowd of the laity, with gorgeous processions and magnificent music (in which the Portuguese National Hymn was prominent), six missionaries were consecrated for Nyassaland. During the generations that Portugal has held the town of Zambezi, she has never sought to send a missionary north of the river, and only does it now in order to counteract the powerful influence which has been established by British missionaries and British traders. Cardinal Layre, who performed the act of consecration, referred to the splendid work of those devout sons of the Church, Lieutenant Cardozo and Pinto, who have just returned from making what they are pleased to call treaties with the native chiefs. Portugal is evidently determined to make a desperate struggle to retain the belt across Africa she claims as hers.—*Presbyterian Messenger*.

A NEW MISSION PROPOSED.

A CORRESPONDENT of the *Independent*, writing of the late meeting of the Synod of the Reformed Dutch Church, says:

"Most profoundly interesting was the discussion in the General Synod of the new Moslem enterprise in Egypt. Prof. J. G. Lansing, D.D., of the Theological Seminary at New Brunswick, is a son of the beloved and venerated Dr. Lansing, missionary of the United Presbyterian Church in Egypt. Born in that land, our young professor finds the Arabic as natural to him as his English. He has an intense enthusiasm for the Arabic language and the Arab race, is one of our very best American Egyptologists, and, when elected our Professor of Oriental Languages, found it hard work to accept the position and resist his inward impulse to give his life to that country. His students catch much of his enthusiasm, as well as many of his ideas; some of them pursue the Arabic along with their Hebrew, and for the last year three of the finest minds in the Seminary, Philip T. Phelps and James Canfield, of the graduating class, and L. M. Zwerner, of the coming senior, have determined, if God makes it possible, to give their lives to work in Southern Egypt, largely among its Moslems and its slaves."

The Family.

THE BLIND SPINNER

LIKE a blind spinner in the sun I tread my days I know that all the threads will run Appointed ways I know each day will bring its task, And, being blind, no more I ask...

THEY SAY.

VIRGIL likens rumour to a bird of evil omen, which at first crawls upon the ground, then mounts up into the air, soon flies to the top of the highest steeple, and at last circles through the heavens. Let a criminal or disgraceful thing occur, and it is telegraphed far and wide, whereas the greatest and best deeds are not thought worthy of notice...

The secret of the great power of Abraham Lincoln lay in this, that he took in both sides and stated them fairly. Besides these things, all the facts must be ascertained before a correct judgment can be rendered. One may be impartial, yet not have in all the evidence, and he should also discern between testimony and evidence...

OUR CHAMOUNIX PANSY.

THE doctor said that we must take Ethel away—Ethel, our home body, our cricket on the hearth, our little brown wren, as we loved best to call her, although her pet names were myriad. "Where shall we go?" was the question we asked each other, her father and I, his spinster sister, aged fifty. The wind roared up the chimney and whiffled the curling flames in the wide open fire-place as he dashed on his courses through the wintry sky and shouted back, "Far away, far away!"

heavens smote my dazzled vision and I fell, half unconscious to the ground. It seemed but an instant before I recovered my consciousness, and in that instant Fred had reached us and Ethel had had her wish fulfilled. There she lay among the flowers—the fairest of them all; the storm fleeing as quickly as it had burst upon us, while, through a rift in the retreating black clouds, a ray of golden light falling on her shining hair illuminated also a countenance as smiling and radiant as if it had seen a vision of celestial glory. It felt as if my darling had gone home in a chariot of fire.

THE OLD CAPTAIN.

It was the best fun we ever had, and if you knew us three boys you'd know that means a good deal. This was a year ago. We'd got sort of low spirited that day, I remember, just because there didn't seem to be anything left for us to do. Generally there isn't much that we aren't up to; but that day we felt as if all our ideas had given out, perhaps because my father'd made us all go down and apologize to old Mrs. Dennis for tying her cat up in green ribbons to celebrate St. Patrick's day.

shanty lighted. It was locked, but we got the window open and tumbled in. How we did fly round! One of us kept looking out of the window and all of us scrambled as hard as boys could, blowing the fire and putting on fresh wood till the little place was all bright with the firelight; setting out the table with a plate, and cutting some bread off a loaf in the cupboard; frying the bacon, and laughing all the time fit to kill ourselves it was such a joke. I found an old broom, and swept up as clean as I could while the others did the cooking. It made it rather dusty, but I wiped things off with my handkerchief. We set a lighted candle in the middle of the table and it looked quite cosy. Then when the kettle was boiling and the bacon on the back of the stove keeping hot, and the room all warm and comfortable, we tumbled out of the window again, just as the Captain came in sight, walking slow and tired, and all wrapped up in his old cloak. We went creeping along behind the low bushes a good way so that we could see him as he passed. He hadn't looked ahead at all. He just came on looking down at the road, and we could hear him talking to himself. He often talked to himself, but we never heard what he said before. We felt a little queer when we heard it this time. It was something like praying, only not quite.

The Children's Corner.

WHAT LITTLE THINGS WILL DO. A crumb will feed a little bird, A thought prevent an angry word, A seed being forth full many a flower, A drop of rain foretell a shower. A little cloud the sun will hide, A dwarf may prove a giant's guide, A narrow plank a safe bridge form, A smile some cheerless spirit warm.

MISS CLOUD AND MISS SUNNYBUN.

My window overlooks a yard where two little girls play almost every day. I call one Miss Cloud, and the other Miss Sunnybun. The first makes a great friend of a pout that twists her small red lips round so. The other's persistent companion is a smile that gives to her sweet lips a scarlet curve like this. Can you guess how they look? The other day they trudged off into the woods and pastures for wild flowers, bringing back bunches of blue violets, star-eyed daisies, buttercups, and dandelion blossoms—all green and gold looking—and delicate plume ferns which had already begun to wilt. They were a very tired but happy little couple, with muddy shoes, scratched hands, and soiled aprons. Sunnybun gave some of her treasures to mamma, some to her sister, and some to me. Miss Cloud said she had worked too hard to give hers away, and wanted them all herself.

Our Story.

THE HOUSEHOLD OF McNEIL.

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

CHAPTER XIV.—Concluded. Not until this day had Grizelda heard of Lord Maxwell's second marriage. Whatever was undecided in her plans it decided. No one should wrong her child. To delay her own vindication was now to cloud his birth and imperil his inheritance. Colin's clear mind took in at once all that was to be done, and Grizelda put herself entirely in his hands. Secrecy was still the first necessity, and therefore it was thought best to allow the funeral rites to proceed. "Though we know not whom we honour, blessed is the man who is merciful to the dead," said Colin quoting the pious proverb of his race. But he could not help at the same moment recalling the poor handful of shrouded dust, and comparing it with the Grizelda sitting at his side, instinct with life, and crowned with beauty. The Donatas and Caterina were speedily taken into the plan for retribution. They were, indeed, an important part of it. On their testimony all depended, if Maxwell was disposed to make any effort to fight the Nemesis unrelentingly advancing. Peppo was the one uncertain factor. Colin feared that his support would be given to the highest bidder. But while this fear was on his tongue Peppo unexpectedly came home. His dark, handsome face gleamed with a wicked intelligence as soon as he saw the direction in which events were tending. His hatred of Maxwell flamed up with all the intensity of a subdued force. Would he go to Scotland to confound him? He would go to the end of the earth for such a delightful object. How soon could he go? If mildred McNeil could settle the terms he could be ready in an hour. He pointed out with considerable pride that he had been faithful to Grizelda for six years, he and Caterina; that her famous jewels had been at his finger ends during the whole time, and his honour had been invincible to the temptation. And Colin, though a prudent man in money matters, forgot prudence in this case. He made Peppo and Caterina such a stupendously generous offer that they were almost beside themselves with joy. The farm and vineyard, the fine stone house with porticoes, which had been Peppo's most extravagant dream, was a certainty. For the money was to be deposited for him in a Roman Bank ere he left for Scotland, and three months after date he could draw it. "How excellent a thing it is to be kind to the unfortunate," he said to Caterina, as they discussed their prospects by the kitchen hearth. "If I had not had a great soul, Caterina, reflect how much we should have lost! But I had pity upon mildred. I have been the soul of honour about those jewels. Consequently, I could make a good bargain to-night. And when I think of that sneering wolf in men's clothing I am happy, Caterina. I am going to have a little pleasure. The brute tried to steal the jewels—ah, I have not forgiven him." Caterina heard all this self-applause with that sublime patience and restraint good wives learn. She never reminded him of her own entreaties on Grizelda's behalf—never alluded to the fact that she had often felt compelled to put the jewels where they could not be at his finger ends—she permitted him to claim with complaisance all the good qualities he had no right to, unless, indeed, a husband may rightfully claim a wife's virtues, as well as her services. In three days they were on the road to Scotland. Colin had Grizelda and her child in his loving care; Peppo, in all the splendour of a new travelling suit, protected Caterina. The Donatas were to follow if their testimony was required, but Colin had come to regard Peppo's opinion of Maxwell as a definitely true one. "He will go to the feet, mildred McNeil—he will go to the feet, and you may kick him away."

CHAPTER XV.—THE GIFT OF GLADNESS. Measure thy live by loss instead of gain—Not by the wine drunk, but the wine poured forth. Are they dearest still With thee on earth? Do their sweet voices fill The house with singing? Let the fairest room Be for the Master's use, and from His shrine Blessing and peace shall rest on thee and thine. How poor were earth If all its struggling sighs of sacrifice Were swept away!

COLIN'S departure for Rome left the Laird lonely indeed. Brodick's work was now all that his hands and heart could manage, and it was so methodically arranged that almost every hour had its own claim. Generally, however, at evening he might be seen going towards the castle to talk awhile with his life-long friend. But McNeil had come to a point at which anger and grief had passed silence. If Colin brought back any remains of his poor Grizelda, he was determined to call all the neighbourhood together to her burial, and tell the gathered lairds at her graveside the story of

her wretched married life, and her tragical death. He had other plans of vengeance all alike foolish and out of touch with the changed feelings which his own improvements had mainly induced. For he forgot that in bringing the vivid life of the nineteenth century into the quiet hills he had brought with it the selfish, timorous, politic spirit which is part and parcel of it. He said to himself, "When my grandfather fell out with Black McAllister, every laird far and near stood shoulder to shoulder with McNeil. They would have drawn their dirks in his quarrel as if it had been their own; and they made McAllister's life so miserable that he was glad enough to get out of their ken. His wrongs were only money wrongs, but mine! Every father's heart must beat with mine!" McNeil was a few years too late to make such a prediction. Even ten years previously he might have justifiably trusted in it, and found his trust not in vain. But he had himself called unto him a new era. Men insensibly change with the circumstances around them; the stir or stillness of the atmosphere they breathe even has its effect. Some of the neighbouring gentry felt in a large measure all the jealousy Maxwell had expressed. They wondered they had not thought of the Laird's plans; they came in time to wonder if they had not been really the first to think of them; and to regard McNeil as a man who had taken advantage, because he had the ready money laying for any scheme. Greenlees, "remembered speaking of a lobster fishery"; Tallisker "had often thought of an hotel, and he had no doubt he had spoken the thought when the whiskey was aboon the wit."

Other families had been seriously offended by Colin's indifference to their pretty daughters. "No one but a McNeil is good enough for the proud laird," was said with a jocularly which had much real bitterness in it. A large number in any open quarrel between Maxwell and McNeil would side with Maxwell, from the simple consideration that McNeil lived a selfishly lonely life in his old castle, intent only on amassing money and advancing his many new schemes, while Lord Maxwell had just brought home a stylish young bride who had already given promises of balls and hunts and gaities of all kinds. What did this large class care that McNeil's lobster fleet had given bread to many otherwise starving people? Maxwell had brought with him a lovely yacht, and pleasure sails to Iona and Oban were looked forward to. Though McNeil never took these facts into his consideration Brodick did. He foresaw that any public appeal for sympathy would be coldly and silently received. He begged the Laird to abandon an idea which had outlived the age in which it would have raised a passionate partisanship. So, perhaps, these weeks of Colin's last absence were the hardest that McNeil had ever known. Maxwell troubled him wherever he turned. If he went to the hotel, Maxwell's fine carriage was standing before the door; and Maxwell was lounging about the bar giving orders with the air of a proprietor. He found him talking familiarly with his fishers and stone-masons. In spite of all that McNeil could say, the landlord of the McNeil hotel was on the most obsequiously familiar terms with him. Everywhere he turned, Maxwell's face or words, his carriage, his horses or his yacht troubled him—troubled him mainly because they were a direct pleasure to nearly every one but himself. Outwardly the Laird made little sign. Only once did he suffer his private feelings to influence his sense of justice. Two of his fishers were seen by him in a state of pleased excitement over Maxwell's chat with them. He could hear their laughter, and he suspected that Maxwell had been making ridicule of him, and that they were rehearsing the fun. He strode impetuously to them. "Sandy Locke and James Begg, you can drop your nets and leave my boats instanter. I'll pay you your wage, and then you will be free to serve the man you like best." He knew he had made a mistake the moment he had spoken. But for nothing would he retract the words, and the men were sure of it. They took their money sullenly, and went to Maxwell, who turned their heads and set their tongues loose at both ends by his magnificent reparation of McNeil's wrong. "You should not have put a weapon in Maxwell's hand, McNeil," said Brodick. "I would rather do that, Brodick, and know by the act that I have some natural feeling left, and I am not going to settle my feelings by square and rule, so you need not advise it. If I am pleased, I'll say so, if I am hurt, I'll show it."

