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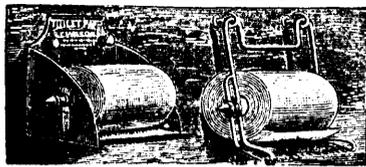
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CRACKERS.—Rub four ounces of butter in one quart of flour, make it into a paste with rich milk, knead it well and roll as thin as paper; cut them out by a small saucer, and bake quickly to look white when done.

DROP BISCUIT.—Take one quart of flour, one heaping tablespoonful of lard, two teaspoonfuls of baking powder well mixed in the flour, a little salt, enough milk to make a stiff batter. Drop into greased pans and bake quickly.

HIGH PRAISE.—Mrs. John Neelands, writing from the Methodist Parsonage, Adelaide, Ont., says: "I have used Hagyard's Pectoral Balsam in our family for years. For heavy colds, sore throats and distressing coughs no other medicine so soon relieves."

SWEET MILK GEMS.—Beat one egg well, add a pint of new milk, a little salt and Graham flour until it will drop off the spoon nicely. Have ready your gem pans, well greased and heated. Bake in a quick oven and send to the table hot.

SCOTCH SWEET BREAD.—Half a pound of butter and a quarter of a pound of sugar mixed to a cream; add one pound of sifted flour, knead and roll it half an inch thick. Bake slowly. If the cake is preferred very sweet use six ounces of sugar.

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EGG SALAD.—Boil ten eggs hard, remove shell and halve them, put lettuce, nicely washed and freshened (we wash it and put it in beside the ice on our salad dish), on dish and lay the halved eggs around them, make a mild mayonnaise dressing and pour over it.

LIGHT TEA CAKE.—One cup of sugar, two eggs, half a cup of melted butter, one and a quarter cups of milk, two teaspoonfuls of cream of tartar and one teaspoonful of soda. Add flour enough to make it a stiff batter. Bake twenty minutes in a good oven.

A PAMPHLET issued this spring by the North American Life Assurance Company, entitled "Prompt Payment of Death Claims," contains acknowledgments from all parts of Canada, thanking the Company for its promptness and liberality in dealing with the beneficiaries of its deceased policyholders.

The acknowledgment in this day's paper of the payment of \$15,000 on the life of the late Sedley Blanchard, Q.C., of Winnipeg, is evidence that the Company intend keeping up the record for which they are now so well known, viz., prompt payment of death claims.

We have no doubt this is one of the causes that have led such large numbers to take out policies in the North American Life Assurance Company this year. We understand that the new business of this year compared with the business of 1885 to the end of May was three-quarters of a million in excess, being very considerably over double its business up to the same time last year.

The Government report shows that the North American Life Assurance Company was in the front rank with the leading Companies for new business in 1885. The business for 1886 will no doubt give further evidence of the favour in which the Company stands with the insuring public. The marvellous growth and wonderful success is just evidence of what can be done by a life company, well managed, with good plans of insurance and a proud record for liberal treatment of its policyholders.—*Toronto World*, June 5, 1886.

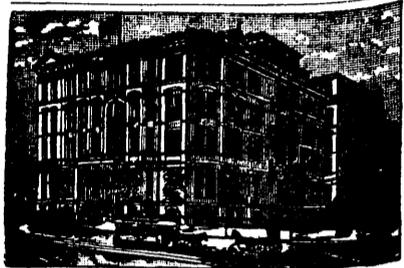
RICE WAFFLES.—Beat three eggs very light, stir into one and a half pints of flour; mix with the flour one quart of milk and then add one pint of boiled rice, with a tablespoonful of butter stirred in while the rice is hot. Add a tablespoonful of good yeast and salt to your taste.

POTTED CHICKEN.—Take the meat from the bones of a cold fowl, and to every pound allow one-quarter pound cooked ham, one-quarter pound butter, salt and cayenne to taste, a little pounded mace and nutmeg; pound the meat in a mortar with the butter and spice; put into small glass jars and cover with half an inch of melted butter.

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GENERAL ASSEMBLY.

The Twelfth General Assembly of the Presbyterian Church in Canada met in St. Paul's Church, Hamilton, on Wednesday evening, 9th inst. The handsome church, pure Gothic in style, with appropriate and ornate decorations, brightened by a tasteful display of flowers and plants, was filled to its utmost capacity. Many members were present at the opening service, and the audience was increased by a large number of residents of the city.

Principal McKnight preached an able and comprehensive sermon from Matthew xiii. 52 :

Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasures things new and old.

Dr. McKnight first showed that ministers were scribes of Christianity, and said they had in this verse their instruction for preaching. There were some who demanded that in preaching all should be old, and others who demanded all should be new, but they had the Master's word that they should bring forth things new and old. They could not add to this, but it might be profitable to observe its application. He divided the subjects to be considered under three heads, things old, things new and things both old and new, and proceeded.

I.—THINGS OLD.

Suffice it to say under this head that the preacher must tell the old, old story of Jesus and His love. The story was not old when the words of the text were spoken, was not yet fully framed, for Calvary was yet future. But it was old in promise even then. It is an old world story now. It has come down to us through the mists of centuries—has been told from father to son through sixty successive generations. The preacher must set forth law and Gospel—must speak of sin and judgment and redeeming grace. God commendeth His love to us in that whilst we were yet sinners Christ died for us. He bore our sins in His own body on the tree. He died for our sins and rose again for our justification. In the tenderness of His compassion, as in the beauty of His holiness, He is the chiefest among ten thousand and altogether lovely. Other foundation can no man lay. It is the Rock of Ages.

II.—THINGS NEW.

(1) New methods of presenting the truth—teaching by parable was an innovation. Not that the use of parables was unknown to the ancient Hebrews, but the parabolic method of Jesus was a conspicuous departure from the custom of the scribes. Metaphor, simile, parable and allegory afford a boundless field for the exercises of sanctified ingenuity in searching out acceptable words, and giving an air of novelty to old truths. The familiar facts of nature shadow forth the laws of the kingdom of grace, and although we may hesitate to affirm that the laws of the two realms are identical, we need not hesitate to recognize a fundamental ground of similarity between them, inasmuch as the same supreme mind is author of them both.

(2) New methods of presenting the relation of different truths to one another. Take, for example, the relation between creed and life, or between faith and holiness. The ordinary strain of evangelical preaching half a century ago was to this effect: Salvation is wholly of grace. The sinner, by believing in Jesus, obtains forgiveness of sins, escapes hell, and when he dies goes to heaven. For these blessings—peace with God here and hope of heaven hereafter—he ought to be grateful, and gratitude to Christ, who suffered and died for his salvation, should urge him to do the will of Christ and walk in His steps. A godly life is thus a fitting corollary to the exercise of faith and hope. Now all that is good and true as far as it goes, but it is not the whole truth. Consecration of life is not a mere pendicle to faith in Christ, but enters into its very essence. He is named Jesus, for He saves His people from their sins, and not merely from their punishment. To take hold of Him as Jesus is to take hold of Him as our deliverer from sin—from its fascination, its debasement, its defilement, its tyranny, as well as its doom. He gave Himself for us that He might redeem us from all iniquity, and purify to Himself a peculiar people, zealous of good works. When we accept an interest in His work, we accept the purposes for which He wrought it. We surrender ourselves to Him to be saved from sin here and now. We say to Him, Rabbi. In other words, true faith implies repentance, or, as some old writers put it, it accepts a whole Christ—Christ in all His offices—Christ to rule in us and over us, as well as to die for us. The Gospel has its categorical imperative as well as the law, though the yoke of obedience is lined with love. To serve Christ, and find our happiness in serving Christ, is not a mere optional expression of our gratitude to Him for saving us. It belongs to the very nature of the salvation for which we come to Him. To withhold this service is breach of covenant; it is failure to be saved.

(3) New elements of truth. The Christian revelation is now complete, and it might seem out of place to suggest the possibility of substantive additions being made to our knowledge. But the Scriptures have to be interpreted; and the cross-lights thrown by science and revelation on each other may lead to a juster apprehension of both. As regards interpretation, whilst the main outlines of saving truth stand forth bold and clear, so that he may run that readeth them, there are large portions of Scripture that are more or less obscure, and require for their exposition all the resources

that exegetical science can command. From the application of these resources no startling revelation need be apprehended. Yet the contrast between the present and the past, as regards the volume of interesting and edifying thought gathered from the study of the Scriptures, justifies the expectation of still further gain for the future. Compare the evangelical literature of to-day with the Christian writings that have come down to us from the second century. The authors had the same books of the New Testament in their hands that we have. The books were written in their mother tongue, so that they did not need to toil over grammar and lexicon and the usages of contemporary literature as we do. Yet the study of these writings, as a whole, is extremely disappointing. We come to them expecting at least a firm grasp and coherent statement of the leading principles of evangelical religion. But the expectation is scarcely realized. The leading facts of the Gospel history—those enumerated in the Apostles' Creed—are distinctly affirmed. But their doctrinal significance seems to be imperfectly appreciated, or, at least, we fail to obtain those models of skill in exposition and of comprehensiveness of doctrinal statement that we should have expected to find in the writers of the primeval Church. For historical purposes they are invaluable. Every genuine addition to them is worth its weight in gold. But their interest depends on their antiquity. Apart from that, and viewed simply as presentations of religious truth for the edification of the reader, the Christian literature of the second and third centuries is hardly worth reprinting. The controversies of the intervening ages have cleared the air, and brought into relief the points of vital moment, so that a modern exposition of the way of life presents a distinct and conspicuous advance on anything we have from the pens of apostolic or post-apostolic fathers. The Church has made real progress in the knowledge of the Scriptures, and there is no obvious reason why that progress should be arrested at the present stage. One idea may be specified as coming into unwonted prominence. The history of revelation is the history of an educative process. God revealed Himself to men as they were able to bear it. The idea of progress is not novel. The germ of it is contained in the initial statement of the Epistle to the Hebrews, that God in sundry portions and divers manners spoke to the fathers by the prophets. For its further expansion we must look to the science of biblical theology, meaning thereby not the theology of the Bible as a whole, but the theology of the several books as compared with those of earlier or later date. Allusion was also made to the progress of physical science. We have been indebted to astronomy for larger conceptions of the power of God; the microscope has given us further illustrations of His wisdom. Science is pushing its researches in all directions with unwonted success. Theology will reap the benefit. There need be no fear that the Word and the works of God will contradict each other.