But in days so haunted and vexed by petty personal worries, it was impossible for McNeil to gather any mental strength. The fret and jar made his life's wheels move heavily. He was unhappy and when he tried to analyse the sources of his discomfort his temper suffered, and his magnanimity failed him from the very insignificance of his grievances. One night in a pitiful effort to make Brodick understand his trouble, and his shame at it, he fairly broke down, and covered his eyes with his large hands, to hide the tears that amazed himself,

as much as if they had been a relief unknown before. Brodick let him weep. He took no notice of an occurrence so sudden and surprising. These ancient tears, whose source lay so far back, would soften and harmonise and temper the angry man, would give relief to more thoughts than he knew of. For the small cares which contract our brows and drive away our smiles are precisely those which find no expression in tears, yet for which tears are often the best remedy. But even in McNeil's most confidential talks with his friend, there was one subject he never named—the little slip of paper that Helen had given him. There it lay a dead hope, a dead trust in the innermost room of his soul, in the innermost drawer of his desk. One night, as he sat by the few sticks blazing on his lonely hearth, he was startled by a remembrance of it, so sudden and imperative that he trembled through all the depths of his spiritual nature. Was it for this that God was striving with him? that he had lost Grizelda? That his enemy was permitted to triumph over him in every way? Was it this silent money, in its hiding-place, which was calling sorrow and humiliation unto him? He went to his bed full of such thoughts. Oh, mystery of life! From what depths proceed thy comforts and thy lessons! At early dawn he awoke from a deep sleep in an indescribable awe. In a vision of the night he had visited that piteous home which Memory builds and where only in sleep we can walk. Whom had he seen there? What message had he received? These things he never told. But directly after breakfast he walked down to the manse. There had been a good brush of rain in the night, and everything had that damp freshness which is so delightful when there is sunshine and wind with it. The sea was still'd and capp'd and a little rough. The rocks echoed with bouncing water, as wave rolled after wave in torrent rapture. He stood still a moment to watch them, or rather to watch the sea-pyots in their dainty black and white plumage breasting themselves as quietly on the tossing water as a hen sits on her nest. The sight calmed him and uplifted him also. He went into Brodick's presence ready to ask his counsel, but also ready to defend his own opinions. He told the minister of Helen's bequest. He went over the arguments which had hitherto quieted his conscience. He anxiously watched their effect on Brodick's face. He had a strong hope that he might think them reasonable. But the table at which Brodick sat was not more undemonstrative than his face. For once he controlled himself absolutely until McNeil had fully finished his statement. Then he said, "I will take no responsibility in this matter, McNeil. It is between you and your conscience. If you give it, give it without grudging. Give it cheerfully. God loves a cheerful giver." "I thought you would tell me what to do."

"If you really want to know, shut yourself in your own room and think it out." "It is a big sum, Brodick." "It is; but, maybe, with the stupendous sacrifice of the Cross in your mind it will not look so big." He went away sorrowful. And his first attempt to think out the subject was not in the line Brodick indicated. Helen had said, "Give the money to God's poor." He sought for an excuse in the very wording of the will. (To be continued.)

It repenteth me. That is, God changed his actions toward Saul, because Saul had changed. God was not sorry for what he had done, but he acted as a man would who repented. 12. Carmel: not the mountain, but a town seven miles south of Hebron. Set him up a place: "a hand," a monument. Gilead: see Plate. 15. And Saul said, They have, etc.: Saul laid the blame on the people. It seemed a pity to destroy so much wealth. To sacrifice: one motive, but they had the sacrifices to eat. Doubtless they wanted the cattle. 22. Hath the Lord as great delight, etc.: no gifts or sacrifices could take the place of obedience. The object of the sacrifices was to help the people to obey. Fat of rams: the richest part of the sacrifices. 23. As the sin of withcraft: seeking to find out the future by means of bad spirits. It was a rejection of Jehovah. Idolatry: teraphim, household idols. He hath rejected thee from being king. He continued king in form for a time, but he became less and less a real king. The kingdom did not remain in his family. Saul developed many bad traits, and died by suicide.

SUBJECTS FOR SPECIAL REPORTS.—The first test of Saul, ch. xiii. 3-15.—The second test, xv. 1-9.—The Amalekites.—Why they were destroyed.—Samuel's grief at Saul's sin.—The disobedience of Saul.—His temptation.—His excuses.—Obedience and sacrifice.—Saul's punishment. QUESTIONS.—What was the subject of our last lesson? Against what special sin did Samuel warn the people? INTRODUCTION.—How much time between the last lesson and this? Locate Gilgal, Carmel, and Ramah on the map. What is the date of this lesson. SUBJECT: TRIALS AND TESTS IN OBEDIENCE.

I. SAUL'S FIRST TRIAL AND FAILURE (xiii. 2-15).—What great army was arrayed against the Israelites? (vs. 4, 5.) Where were they, and where was Saul and his army? (Note. Michmash was about three miles north of Gibeah.) How had they treated Israel? (xiii. 19-22.) How did the Israelites feel? How long was Saul commanded to wait for Samuel? (vs. 8, 13) What did he then do? What was his punishment for disobedience?

II. SAUL'S SECOND TRIAL AND FAILURE (xv. 1-9, 15, 20, 21).—What tribe was Saul commanded to destroy? Why? (Deut. xxv. 17-19; Rom. i. 28-32.) How large an army did Saul assemble? What was his success in the battle? How far did he obey God? In what did he disobey? What great temptation would there be to spare the best of the cattle? Why did God command him to destroy them? (Ans. Probably because God did not want his people to be a warlike people, attacking their neighbours; and the acquisition of wealth from plunder would tempt them to go on such plundering expeditions.) What are some of the great enemies we are commanded to utterly destroy (as intertempers, etc.)? What course in reference to these would be like Saul's?

III. SAUL'S EXCUSES (vs. 10-21).—How did Samuel learn of Saul's disobedience? (v. 11.) How did he feel about it? What did he do? Is this the true course for us? Where did Samuel find Saul? How did Saul greet him? Was he unconscious of his sin? How was his disobedience revealed? (v. 14.) On whom did Saul lay the blame? Was this mean? Who had acted in the same way before? (Gen. iii. 12.) What reason did Saul give for his disobedience? (v. 15.) Was this the real reason or only an excuse? Is there any good excuse for disobeying God? How are we tested as to whether we will obey? Is this the meaning of much of our lives? (Deut. vii. 2.) Are we being educated by being tested and proved?

IV. THE FRUITS OF DISOBEDIENCE (vs. 22, 23).—What did Samuel say about disobedience? Can any forms or sacrifices take the place of obedience? Why not? To what did Samuel compare disobedience? What was the penalty inflicted on Saul? (vs. 23, 28.) Was it just? Was he fitted to be the king of God's people? Did Saul after this grow worse and worse? Did he repent? (vs. 24, 30.) Was it too late?

V. NEW TESTAMENT LIGHT.—What kingdom has God prepared for us? (Luke vi. 20.) Will it be forfeited by disobedience? (Matt. xxi. 43; 1 Cor. vi. 9, 10.) What parable teaches us about vain excuses? (Luke xiv. 16-24.) An example of repentance coming too late. (Heb. xii. 16, 17.) PRACTICAL SUGGESTIONS. I. God has prepared a kingdom for us. II. He proves and tests us whether we are fitted to use and enjoy it. III. The great question of life is whether we will obey God or not. IV. Sin is certain to be revealed. "Be sure your sin will find you out." V. Sin leads men to be mean as well as wicked. VI. Obeying a portion of God's commands is no excuse for disobeying in other things. VII. No sacrifices or forms are substitutes for obedience. VIII. Those who disobey God lose the kingdom of heaven.—Peloubet.

Sabbath School Work. LESSON HELPS. LESSON VII, August 18, 1889. SAUL REJECTED BY THE LORD. 1 Sam. xv. 10-23. COMMIT VERSES 22-23. GOLDEN TEXT.—Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.—1 Sam. xv. 23. CENTRAL TRUTH. God proves and tests us whether we will obey him or no. DAILY READINGS. M. 1 Sam. xiii. 1-23. Tu. 1 Sam. xiv. 1-23. W. 1 Sam. xv. 24-32. Th. 1 Sam. xv. 24-32. Fr. 1 Sam. xv. 24-35. Sa. Ps. li. 1-19. Su. Ps. i. 1-6. TIME.—Probably B.C. 1065; ten years after Saul began to reign. (Accordingly to others, B.C. 1079.) PLACE.—Gilgal near Jericho. SAUL about 80 years old living at Ramah. A prophet and priest. SAUL about 50 years old. Reigning at Gibeah, four miles north of Jerusalem. For his family, see xiv. 49. INTRODUCTION.—Ten years have passed away. Saul has done much as king, gained many victories. All this time God was testing him as to what kind of a king he would make. HELPS OVER HARD PLACES.—Saul had been sent to destroy the Amalekites, a wild heathen nation south of Palestine, who were injuring God's people. Nothing could make them good. Therefore they were destroyed.

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THURSDAY, AUGUST 8, 1889

HIS EXCELLENCY'S REPLY.

ON Friday last a representative deputation from the Equal Rights Associations of the Provinces of Ontario and Quebec waited upon his Excellency the Governor-General, at Quebec, and presented petitions praying for the disallowance of the Jesuits' Estates Act. Among the sixty-five gentlemen who composed the deputation were not a few prominent members of our own communion with Rev. Principal Caven at their head. The petitions were according to the form already given in these columns, and contained the signatures of over 51,000 persons qualified to exercise the Dominion franchise in Ontario, and by about 8,000 such persons in Quebec.

His Excellency in receiving the delegates informed them that he would follow the course adopted when a Minister of the Crown receives a deputation. He would ask them to present their petition and then if there was anyone who desired to say anything he would be glad to hear him, after which he would make his own reply. Rev. Principal Caven, as a preliminary to introducing Mr. Armour, the Secretary of the Equal Rights Association of Ontario, spoke as follows.

We are charged with the duty of presenting to your Excellency the petition of a Convention held in Toronto on the 28th and 29th of June, the prayer of which is that your Excellency will be pleased to disallow the Jesuits' Estates Act passed by the Legislature of the Province of Quebec last year. The petition was unanimously adopted by the Convention, an assembly which represented municipalities and various bodies of men in every section of Ontario, the names of members in actual attendance amounting to 561. We are entrusted with the further duty of presenting petitions to the same effect from nearly every part of the Province of Ontario, subscribed by upwards of 51,000 persons qualified to exercise the Dominion franchise, as well as a few petitions from other Provinces which have been forwarded. We ask permission to say a few words in support of the prayer of these petitions. We would represent to your Excellency the strong and widely diffused opposition to this Act which exists throughout Ontario, and, as we have reason to know, in other Provinces of the Dominion. No Act of any of our Legislatures in recent years has aroused so much feeling and called forth, from all classes of people, such general condemnation. The petitions which we present will, we trust, satisfy your Excellency that the disallowance by no means represents the sentiment of the country. The feeling to which we refer is not caused by any antagonism to the French Canadian people or by any desire to lay disabilities on the Church to which they generally belong. To foment racial and ecclesiastical antipathies were utterly unworthy of good citizens, and we desire to assure your Excellency that the prevalent feeling is rather one of deep regret that a measure so eminently fitted to cause discord in the Dominion and in the Province of Quebec should have been enacted by the Legislature of that Province. We are quite aware that the legislation of the Provinces should not be unnecessarily interfered with by the Dominion, and that there may, therefore, be objections, even serious objections, to Provincial Acts which would not constitute adequate ground for seeking their disallowance. In our petition we have sought briefly to summarize the reasons why we respectfully ask your Excellency to disallow this Act. This Act does more than deal with fiscal matters. It bestows public money for denominational purposes, a thing which is in opposition to our history if not to our express enactments, and which we had hoped was terminated in Canada by the secularization of the clergy Reserves. It endows a society whose standing and history make it utterly improper that it should become a public beneficiary. It is regarded by many as a violation of the trust under which the Jesuits' Estates were accepted by the Province of Quebec from the Imperial authorities, and above all it recognizes the right of the Pope to interfere in our civil affairs in a way which is derogatory to the supremacy of the Queen and menacing to the liberties of the people. The place given to the Pope in the Act is peculiarly offensive to the great majority of the people of Canada, and is a pain to the feelings of loyalty which our people so warmly entertain. We have no wish to interfere with the spiritual allegiance of Roman Catholics to their Church, but we strongly reprobate against any Church being allowed authority in civil affairs. To say that the Pope is introduced merely as arbitrator between parties in his own Church seems to us entirely inconsistent with the language of the preamble, to which preamble the terms of

the Bill give effect. So far as the form of the Act is concerned we should be willing to rest our case on this consideration alone, and we humbly but earnestly pray that your Excellency will be pleased to disallow an Act in which Quebec has exceeded its authority, which is contrary to the interests of the Dominion, and which dishonours the prerogative and sovereign rights of her Majesty.