(4) New applications of truth. The Christian principles of equity and humanity have already been brought to bear with effect on some large problems, as those of slavery and the position of woman. The increasing magnitude of industrial and commercial enterprise creates new problems that await solution. The tyranny of capital has to be abolished without destroying capital; the tyranny of the strike has to be abolished without destroying the freedom of the workman. Many other questions await the further exercise of Christian thought and Christian effort, as the abolition of war, the management of pauperism, the suppression of intemperance. It gives the charm of freshness as well as serviceableness to the teaching of the Christian scribe, where it deals immediately with the needs and dangers of the age. And this service lies not out of the proper scope of the pulpit, for the Gospel is given to mould our lives here as well as to prepare us for the great hereafter.

III.—THINGS BOTH OLD AND NEW.

Old in one aspect and new in another. One instance will suffice. Death is old for the race; new for the individual. No saying was more trite than "Man is mortal," yet it caused each individual sad surprise when death struck down one near and dear to himself. The shafts of death had laid low some among their own number. Carrying out the lesson of the text, and remembering that the end of each might be nearer than he knew let them work while it was yet day.

At the conclusion of the sermon the congregation joined in singing "Lead, Kindly Light," which brought the service to a close.

The Moderator, after constituting the Assembly with prayer, referred to the losses sustained by death since last meeting, among them Dr. McGregor, Halifax, Dr. John Ross, formerly of Dalhousie College, and Rev. J. W. McLeod, Missionary at Trinidad. He concluded by thanking the Assembly for the honour conferred on him, and calling for the nomination of a successor.

Rev. Robert Campbell, M.A., in cordial and graceful terms proposed that Rev. J. K. Smith, M.A., be appointed Moderator for the coming year.

Rev. S. Lyle, B.D., in appropriate terms seconded the nomination, which was made unanimously. Mr. Smith was conducted to the chair by his proposer and seconder.

On assuming the chair, the Moderator thanked the Assembly for the high honour conferred upon him and proceeded to make a few very appropriate remarks, as to the urgency of the work to which the Church is called. The young men had special claims, and the evangelization of the masses required the

Church's special attention. There were great encouragements to go forward, and there ought to be fervent desires for a larger baptism of the Holy Spirit.

THURSDAY MORNING.

The Assembly met at eleven o'clock, and the first hour was spent in devotional exercises, in which the Moderator, Professor McLaren, Rev. James Gray, A. B. McKay, Principal Forest, W. S. Ball and R. F. Burns, D.D., took part.

In the afternoon the Assembly, after being constituted, appointed committees on reception of ministers from other Churches, the retirement of ministers, and the reception and licensure of students.

ELDERSHIP TERM SERVICE.

An overture from the Synods of Hamilton and London, recommending a five years' term service in the eldership, was read.

Rev. S. Lyle, B.D., spoke in support of the overture, urging that the present method does not favour the utilization of all the available talent in the service of the Church. Many, who would hesitate to accept a life-long term, might readily agree to serve for a limited time. An unsuitable elder would thus have an opportunity to resign. Elders re-elected would feel their position strengthened by the endorsement of the people. John Knox urged time service in the eldership; and the American Church has adopted it, and he did not find any scriptural argument against time service. He concluded by moving that the overture be sent down for consideration by the Presbyteries, and reported on at next Assembly.

Mr. J. C. Munro, elder, seconded the motion. He spoke of disagreements between congregations and elders, instancing the Scott Act as such a cause of disagreement in some congregations.

Mr. Walter Paul, Montreal, thought if there were differences of opinion in congregations now, there would be many more, were there frequent elections of elders.

Mr. William Cole was of opinion that if this was a scheme to get rid of bad elders, there would require to be a plan for getting rid of bad ministers.

Mr. R. C. Smith spoke in favour of maintaining the existing usage of the Church as to the length of service in the eldership. He thought that ministers did not exercise that degree of charity toward the eldership that is desirable.

Mr. R. McQueen did not think that the proposed change would obviate the disadvantages arising from a life eldership. He feared that it would bring in greater and more serious disadvantages. Even if there was a want of harmony between a congregation and its session, it might be found that the elders were acting for the best interests of the congregation. There is sufficient unrest in congregations now, without adding to it by frequent elections of elders.

Mr. D. W. Beadle stated that term service as it existed in the American Church was simply permissive. It was optional with congregations. He desired a full discussion of the subject by Presbyteries and sessions.

Mr. Eckford strongly urged the continuance of the life service.

Mr. Hodgskin felt that before the question could be intelligently discussed it was necessary, from the confusion at present existing, that the function and status of the eldership should be more accurately defined. He too thought the subject ought to be fully discussed. The overture relates to more than it expresses.

Rev. R. Murray, Halifax, in a few remarks proposed an amendment to the effect that the Assembly see no sufficient cause to take any action with regard to the terms of office of the elders of the Church, therefore resolve to dismiss the overture.

After a brief reply by Mr. Lyle, the vote was taken, when 108 voted for the amendment, and eighty-four for the motion. The amendment was accordingly adopted.

MARRIAGE QUESTION.

Principal McKnight, in a short speech, submitted a deliverance based on the returns of Presbyteries to the remit sent down by the Assembly of 1884, concluding with an instruction that hereafter marriage with a deceased wife's sister be not regarded as a matter for the exercise of discipline.

On the suggestion of Principal Caven, a committee was appointed to draft a deliverance and report at a subsequent sederunt.

Principal McKnight willingly withdrew his motion. Mr. W. B. McMurrich presented the report of the Hymnal Committee, and submitted the treasurer's statement, which, on motion, were received and adopted.

An invitation from the ladies of MacNab Street Church was extended to the members of Assembly

to attend a garden concert on the grounds of Hon. James Turner.

On motion of Principal Caven, it was unanimously agreed to thank the ladies for their kind and courteous invitation.

EVENING MEETING.

Rev. George Bruce, B.A., presented the Home Mission report for the Eastern Section. He said that the report was a very favourable one. More missionaries had been engaged than ever before. There had been a large accession to the membership of the Church, and the financial increase was also noticeable and encouraging. There is an increase all along the line. The labours of the students have been very efficient, and much appreciated. Mr. Bruce paid a warm tribute to the memory of the late Dr. McGregor, and then gave a detailed account of the extensive and important mission work carried on by the Presbytery of St. John.

Rev. E. D. Millar submitted the report of the Augmentation Committee's work in the Eastern Section. The Church asked for \$10,000, the amount raised was \$9,050, out of which \$8,855 had been paid. Forty-two congregations were directly aided, and forty-four other congregations have increased the salaries of their ministers. Nearly half of the congregations in the Maritime Provinces have permanently benefited by the Scheme. The good work had been accomplished because of the cordial co-operation of the Synods, Presbyteries, the Home Mission Board, and the congregations.

Rev. William Cochrane, D.D., Convener, in presenting the report of the Home Mission Committee, Western Section, delivered a spirited and stirring address. He began by showing the steady progress in the Church's giving for Home Missions during past years. The sum contributed last year, \$62,000, is the largest yet recorded. There were now 213 mission stations and 650 preaching stations receiving supply connected with which 8,520 communicants are returned, and the attendance has been 37,112. The aid given to these stations has amounted to \$745 each Sabbath. There are 170 augmented congregations with 40,000 communicants and an aggregate attendance at mission stations and augmented congregations of about 70,000. To Manitoba last year had \$25,000 been sent, and next year they would require \$30,000. In the Augmentation Fund there had been a decrease of about \$6,000 last year. Was there indifference or opposition to this Scheme? There might be exceptional cases to which objections could be made, but was that a reason for refusing to help the large number of deserving congregations? Dr. Cochrane then made reference to the loss the mission had sustained by the loss of the Rev. Mr. Livingstone and the Rev. J. S. Mackay, the visit to British Columbia by the Rev. D. M. Gordon, of Winnipeg. The students of the U. P. Church in Scotland had sent \$5,000 to aid the work in Manitoba. He concluded with expressing his conviction that a time was coming when the flourishing Churches of the Prairie Provinces would return a hundred-fold what the Churches in the East were now doing for them.

Rev. W. S. Ball, in moving the adoption of the report, referred to the remarkable progress made by the Church within his own recollection.

Mr. D. W. Beadle seconded the adoption of the report.

The motion was unanimously agreed to.

The report of the Committee's report for the Eastern Section was also unanimously received and adopted.

Principal McKnight moved that it should be remitted to the Home Mission Committee to consider whether there should not be an increase in the remuneration of missionaries, who were to-day paid at the same low rate given twenty-five years ago. Having been seconded by Professor Bryce, the motion was carried unanimously.

It was moved by Rev. D. M. Gordon, seconded by Rev. R. F. Burns, D.D., that the Presbytery of Columbia, including Rev. Messrs. Jamieson, Fraser, Thomson, Chisholm and Jaffray and their respective congregations, be erected, and that the first meeting be held in St. Andrew's Church, New Westminster, on the first Tuesday of August, 1886, at ten o'clock a.m., the Rev. Robert Jamieson being the first Moderator.

The consideration of the Home Mission Committee's report, Western Section, was interrupted by the hour of adjournment.

FRIDAY MORNING.

The Assembly having been constituted, overtures from the Presbyteries of Brandon and Rock Lake were read, asking that the extra control of Home Mission work in Manitoba and the North-West Territories vested by the Assembly in the Manitoba Synod be withdrawn and conferred on the Presbyteries. Rev. James Todd and Rev. W. Mowat spoke in support of the overtures.