The petition signed by the delegates to the Equal Rights Convention was then read by Mr Armour, after which were presented the petitions signed by the Dominion voters of Ontario and Manitoba, to which His Excellency replied. "These petitions, as well as some which were received by me last night, will be sent by me in the usual constitutional manner to the Council."

Dr. Davidson, Q.C., of Montreal, supported the petitions from the Province of Quebec, and assured His Excellency that the members of the deputation were deeply moved and earnest in their determination to maintain their rights under the Constitution and to secure civil and religious liberty, and were adopting, as they understood it, constitutional means for obtaining those objects. Dr. Davidson was followed in the same strain by Mr James Harper, Secretary of the Citizens' Committee of Montreal, Rev. Prof. Scrimger and Rev Dr Antliff. Prof Scrimger urged the exercise of the veto power, claiming that the only protection for the minority under the Confederation Act was the exercise of disallowance.

His Excellency then, in reply, expressed his dissent from the view advanced in the second clause of the petition, "That the said Act recognizes a right on the part of the Pope to interfere in the administration of the civil affairs of Canada, which is derogatory to the supremacy of the Queen and menacing to the liberties of the people," and proceeded to argue that although the Pope's name appears in the preamble of the Bill there is no reference to his authority in the executive portion of it. He said:

The introduction of the name of the Pope may be unusual, and very likely unpalatable to some as Protestants; but as it appears in a recital of facts which had previously occurred (and which, of course, legislation could not obliterate or annul), and there being, moreover as I have before stated, no such reference in the body of the Act, I did not consider that her Majesty's authority was in any degree weakened or assailed, nor that I was compelled in the exercise of my duty as her representative to disallow the Act on that account.

Upon the question of policy of passing such an Act as the Estates' Bill by the Legislature of Quebec he declined to pronounce an opinion, but he was sure it was *intra vires*.

I believe, and am confirmed in my belief by the best authority whom I can consult, that the Act was *intra vires* of the Quebec Legislature.

Continuing in an argumentative tone he said:

The Act does not appear to do more than seek to restore to a certain society, not in kind, but in money, a portion of the property of which that society was in years gone by deprived without compensation; and it professes to give as compensation therefor the money of the Province which had become possessed of the property and was profiting by it. As to the recognition of the rights of the society to which the money was given, it seems to me that it is at least as good as called "rights" existing where they were. It is by no means uncommon for the Crown to recognize such a moral claim, and I can speak from my personal experience when Secretary of the Treasury, ten or twelve years ago, when it constantly happened that in cases of intestacy, exchequer, and other forfeitures to the Crown, the moral claim of other persons was admitted, and remissions were made—not as a matter of legal right, for the right of the Crown was undisputed, but as a matter of grace. There are also many parliamentary precedents to the same effect. Such cases it seems to me must in each instance be decided on their own merits. As to paragraphs 5 and 6, you will pardon my saying that I am not concerned either to deny or admit your statement. But, as a matter of fact, I do not find any evidence that in this Dominion, and in this nineteenth century, the Jesuits have been less law-abiding or less loyal citizens than others. Then, referring to another paragraph in your petition, it appears to me that the legal status of the society was settled by the Incorporation Act of 1857, to which little or no objection is taken. I cannot see anything unconstitutional in that respect in a society duly incorporated by law. The Governor-General, both by the written law and by the spirit of the constitution, is to be guided by the advice of his responsible Ministers. If he disagrees with them on questions of high policy, as being contrary to the interests of her Majesty's Empire, or if he believes that they do not represent the feeling of Parliament, it is constitutionally his duty to summon other advisers if he is satisfied that these so summoned can carry on the Queen's Government and the affairs of the Dominion. As to the first, I cannot say that I disagree with the course which, under the circumstances, Ministers have recommended, believing it from the best authorities to which I have access to be constitutional. The Parliament of the Dominion by a vote of 183 to 13 has expressed the same view. I decline to go behind recorded votes. Members of Parliament are elected not by the delegates but as the representatives of the people, and it is their duty to guide themselves according to that which they believe to be the best interests of the high functions which they have to discharge. Again, I would ask, do the dissentients represent the majority? I find that the 183 represent 916,717 voters, whereas the thirteen members represent 77,297; and, moreover, the body of the constitutional Opposition appears to have voted for the approval of the allowance of the Bill. I have been asked, though not by you, to disallow the Act, though otherwise advised by Ministers and though contrary to the sense of Parliament. It would not be constitutional for a moment that I should do so. To say the least, there would be some risk of my being held up as a court of appeal on questions of

constitutional government and against the Parliament with which it is my duty to work in concert. Then it has been said, Why not facilitate a reference to the Supreme Court of the Privy Council? I believe that my advisers have a perfectly good answer, that having no doubt of the correctness of their view they have a good reason for not doing so. I have been asked to dissolve the House of Commons in one of the petitions to which I am replying. A dissolution of Parliament, in the first instance, except under the gravest circumstances, and with great reservation even then, should not be pronounced except upon the advice of responsible Ministers. It causes the disturbance of the various businesses of the country and considerable expense to the country and to all concerned. It is a remedy which should be exercised only as a last resort, and I must say, though I do so with great deference to those present, that excepting in the Provinces of Ontario and Quebec there does not appear to have been any general feeling in the matter such as would warrant the Governor-General in resorting to this remedy. I recognize the force of the objection that the dissolution should not be left to the Dominion out of sight; and I may express the personal hope that this Parliament may exercise for some time to come a wise constitutional influence over the affairs of this country. I think my answer has been made substantially to the other petitions which have been presented to me. For the reasons which I have given I am unable to hold out to you any hope that I shall disallow the Act. You cannot suppose that the course taken by my advisers and approved by me was taken without due consideration. Nothing has taken place to alter the view then entertained. Nor could the Government recommend the reversal of an allowance already intimated. Gentlemen, I cannot conceal from you the personal regret with which I feel myself addressing a deputation and returning such an answer as it has been my duty to do to the petitions which have been presented to me. But I have endeavoured to make my statement clear. I have endeavoured to avoid argument, and I can only hope that I have done something towards dissipating alarm. I will only close by making an earnest appeal—an appeal which by an stipulation has already, I am certain, found weight with you—and that is that in this question we should as far as possible act up to that which we find to be for the welfare of the Dominion. During late years we have hoped that animosities which unfortunately prevailed in former years had disappeared, and that the Dominion as a united country was on the path of prosperity and peace. I earnestly call upon all the best friends of the Dominion as far as possible, while holding their own opinions, to be tolerant to those of others; and like our great neighbour, to live and let live, and like me may in time to come feel that we have the one object of promoting the prosperity and welfare of the Dominion, and the maintenance of loyalty and devotion to the Sovereign.

In view of the Governor-General's statements, and his attitude to the whole question, it is not surprising that the delegates should hasten to put upon record their opinion. After the interview they assembled and discussed the Governor-General's reply. Dr. Davidson, Mr. E. D. Armour, Rev. Dr. Langtry, Ald. Henderson, Dr. Moore, Mr. J. F. Small, and Mr. Walter Paul were appointed a committee to draft resolutions on the subject. Their work resulted in the following resolution, which was unanimously adopted by the delegates:—

That the members of the deputation from Ontario and Quebec in meeting assembled, after the interview with his Excellency the Governor-General, express their unfeigned regret that his Excellency, while intimating his wish that remarks leading to argument and discussion should be avoided by those presenting the petitions, should have made his reply on the advice of Ministers by refusing to enter the arguments already urged by the Minister of Justice, and which, in the opinion of the deputation, had already been thoroughly refuted; further, that the deputation learned with unfeigned astonishment and regret that his Excellency had been advised to intimate to them that no case would be submitted by the Government to the Supreme Court, thereby preventing the opponents of that Court from obtaining the opinion of that Court upon the validity of the Act. In view of the issue of the applications already made, this deputation urges the present movement in effect the arguments already urged throughout the entire Dominion, in order to carry out the principles of the Equal Rights Association, and the formation of similar organizations in the other Provinces with a view to the establishment of a Dominion Association, and to procure a proper representation of their views in Parliament.

For ourselves we have to say that we are much disappointed with the tone and tenor of His Excellency's reply. We have not the least doubt that the Estates Act is a very bad piece of legislation, that it ought to be disallowed, and that if it continues unrepealed it will work incalculable mischief in the Dominion. While desirous of seeing the doctrine of Provincial Rights upheld generally, we are equally desirous of seeing no legislation passed in any of the Provinces that will mar the peace and harmony of the whole Dominion. The Jesuits' Estates Act does this. His Excellency gives no sign of understanding the force of what Rev. Prof. Scrimger so ably urged, that the only protection for the minority under the Confederation Act was the exercise of disallowance. It is contrary to sound policy that any religious denomination should be subventioned from public funds. By the Estates Act the Jesuits have been so endowed. His Excellency thinks this is right and only their due. It is intolerable that the Pope of Rome or any other foreign potentate should be permitted to exercise jurisdiction in our civil affairs. The Jesuits' Estates Act recognizes this right. His Excellency sees no grounds for alarm. Practically the reply of His Excellency is that it is in vain to look to the Government and the House, for any check to ultramontane pretensions, and that he will support the Government as long as they control a majority. He is so well

pleased with the action of the House upon the Jesuits' Estates Bill that he hopes the present Parliament may continue for some time to come. He plainly intimates to the members of Parliament that, in his opinion, they do not meet as delegates to interpret the wishes of the people, but to act according to political emergencies. From this view of responsible government we totally dissent. The representatives of the people in such questions as the Estates Bill should act in accordance with the will of the electors. If ever a question has arisen in the history of the Dominion that the people should pronounce upon, it is this very Act. And we hold that it is the duty of His Excellency to ascertain if their representatives properly represent the mind of the people. If His Excellency's views are correct as to the functions of members of Parliament why ever hold elections at all? But possibly in enunciating such doctrine His Excellency does not speak for himself, but for a panic-stricken Minister of Justice.

As regards the certificate of character which Lord Stanley has seen fit to give to the Jesuits, we see in it only the subterfuge of the diplomat, and another evidence of the carefulness with which he has read the speeches of Sir John Thompson. In fact it was not the Governor-General that spoke to the delegation, but through him, the Procurator-General of the Jesuits himself.

What as to the future? The resolution adopted by the delegates has struck the right note. His Excellency is utterly deluded if he entertains the hope that the majority of the Protestant people of this Dominion mean anything different from what was expressed by the Equal Rights petitions. It is impossible by any form of honeyed words—and it would be an unspeakable calamity if it could be otherwise—to divert the true friends of civil and religious liberty from their set purpose of instituting such changes in our Constitution as will place it beyond peradventure that the Pope of Rome has no jurisdiction in our civil affairs. They know the work that is before them, and they will be traitors to every patriotic instinct if they shrink from it. The people of this country will take their ideas of right and justice not from party politicians or political mouth-pieces, but from their own consciences, and will, we dare hope, act accordingly.

MARRIAGE.

THE subject of marriage is one of perennial and universal interest. It has been in all ages the fruitful theme for wise saws, for witty observations, and for serious disquisitions. There is room, however, for doubt whether the discussions of its various aspects, so much in vogue at present, are of much value or make for edification. A prominent English journal has recently thrown open its pages to correspondence on the question, "Are Husbands Tyrants?" Consequently its columns have been flooded with the usual voluminous and excited outpourings of aggrieved or disappointed people who have come to the conclusion that marriage is a failure. The persons who give advice are also to the fore with the panacea for all wrongs. Likewise we have the testimony of others who have been "supremely happy" in the married state and who cannot understand how or why anyone should be otherwise, who have been married for five, ten or forty years as the case may be, and who "never had a jarring word," etc. The climax is reached when after receiving a vast number of letters, too numerous for publication (for which relief doubtless his readers have given thanks) the sapient editor sits down and writes a serious article based upon the facts and incidents contained in the correspondence. The theories framed and the conclusions drawn may to some extent be true, but the data elicited in such a discussion are surely most meagre, one-sided and untrustworthy; and deductions are made which even this poor material does not warrant. What importance can be attached to the sentiments of a few score or even a few hundreds of persons, out of millions of population, sufficient to establish the truth or falsehood of a general and sweeping statement?

The state of matrimony is one which is to a large extent shut against explorers. A self-respecting and well regulated man or woman will hesitate long before opening out to public gaze domestic relations which should be sacredly guarded, even though those relations may be full of discomfort and even

unhappiness. It is only when matters become intolerable and the well-being of the family is imperilled that there is a shadow of justification for an appeal to outside opinion or sympathy. To say the least, it is in the very worst possible taste to parade in the public eye the petty squabbles and difficulties of home life, the tyranny of husbands and the unreasonableness of wives and the general "meanness" of both. It is not wise, therefore, to pay much attention to correspondence of this nature since it is all but certain that it is only the ill-balanced, the silly, and the shallow minded for the most part, who resort to the public press to air their private woes. They do not, we rejoice to believe, represent the great body of the people. We also rejoice to believe that the large balance of solid comfort and happiness throughout Christendom is on the side of matrimony. At all events it is an institution with which the human race cannot dispense, and we might as well abuse sleep because of bad dreams as to fall foul of matrimony because of its infelicities.