Rev. George Bruce moved, seconded by Rev. L. G. McNeil, and agreed to, that the overtures be remitted to members of Home Mission Committee, Western Section, to confer with parties presenting the overtures, and report at an early sederunt.

Rev. A. B. Baird, M.A., spoke in defence of the resolution on the overtures adopted by the Synod of Manitoba.

Rev. C. B. Pitblado explained the circumstances that led to the adoption of the resolutions by the Synod of Manitoba. There was a feeling that the task imposed on the Superintendent of Missions was too great for any one man. It was un-presbyterian and unfair that the reputations and grants to missionaries should be at the mercy of one individual. It was the rank and file that really did the work in the North-West. There was no imputation that the trust reposed in the Superintendent was abused, but it was unfair that the members of the Presbyteries should have their privileges abridged.

The motion of Rev. George Bruce was adopted.

In the afternoon the college reports were presented.

COLLEGE REPORTS.

On Friday afternoon the reports of the various colleges were presented.

HALIFAX COLLEGE.

Rev. R. F. Burns, D.D., submitted the report of the Halifax Presbyterian College Board, in which it was stated that nineteen students were in attendance, of whom seven had graduated and entered on the work of the ministry. Special lectures had been delivered by several brethren in the Maritime Provinces. The college had last year been affiliated with Dalhousie University. Regarding the proposal for a summer session in theology, the Board agreed to take no further action in the matter. He concluded by moving that the report be received and adopted and express satisfaction with the progress and prospects of the college; remit to the College Board to take such action as may secure a removal of the debt and an equalizing of the receipts and expenditure; instruct Presbyteries to see that the annual collection be taken in behalf of the college.

The motion was unanimously adopted.

PRESBYTERIAN COLLEGE, MONTREAL.

Rev. R. H. Warden submitted the report of the Presbyterian College, Montreal, Board of Management. Owing to the epidemic of small-pox the attendance at the institution was, no doubt, interfered with. They had been in no haste to exercise their power in conferring honorary degrees. The first had been given this year to one who had taken a deep interest in Montreal College and whose reputation was world-wide, Narayan Sheshadri, of India. There was a slight deficiency in the revenue, but it was expected to be made up in a few days. Next year's expenses will be lessened. Through the liberality of Mrs. A. McArthur, of Carleton Place, a scholarship, to be known as the Wm. Brown Scholarship, in honour of her late father, has been endowed in the sum of \$900. This is a welcome addition to the number of endowed scholarships, which as yet is all too small, and suggests a method by which many may further the work of the college. It is gratifying to state that all the scholarships offered for next session are already provided for, and the donors' names attached to them in the calendar. It is with pleasure and gratitude that the Board have received a donation of over one hundred volumes of the valuable collection of the late Hon. Judge Day, who was for many years Chancellor of McGill University. There are now 9,000 volumes in the library. The Library Endowment Fund has been increased during the year by the liberality of the Hon. Justice Torrance, through whose instrumentality the fund was instituted a few years ago.

On motion of Rev. L. G. McNeil the report was received and adopted.

QUEEN'S UNIVERSITY, KINGSTON.

Principal Grant, in presenting the forty-fifth report of the Trustees of Queen's University and College, stated that there was a steady increase in everything that pertains to the efficiency of the college. The number of students attending classes last session was: in arts, 264; in medicine, 165; in theology, thirty. A majority of the medical students attend one or more arts classes. Deducting these from one of the Faculties concerned, the total number of students at present is 347, the largest number ever enrolled in any one year in the history of the university. Our last report showed a deficit of \$1,251, but as the General Assembly of 1885 adopted the principle of appointing a committee annually, to determine the amount required by the respective colleges, that deficit, the first that had occurred for five years, was charged to capital account, so that we might not, at the outset of the new arrangement, burden the fund beyond the actual needs of the year. Our requirements for the past year, on estimates carefully prepared and submitted to the Assembly's Committee, were \$4,000, but we received from the Common Fund only \$2,770. Although the Common Fund for Colleges did not yield for the past year the \$15,000 required by Knox College, Montreal College, and the Theological Department of Queen's University, we have sufficient confidence in the Church, and in the principle on which the fund is now administered to believe that it will yet prove a complete success.

On motion of Mr. J. K. McLennan, seconded by Dr. Burns, the report was received and adopted.

KNOX COLLEGE.

Mr. W. Mortimer Clark presented the report of the Board of Management of Knox College. The income of the college for the past year has exceeded the expenditure by \$289.35. The total receipts applicable to the ordinary expenses have been \$15,652.61. Of this amount the sum of \$5,343.73 was derived from the Common Fund, \$8,877.69 from the interest arising from investments, and \$1,132.56 from special contributions. The residue, \$298.63, consists of a small balance from the previous year, and of other miscellaneous incidental items. The total amount now received on account of the Endowment Fund is \$125,708.69, and of this the sum of \$37,337.57 has been paid in during the past year. The amount subscribed is \$190,000.

An immediate increase in the teaching staff of the college was urgently pressed. The discontinuance of the Common Fund was recommended, and a reference was made to the affiliation with Toronto University, and good results anticipated, as about forty per cent. of the students attending that university were Presbyterians.

Principal Caven spoke of the present hopeful state of Knox College, and stated that last session there was a larger attendance of students than ever before. They had fifty students, fifteen in the first year, eighteen in the second, and seventeen in the third. They had more students because of affiliation with Toronto University.

The reception and adoption of the report were moved by Professor McLaren and seconded by Principal Grant.

MANITOBA COLLEGE.

Rev. D. M. Gordon, B.D., presented the report of the Board of Management of Manitoba College. He made favourable mention of the work done by Principal King, and the various professors of the institution. The college is one of three affiliated with the University of Manitoba. The entire income of the institution for the year, including moneys received for fees and board, is \$19,975.10. This amount embraces \$250, granted by the Mission Board of the United Presbyterian Church of Scotland, "toward the endowment of the chair occupied by Dr. King," and of which notice had been received at the date of last report; also \$4,640, contributed by friends of the institution in Ottawa, Hamilton, Toronto, Montreal and Winnipeg toward the liquidation of the debt resting on the building. The ordinary income, including the salary of the Principal, for which the Synod of Manitoba and the North-West Territories is responsible, and \$3,882, received for class fees and board, amounts to \$13,584.91. It has enabled the Board again to meet punctually and in full all the claims against the institution, notwithstanding that considerable expense had to be incurred in making some much needed repairs and improvements on the building. The college has continued to receive, in addition to the grant already noticed of the United Presbyterian Church of Scotland, aid from the Presbyterian Church of Ireland, the Church of Scotland and the Free Church of Scotland. The Board would also express its cordial thanks to Mr. Warden King, of Montreal, for his liberal donation of \$1,500 toward meeting the instalment of debt due last October, to the Hon. D. A. Smith for \$500 contributed for natural science apparatus, and to Mr. and Mrs. Mortimer Clark, for much needed additions to the furnishing of the college. There is still \$9,600 due on a loan, the half of which matures in October next. The Board, it is hoped, may still count on the approval of the General Assembly of any efforts made to secure this sum by appeals to those who may be disposed to contribute toward this object.

On motion duly made and seconded, the report was received and adopted, and the college commended to the liberality of the Church.

CONSOLIDATION OF COLLEGES.

Mr. John Charlton, M.P., reported on behalf of the committee appointed by last Assembly to consider a scheme for the consolidation of the colleges. He presented a majority and minority report. The chief feature of the former was the consolidation of the theological faculty of Queen's and Knox. The minority report was in substance that no practicable plan was at present possible of adoption.

NEXT MEETING.

At this stage the consideration of the time and place of holding the next Assembly was taken up.

Dr. Burns moved that the Assembly meet next year in St. Matthew's Church, Halifax, on the second Wednesday in June.

Rev. D. M. Gordon moved in amendment that the Assembly meet next year in Winnipeg, on the second Thursday of June, 1887. This was seconded by Rev. James Robertson, supported by Professor Bryce, and finally adopted.

The debate on College Consolidation was then resumed.

Rev. Dr. Armstrong, Ottawa, spoke strongly in favour of consolidation.

President Forest delivered a vigorous speech in

opposition to the proposal, and concluded by moving the adoption of the minority report.

Mr. W. Mortimer Clark gave explanations relating to the committee's procedure, and seconded President Forest's amendment.

Rev. W. S. Ball spoke eloquently in favour of Mr. Charlton's motion.

Rev. H. M. Parsons then spoke forcefully in support of the amendment.

After agreeing to resume the debate on Saturday morning, and to continue in session till one o'clock, the Assembly adjourned.

The following resolution was moved by Rev. R. F. Burns, D.D., seconded by President Forest and unanimously adopted:—The General Assembly rejoices in the blessed work accomplished among our American Indian aborigines as so vividly presented by our beloved brother, Mr. McKay, and would supplicate a yet richer blessing on him and other true yoke-fellows associated with him amid the perils of the wilderness in the far North-West.

FRIDAY EVENING.

Dr. Wardrope, Convener, presented the report of the Foreign Mission Committee, Western Section. He said: "There is the need of millions, the remembrance of our missionaries far away amid their difficulties, the joy of dear brethren with us to-night, and the recollection of our Lord's own words, 'Go ye into all the world,' to deepen our interest in the sacred cause of missions. In Formosa the work has been abundantly prospered. He referred to the resignation of the secretary of the board, the Rev. T. Lowry. They unite in expressing sympathy with him in his bereavement, and in his enfeebled health.

Rev. G. Milligan, in moving the reception of the report and that its recommendations be taken up *serialim*, said that, in view of the statements of the Rev. James Robertson and the missionaries of other Churches, he regretted that our Government had not appointed a commission to investigate the statements respecting the conditions of the Indians in the North-West. He spoke of the power of the Christian life as exemplified in the missionary work of the Church during its past history. If we think it important to have religious instruction in our mission schools abroad, why should we be indifferent about it at home? God had honoured the Church in the men he had raised up for the service of the Gospel in foreign lands. Let the Church remember that the command comes not to the men only, but to the Church itself.

Rev. Alexander McLean, in presenting the report of the Foreign Mission Committee, Eastern Section, made a touching reference to the loss sustained by the death of the Rev. Dr. Gregor. He was identified with the Foreign Mission work since its inception. Two labourers, Messrs. Christie and McLeod, also removed in comparatively early life. No community of its size has produced so many ministers, as Pictou, N. S.; you will find them everywhere. There will now be four missionaries from our Church in Trinidad; Messrs. Norton and Grant, J. Knox Wright, W. L. McRae, and a native pastor, Lal Behari. The people of Trinidad give half of the support required for the mission there. There are very encouraging reports also from the New Hebrides Mission. Some uneasiness and anxiety were felt regarding the movements of the French in the South Sea Islands.

Rev. Hugh McKay, missionary to the Indians in the North-West, said: "On the reserves where the missionaries have laboured, may be seen the result of the work done. The reserve in which he laboured extends about twenty-five miles in length. There are 900 Indians, almost all Pagans; a few have professed their faith in the Lord Jesus. They are beginning to settle down and till the soil. An Indian said to him: 'My ears are blocked up with lies, I cannot hear any more. He gave several interesting details respecting his work in his field of labour. It was hard to get the Indians together to listen to the Gospel. The wandering habits of the Indians render the establishment of schools difficult. Beginnings have been made. What is to be done with the Indians? Let them be Christianized; let the Church of Christ take hold of this work. Most valuable help has been rendered by the Woman's Foreign Mission Society. The mission field at Broadview has suffered much by the death of Rev. Mr. Livingston.

Rev. E. Scott stated that correspondence had been entered into, between the British Government and the Free Church Foreign Mission Committee, respecting French occupation in the South Sea Islands. He proposed that a memorial be sent to the British Government on the subject.

Rev. Joseph Annand seconded adoption of memorial. He thought that French occupation would be disastrous to our mission. It is forty-six years since mission work was begun in these Islands. Many, of whom, perhaps, you have never heard, laboured in the Gospel on these Islands, and were killed. The work has gone on almost uninterruptedly. Every Christian in Aneiteum spends one-tenth of his time in the service of the Gospel. They observe the Sabbath better than any class of people to be seen anywhere; morality is high amongst them; £1,400 has been paid for their edition of the Bible;

a large proportion of the people are communicants; the manners and condition are simple. Civilization alone has not done much to benefit the natives. It has introduced weapons of war, rendering their conflicts more deadly, rendering life among them and Europeans more unsafe. He wanted to plead for the Islands yet not occupied. The New Hebrides mission has for some years been neglected. No new missionaries have been sent to these Islands since 1872. There would be no difficulty in getting men to go, but the funds are not forthcoming.

The memorial was agreed to. Rev. Dr. Burns moved, and Principal Forest seconded, the following resolution:

The General Assembly has listened with intense interest to the trials and triumphs of the cross on a field consecrated by the apostolic labours of the sainted Geddie and by the tears and blood of our faithful martyrs: the Assembly cordially commends Mr. and Mrs. Annand to the providential care of Him who has hitherto so signally blessed them, and earnestly prays that at the expiration of their present furlough they may be permitted to resume work on the new and yet more extended field which, with singular magnanimity, they have expressed their anxiety to enter. The Assembly would further express its conviction as to the exceeding desirableness of another missionary being sent to assist in the establishment and working of this new mission, and remits this subject to the early and favourable consideration of the committee.

Rev. Dr. Burns moved, and Mr. J. A. K. McLellan seconded, the resolution following, which was unanimously carried:

The General Assembly would gratefully recognize the efforts of our Christian women in the advancement of the missionary cause. The Woman's Foreign Missionary Societies have made most substantial and seasonable additions to our Foreign Mission Treasury, and exerted a blessed reflex influence on our Christian sisters themselves. On this the tenth anniversary year of the existence of these most helpful organizations, the General Assembly desires to endorse and emphasize the appreciative estimate of the committee, and thus to help those women who labour with us in the Gospel, and to herald the fulfilment of the promise, "God gave the Word—the women who publish it shall be a great host."

SATURDAY MORNING.

After being constituted the Assembly resumed consideration of College Consolidation.

Rev. D. McGillivray delivered a vigorous speech in favour of consolidation.

The Hon. Alexander Morris said that had the College Boards been corresponded with, the proposal now before the Assembly would not have been made. Halifax had solved the question for itself by affiliating with Dalhousie University. There was a proposal to form a Presbyterian University, but the Church refused to accept it. Then the position of the colleges was to remain the same in the United Church as it was before. The various colleges are doing good work, and their extinction would be a calamity. Duty, however, and obligation required that we continue to work in the present lines.

Dr. R. F. Burns thought the proposal for the consolidation of the colleges would be a double breach of faith both with respect to Queen's University and Knox College. He snowed what serious injustices would be done to the Church in the Maritime Provinces.

Rev. R. N. Grant, in a racy and forcible speech, explained some of the reasons why certain Canadian students in theology, law and medicine went to other countries for their education, not because of the inefficiency of Canadian colleges, but for other very plain reasons. There was a radical objection to consolidation, simply because it does not consolidate.

Mr. L. W. Johnston, Fredericton, N.B., stated that he was aware of a feeling in favour of the unification of our colleges. The general opinion was that there were too many colleges. Their maintenance fosters and promotes sectionalism. College authorities exercise too much influence in the Church Courts. The best work is not done for our students because of the too great number of colleges. By continuing them the Church is consenting to a shameful waste of talent, time and money.

Rev. A. McLean Sinclair did not see that consolidation was practicable. He vindicated the principals and professors of the colleges from the imputation of being selfishly opposed to a practicable scheme of consolidation.

It was agreed to take the vote, and Mr. Charlton replied to the objections urged against his motion, and concluded by saying that he thought we ought to aim at the establishment of a grand Presbyterian University.

Mr. Charlton's motion, that the majority report of the committee be adopted and sent down to Presbyteries, and President Forest's amendment, that the minority report be adopted, were then put to the house, when 118 voted for the amendment and 87 for the original motion.

The report on the Marriage Question was then presented by Principal Caven, and the recommendation that discipline for marriage with a deceased wife's sis-

ter be not exercised, was remitted to Presbyteries in terms of the Barrier Act, was adopted.

The committee named for the purpose reported that Rev. Dr. Jardine, of Brockville, had been appointed to preach before the Assembly in St. Paul's Church on Sabbath morning, and the Rev. James Robertson, Superintendent of Missions in Manitoba and the North-West Territories, in the evening.

The Assembly then adjourned to meet on Monday morning, 14th inst., at ten o'clock.

OBITUARY.

MRS. WILLIAM WILSON,

Camden, died April 27, 1886. The subject of this obituary was born in County Armagh, Ireland, within six miles of the city of that name, on the 22nd December, 1783, and consequently at the time of her death she had reached the almost unprecedented age of 102 years and six months. She, with her husband, came out to this country in 1827, and settled for a time at Fort Henry, near Kingston, where Mr. Wilson assisted in building the present fort. They afterwards located in Camden, eighth concession, where they took up a farm, and here they continued to live till removed by death, Mr. Wilson dying in 1851 and his aged partner surviving him some thirty five years. Nine children were born to them, seven of whom survive, three sons and four daughters, all of whom are well to do in the world. There are forty two grand children, fifty-eight great-grandchildren, and seven great-great-grandchildren alive. By request of deceased, six of her great-grandsons were her funeral pall bearers. Mrs. Wilson was a strict Presbyterian. Her husband was the founder of the eighth concession Presbyterian Church, he having deeded the site to the Presbytery on which the present church edifice now stands, and assisted to build the church. He was the first elder ordained in the church, and was a man highly esteemed by all classes in the community. After his death, his son Nathaniel was created an elder in his father's place, the duties of which he discharged most faithfully till he removed from Camden to the township of Tyendinaga, second concession, where he still resides. Though our departed sister had reached such a great age, she was a remarkable old lady. Her powers of perception remained intact almost to the very last. She knew everybody who came to see her, and would ask about absent relatives. Her voice was strong till within a few hours of her demise. We called to see her on the Sabbath before she departed, and in answer to the question "Are you ready to die, grandmother?" "I trust I am," she replied, "Jesus, take me home." To her pastor she was just like a letter fully written, subscribed and sealed, and only waiting for the postman to call and take it to its destination. She passed peacefully away on Wednesday following, about seven o'clock in the evening.

The funeral, which took place on Friday, from the home of her son John, was very largely attended. The people following the hearse walked on foot to the church, a distance of only a few rods. After the interment, the congregation assembled in the church, where divine service was held. We endeavoured to improve the occasion by preaching a sermon from 2 Cor. v. 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

A few short years of evil past,
We'll reach the happy shore
Where death-divided friends, at last,
Shall meet to part no more.

ARCHBISHOP TRENCH AS A TEACHER.

I will say that he was the best teacher I ever knew. He was Professor of New Testament Exegesis in King's College, London, and no one who heard a single lecture of his will ever forget it—the sight of his large, heavy form and massive head, or the tone of his earnest, solemn voice. Those who only heard him as a preacher will hardly form a satisfactory judgment. A sentence or two quietly uttered, then—as the speaker grew eager and impressed with the mighty importance of his theme—words hurried into one great indistinct utterance, the sound of which could be heard in the largest buildings, but the words themselves not twenty yards from him; such was Archbishop Trench as a preacher. But at the lecturer's desk it was as different as could be. First, he was felt to be in the closest sympathy with his pupils, as eager to teach them as they were to be taught. He used carefully to make up each sentence and say it to himself silently with his lips—I have watched him often—before uttering it. Consequently you were never at a loss to know what he meant, nor obliged to put it into shape; he had done that for you. Nothing remained for you but to take his idea exactly as he presented it and put it down in the note book. When the lecture was over you felt that you had got a large addition to your store of Biblical knowledge. A remarkable proof of this is furnished to me in the fact that I find in my note books, almost word for word, whole passages which appear in his "Studies of the New Testament," published after he had retired from the college.—*Macmillan's Magazine.*

THERE are 337 tectotallers among the 382 students attending the colleges in England, and of ninety-four ministers settled during last year eighty were abstainers.