That much unhappiness exists in the married state no one who understands human nature will deny. It could not well be otherwise, since the contracting parties are poor, imperfect, perverse descendants of Adam. Marriage, above all things, is just what those entering upon the relationship make it. It is a Divine-given ordinance and under proper conditions is the perfect and ideal state of human life. But just to the extent that men and women are degraded by selfishness and sin, is marriage degraded from its high place of honour and happiness, and turned, in multitudinous instances, into a means of unspeakable misery instead of being as its Founder intended it to be, an institution for the display of all that is good and lovely and helpful in human relationships.

To suppose that by following a code of rules the miseries of the married may be alleviated and happiness secured, is a fallacy which is evident at a glance. Common-sense is of priceless value, but rules are only useful in cases where all the influences and conditions can be estimated. They are useless where circumstances and dispositions vary so endlessly, and where diversities of temper and of character are only equalled by the number of people on the globe. Hence it is idle to say, "a husband should not act thus" or, "a wife ought not to do that."

This newspaper correspondence, giving but a glimpse of unhappy homes—a glimpse which it were better far to conceal—affords no clue to the special remedy in individual cases. It would be necessary to know far more before sweeping conclusions are drawn; and even with the most intimate knowledge of parties, there are factors in such a situation impossible for an outsider to determine. Apart from the grace of God in the heart and life, which is the surest guide to domestic peace, the best general rule which can be given and the only one of universal application is, that both husband and wife should study mutual adaptability, should take it into account before making the final contract; and even more diligently pursue it in after years. "How can two walk together except they be agreed?" The best basis of agreement for married persons is to strive to follow the injunction of a very trustworthy adviser of long ago, "Bear ye one another's burdens and so fulfil the law of Christ." Unselfishness must be mutual to be effectual. Unselfishness that is all on one side often ministers to tyranny; but when both husband and wife aim to fulfil the royal law then domestic happiness is secured come what may, sunshine or storm—prosperity or adversity. With love in the heart and peace in the home the winds may howl without and the tempest may roar, but those within its safe shelter feel not the cold and are not disturbed by the raging of the elements.

THE GALT PAMPHLET.

WE have received the following letter from Mr. J. K. Cranston, of Galt, in reference to our complaint that copies of the pamphlet "The So-called Heresy Case at Galt" were being circulated by him containing sentences from an editorial in the REVIEW, mutilated in such a way as to convey a wrong impression as to our views on the Appeal Case and the "Holliness" movement. From Mr. Cranston's letter it will appear that, at our request, he has taken steps to place our views properly before the readers of his pamphlet. In

the circumstances we accept Mr. Cranston's apology and are desirous of letting the matter now take end.

As the Editor of the PRESBYTERIAN REVIEW. Sir—I have completed arrangements to have the two sentences complained of inserted in all unsold copies of my pamphlet, and have endeavoured to have the correction reach those that have purchased copies, by nulling said correction to parties having the book on sale, with the request that they furnish the correction slip to those that have purchased the book from them. Yours truly, JAMES K. CRANSTON. GALT, July 29, 1889.

EDITORIAL NOTES.

THE Halifax papers give full reports of the great meeting on the Jesuits' Estates' Act held in that city July 24th, in St. Matthew's church. Rev. Dr. Lathern presided; Rev. D. J. Macdonnell, of Toronto, spoke for over an hour with his accustomed force and clearness. Before the resolution proposed by Rev. Dr. Burns condemning the Act of Incorporation and the Estates' Bill and invoking the interference of the Governor-General, was put to the meeting, Hon. A. G. Jones, M.P., craved the privilege of explaining his vote in the House. He declared that if any one wanted to see Confederation broken up they would follow the line of policy proposed in the resolution. He blamed Mr. Macdonnell for introducing the question into Nova Scotia. Mr. Macdonnell, on rising to reply, was greeted with such ringing outbursts of applause as were probably never before heard in good old St. Matthew's. He dealt trenchantly with Mr. Jones' arguments. After remarks from Dr. Burns, the resolution was put to the meeting and carried with only three dissenting voices. On motion of Rev. Dr. Hale, seconded by Rev. Allan Simpson, it was resolved. "This meeting desires heartily to thank the Rev. D. J. Macdonnell for his present welcome visit to our city, and for the powerful address he has just delivered on the Jesuit question."

THE news of the death of Mrs. MacMurchy, wife of Archibald MacMurchy, Esq., Principal of the Collegiate Institute of this city, an esteemed elder of the Church, which sad event occurred by drowning, at Youghal, New Brunswick, while sea bathing, on Monday morning last, will be received in very many homes with feelings of the deepest regret. As one of the officers of the W.F.M.S. Board (W.D.), and connected with the Society from its beginning, she was personally known to many of its members. Her name was honoured in thousands of our homes, and wherever our missionaries have gone. She was also closely associated with several of the charitable organizations in the city, more especially the Boys' Home in the welfare of whose inmates she took a motherly interest. In the congregation of Old St. Andrew's she was a most active worker. She will be greatly missed by a very wide circle of friends and acquaintances, amongst whom she was greatly esteemed and beloved. Our readers will unite with us in tendering our respectful sympathy to the bereaved husband and family, and in deploring the loss to the congregation and the Church of a highly gifted and devoted servant of the Master.

WE have received a copy of the Statistical Report of Missions and Missionary Work in Japan, for the year 1888, compiled and published by Rev. H. Loomis, of the Bible House, Yokohama. In addition to giving the names and addresses of all missionaries in Japan and Korea, it gives figures relating to the various Churches under no less than 44 different headings, the whole being a bird's eye view of Christian effort in those countries. The total membership in the United Church of Christ, we notice, is given as 8,690; in connection with the A. B. C. F. M. 7,093; the American Episcopal Methodist Church 3,059; Church Missionary Society, 1,329, and so on down, through more than twenty denominations, to the Society of Friends (America), with membership of 25, the total increase in membership of all the Churches being 5,785. The table is exceedingly valuable and interesting.

A BRIEF note of date July 17th, from Rev. Dr. Mathews, General Secretary of the Presbyterian Alliance informs us that he was on the point of starting on a trip in the interests of the Alliance through Belgium, Holland, Germany, Bohemia, and ending with the meeting of the Waldensian Synod in September. It is interesting to learn that the last member of the Presbyterian family

In the British Isles—the Eastern Reformed Church of Ireland—has now joined the Alliance. Dr. Mathews has promised to send at no distant day a letter to the Review.

REV. J. HUDSON TAYLOR, the well-known founder of the China Inland Mission, is again visiting this country on behalf of the Mission. He has addressed deeply interested meetings at Niagara-on-the-Lake and in this city. He leaves this week for Montreal, where he expects to give several addresses, and from there will proceed to Northfield, to take part in Mr. Moody's Conference. Mr. Taylor's visits, while drawing special attention to the China Inland Mission, are helpful to the cause of Foreign Missions generally.

Literary Notices.

At a well-known polyglot bookshop in the Eternal City a copy of Max O'Rell's travels in America was asked for, and the response was in intelligent German English that "Marcus Aurelius vos noster in the United States!"

MR. SAMUEL PLACH, the lace manufacturer of Nottingham, is a popular hymn writer. He has written, and set to music, songs for sailors, soldiers, and miners. In the *Railway Signal*, for July, his portrait is given, and his fine song for railway men with appropriate music.

The Abyssinians will soon have the "Pilgrim's Progress" in their own language, the Amharic. The Religious Tract Society has contributed £50, half the cost of the printing of the work, at Crischna, in the native type. The translation is by Gebra Gevages, a student in Dr. Comandari's institution at Florence, and this will be the eighty-fourth language in which the "Pilgrim's Progress" has appeared.

The *Treasury for Pastor and People* for August is promptly on our table and brimful of excellent matter. There are five full sermons, and leading thoughts of sermons, all of the highest order. The editorials are timely, suggestive and well put. The Frontispiece is the portrait of President Robert Graham, D. D., of Bible College, Kentucky. There is a sketch of his life, a view of Central Christian Church, Cincinnati, and portrait of the late Isaac Errett, D. D. [E. B. Treat, New York.]

The *Dominion Illustrated* has completed its first year and has amply justified the promise of ability and enterprise with which it began its career. The engravings are always admirable and the subjects treated are of general interest. The issue for July 27 is a good sample number, containing illustrations of Chinese life on our Pacific Coast, portraits of the staff of our Geological Survey, a portrait of the Hon. E. Dewdney, Minister of the Interior, and the Kolapore Cup, and especially fine views of Rocky Mountain Scenery. The *Dominion Illustrated* deserves to be warmly encouraged. It is published by the Dominion Illustrated Publishing Company, Montreal, of which Mr. G. E. Desbarats is manager.

Christian Thought for August is the first number of volume seven. The magazine, under the successful editorship of Charles F. Deems, D. D., LL.D., has placed itself among the foremost magazines. This number contains an excellent paper entitled, "Thoughts on the Discard and Harmony Between Science and the Bible" by Francis H. Smith, LL. D., of the University of Virginia. Prof. Jerome Allen has an able paper on "The Relation of Pedagogy to Christian Philosophy." The Rev. Anson P. Atterbury writes on the "Five Points in an Evolutionary Confession of Faith," and the Rev. Dr. Deems has a most careful review of the article in a paper entitled "Evolution and Development." [Wilbur B. Ketcham, New York.]

The August number of the *Eclectic* will be found of marked interest and variety. The opening paper by Frederick Harrison is an interesting analysis of what was accomplished for good and evil by the Revolution of 1789, a subject of endless fascination even after a century of discussion. Dr. Robson Rose has something to say on the art of prolonging life, which will engage the attention of every reader. "The Wit and Wisdom of Schopenhauer" is the title of a readable paper. One of the brightest papers in the number is Lady Randolph Churchill's talk about Russia, which is characterized by true American vivacity. Mrs. Priestley's articles on "The Mysteries of Malaria" will be sure to excite interest, which may also be said of Mr. Dicey's "Ethics of Political Lying." Sir Morell Mackenzie gives the weight of his great experience and knowledge to a discussion of the voice as used in "Speech and Song." [E. R. Pelton, New York.]

The August number of *The Homiletic Review* does not indicate that we are in mid-summer. While so many pastors are resting and recreating it holds on the even tenor of its way with remarkable freshness and ability. The five Review articles are all highly interesting and instructive and afford a wide range of discussion. Dr. Murray, Dean of Princeton College, presents "Social Science as a Study for Minis-

ters" Dr. Stone of Hartford, gives the fourth and last of his papers on "Body and Mind in Christian Life"; Dr. Schaff, of New York, sketches the "Mohammedan University and the Howling Dervishes of Cairo"; The Riddle of the Sphinx, by Dr. Coburn, and the Lawful Limitations of Charity. The Sermons eight in all, are by such preachers as Drs. J. E. Rankin, Chas. F. Thwing, M. R. Vincent, R. S. Storrs, and Edward B. Coe. Dr. Wayland Hoyt is very rich in the Prayer-meeting Service, and Dr. Stuckenborg in European Department. The Exegetical articles are by Drs. Chambers, Crosby and Tryon Edwards, Dr. Ludlow, Rev. C. H. Spurgeon, and Rev. J. W. Edwards have valuable papers in Miscellaneous Section. [Funk & Wagnalls, New York.]

Contributed.

THE TOMBS AND THE WAILING PLACE.

MR. WILLIAM MORTIMER CLARK'S EIGHTH LETTER—THE TOMBS OF ABSALOM AND JHOSHAPHAT AND GROTTO OF ST. JAMES—THE PYRAMID OF ZACHARIAS—THE GOLDEN GATE—THE PLACE OF WAILING—THE WORK OF SOLOMON'S ARTIFICERS—A WAILING SONG.

We paid a visit to that well known spot of melancholy interest, the Wailing Place. We descended on horseback from our camp on the Mount of Olives into the Vale of Kidron, and passed by the reputed tombs of Absalom, Jehoshaphat and Zacharias, as also the grotto of St. James. The structure known as Absalom's Tomb is a mass of rock cut from the hillsides, and separated from it on three sides by a narrow passage. The rock not being high enough to permit of the design being carried out, the top is completed by masonry. The monument is about fifty feet in height and about twenty-two feet square. It contains a chamber, to which an entrance, by no means inviting, may be had by a hole among the surrounding rubbish. As the ornamentation is Doric and Ionic, it is not probable that this monument has anything to do with Absalom. The pillar he erected in the king's dale to keep himself in remembrance, has long since disappeared and his name is preserved in memory only as an accursed example of filial disobedience.

The Tomb of Jehoshaphat and Grotto of St. James, are simply chambers cut in the rock; and there is no reason for supposing that they are in any way connected with the persons whose names are associated with them.

The Pyramid of Zacharias is somewhat similar to the Tomb of Absalom. It is about thirty feet in height and is entirely separate from the rock from which it is cut. The sides are adorned with half columns of the Ionic order, and the top is in the form of a blunt pyramid. Jewish tradition alleges that this was executed in memory of Zachariah (2 Chron. xiv. 20), while Christian tradition with equal truth assigns it to the honour of Zacharias of Matt. xxiii. 35.