A NEW WESTMINSTER, E. C., correspondent writes: Sabbath, May 30, memorial services, in connection with the death of the pastor, Rev. J. S. Mackay, were conducted in St. Andrew's Church, here, by Rev. D. Fraser, of Victoria, and Rev. R. Jamieson. Fitting expression was given to the feelings of sincere affection and high esteem entertained toward Mr. Mackay, not only by his own people, but by all who knew him.

Our Contributors.

WINTER STATIONS ON THE MEDITERRANEAN. II.

ST. RAPHAEL,

one hundred miles east of Marseilles, and eleven west of Cannes, has recently become a winter station. In summer, too, many Provençal people come from the hot districts in the interior to enjoy its cool sea breezes and refreshing salt baths. Hotels and villas are yearly rising around it, and soon, doubtless, it will be as full of foreigners in winter, and as expensive, as similar places on the Riviera. The air is good, and there are endless rambles on the beach, and up the valley of the Garonne, amongst the Esterel mountains, whose bare porphyry cliffs rise in fantastic forms from the midst of sombre green pines. East of the town is a park which ascends from the rocks on the shore. It was at St. Raphael that Napoleon landed on his return from Egypt in October, 1799, and here, too, he embarked, 28th April, 1814, when he sailed for his brief residence in Elba.

An omnibus runs to Valescure, two miles inland, where there is a large hotel, and two miles distant is

FREJUS,

founded by Phœnician merchants of Massilia (Marseilles), under the name of Forum Julii. Here was born Agricola, the father-in-law of Iacutus. There are still remains of Roman towers, walls and aqueducts, and also an amphitheatre, calculated to contain more than 9,000 spectators. At Frejus commence the pleasant glimpses of the Mediterranean, which are visible all the way to Genoa.

CANNES,

one hundred and twenty miles east from Marseilles. Is the next winter station, and the most fashionable and expensive of all the stations on the Riviera. New hotels are constantly being built, each finer than the last, and of villas there are already about 500, scattered up and down in sheltered places amongst the hills which look partly upon the Gulf of Jouan and partly on the Gulf of Napoule, for Cannes extends four miles along the seashore. It measures about the same distance landwards, and embraces some pretty high hills, on which stand luxurious hotels and sheltered valleys in which nestle pretty villas surrounded by lovely gardens. Prior to 1831 the hygienic qualities of the air of Cannes were unknown. In that year

LORD BROUGHAM

was requested by the Sardinian police to withdraw from Nice, or, according to another account, was driven from that place through fear of Asiatic cholera, and found in the "Arrondissement" of Grasse, in the midst of a delicious region, a poor little hamlet of three streets, inhabited almost exclusively by sailors and fishermen. After prospecting among the hills covered with orange and myrtle trees, with palms and cacti, he chose the spot for that "Villa Brougham," which became the nucleus of an English and foreign colony almost unrivalled in its rank, wealth and brilliance. Here he spent his winters ever after until his death.

And here he is buried in a new cemetery, on the summit of a hill some distance from the town. His monument consists of a massive cross of immense height on a double basement, bearing the simple inscription, "Henricus Brougham - natus 1788—decessit 1868." In one of the squares in the town stands a life-size statue in his official robes, erected by the authorities in honour of their great benefactor.

A few years ago land at Cannes rose to an extravagant price. Sand hills which, twenty years ago, were worth £80 an acre, sold for £800, and land in the town sold from £8,000 to £16,000 an acre. The price, however, for the last few years, has fallen considerably, and no wonder, for it had been forced up to factitious prices by speculators. Cannes, as a place of residence, is preferred by many, from its possessing three

ESSENTIAL CONDITIONS

First, protection from north winds by an amphitheatre of hills and mountains, in which there are but few openings; second, the absence of mountain torrents, so numerous in the south, and whose broad and stony beds, always nearly dry and heated by the sun, cause an incessant current of air; third, the facility of placing invalids, according to their special needs, close to the sea, or far enough from it to prevent the sea

breezes from reaching them. This is regarded as an important matter in the south.

THE CLIMATE,

though dry and sunny, is yet precarious at times. The mean winter temperature is 47 degs. Fahr.; the average number of rainy days in the year fifty-two, and the annual rainfall twenty-five inches, same as that at Nice. Still the quantity of watery vapour in the air is more than in some wet countries. This is owing partly to proximity to the sea, where evaporation is always going on, and partly to the heat of the sun which prevents the watery vapour from being transformed into fog. Here, as elsewhere on the shores of the Mediterranean, at sunset the temperature suddenly lowers, and a portion of the vapour suspended in the atmosphere condenses, and produces an abundant dew. Hence invalids are forbidden to be out at sunset; or if out, they are requested to carry overcoats or plaid, to prevent the danger of being chilled. "The electrical condition of the climate of Cannes, as well as its agreeable warmth and dryness," says Dr. Madden, "together with the stimulating properties of the atmosphere, indicate its fitness for scrofulous and lymphatic temperaments." "While Cannes, therefore," says Dr. Hassall, "possesses a winter climate well suited for children, elderly people, and many classes of invalids, especially those who require a stimulating atmosphere, it is not so well adapted for the majority of those suffering from affections of the respiratory organs."

Those who cannot sleep, owing to the electrical condition of the atmosphere, are sent to the village of Caunet, two miles north and to other places, where the atmosphere is supposed to be less highly charged with electricity.

North winds are said to be frequent, and to bring fine weather, the north-east is cold and disagreeable; the east winds sometimes bring clouds which fall in rain when the temperature lowers, the south-east brings the longest-continued rains. It is said to be almost the only one under whose influence the sky assumes a uniform gray colour, but it is not a bitter wind. The south wind blows rarely, but when it does, it is violent and raises immense waves in the sea. Invalids have to study all this and to be prepared for every change, for "of all flowers, the human flower is that which has most need of the sun."

On a bright sunny morning a sail to the

ISLANDS OF LERINS,

a mile or so out in the bay, is very agreeable. There are two isles, both small, Ste. Marguerite and St. Honorat. The former is four and a half miles in circumference, and contains a fort built by Richelieu, in which are the apartments in which Marshal Bazaine was confined from December, 1873, to August, 1874, when he escaped, and fled to Madrid, where he is still living. But more interesting is the cell in which the

"MAN OF THE IRON MASK"

was so long detained; and regarding whose name so many guesses have been made. According to the last story I have seen, his name was Hercules Anthony Matthioli, a Bolognese, born in 1640, who entered the service of the Duke of Mantua, and became a medium of communication between him and the French Ambassador, regarding the introduction of a French garrison into Casale, at that time, in a measure, the key of Italy. He was invited to the French Court, and rewarded by Louis XIV. On returning to Italy he was bought over by the Austrian party, which so exasperated Louis that orders were given to arrest him at any cost. This was effected in 1679, when his name was changed to Lestang, and he was imprisoned first at Pinerolo, and then on this island in 1687. In 1698 he was removed to the Bastille in Paris, where he died in 1703. Such is briefly the last story which may be as incorrect as so many others.

St. Honorat is only one-fourth the size of Ste. Marguerite. Near the landing place is a convent of Cistercian monks, settled here in 1859, when the island became the property of the Bishop of Frejus, who gave it to the monks, fifty in number, of whom two-thirds are lay brethren. For the ecclesiastical history of this island, see J. R. Green's "Stray Studies."

Those who pass the whole winter at Cannes are sent for a change to

GRASSE,

a town on the summit of a high hill, at twelve miles distance by rail, where extensive views, delicious water, and the best of air are to be had. There is much

around and in this mountain town to interest the visitor. A little way inland is a grassy spot called the Plain of Napoleon because here, 2nd March, 1815, he breakfasted at the foot of three tall cypresses, and then went on to St. Vallier. Several fine paintings, too, can be seen, the work of J. H. Fragonard, a native of Grasse, who died at Paris in 1806. The great industries of this town are the distilling of perfumes and the preserving of fruits. The flowers are cultivated on terraces resembling great nursery beds. Of the perfumes the most precious are the Otto of Roses and the Neroly. The Otto of Roses made is said to be superior to that of Turkey. The best Neroly is from the flowers of the bitter orange tree, and it is used principally in the manufacture of Eau de Cologne, of which it constitutes the base. One house works annually 80,000 kilogrammes of orange flowers.

Bez, Vaud, Suisse, May, 1880.

T. H.

STATE OF EDUCATION IN BRITISH INDIA.

India for ages has had a civilization of its own; a certain kind of knowledge prevailed there, especially in large towns; and two out of every three villages had native schools, though the education given was a mere smattering of writing and counting.

The direct influence of the English in India may be said to date from the last day of the year 1600, when the East India Company received its charter. By the great victories of Plassey in 1757, and Wandewash in 1760, England established her supremacy in India, and the country was ruled by servants of the company (among whom were Lord Clive and the Right Hon. Warren Hastings) with but little regard for the rights of the unfortunate natives.

But a day of reckoning came, and the helpless found champions. Parliament insisted that the trading and governing functions of the company should be separate and distinct, and there ultimately was established that Indian Civil Service in which Englishmen of honour and principle have, for nearly two centuries, nobly discharged their duty to their sovereign and their Indian fellow-subjects.

Meanwhile in 1793 when the East India Company was seeking a renewal of its charter (which it had to do every twenty years) Grant and Wilberforce, by dwelling upon the responsibility of England toward India, succeeded in securing certain religious advantages for the people, and thus the first step was taken in a system of instruction which is now being more fully developed.

Upon the renewal of the charter in 1813, Zachary Macaulay and others secured the insertion of a provision requiring the company to devote £10,000 to the encouragement of education. About this time the teaching of English was begun by Dr. Marshman and other missionaries, and gradually there followed a demand for English education in the various employments open to the natives. Very soon after, David Hare, an English merchant of Calcutta, established a school for half-caste children in that city, to which the natives eagerly sought admission. This school ultimately developed into a college, and the system spread in Calcutta, and extended to other cities; in these schools, thus established, the standard works of English authors became students' text books.

In 1830 Alexander Duff arrived on the scene—our first and greatest missionary. He opened a school for teaching English. It is known to this day among the natives as Duff's School. It was openly declared by him to be a Christian school, to be carried on for the purpose of educating the scholars, above all things else, in the knowledge of the truth as it is in Jesus, and winning souls to Christ. It speedily became the most successful school in the presidency.

When the company's charter was again renewed in 1833, the grant for education was raised to £100,000, and closely following this, in 1835, Lord Macaulay, then resident of a special law commission, and member of the Supreme Council of Calcutta, secured, by means of his famous minute, that the English language should be the great subject of study in the Government schools of India.

In 1853 the charter was again renewed, and in the following year Sir Charles Wood's well-known despatch on education was issued, the aim of which was to foster general education in various ways, leaving higher education to be provided for by private individuals. But the provisions of this Act were never properly carried out, for ultimately higher education re-

ceived at least one-half of the money grant attached to it.

The charter of the East India Company was never renewed again, for there broke out in 1857 the terrible Mutiny of the Sepoys, and when it closed in 1858, "the government of India was, by Act of Parliament, taken out of the hands of the East India Company and vested in the English Crown. Since this transfer, the Indian Government has been conducted on the principle that 'English rule in India should be for India,' and within the last twenty years the country has undergone in every respect a surprising transformation. Life and property are now as secure in India as in England. The railways begun by the East India Company have been extended in every direction, and now bind together the most distant provinces. All the chief cities are united by telegraph. Lines of steamers are established on the Indus and the Ganges. Several hundred newspapers, about half published in the native dialects, are sowing Western ideas broadcast among the people. The introduction of European science and civilization is rapidly undermining many of the old superstitions, particularly the ancient system of caste."

Great strides have been made in educational affairs too, for the failure of Sir Charles Wood's measure led in the end to the appointment of a "Commission on Education in India" by the English Parliament in 1882, whose labours have resulted in the following recommendations:

1. The establishment of a thorough system of primary education.
2. Secondary education to be made self-supporting, and facilities offered to colleges, so that they may be placed under private management.
3. Every encouragement to be given to the spread of religious instruction in the schools, the Bible may be taught at any hour of the day, free from any denominational limit or conscience clause.
4. The system of "grants in aid of education" to be developed and made the means of spreading education throughout the country.
5. Female education to be warmly encouraged, and the conditions of grants to girls' schools to be made easier than to boys' schools, more especially in the case of those established for poor or low-caste girls.
6. That grants from public funds be made for zenaana teaching and to associations for the promotion of female education.

These recommendations have been sanctioned by the Governor-General in council, and a minute adopted by the "General Council" on "Education in India," in which it is stated that female education is to be pressed on and fostered on the liberal principles so well laid down by the commission.

There was some female education before the British Government took the matter in hand. There are stories in the non-historic period of learned women. At the time of Britain's conquest a few women received instruction as to household matters. The wealthier ladies know the legends of their sacred writings and their religious epic poems. In the poorer households the head female kept the daily accounts. In some native States women have proved excellent rulers. They can manage properties. Through agents they succeed in commerce. Many of them have intellectual abilities and administrative talents of a high order; but until recently they have had nothing that could be called a school education. So naturally clever and astute as they that they have great power. In India, as in our country, wise men are ruled by clever wives. Keshab Chandra Sen said that "while in theory man is a noun, and woman simply an adjective that agrees with the noun, in practice man is a noun, a noun of the masculine gender, but in the objective case, governed by the verb *woman*."

The results of the Government measures are of course not yet to be seen. But, after all that has been done by the Government, the proportion of girls attending school to the whole female population of British India is one in 849, so that their influence is still on the side of ignorance. The picture is dark and there is yet a great work to be done. Still, difficult though the task be, it must be faced.

But it is important to observe that in female education of recent times, the missionary has preceded the Government.

In 1854, the year of Sir Charles Wood's great despatch, three thousand girls were already attending mission-schools in Southern India, and a similar work was going on in Bombay and in Western India.

All this, however, is true only of British India, for the native states, such as Indore, have entire control of their own educational affairs.

But we are glad to see that the efforts recently made by the Education Department of British India are affecting the policy of important native States.

In a recent issue of the *Bombay Gazette* it is stated that his Highness the Maharajah of Baroda is giving his earnest attention to the question of female education and social progress in his own State of G. which adjoins Indore, and of which Baroda is the capital.

Not long ago his Highness delivered a speech at the prize-giving ceremony of the Poonah Girls' School, in which he stated his opinions and intentions on this subject, which he is now carrying into effect, having drawn up a comprehensive scheme in which the education of girls and of children of the lower classes is specially provided for.

This endeavour on the part of his Highness to raise the masses by general education is in keeping with his known character as one of the most enlightened of Indian princes.

It is earnestly to be hoped that all the native Indian States will follow the example of Baroda.

A CRITICISM CRITICISED.

MR. EDITOR.—I read with care a "criticism," by Dr. Jardine, that lately appeared on "that one element" in the polity of our Church the eldership. There are radically two theories about the elder one, that he is a layman; the other, that he is not a layman in any sense at all, but a clergyman. Dr. Jardine holds the latter. He says the only office which is valid or of perpetual authority in the Church is that of the elder, and of the deacon. He also says that for the distinction we have been accustomed to make between the elder and the minister, he is not able, with all his diligence and impartiality of research, to find the trace of a warrant or example in the Word of God. The functions of both are identical. There is but one order, not two. The elder is a minister, and the minister an elder. The elder has a right, or is officially competent, to perform every one of the acts which are regarded as exclusively the acts of the minister—such as to ordain, and to administer the sacraments. Ability for "word and doctrine," a gift or aptitude for teaching, is then a mere gratuity, so to speak; only an accident of the office.

It appears in the light of this "criticism" that the Church has been for a period of "two hundred years" completely in the dark about the office of the elder, and that she has illegitimately sunk the office to a low and subordinate place, and stripped it of its essential attributes by a sort of spoliation on the part of her ministers, and that the Church is made to suffer most seriously in all her energies, and over the whole sphere of her usefulness, by reason of the policy that has hitherto so disastrously marked her treatment of that "most important arm of her service." He says that there are "but two permanent office-bearers" in the Church, "the elder and the deacon"; that this is "the Presbyterian system," and that nothing else is; so well known too, that it is "scarcely necessary" to remind his readers of this distinctive feature of our Presbyterian polity, and yet, in another part of the "criticism" he says that for a space of two hundred years the Church has been uniformly teaching a very different doctrine indeed—that there are not two but *three* distinct classes of office-bearers, ministers, elders and deacons. The *laity* is a word for the people as distinct from the *clergy*. The elder is one of the laity. A clergyman is a man who is regularly ordained to preach the Gospel and to administer the sacraments. These are Presbyterian definitions, familiar to us all.

Dr. Jardine takes the ground that the "presbyters" of whom we read so frequently as officers of the highest perpetual rank in the apostolic Church, were all and unexceptionally elders, and the only class of whom there is any mention in the New Testament; and that the officer whom, by way of conventional distinction, we call "the ruling elder," is an anomaly in the Church.

But what, in the first place, does the late venerable Dr. Hodge say in opposition to all this? It will be refreshing to hear his opinion. He says that to clothe the elder with the official dignity or *status* of a clergyman "is entirely contrary to the doctrine and practice of all the Churches of the Reformation, and especially

of our own"; that "in those churches the ruling elder is a layman"; and that "his office is not to preach the Gospel, but only to take part in the discipline and government of the Church." He also says that "it destroys the *value* of his office"; for that it is precisely because he is a layman and not a clergyman, but one of the people, engaged in the ordinary business of life, that he is a real power, a distinct element in our system. "The moment you dress him in canonicals; you destroy his power, and make him ridiculous." Again he says that to take the elder out of our Presbyterian polity is to erect the Church into a "clerical despotism," "as complete a clerical domination as the world has ever seen." "It would deprive the people of all substantive power," "the doctrine is completely revolutionary."

For all I know, or for aught that appears in this "criticism," that may be the very thing which Dr. Jardine is aiming at a hierarchy: But whether so or not, the road he is going on will in the end inevitably lead to it. Who are the aspirants among us that are willing to follow?

The article referred to is not strictly in accordance with the title which it bears. That title is a misnomer. There is no lack of mere assertion, often, too, of a kind that startles by its novelty, and by the peremptory or dogmatic tone of the writer. The "criticism" is a blow at the integrity of a system that, on his own acknowledgment, has been in force for the last two centuries of our ecclesiastical history.

I do not sign my name. What does it matter? There is nothing, I hope, that might be called a breach of courtesy or of literary etiquette in the visor that I wear.

PRESBYTER.

There is, it is said, considerable discussion and anxiety in the British Foreign Office, and the various departments of the Government specially concerned with India, over the tenor of the strange manifesto to the Punjab, which Maharajah Dhuleep Singh has issued. The animadversions on Christianity, his own renunciation of it, and sundry political innuendoes are points in it that look as if the Maharajah would not mind heading a general rebellion against the English control.

The correspondent of the *Philadelphia Presbyterian* says: "Order reigns in Chicago. The strikes are over and business is rapidly settling down into its old methods. The arrested red-flag and bomb-throwing Anarchists have been indicted by our grand jury. Some will undoubtedly be hung as fully as the law allows, and the guilty ones whom the law does not allow to be hung will have an opportunity to exercise something beside the mouth at useful labour, which their hands so much abhor. But it will take some time for our people to recover from the losses resulting from derangements and suspensions of business."