We passed not far from the Golden Gate, which was very prominent to us during our stay on Olivet. It is now closed. The gateway was formed in a projection, rising like a tower above the wall, and contained two portals surmounted by arches. The capitals of the pillars and the entablature are richly adorned. As the style of ornamentation is Corinthian it is evident that the decoration could not have been Jewish. In the gate may be seen, however, two huge stone jambs used as pillars, which are evidently of antiquity and formed part of an ancient gateway. Writers qualified to form an opinion think that the present gate was constructed during Constantine's reign, and occupied the site of a former portal to the sacred enclosure. Ezekiel (xlv. 1-3) seems to speak of this when he says, "Then he brought me back, the way of the gate of the outward sanctuary which looketh towards the east; and it was shut. Then said the Lord unto me, This gate shall be shut; it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut. It is for the Prince . . . he shall enter by the way of the porch of that gate, and shall go out by the way of the same." Readers of the Review will remember that our Saviour entered Jerusalem in triumph by a gate, in all probability standing on the same ground and largely constructed of the same material as that occupied by forming the Golden Gate—the further fulfilment remaining for the future. This gate is supposed to be the "Beautiful Gate" of Acts. It seems that the Greek *Spasia* (beautiful), was erroneously rendered in the Vulgate *aurea*, and ever since the mistake has been perpetuated. The Moslems call it the Eternal Gate, and have a tradition that a Christian conqueror will enter Jerusalem by this way and obtain possession of the city. They built it up after the Crusades.

Ascending the hill and passing close under the wall at the S. E. angle and along the base of the S. wall, where we looked down into the Valley of Hinnom, we dismounted at the Dung Gate. This exit bears its unsavoury name from the refuse and garbage of the city having been taken out there and cast into the Valley of Hinnom, to be consumed in those fires which were kept continually

burning, and which are the fitting type of the everlasting burning. We passed through many lanes foul smelling and filthy beyond description till we reached the Place of Wailing. It is quadrangular and surrounded by walls. It is about 100 feet long by about 15 feet wide, and is paved with large flat stones. The old wall of the temple stands about sixty feet out of the ground, and the lower part at least is built of very large stones, many of which are carefully dressed. One we noted was sixteen feet long, and another was thirteen feet in length. It is generally admitted that these stones are of the time of Solomon. The engineers of the Palestine Exploration Fund sank a shaft through about eighty feet of rubbish before they reached the bottom of the wall forming the Temple enclosure. Buried under ground are upwards of twenty courses of drafted and delicately finished masonry, each being about four feet in height. These courses correspond with the stones used in the construction of the wall at the Wailing Place, and there can be little doubt that in looking at these stones we see the work of some of Solomon's Tyrian artificers. Indeed, some of the underground stones still bear the marks in red paint of the stone cutters to designate the order in which they were to be placed as the vast structure ascended without sound of hammer. At the time of our visit several groups of Jews were sitting reading their prayer books in the shadow of the opposite wall and rocking themselves to and fro. Others were standing reciting their chants with their foreheads pressed against the wall. Some were crouched at the foot of the wall, and others were standing erect against it whispering, as it were, their prayers into the crevices of the stones. They were of various nationalities, Spanish, Russian, Polish and Tunisian Jews, were pointed out by our dragoman. The Jews from Spain are called Sephardim, because the Rabbin term Spain Sepharad, while those from Central Europe are designated as Ashkenazim, as the same authorities call Germany Ashkenaz. The following are the words of a Wailing Song used by these mourners, as given by Mr. King, the lecturer to the Palestine Exploration Fund. It is thought to date from the time of Ezra.

He is great, He is good, He'll build His temple speedily. In great haste, in great haste, O our own day speedily. Lord build, Lord build, Build Thy Temple speedily. He will save, He will save, He'll save His Israel speedily. At this time now O Lord, In our own day speedily. Lord save, Lord save, Save Thine Israel speedily. Lord, bring back, Lord, bring back, Bring back Thy people speedily; O restore to their land, To their Salem speedily. Bring back to Thee, bring back to Thee To their Saviour, speedily. A litany in the following words is chanted on special seasons:

LEADER—For the palace that lies desolate. RESPONSE—We sit in solitude and mourn. L.—For the palace that is destroyed. R.—We sit, etc. L.—For the walls that are overthrown. R.—We sit, etc. L.—For the walls that are overthrown. R.—We sit, etc. L.—For the majesty that is departed. R.—We sit, etc. L.—For our great men who lie dead. R.—We sit, etc. L.—For the precious stones that are burned. R.—We sit, etc. L.—For the priests who have stumbled. R.—We sit, etc. L.—For our kings who have despised Him. R.—We sit, etc. Another antiphonal psalm is often repeated:

RABBI—We pray Thee have mercy on Zion. PEOPLE—Gather the children of Jerusalem. R.—Haste, haste, Redeemer of Zion. P.—Speak to the heart of Jerusalem. R.—May beauty and majesty surround Zion. P.—Abide Thyself mercifully to Jerusalem. R.—May the kingdom soon return to Zion. P.—Comfort those who mourn over Jerusalem. R.—May peace and joy abide with Zion. P.—And the Branch spring up at Jerusalem.

For about twelve centuries this place has been frequented by Jews offering up their prayer for restoration. We know that it will take place when the times of the Gentiles have been fulfilled to an extent of which the empire of Solomon was but a feeble type. For God hath not cast off Israel, and His gifts and callings are without repentance. The scene meantime is very affecting.

WORK FOR OUR WOMEN.

(To the Editor of the PRESBYTERIAN REVIEW.) Sir,—The proposal made in your article, entitled, "Work for our Women in Missions," in the REVIEW of July 18th, for a new sphere in which women may consecrate themselves to the advancement of a grand cause, will, I believe, find eager response in the hearts of hundreds. As in Germany music is in the air, so in like manner in this Gospel land is the intense desire among women to devote themselves to some work which shall help struggling humanity. There are multitudes of women who have received religious home-training, pulpit teaching, secular education in a greater or less degree; and who, being Christians, are taught of the Holy Spirit, and yet who as a matter of course stand idly by, simply because there is no especial channel through which these powers may be applied. What a cry for workers in the Church! What a waste is here!

Woman has in all history proved herself capable of carrying on designs to their ultimate results, these have sometimes been bad and often very good. Shall women of faith turn indifferent ears, listless eyes and cold hearts to any new field of work the Lord may offer them.

Grim faces of difficulties always appear alongside the attempt to accomplish any good thing, but if God say, "Possess the land," shall He not divide the Red Sea? Faith is "the ways and means," or ought to be in all undertakings. Better have faith than the wisdom of the shrewdest financier on the Stock Exchange.

A great proportion of the noblest work that has been done has had very small and humble beginning; as the need appeared, means and methods straightway were supplied. Mr. Spurgeon, although an invalid, suffering much, had a beautiful work suggested to her through an incident, and the means were sent to her through prayer until this work grew to be a river carrying blessedness to many a home.

An English young lady "finishing her education" in Paris, began a work which has had momentous results, by the simple act of visiting a friendless country-woman, a shop-girl in the Faubourg St. Honoré, to read the Bible for her. Here was an opportunity seized and made the best of, and with this effort an increased desire to work for Christ, new ideas were suggested to her, and this girl, Miss Ada Leigh, single-handed, gathered around her through personal invitation, her country-women in that great and perilous city of Paris, to meet her on Sunday afternoons for the study of God's word, and we now read of that Bible class, begun with two pupils out of hundreds invited, resulting through faith and patient perseverance in the Y. W. C. A.

Four years later the offering of a *franc* (20c.) from a Scotch girl "as a gift of faith and grateful love," gave the first impulse toward the founding of Miss Leigh's mission home, in aid of which \$50,000 has been raised through the faith, prayer and work of a woman. Yours, etc., NYD.

THE ONLY BASIS FOR A REVISED CHURCH.

In a late issue of the REVIEW I read with much pleasure a contribution from Rev. Dr. Parsons on the subject, "Foreign Missions the Only Basis for a United Church." I can not more fully endorse that article by Dr. Parsons, inasmuch as I was accustomed for many years to hear the same or similar views expressed frequently both from pulpit and platform by the late Dr. Morgan, Fisherwick Place, Belfast, and repeated by his distinguished successor, the late Dr. W. Fleming Stevenson, Dublin.

These names are dear to the hearts and memories of thousands of Christian men and women who take a deep interest in Foreign Missions; and the success which attended the zealous and eloquent appeals of these brethren is a signal proof of the triumph of Christianity in heathen lands. Often were they met with that thread-bare objection, "There are plenty of heathen at home, why go abroad," and yet in nine cases out of ten, those who made this objection were the most conspicuous in their failure to support Home Missions.

On the other hand it is somewhat remarkable that the congregations which contributed most liberally to the Foreign Mission work, were also most prominent in other schemes of the Church as well as in every good work. The deficit of \$9,000 in the Foreign Mission funds this year, if I mistake not, shows that more united effort at least is urgently required for the grand work before our Church in India and China. The great cry for a time was "Men! give us men!" and the means will soon be forthcoming. But now the want is money rather than men. True, there are many requisites for the Foreign Field, and some men find when they realize the actual work before them, that they are utterly inadequate, asking with the great Apostle of the Gentiles, "Who is sufficient for these things?"

Still the Church in Canada has yet to arise and put on her beautiful garments of consecration and devotion, and untrifling zeal with indomitable perseverance, if she would gain proportionate victories in the vast foreign fields now open to the Gospel. Above all, as Dr. Parsons says, the Church must be more filled with the Holy Spirit as on the day of Pentecost, if we would see Pentecostal blessings. We have had some drops but we want showers—showers of blessings. Then will our prayers be more fervent, earnest and importunate, and our purses more open to furnish the means for outfit to those who are called of God to this great work. We want the spirit and desire of the dying child for the poor millions of perishing heathen. We give the words of the Rev. Archibald Brown, London, who attended her on her death-bed, as follows:—"Some years ago I was called upon at my house, and requested to see a little girl, seven years of age, who, I was told, was dying. She lived in a little back street. When I got there a woman showed me where this child was, and I sat down. 'What do you want, darling,' I said. 'Well, sir,' said she, 'I want to see you before I die.' 'Why,' said I, 'are you dying?' 'Yes, sir,' 'Would you not like to get well again?' 'I hope not,

sir,' 'Why not?' 'Why sir,' said she—and remember, she was only seven years old—'ever since I became a Christian I have been trying to bring father to the Tabernacle, and he won't come; and I think if I die—you will bury me, won't you?' I said, 'Yes, darling.' 'Well; I've been thinking, if I die, father must go to the funeral, then you will be able to preach the Gospel to him; and I would be willing to die six times over for him to hear the Gospel once.' This was wondrous love that filled her little heart. She would die six times that her father might hear the Gospel once. Well, she went home as she had anticipated, and just as she was to have been buried, strangely enough I was taken seriously ill myself. I was so grieved, I thought of the poor little thing, and I should have so liked to have buried her. Some time passed on, and a rough-looking fellow called upon me, and held out his hand. 'You do not know me?' 'No, I do not.' 'I am the father of Mary, the father she died for; for I heard how she said she would die for me six times if I could only hear the Gospel once. It nearly broke my heart, and now I want to join the enquirer's class.' He did join the enquirer's class, and was, I am happy to be able to say, brought to Jesus.

Only let this spirit and wish of the dying child be the spirit and desire of every professing Christian in Canada for the perishing heathen, and then men and means will be furnished in abundance.

FOREIGN MISSIONS.

Answers to Inquiries.

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

QUESTION 4.—DEAR MR. EDITOR. Your column for answers to inquiries is a capital idea, and may be of much service to inquirers, and to many others if only patronized as it deserves to be. Will you kindly give some account of the use of tokens in the observance of the Lord's Supper, and state whether there is any Scriptural authority for their use? In our congregation, which is a country one, small metal tokens are used. They are distributed to members who are at the preparatory service on Friday. Those who are not present on that day receive them as they enter the church on Sabbath from an Elder who stands at the outer door, and then hand them as they go in to another Elder who sits at the inner door. The tokens do not even serve to check the number of communicants present, as when the Elder outside runs short he gets a new supply from the one inside. Many, as well as myself are doubtless puzzled to know of what possible service they are, and would like some information on the subject. I have heard of the plan of using tickets with members' names upon them instead of tokens, but understand

they are not found very satisfactory. Shall we stick to the old tokens, and the old way of using them, or is there a more excellent way? Why not dispense with them altogether?—PRESBYTER.

ANSWER.—We agree with our correspondent that the use of tokens in connection with the observance of the Lord's Supper may in most congregations be dispensed with altogether. He puts his case well. The only plea for continuing the practice is that some good people may be offended by abandoning it—by "clipping the wings of the ordinance" as they might call it, and we would not advise needlessly to offend one of the least of these. In our opinion tokens have outlived their usefulness. At a former time they served a purpose, viz., to keep back unworthy persons who would not be permitted to come to the table without a token obtained from the minister or elder, but in this age and especially in this Western world, in our churches where the ordinance is observed not once or twice in the year but frequently, and where there is very little of going from church to church or parish to parish where unworthy strangers might intrude, tokens seem out of date. The truth is, that few indeed wish to be communicants who could be refused the privilege. Rather it is found a difficult matter to convince most people of their duty in this respect and even people of irreproachable life and character are unwilling to avail themselves of the privilege. In most of our churches the Session can, without tokens, exercise all the oversight that is required. But in all reforms it is well to act cautiously and wisely.

SAYS the *Pembroke Standard*. "On Wednesday last Rev. Mr. Bayne united in the bonds of matrimony Rev. John McDougall, B.A., and Miss Frances, third daughter of Stephen Childerhose, Esq., of Stafford Township. The young couple left for the groom's home at Ormstown, Que., and next month they start for the Presbyterian mission field at Honan, China. If the County of Renfrew has not given her sons to the foreign mission field, she has at least bestowed liberally of her daughters, three of whom to our knowledge have gone forth within a few years as helpmates to their husbands on mission fields in foreign countries.

SABBATH, 28th July, the new Presbyterian church at Katrine, Parry Sound District—the first building of the kind in the place—was opened for public worship. Suitable discourses were delivered by Mr. John Garrioch, catechist, of Rosseau, and the Rev. C. Shaw, Methodist minister, the former conducting the services in the morning and afternoon and the latter in the evening. It is to be hoped that the congregation may be able to make use of their new building during the winter, but they are at present unable either to plaster it or to provide a stove for want of funds; the membership is small and none of the families connected with it are at all wealthy.

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Church News.

We are thankful for items of Church News...

REV DR TORRANCE, of Guelph, has been appointed to preach in Duff's church...

At the quarterly observance of the Sacrament of the Lord's Supper in St. Matthew's church, Unabrock, twenty new members united with the church...

ON the eve of his trip to Europe Rev. W. G. M. B. A., pastor of Sunderland and Vroomant, was presented with a purse of \$65 and an address.

REV. D. GORDON, of Halifax, who is now in England for the benefit of his health, had a consultation with Sir Morrell Mackenzie...

SAVING the Woodstock Sentinel Review of the 29th ult.: Rev. John Sutherland, D.D., of Pittsburgh, Penn., preached last evening to a large congregation in Chalmers' church.

THE Portage la Prairie, Man., correspondent of the Winnipeg Free Press, sends the following to that paper on July 22nd, with reference to the reception of the Rev. Peter Wright in Portage la Prairie:

REV. J. B. FRASER, of Annapolis, Ontario, describing Presbyterianism in Canada in the Chicago Interior, says it is a modification of the Scottish type...

At the meeting of Guelph Presbytery July 30th, in Fergus, Rev. R. M. Craig was inducted to the pastoral charge of Melville church.

MEETINGS OF PRESBYTERIES.

PETERBOROUGH.

Met in St. Paul's church, Peterboro, Mr. McEwen, Moderator, pro tem. Mr. Mitchell was heard in reference to an alleged irregularity in the proceedings of the pro re rata meeting in Port Hope.

to the care of the Presbytery of Lindsay, and the congregation of 1st Cartwright to the care of the Presbytery of Whitby. An extract from the records of the Assembly had "granted leave to the Presbytery to retain Mr. Oswald under their care and superintend his studies, reporting to the General Assembly from time to time."

MONTREAL.

Met in Montreal July 2nd, Rev. J. Fraser, in the absence of Mr. Barclay Moderator pro tem. The Rev. Andrew Rowat, of Elgin and Atholstone, was chosen Moderator of Presbytery for the next six months.

the ordination and induction of Mr. J. A. Macfarlane into the pastoral charge of Valleyfield, July 8th. Standing Committee were appointed, the following being the Conveners—Examining Committee, Rev. Dr. Smyth; Home Mission Committee, Rev. Dr. Warden; City Mission Committee, Rev. Dr. Campbell; State of Religion, Rev. James M. Boyd, B.D.; Temperance, Mr. Walter Paul; Sabbath Schools, Rev. John Nichols; Statistics, Rev. J. Patterson; Protestant Education, Rev. Principal MacVicar, D.D.; French Work, Rev. G. Colborne Heine; Applications for Work, Rev. Professor Scrimgeour; Sabbath Observance, Rev. Thomas Bennett; Church Extension, Rev. James Barclay.

WINNIPEG.

Met July 23rd. On motion, Rev. Joseph Hogg was called to the chair to act as Moderator pro tem. The call from Stonewall to the Rev. W. J. Hall, who was last year a student of Manitoba College, was taken up. It was unanimous, signed by fifty-four members and thirty-four adherents, and guaranteed a salary of \$356.

for the next six months. Dr. Bryce presented a report from the committee appointed to strike the standing committees, which was adopted. Following are the Conveners—Home Missions, Revs. Dr. Bryce; Foreign Missions, Rev. Hart; State of Religion, Principal King; Sabbath Observance, A. McFarlane; Sabbath Schools, John Pringle; Financial Statistics, A. D. Baird; Temperance, Joseph Hogg; Examination of Students, James Douglas; Systematic Beneficence, Dr. Duval; Maintenance of the Theological Department of Manitoba College, Dr. Bryce; A. and I. M. and W. and O., John Hogg. Rev. James Douglas reported on behalf of the committee appointed to examine Messrs. Whiteman and Nally, stating that the examination had been satisfactory, was agreed that the report of the committee be adopted, and the same allocated to the several congregations within the bounds of the Presbytery, amounting in all to \$1,435, for Manitoba College, were announced and adopted.

THE GENERAL ASSEMBLY.

REPORT ON TEMPERANCE.

FOLLOWING is the Report on Temperance presented at the late meeting of General Assembly, Rev. Peter Wright, B.D., Convener: Your Committee has received carefully prepared reports from all the Synods of the Church. Several Presbyteries of our most easterly Synod have also sent additional reports directly to your Committee, containing the latest information on temperance topics.

Ontario has just passed through an instructive phase of her struggle with the rum-power. For while she wages her grand moral warfare against this enemy without cessation or abatement of zeal, she has been brought to a rude pause in the more legal aspects of her conflict—a pause, however, which she will doubtless utilize only in forging some more effective weapon with which to legally vanquish this inveterate foe of our country and our race.

In the Maritime Provinces temperance principles have, perhaps, their strongest hold, and have developed the maximum of energy. In no constituency there has the Scott Act been repealed, except in Colchester, where it was never legally in force, owing to some alleged irregularity in voting.

The following summary of answers, though much condensed, fairly represents the views and opinions your Committee has received: 1. To what extent do the evils of intemperance prevail in your congregation and community? The cheering testimony is almost universal that intemperance prevails only to a very limited extent in the congregations of our Church.

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T. M. MACINTYRE, Ph. D., late Principal of the Brantford Ladies' College, having purchased the beautiful property of the Richard Institute, on Bloor Street, opposite the Queen's Park, will open a College for the higher education of women.

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British and Foreign.

THE Presbyterian Church in Australia has now nearly five hundred ministers in settled charges.

REV. JOHN MCKEE, a licentiate of the Route Presbytery, Ireland, has been ordained at Mountjoy, Omagh.

NEW YORK has 7,192 Sunday schools, with 979,415 scholars and 108,272 teachers, making a total of 1,087,687.

THE Emperor William has given £250 to the Y.M.C.A. in Germany, saying, "I know that it is a good work."

MISS GWENDOLINE CALDWELL, who gave \$300,000 to found the Catholic University at Washington, is engaged to Prince Murat, of France.

PERTH United Presbyterian Presbytery has unanimously agreed to petition the House of Commons in favour of Dr. Cameron's Disestablishment resolution.

DARTMOUTH College has conferred the degree of D.D. upon Rev. F. E. Clark, of Boston, the founder and president of the Young People's Society of Christian Endeavour.

REV. A. MILLIGAN, of Corlea, Ireland, in the Balliberoo Presbytery, has resigned the active duties of the ministry, and requested the appointment of an assistant and successor.

REV. WM. WARNER, of Drungooland, and Clerk of the Rathfriland Presbytery, Ireland, has died at the comparatively early age of forty-five, widely and deservedly regretted.

THE SUSTENTATION Fund of the Presbyterian Church of England has been so well maintained that it is able to pay to each minister, as a minimum income, \$1,000 per annum.

THE late George B. Hyde, of Boston, a well-known teacher, bequeaths, after the death of his widow, about \$50,000 to Harvard College, and a similar sum to found a public library in Southbridge, his native place.

D. K. PEARSON, the Chicago millionaire, has adopted the sensible plan of disposing of his great fortune before his death. During the last few years he has given away nearly \$800,000 to educational purposes in the West.

THE Church at Drumkeen, Ireland, has been renovated at a cost of £380. The Moderator of the General Assembly, Rev. Wm. Clarke, of Bangor, conducted the reopening services. Rev. James McKee is the pastor.

IT is announced that the first Congress of the Roman Catholics of the United States will be held in Baltimore, November 11-12. The subjects to be considered include the one of the Pope and his right to his temporal domain.

REV. DR. HANNA, of St. Enoch's, Belfast, in a sermon on Sabbath Observance, commented severely on the conduct of 'the nobleman who presides over the Government' employing a Sunday afternoon for a reception of the Shah of Persia.

AN Anglican clergyman, the Rev. T. J. Baile, M.A., Fellow of the Royal Historical Society, has been received into the Roman Catholic Church of the Jesuit Fathers, London. Mr. Baile was the author of a well-known book in defence of the Anglican orders.

THE Queen on the recommendation of the Secretary for Scotland, has appointed Rev. Henry Cowan, D.D., Minister of New Greyfriars, Edinburgh, to be Professor of Divinity and Church History in the University of Aberdeen, in the room of the late Prof. Christie.

GREENOCK United Presbyterian Presbytery has resolved to memorialize against the running of Sunday trains within the bounds of the Presbytery, whether for mail or other purposes. At the same meeting it was resolved to petition Parliament in favour of Disestablishment.

CANONGATE churchyard, Edinburgh, has been ordered to be closed by the Town Council. This ancient burial-ground contains the graves of Adam Smith and Ferguson, the poet. The stone Burns placed over the resting-place of the latter is still in a good state of preservation.

AMHERST College claims the honourable distinction of supplying from its graduates a larger number of ministers than any other American College; twice as many as either Yale or Oberlin, three times as many as Williams, four times as many as Dartmouth, and nine times as many as Harvard.

THERE are twenty-six Chinese Sunday schools, with an average total attendance of 523 pupils, in New York City. Brooklyn has nine and Jersey City three schools. The Chinese Evangelist estimates the total attendance in the schools of the three cities to be 900, ten per cent. of whom are Christians.

AN aged clergyman of the Church of England, who has always been against lady preachers, was lately persuaded to listen to Miss Williams, who was working for the railway mission at Plymouth. He was so affected by her touching discourse that tears streamed down his face. He now rejoices that such fine work is being done.

A NEW religion has sprung up in Toungou, Burmah—a sort of mixture of Buddhism and Christianity. The founder is a timber merchant, Koh Pai Sah. The initiatory rite is a handful of rice from the hand of Koh Pai Sah, for which Rs. thirty is extracted from a man, Rs. twenty from a woman, and Rs. fif-

teen from a child. The new disciples keep the Christian Sabbath and abstain from strong drink. The adherents number several thousand.

AT the congregational meeting in connection with the induction of Rev. A. M. C. Tolmie, as assistant and successor in Campbelltown Established Church, Rev. J. C. Russell, D.D., the retiring minister, stated that while at his induction in 1854 the communion roll had about 250 names, it now stood at 929. All the various organizations were in good working condition. On the Sunday following Dr. Russell introduced Mr. Tolmie to the congregation, and at the same time preached his own farewell sermon to a crowded audience.

ON Thursday, July 11th, Mr. James G. Orchard laid the foundation-stone of the new Beach Mission Church, now in course of erection at Broughty Ferry. The mission was undenominational for a considerable time, but about two years ago it was placed under the care of the Established Church. Under the ministry first of Rev. A. M. Maclean and then of Rev. A. Armit, great progress has been made, so that the erection of a mission church has become absolutely necessary. The building is to seat 400, and is estimated to cost about £1,100.

THE Christian Observer draws from a study of the Minutes of the Southern General Assembly two encouraging facts—"One is that the growth in membership is much larger than usual. The average increase, from year to year, is about 5,000 per annum; this year it is 7,105. This reveals the activity and earnestness of both ministers and members last year, and God's blessing on their efforts. But while the increase in membership is about seven per cent., the increase in benevolent contributions is from \$1,463,478 to \$1,612,865—an increase of ten per cent."

A STATEMENT has been issued by the Disestablishment Committee of the United Presbyterian Church with reference to Mr. Gladstone's recent speech on the question in its relation to Scotland. While regarding Mr. Gladstone's statement as exceedingly satisfactory, the committee remark that they regard it as of "first moment to continue to urge the inherent claim of Disestablishment as a question of principle, and of a grievance pressing on all non-established churches and citizens, which ought not to be longer subordinated and can so easily be removed by faithful Liberalism."

THE Professorship of Arabic at Cambridge has been offered to William Robertson Smith, University Librarian. Mr. Robertson Smith succeeded the late Professor Palmer as the Lord Almoner's Professor of Arabic in 1883, and the degree of Master of Arts honoris causa was conferred upon him, while shortly afterwards he was elected fellow of Christ's College. At the death of Mr. Henry Bradshaw in 1886 he was appointed University Librarian, and he has acted as examiner for the Semitic languages tripos, and is an LL. D. of Aberdeen. His connection with the Free Church, and how it came to an end, is well-known to all.