The *Interior* concludes an admirable article on "Paul the Aged," with these words: One of the great and growing evils in our day is want of reverence for age. The young men are crowding the old men to the wall. They are claiming place and power in Church and State, because they are young. This is the spirit of heathenism, and not of Christian civilization. Let the young men be patient. There is room for them, without disparaging or displacing their elders. And let churches and communities remember that experience is worth something—that the man who has studied God's Word for half a century, and seen its power tested in revivals and in pastoral work, may be a more useful minister than the theological fledgling.

In certain quarters we sometimes hear about the decadence of Christianity. There are facts constantly coming to the surface which show how little truth there is in the assertion. Dr. Gideon Draper, writing from London to the *New York Observer*, says: The London Church Missionary Society rejoices over an unprecedented incident. Within twelve days after the sad news of the untimely and violent death of Bishop Hannington arrived, the society received applications from twenty-six candidates for the perilous foreign service. Fresh recruits vie with each other to fill up the thinned ranks, aflame with Christ's love to brother-man. London, with its much salt that has not lost its savour, is not the Babylon of the nineteenth century.

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TORONTO, WEDNESDAY, JUNE 16, 1886.

THE arrangements for the meeting of Assembly were made by a local committee composed of representatives from each of the Presbyterian congregations of the city. The arrangements are as near perfection as anything can be. The rooms in connection with the church are exceedingly convenient for committees, and on the whole perhaps the Assembly never was better accommodated. Everything that can be done has been done by the committee to facilitate business, and if business does not run smoothly, certainly the local committee appointed by the Presbyterians of Hamilton are not to blame.

ALMOST the first thing that strikes one about this General Assembly is the number of prominent ministers who are conspicuous by their absence. Dr. Proudfoot, Dr. Cochrane, Dr. Laing, Dr. Wardrope, Dr. Gregg, Mr. Macdonnell, Dr. King, and several others who are present in almost every Assembly, are not commissioners this year. It seems scarcely reasonable that the Conveners of two of the most important committees in the Church should not have seats in the court. They know more about their reports and the work done by their committees than any one else can possibly know, and it seems scarcely fair that a man should be asked to draw up and submit a report, and then stand aside and allow others to discuss it. Certainly it would be nothing more than generous to give the Conveners of the Home and Foreign Mission Committee seats in every Assembly.

THE elders had a field day on Thursday. Mr. Lyle's overture on time-service in the eldership was discussed all afternoon. The elders did all the work, the only minister who took part being Mr. Lyle himself. The discussion was exceedingly good-natured and several very happy hits were made. Several elders were very strongly in favour of sending the matter down to Presbyteries for their consideration. The vote was close, and there can be very little doubt that at an early day the question will be submitted to Presbyteries. What the result would be no one can tell. Some think a majority of Presbyteries would report in favour of time-service, while many are quite satisfied they would do exactly the opposite. It of course ought to be understood that Mr. Lyle and those who think with him desire to leave it optional with congregations to adopt the time-service system.

THE Home Mission arrangements for Manitoba and the North-West must be revised as the country is being settled and Presbyteries formed. The provisional arrangements suitable to a new country are never designed to be permanent. The office of the Superintendent of Missions is not a regular part of the Presbyterian system. The powers of the Superintendent must decrease, and the Presbyteries must soon have all their functions restored. The question is simply one of time. Some of the Presbyteries think that the time has come. The Synod of Manitoba think not. What is needed now is a little forbearance all round. The control of the mission work is now in

the hands of the Synod of Manitoba, the Home Mission Committee, the Superintendent and the Presbyteries. This means too much management, or will do so in a very short time. If our good brethren in the North-West will exercise a little patience in regard to their rights, things will come all right, and the management will be vested in the Home Mission Committee and the Presbytery.

THE HOME MISSION.

THE first evening after the opening of the General Assembly is given to the report of the Home Mission Committee. It never fails to prove interesting, and that presented last week proved no exception. Dr. Cochrane, the Convener of the committee, delivered a vigorous and most interesting address in submitting the report, which gives a very comprehensive view of the mission operations carried on by the Church from the Presbytery of Quebec to the shores of the Pacific Ocean. Year by year these operations have been growing in extent and efficiency, and now they have reached a degree of completeness not hitherto attained. No one, however, dreams that Home Mission work in the Presbyterian Church in the Dominion has achieved a position which would justify the notion that finality had been reached, and that subsequent endeavour must only be directed to the retention and cultivation of the ground now overtaken. The stage of thankfulness and rest is not yet reached, but the Church can, from the experience of the past, thank God and take courage.

In the Presbyteries of Quebec and Montreal undiminished efforts have been put forth in the mission fields to strengthen what remains. In not a few districts Protestants are gradually retiring before the advance of French-Canadian Roman Catholic settlers. It is of the utmost importance that congregations weakened by emigration should be aided in their efforts to maintain ordinances in the midst of the spiritual twilight that prevails. The Augmentation Scheme has rendered valuable service in this direction, and but for its aid the light of Gospel truth might in several places have ere now ceased to shine.

In the older Presbyteries of the Church much attention and care have been bestowed upon the destitute fields lying within their bounds. Weak congregations have been strengthened, mission stations have been erected into congregations, and new stations formed. Several Presbyteries have much larger mission fields than others, and it is noted that Presbyteries to whom large mission districts are entrusted quickly develop a strong missionary spirit and a special aptitude for mission work. In this respect the Presbyteries of Ottawa, Lanark and Renfrew, Barrie and others, are conspicuous. Muskoka and the Parry Sound districts have been receiving increased attention, and encouraging progress is reported. The employment of ordained missionaries has been productive of most satisfactory results. In Algoma, also, during the year, excellent work has been accomplished.

In the Province of Manitoba and the North-West Territories Home Mission work has been prosecuted with undiminished vigour and earnestness with most encouraging results. The expected rush of settlers into that vast country has, for various and obvious reasons, not been so great as was, but recently, so reasonably anticipated. These causes, however, are not permanent, and at no distant date a rapidly-increasing population is confidently looked for. Even now the Church has been unable to comply with a number of requests for services in sparsely-settled districts, and many others were only able to receive partial supply. From the statements of missionaries and others personally conversant with the moral and spiritual condition of things in the North-West, the necessity and importance of regular and constant supply of the means of grace are properly regarded as indispensable.

The returns relating to the North-West, given in the report, though only approximate and under the mark, show that very substantial progress has been made. The number of congregations and mission stations returned is 351; families, 5,119; communicants, 4,764; Sabbath schools, 145; Sabbath school attendance, 5,727; churches, eighty-seven; and manses, twenty.

Considerable progress has also been made in British Columbia. As will be seen from the report of the Assembly's proceedings, the formation of a Presbytery

there has been resolved upon, and the hope is confidently expressed that all the Presbyterian ministers and congregations in the Province will be able honourably and cordially to unite under one banner. The Church out there has sustained a serious loss in the early death of the Rev. J. S. Mackay, who gave abundant promise of valuable service in the cause of the Gospel.

In the Maritime Provinces also Home Mission work was prosecuted with much earnestness and success. The report presented from that section of the Church was exceedingly interesting, and the detailed account by Rev. George Bruce of the methods pursued in the Presbytery of St. John, showed that faithful, well directed effort meets with an encouraging return.

During the year contributions for this, one of the principal Schemes of the Church, have been large and generous. Liberal donations from the British Churches have once more to be gratefully acknowledged. Let us hope that in the year on which the Church has just entered the contributions will be more generous and larger still, for the work is both great and urgent. Of one thing the Church is assured that its Home Mission is wisely directed, efficiently worked and economically managed.

THE FOREIGN MISSION.

FRIDAY evening last a large congregation assembled in St. Paul's Church, Hamilton, to listen to the Foreign Mission Committee's reports, and the addresses of representatives from far distant fields of labour. If the work accomplished, the funds contributed, the multiplication of organizations in the congregations and among the young are considered, there are clear indications that the Church is rising from her lethargy in relation to the essential features of a living Church, realizing her duty to preach the Gospel to every creature. With his wonted fervour Dr. Wardrope, Convener of the Committee in the Western Section, presented the report, and made an earnest appeal for fuller consecration to foreign missionary endeavour. The report from the Eastern Section was presented by the Rev. Alexander McLean, who succeeds an able and devoted servant of Christ, the Rev. Dr. McGregor, who a few months ago was called from his labours in the Church on earth. Mr. McLean gave a detailed account of the increasing and far-extended operations sustained by the Church in the Maritime Provinces.

The mission to the Indians of the North-West was graphically described by a most devoted and efficient missionary, the Rev. Hugh McKay, a worthy relative of Dr. Mackay of Formosa. The testimony that the Indians under Christian influences in the North-West had declined to join their kindred in the late rebellion was strongly emphasized in the plain and simple statements made by Mr. McKay. He also detailed the difficulties to be encountered in preaching the Gospel to pagan Indians. The white man's vices, and his treatment of those who roam the western wilds, have added to their injuries and awakened their distrust. Instances were given of the Indian's contempt for the white man's veracity. There is a stinging rebuke in the heathen's protest against the faithless promises of the white man. The nomadic habits, induced by custom and the pressure of dire necessity, are unfavourable to missionary and educational work, yet, notwithstanding obstacles, Mr. McKay was able to do good work on the reserve to which he was appointed. His plea for larger effort on behalf of the Indians in the North-West was most effective. It is to be hoped that he does not plead to the Church in vain.

It was stated that the mission work in Formosa, interrupted so completely by the Franco-Chinese war, had been resumed, and is being carried on with greater energy and devotion than ever. It was also intimated that the injuries inflicted and the destruction caused by the French occupation had been compensated for by the Chinese Government, and better churches had replaced those destroyed during the war. The idea of having a Chinese Church is being steadily realized, and numerous natives are now preaching the Gospel to their fellow-countrymen.