THE following story is narrated of the Duke of Wellington by the Rev. J. Tillard Bonner:—"The Field-Marshal was asked for a subscription to aid in the restoration of a grand old church, but he declined. His letter was characteristic, and it was sold for £5, so that a subscription was obtained after all. The wonder is that the letter did not sell for £20. Here it is: 'The Duke of Wellington presents his compliments to Mr. C—. As Mr. C— feels that his letter needs an apology, the Duke will say no more on that subject. But he must say that as there is not a church, chapel, or schoolhouse, or even a pagoda, built from the North to the South Pole, or to the uttermost ends of the earth, to which he, the Duke, is not called upon to contribute, he is not surprised that Mr. C—, having already raised seven thousand five hundred pounds towards the restoration of — church, should make application to the Duke, who has nothing to say to S— or S—shire.'"

THE following is a summary of the Presbyterian Church South, for the year 1889:—Synods, 13; Presbyteries, 68; ministers, 1,145; churches, 2,321; being a gain over last year of 41; licentiate, 60; ordinations, 61; installations, 133; ministers deceased, 22; pastoral dissolutions, 101; ministers received from other denominations, 9; ministers dismissed to other denominations, 10; churches organized, 63, a gain of 13; churches dissolved, 5; churches received from other denominations, 6; number of ruling elders, 7,254; number of deacons, 5,215; added on examination, 9,501, a decrease of 672 from last year; added on certificate, 5,939; total communicants, 161,742; number of adults baptized, 3,389; number of infants baptized, 4,971; teachers in Sunday school and Bible classes, 13,436; scholars in Sunday school and Bible classes, 108,805. The total contributions were \$1,612,865, being an increase of \$149,387. Of this amount \$82,785 were for foreign missions, an advance of \$10,396 over the preceding year; \$54,868 for education, an advance of \$19,642, and \$665,724 for pastors' salaries. It is noticeable that there is a gratifying advance in almost every direction, the only serious falling off being in the number added on examination, which is smaller than in any year since 1884.

Special Notices.

THE number of churches burned last year in the United States was 182.

MORE than ten per cent. of the American Indians are church members.

"STANLEY" 5 O'c. Tea Tables at the Golden Easel, 316 Yonge Street. Oxidized Enamel for decorating; Vitros for enamelling; Artists' Materials; Picture Frames; Original Paintings and Pictures of all descriptions. Studios rented.

THERE are over thirty Congregational churches in Connecticut without pastors.

DR. MONRO GIBSON, of London, is to revisit America and Canada in the autumn.

ILLINOIS has 6,849 Sunday schools, with a total of 650,524 teachers and scholars.

OHIO has 6,753 Sunday schools, with a total of 707,831 teachers and scholars.

HAVE YOU WEAK LUNGS? Dr. Hunter's new pamphlet on the cure of Catarrh, Consumption, Bronchitis and Asthma by medicated air, giving all particulars of treatment, will be sent free to those afflicted. If you are anxious about your lungs, don't lose a moment in sending for it. Address Dr. H. at 73 Bay Street, Toronto.

THE British and Foreign Bible Society prints the Bible in 300 different tongues.

THE liquor traffic in Greenland has been absolutely prohibited by the Danish Government.

THE Sunday law was enforced, for the first time, on Sabbath, July 21, in Kansas City, and the Mid-Continent says "it was as dry as a Kansas town."

SAMPLE TRIAL SIZE CARBOLIC SMOKE BALL, 25c.

SAMPLE TRIAL SIZE DEBELLATOR, 10c.

A sample treatment will convince you. Catarrh, Bronchitis, Asthma, Quinsy and other throat troubles can be quickly and painlessly cured at home, no matter of how long standing. Ask your druggist for them.

It is announced that President Patton, of Princeton, received LL.D. from Harvard at the recent Commencement, but by some oversight the fact was not published.

EDWARD JAMES, who has been posing as Christ in Liberty county, Ga., has been arrested, together with twenty-nine of his most dangerous followers. He was at once tried for lunacy, and will be sent to the asylum.

ADVICE TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

POMARE, Queen of Tahiti, lately died at seventy years of age. At her birth not one Christian convert had been made in the South Sea Islands. At her death more than three hundred islands were wholly evangelized. This has been largely the work of natives.

THE Georgia Legislature has forbidden any dancing at the opening of the new State Capitol. The legislators of that State do not regard dancing as absolutely immoral, but that it is a frivolous practice, and has been condemned by every Church in the State.

C. C. RICHARDS & CO.

GRENTS—I have used your MINARD'S LINIMENT in my family for some years and believe it the best medicine in the market, as it does all it is recommended to do. DANIEL KIERSTAD. CANAN Forks, N.B.

John Mader, Mahone Bay, informs us that he was cured of a very severe attack of rheumatism by using MINARD'S LINIMENT.

THE death of Father Damien has drawn attention to leper settlements in various parts of the world, and it is well not to overlook English men and women, who in India and elsewhere are proving to be true friends of the leper. A few days ago, writes the correspondent of a Manchester paper, I met the Rev. Henry Coley, of Almora. He says there is a leper settlement near him in the Himalaya Mountains, where there are on an average 107 inmates, in addition to others, who even in their misery prefer freedom in their village homes to the more regular comfort provided in the asylum. Referring to these lepers, the Rev. J. Hewlett, M.A., who (like Mr. Coley) labours in connection with the London Missionary Society, says that he recently welcomed to church fellowship ninety-six of these lepers, who under God owed all to the instruction given, and the brotherly love shown by another Englishman, Rev. John Henry Budden. I do not want to pluck one flower from the grave of the Belgian priest on the shores of Molokai, but I think we should not overlook the work which is being so well by agents of the English free churches in various parts of the world.

Burdock BLOOD BITTERS. REGULATES THE Bowels, Bile and Blood. Cures Constipation, Biliousness, all Blood Disorders, Dropsical, Liver Complaints, Strains and all broken down conditions of the System.

Notice is Heroby Given

That pursuant to Cap. 189, Sections 45 and following, of the Revised Statutes of Ontario, 1887, the Civil Service Building and Savings Society (Limited) has by a special resolution passed by the shareholders of the said Society at a meeting held on the 6th day of July, 1889, and confirmed at a meeting of the shareholders of the society, duly called, and held on the 25th day of July, 1889, resolved to reduce the share of the capital stock of the said Society from seven dollars each to five dollars each by the payment of twenty-eight and four tenths per centum on each share up and the amount in excess of five dollars on any share not fully paid up, to the several shareholders of the Society.

The Society will act upon the said resolution on or after the 30th day of October next.

All creditors of the Society are hereby required to file their claims against the said Society forthwith, whether or not such claims are now due.

J. FRASER, Secretary.

Dated at Ottawa this 26th day of July, 1889



Provident Life and Live Stock Association (Incorporated).

HOME OFFICE: Room D, Arcade, TORONTO, Can. In the LIFE DEPARTMENT this Association provides INDemnITY for sickness and accident, and substantial assistance to the relatives of deceased members at terms available to all. In the LIVE STOCK DEPARTMENT TWO-THIRDS INDEMNITY FOR LOSS OF LIVE STOCK OF ITS MEMBERS.

Send for Prospectus, claims paid, etc. WILLIAM JONES, Managing Director.

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LOT OF Church Seats FOR SALE CHEAP. GEO. F. BOSTWICK, 24 Front Street West, Toronto.

DOOMED to die, and oh, so young! Is there no one that can save This poor, helpless sufferer From the dark and cruel grave? Comes an answer, "Yes, there is, Dr. B. COOKE go and try; He has saved the lives of many Who were given up to die."

DR. B. COOKE has opened an Institute for Asthma, Blindness, Catarrh, Deafness, Hay Fever, Piles, Neuralgia, Sore Eyes, and all kinds of Throat and Bronchial troubles. Catarrh a specialty. Cure guaranteed in thirty days. Consultation free. Office hours from 8 to 12 a.m., 2 to 5 p.m.

Your doctor has done all he can for you with medicine. Electricity is your only remedy. Obey his order, and get one of CHARLTON'S GOLD MEDAL BATTERIES. They are simple, effective and guaranteed to give satisfaction. They are made by our own skilled workmen, under our own supervision. Full instructions for treatment with each instrument. Prices from \$6.00 to \$10.00. Woodward & Co., 314 Yonge St.

See FOLLETT'S orderly clothing Establishment before you leave town. 128 YONGE STREET Largest and best. A suit of clothes made in first-class style in 24 hours. A pair of pants in 6 hours.

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The DAVIS AUTOMATIC INKSTAND An Inkstand that pays for itself. Indispensable for professional and business men. Ink in these stands is preserved in its natural colour, kept free from dust, no evaporation, thus a saving of 60 to 90 per cent. will not spill when tipped over. The ink springs up at each dipping of the pen, then goes back to the stand, where it is kept practically air tight. The reaction is caused by a float which always has the same elasticity. Being constructed of hard rubber and glass, will last a lifetime. No blot on books or papers from this formation of the funnel the surplus is taken from the pen every time. Money invested in these stands will yield from 60 to 100 per cent. yearly. Write for descriptive circular and introductory prices.

The Reason Why

Ayer's Pills are so popular is, that while always reliable as a cathartic medicine, they never leave any ill effects. This is because they are purely vegetable, and entirely free from calomel or any other dangerous drug. In all cases, therefore, whether the patient be old or young, they may be confidently administered.

In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Baine, New Berne, N. C., writes:

"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallicher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was advised to quit them; but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say that I am now a well man, and grateful to your chemistry, which outstrips mine."

The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. H. writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

Ayer's Pills,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

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Special Low Rates to Sunday School Excursions. Quick time, through cars; season tickets for sale. Double trips commence early in June. Tickets from all Empress of India and G.T.R. ticket agents, and on steamer.

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FOUR TRIPS DAILY.

Chicago Leaves Toronto 7 a.m. and 2 p.m. Chicago 11 a.m. and 4 1/2 p.m. For Niagara and Lewiston, connecting with New York Central and Michigan Central trains for Falls, Buffalo, New York, Boston, etc. Tickets and all information as to train connections, etc., at principal offices.

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The Popular Summer Resort on Lake Ontario. Steamers Report and Queen of the Lakes. Nice round trip daily. The most delightful one-hour sail from Toronto Harbour. Fare 25 cents. Family Book Tickets, 20 per cent. discount, at Head Office, 34 Church Street, or agencies. Hotel now open. Telephone 1872 for rates and all information regarding picnic excursions, moonlight, etc.

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We wish to notify the public that there is more than one butcher in Parkdale that cures and smokes meats—for we cure and smoke our own meats, render our own lard, and we also carry a first-class stock of fresh and salt meats, potted meats and game in season. Fresh eggs, butter, fish, etc., always on hand, and a full supply of fresh vegetables. We will not be under-sold by anyone in the business, although no goods are given away. Orders Called for and Delivered Promptly Every Morning.

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of DR. C. H. LAND, of Detroit, Mich., no matter how decayed they may be, they can be restored to their normal appearance of pearly whiteness that is the pride of true refinement. Even old roots can have new crowns attached to them and become as useful as ever, free from aches and pains. Undersized teeth can be enlarged to their proper size and made to assume a natural appearance as perfectly as the art is conceived, and with the facilities now available the wholesale extracting of the natural teeth is becoming a thing of the past, and no less true is the displacement of the artificial gold or any metallic fillings. The operations are comparatively painless by the practice of Modern Dental Art.

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Cure all diseases arising from Acidity of the stomach or Blood, Rheumatism, Paralysis, Kidney troubles, Dyspepsia, Catarrh. Hundreds of testimonies can be seen from persons of world-wide reputation who have been cured. It will also

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Salt Rheum, Eczema and all other skin diseases. A one dollar packet of Medical Lake Salts will medicate so gallons of water just the same as if you went to the Lake yourself. If you are troubled with

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Send for a packet of Medical Lake Salts with full directions & testimonials.

Professor Lansing of the New York Analyst, Janes, 1915, says—"I have examined the P. water called Medical Lake Salts and find them to contain all the medicinal virtues of the Lake Water, and when I would give the same result; therefore as they are more easy to transport and also cheaper they answer every purpose."

Medical Lake Salts are really on the Digestive Organs of the Stomach, Liver and Intestines. With a perfect digestion the blood is made strong and pure blood is the result. No matter what your complaint may be, try the merit of Medical Lake Salts. It not only cures all of the most common ailments, but also cures the most obstinate cases of Rheumatism.

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SOMETHING entirely new—Our Patent Metal Liner

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Presbyterian Review.

THURSDAY, AUGUST 8, 1889.

"The Presbyterian Review" has the largest circulation of the Presbyterian newspapers in Canada.

In ordering goods, or in making inquiry concerning anything advertised in this paper you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in the PRESBYTERIAN REVIEW.

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

REV. DR. TORRANCE, of Guelph, is spending a brief holiday in Kingston.

The proceeds of the garden party held on the manse grounds, Auburn, amounted to \$42.

The corner stone of the new Welland church was laid July 31st, by Dr. Ferguson, M.P.

At last communion in Shelburne, held in June, twenty-eight new names were added to the roll.

REV. J. A. R. DICKSON and Rev. Alex. Jackson, of Galt, left last week for a short trip to Europe.

DURING the month of August the address of Rev. Dr. McClelland of Ashburn, Ont., will be Hillier's, Ont.

REV. A. R. BARROTT, B.A., of Toronto, is supplying the pulpit of John St. church, Belleville, in the absence of the pastor.

REV. S. A. CARRIERE and family, of Grand Bend church, are spending their holidays among relatives in Montreal.

At a meeting of the Presbytery of Kingston, July 30th, Mr. James Rattray, B.A., was licensed to preach the Gospel.

We regret to learn from the Almonte Gazette that Rev. Dr. Bain is very ill and that but slight hopes are entertained of his recovery.

REV. DONALD TAIT, Berlin, has accepted the call to Chalmers' church, Quebec. His induction will take place early in September.

ON July 31st, Rev. William C. Armstrong late of Hillsburgh and Prices' Corners was inducted into the pastoral charge of Hawkeville and Linwood, Guelph Presbytery.

At a meeting of Lindsay Presbytery, Aug. 1st, Rev. J. McLaren, of Canington, accepted a call to Aylmer. Canington charge will be declared vacant, Sabbath, 25th inst., Rev. C. C. Johnston, of Beaverton, Moderator.

In reference to the vacancy about to take place in Canington, we are asked to state that "it is no use for men who speak with only an ordinary clearness and distinctness to seek a call there, as the church has a very bad echo."

REV. PROF. BEATTIE, of Columbia Seminary (S.C.), occupied the pulpit of Central church, city, morning and evening, last Sabbath, and dispensed the Communion at the morning service. He will occupy the pulpit next and following Sabbath.

MESSRS. D. Rose, D. Glessien, and G. Deadman have been ordained elders in Knox church, Brussels, by the pastor, G. B. Howie, L.A. The managers have just spent \$300 on the erection of sheds. The congregation is gathering strength and extending its usefulness.

PROF. PANTON, of the Agricultural College, Guelph, has lately been conducting a summer class in geology in the Niagara district. He gave a farewell lecture in the Presbyterian church, Niagara Falls South, delighting a large audience with an account of a trip to the Mammoth Cave.

MR. W. WHITE, B.A., a student of the Presbyterian College, Montreal, will occupy the pulpit of Calvin church, Pembroke, during the month of August. Mr. White, who completes his course at College next year, is the eldest son of the late Rev. James White, of Osogood, long and favorably known in the Ottawa valley.

THE Presbytery of Orangeville having granted the translation of the Rev. D. McLeod, it has been arranged that his induction take place at Dunvegan, on Thursday, Aug. 8th, at 2 p.m., the Moderator to preside, Rev. D. McLennan to preach, Rev. W. Ferguson to address the minister, and Rev. Mr. McLennan the people.

SABBATH morning, afternoon and evening, July 28th, special services were held in connection with the re-opening of the Hull Presbyterian church. The Rev. Dr. Moore conducted the service in the morning. The children's service at 3 p.m., was conducted by Rev. M. H. Scott. Rev. John Wood preached in the evening. All the services were well attended, and the offerings at each betokened a liberal support. The church with its new pews, frescoed walls and ceiling, and appropriate floral decorations presented an attractive appearance. The vestry has also been tastefully decorated by the ladies.

A BEAUTIFUL and commodious church was dedicated on Sabbath, the 21st ult., at Havelock, a terminal division of the Ontario branch of the C.P.R. Principal Caven preached morning and evening and Mr. Carmichael, of Norwood, in the afternoon. Large audiences were in attendance at all the services, and in the evening many were unable to gain admittance. The church is of red brick 32x52, having a spacious front porch. The style is Gothic. There is a basement (the whole size of the church with the exception of the furnace-room) intended for the Sabbath school, prayer meetings, etc. The pews are semi-circular, and will seat comfortably about two hundred. The ceiling is of basswood strips, oiled and varnished, and is twenty feet from the floor to the front of the pulpit, from which the floor slopes upward to the door. The windows were furnished by a Toronto house. Three years ago the people of Havelock built a very neat and commodious church on the Belmont road, a mile from the village. As the village grew, and many of the employees of the C.P.R. were Presbyterians, a movement was made to have the church in the village. By the energetic efforts of Mr. Madill, the student catechist who has

been the past year labouring in this field, the movement succeeded, with the result above stated. The old church was sold. A new organ was put into the church by Mrs. Preston, wife of the mechanical superintendent of the C.P.R. works at Havelock.

MEETING OF PRESBYTERY, BRANDON.

THE Presbytery of Brandon met in Portage la Prairie on the 23rd ult.; there was a good attendance of members. The court proceeded with the induction of Rev. Peter Wright into the pastoral charge of Portage la Prairie congregation, after which the Presbytery resumed its ordinary business. Messrs. D. Stalker, James Todd and J. A. F. Sutherland, ministers of other Presbyteries, being present, were asked to sit as corresponding members. Arrangements were made for the dispensing of communion services in the different stations within the bounds of the Presbytery. Mr. P. Wright was appointed Moderator of Session at High Bluff, and leave was granted him to moderate in a call so soon as the congregation are prepared. The Presbytery unanimously agreed to a resolution anent the translation of Mr. D. Anderson to the Presbytery of Winnipeg, and expressed its high esteem for Mr. Anderson and appreciation of the excellent service rendered by him to the church while a member of this court. A suitable minute anent the decease of the late Rev. S. C. Fraser, M.A., was also adopted. Reference was made in this resolution to his high character, unobtrusive piety and blameless life; his ripe scholarship, his long experience in the courts of the church, and his extensive and accurate knowledge of Church law, and the faithful, valuable services he had rendered during a long life in the ministry of the Gospel. It was arranged that the first evening sederunt of the next meeting of Presbytery should be spent in devotional exercises and the discussion of foreign missions, and that on the second night the subject for discussion should be: "The forces which operate in the development of national greatness," by Messrs. Court and Hodges.—W. L. H. ROWAND, Clerk.

PRESBYTERIAN LADIES' COLLEGE, TORONTO.

MR. T. MOVER-MARTIN, R.C.A., formerly of the Government Art School, has been added to the staff of instructors of the Presbyterian Ladies' College, Toronto. Mr. Martin has contributed many Canadian scenes to the art collections of our country. He is at present on a sketching tour to the Rocky Mountains. He will be assisted by Miss E. L. Christie, who is with a sketching party in the Catskill Mountains.

Meetings of Presbyteries.

- BROOKVILLE—Brookville, Sept. 10th, 2.30.
BUTEC—Walkerton, Sept. 17, 1 p.m.
CALGARY—Calgary, Sept. 3rd, 10 a.m.
COLUMBIA—New Westminster, Sept. 10th, 3 p.m.
GLENGARRY—Lancaster, Sept. 17th, 11 a.m.
GUELPH—Guelph, Sept. 17th, 10.30.
HURON—Egmondville, Sept. 10th, 10 a.m.
KINGSTON—Kingston, Sept. 17th, 3 p.m.
LINDSAY—Woodville, Sept. 27th, 11 a.m.
MARTIN—Wingham, Sept. 10th.
MONTREAL—Montreal, Oct. 1st, 10 a.m.
OWEN SOUND—Owen Sound Sept 16th, 7.30 p.m.
PARIS—Paris, Sept. 24th, 10 a.m.
PETERBORO—Peterboro, Sept. 17th, 9 a.m.
QUEBEC—Quebec, Sept. 24th, 3 p.m.
SARNIA—Strathroy, Sept. 17th, 2 p.m.
SAUGEEN—Durham, Sept. 10th, 10 a.m.
WHITBY—Dahawa, Oct. 15th, 10 a.m.
WINNIPEG—Winnipeg, Sept. 10th, 7.30 p.m.

Births, Marriages, Deaths.

Announcements under this head 25 cents each insertion.

Marriages.

- GARDINER—HANLON.—On July 31st, by Rev. H. J. McDiarmid, Mr. R. D. Gardiner, miller, to Miss Lucy M. Hanlon, all of Oxford Mills, Ontario.
YOUNG—WATT.—At the residence of the bride, on July 31st, by the Rev. John Moore, John Jeffrey Young, of Goulbourn, to Elizabeth Watt, of the township of March.
THOMPSON—SWAN.—On August 1st, at the residence of the bride, by the Rev. J. W. Rae, of Acton, Ferguson James Travers, solicitor, Toronto, to Mary McMaster (Minnie) Swan, of Acton.
MCMILLAN—MUNRO.—On July 3rd, by Dr. Duval, at Winnipeg, Man., the Rev. J. D. McMillan, Yorkton, N.W.T., to Maggie J. Munro, East Easttown, Nova Scotia.
MACDUGALL—CHILDRENS.—At St. Catharines, Ont., on July 24th, by the Rev. G. Dunlop Bayne, B.A., the Rev. John MacDugall, B.A., of Ormatown, to Frances, daughter of Stephen Childers, Esq.
BUCHANAN—DRUMMOND.—On July 31st, by the Rev. James Patterson, Montreal, at the residence of the bride's father, Mr. A. J. D. Buchanan, of Danville, to Margaret, eldest daughter of D. Drummond, Esq., of Petite Cote, Montreal.
MACFARLANE—BRYL.—At Ottawa, on July 28th, by the Rev. Dr. Moore, the Rev. James A. MacFarlane, M.A., of Valleyfield, to Mary Louise, youngest daughter of Geo. R. Bryl, Esq., of Ottawa.
LINTON—VAN WART.—At Calgary, on July 17th, by the Rev. J. J. Leach, Ph.D., Mr. James C. Linton, to Miss Edith M., eldest daughter of John G. Van Wart, Esq., all of Calgary.
MCMILLAN—BYLL.—By the Rev. J. Campbell Tibb, assisted by the Rev. R. C. Tibb, B.A., on July 17th, at the residence of the bride's father, Mary Hazel, youngest daughter of Christopher Bell, Esq., to John Duncan McMillan, Esq., all of Moore.
WALLACE.—On July 31st, at Toronto, Grace Lind, only daughter of Rev. W. G. Wallace, aged 13 months and 18 days.
WING.—By drowning, on July 31st, at Sturgeon Falls, William Caven Wing, student in University College, Toronto, and son of Rev. R. Ewing, of Collingwood, aged 20 years and 6 months.
MACMURCHY.—At Youghal, near Bathurst, New Brunswick, August 5th, Marjory Jardine Ramsay, wife of Archibald MacMurphy, M.A., Principal of Collegiate Institute, Toronto.

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DR. HUNTER'S LETTERS ON THE LUNGS.

III.

In my last letter I stated that only about 20 per cent. of the cases of consumption can be traced to inheritance. I now come to the diseases which directly lead to consumption and from which fully 60 per cent. of the cases arise.

Catarrh—the most common of these—is at first no more than a "cold in the head" which by repetition and neglect develops into a chronic inflammation of the mucous lining of the nostrils. This causes the membrane to swell, and to pour out an unhealthy secretion which in time destroys the epithelium and leaves the raw surface exposed to the air. The germs which produce consumption now fasten upon it—as maggots do in raw flesh—producing ulcers and corroding secretion, which drips down into the throat, scalding and diseasing every part with which it comes in contact. The glands and follicles of the throat become affected, and sooner or later the larynx.

When it becomes involved the best barrier guarding the lungs is broken down, and consumption soon follows. Chronic bronchitis differs from catarrh only in location and symptoms. The bronchial tubes branch off from the bottom of the windpipe and ramify through every part of the lungs from top to bottom. All the changes described as taking place in the nostrils in catarrh take place in the lungs in bronchitis, but the symptoms are very different. The patient first discovers that he is short-winded if he attempts to run. There is more or less cough, by which he raises a little tough jelly-like mucus of a bluish white color from time to time. The cough is more of a rasping effort to clear the windpipe than a distinct cough. The chronic inflammation soon produces a thickening of the mucous lining of the tubes, which reduces their calibre and still further oppresses the breathing. Often the smaller tubes become completely blocked up by this tough mucus. Gradually the cough increases and becomes troublesome in the morning on rising and after meals. The matter changes to a yellow colour, sometimes of a greenish shade, and occasionally streaked with blood. Not infrequently a distinct hemorrhage will occur. The chest feels sore, and often there is a dull aching under the shoulder-blades or in the sides. The breathing now becomes more short, the pulse more rapid, the appetite poor and the sleep restless and unrefreshing. The surface of the body is chilly and fresh cold is taken on the slightest exposure.

Bronchial asthma is another disease which very often ends in consumption. It is in reality only a form of chronic bronchitis attended by spasmodic attacks, during which there is a sense of impending suffocation. These attacks generally come on after taking fresh cold, and last for three or four days. In the interval between them the symptoms are the same as those described under the head of bronchitis.

Chronic pneumonia results from the imperfect cure of inflammation of the lungs or "lung fever." The patient does not regain his former health, but remains shorter-breathed on exertion, has dullness on percussion over some portion of the lung—generally the lower lobes—is feverish toward evening, and his cough does not entirely leave him. This condition ends in death either by the lungs gradually filling up by forming wasting abscesses or by running into consumption. I have known hundreds of cases of consumption which could be directly traced to an attack of pneumonia imperfectly cured, in persons who had previously been entirely free from chest complaints.

These diseases are the nursery from which consumptive cases come. They are all curable by proper treatment. ROBERT HUNTER, M.D.

73 Bay street, Toronto, June 12, 1889.

NOTE.—Copies of Dr. H.'s pamphlet can be obtained free, by all afflicted, on application personally or by letter at his office, 73 Bay-street.

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