In Central India substantial gains and extended work are reported. The obstacles with which the missionaries had so long to contend have been removed. Official restrictions no longer impede the progress of the work, either of preaching the Gospel

or of teaching in the schools. What led to the gratifying change of official tactics was not stated; but, not without reason, it is surmised that Lord Dufferin, whose knowledge of Canada is extensive, has led him to befriend in a quiet way the Central India Mission of the Canadian Church. Steps have been taken for the formation of a Presbytery in Indore. The proceedings of the meeting on Friday evening were varied by an eloquent and stirring address delivered by the Rev. G. M. Milligan.

The last speaker was the Rev. Joseph Annand, who has been for many years a faithful and successful labourer in the New Hebrides. The plain, simple and unaffected narrative related by him gave impressive testimony to the power of the Gospel. These instances of the energy inherent in Christianity are worth a hundred scholastic and abstract arguments for the truth of Christianity. When a savage people become orderly, peaceable and virtuous; when cannibals can become meek and gentle and exercise the virtue of brotherly kindness; and when they exemplify the Christian grace of liberality as they have been enabled to do, there is no room to dispute the inspired apostle's declaration that the Gospel is the power of God and the wisdom of God to every one that believeth.

Mr. Annand is soon to revisit the distant islands of the Pacific. It is not his intention to return to Aneiteum, as other arrangements have been made for that island, but to land on Santo, the most northerly of the New Hebridean group, where if he goes he will be the first to plant the banner of the cross among a people yet entirely sunk in heathenism with all its abominations and ferocities. A strong desire has been expressed that he should be accompanied by another missionary, and while the Woman's Foreign Missionary Society has promised aid, the want of funds has caused hesitation. Before the General Assembly concludes its business it is hoped the way will be open for this most desirable addition to the missionaries in the New Hebrides.

A well deserved tribute, on motion of Dr. R. F. Burns, was paid to the Woman's Foreign Mission Society, which has given such a noble impulse to the cause throughout the Church. May the coming year witness greater advances and greater successes in the foreign missions of the Presbyterian Church in Canada, and in the Christian Churches throughout the world!

Books and Magazines.

ST. NICHOLAS. (New York: The Century Co.)—*St. Nicholas* presents its readers with a bright, attractive and instructive number for May.

OUTLINES OF ÆSTHETICS. By Hermann N. Lotze. (Boston: Ginn & Co.)—The *Outlines of Æsthetics*, which will be ready in July, treats of the Beautiful and of Phantasy, and of the realization and different species of the Beautiful. Then follow brief chapters on Music, Architecture, Plastic Art, Painting and Poetry. An appendix contains a brief biography of Lotze.

CORRESPONDENCIES OF FAITH AND VIEWS OF MADAME GUION. By Henry T. Cheever. (New York: Anson D. F. Randolph & Co.)—This is a very suggestive work, whose meaning and beauty will be best felt by careful and undistracted perusal, not taken up at odd moments and dipped into. The author unfolds the religious life and experience of the distinguished French mystic.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The June number of the *Pulpit Treasury* presents a table of contents rich, varied, fresh and timely. The pastor or Christian worker who has not secured this magazine deprives himself of one of the most admirable helps of the present day. It covers every department of evangelistic work with skill, tact and ability. The portraits of the leading clergymen in the various denominations, with sketches of their lives, is a notable and very attractive feature. The frontispiece this month is the portrait of Rev. Wayland Hoyt, D.D., of Philadelphia, followed by his excellent sermon on Sources of Comfort in the Death Shade. There is also a view of Memorial Baptist Church, Philadelphia, and a sketch of Dr. Hoyt's life. Other prominent sermons, articles and papers on practical questions constitute an excellent number.

THE GLADSTONE-HUXLEY CONTROVERSY.

MR. EDITOR,—An interesting and instructive fact has come under my notice in connection with the discussion between the Right Hon. W. E. Gladstone and Professor Huxley in the pages of the *Nineteenth Century*. In two articles from the pen of Mr. Gladstone in that review it was claimed that the verified conclusions of science are in strict harmony with the order in which the first chapter of Genesis records the introduction upon the earth, of the successive grades of animal life; and among authorities cited in support of his position, Mr. Gladstone mentioned Professor Dana, acknowledged to be one of the most distinguished specialists who have written on geological questions.

Professor Huxley undertook to break a lance with Mr. Gladstone, and controverted the position of the latter in the spirit of a thorough-going representative of the Agnostic school of scientists. He suggested that Mr. Gladstone, so occupied with his duties as a statesman, was behind in his reading as regarded the literature of the question on which he had ventured to write, and that he had either omitted to consult Professor Dana's standard work, or had failed to apprehend his meaning.

I quote Huxley's words: "There is no one to whose authority on geological questions I am more readily disposed to bow than that of my eminent friend Professor Dana. But I am familiar with what he has previously said on this topic in his well known and standard work, into which, strangely enough, it does not seem to have occurred to Mr. Gladstone to look, before he set out upon his present undertaking," etc.

And now comes the rich and instructive fact for the communication of which I write this letter. There came under my eye recently an American newspaper, published in Rockford, Ill., the *Daily Register*, of the 3rd inst., in which there is a report of a sermon preached by a well known Presbyterian minister, Rev. John R. Sutherland, D.D., intended to counteract the effects of a discourse by another minister in the same city, who, strangely enough, took sides with Huxley against Gladstone. In order to prepare himself thoroughly, and make sure of his ground, Dr. Sutherland wrote to Professor Dana asking him whether Mr. Gladstone had cited correctly his (Professor Dana's) position on the question at issue. Professor Dana replied as follows:

REV. DR. SUTHERLAND:

MY DEAR SIR,—In reply to your letter of the 12th I would refer you to my paper in review of Guyot's work on Creation, published a year ago in the "Bibliotheca Sacra," for my views. You will there find that they are essentially in accord with Mr. Gladstone. Professor Huxley agrees with me in the facts I state, but not of course in the conclusions. (Since his paper was written he had seen a copy of mine.) The publishers at Oberlin have extra copies of my article to dispose of, and hence I do not go into further explanations. Yours very truly,
JAMES D. DANA

New Haven, April 15, 1886.

After sending this letter it occurred to him that perhaps he had not answered Dr. Sutherland's question with sufficient definiteness, and on the 16th of April he wrote as follows:

REV. DR. SUTHERLAND:

MY DEAR SIR,—I do not know that in my letter of yesterday, in which I referred you to the "Bibliotheca Sacra," I answered directly your question, and hence I add a word to say that I agree in all essential points with Mr. Gladstone, and believe that the first chapter of Genesis and science are in accord. Yours very truly,
JAMES D. DANA.

New Haven, April 16, 1886.

It is surprising to find that Gladstone's position has the endorsement of the man of whom Huxley had said: "There is no one to whose authority on geological questions I am more readily disposed to bow," and it will be intensely amusing to readers of the discussion in the *Nineteenth Century* to know, as now transpires from the above correspondence, that Gladstone was better posted in the literature of the question than his distinguished antagonist, so far, at least, as the writings of Professor Dana were concerned, and that Gladstone understood Dana correctly, and Huxley did not. But I refrain from further comment, my object being simply to put the facts together.
W. T. McMULLEN.

Woodstock, May 24, 1886.

THE MISSIONARY WORLD.

REPORT OF MISS E. R. HEATTY, M.D., OF CENTRAL INDIA MISSION.

During the past year my work has expanded quite as rapidly as I have been prepared to carry it on. I have now a sufficient knowledge of Hindi to manage most of the dispensary work; but am constantly meeting people whom I cannot understand, and who are as far from understanding me. Therefore my interpreter is still necessary, but she is gradually changing to be my apothecary. The necessity for my trip to the hills was a serious interruption; while I was away the house which I had occupied in the city was re-let, and it was only after much annoying delay that another suitable place was secured, but it has been done, and the house now occupied is in a better and more convenient locality, and is large enough to take in two or three patients, when they come—I hope to make it the nucleus of an hospital for women and children.

Lately I have engaged a Bible woman, who goes with me to the dispensary, where I spend two or three hours every morning, except Sunday. I examine each patient and give her a ticket, corresponding to her name, etc., in the register; after all have been thus gone over the Bible woman sings a bhajan, and talks with the women, while I prepare the medicine; then all are dismissed. Cleanliness is one of the hardest lessons in hygiene that I have tried to teach. A clean bottle is a rare sight.

Though the people generally have great faith in European medicines, and only object to taking them on the score of water being in them, comparatively few real sufferers mention even that, and those who do so willingly take tinctures or powders and add water themselves; yet the native nurses are very averse to being taught anything about them. Lady Dufferin authorized me to offer a small fee per month to some of them, if they would come and be taught; but after four months I have failed to find one native woman, who has had any practice in sick nursing, willing to learn any more than she knows now; and I have therefore organized a class of three, one of whom is my Bible woman, who have no prejudices to conquer and no false theories to forget, and am training them for work in connection with Lady Dufferin's scheme. A very painful incident, which occurred a few days ago, shows the need for such training. I was called to see a woman, but when I came near the house the native nurse in attendance shut the door, and sent a man to say that she was better and did not need me. Very reluctantly I came away. Soon after I had reached home again another messenger came—she must have run all the three miles from the city—entreating me to go again. I went, but too late—ignorance and prejudice had done their work.

I have frequently patients brought from a distance for treatment. Oojein and Dhar sent most. During last hot season a high official of Dhar sent his wife and their family doctor down for consultation, and since then I have scarcely been without one or more patients from Dhar staying in Indore for treatment. Perhaps it is not too vain to hope that an impression is being made which may be of use in the future.

During the last three months I have treated over two hundred people: formerly I did not keep an exact record. Mountains of gratitude have been piled at my feet. More definite but not so deep has been the amount paid for medicines and attendance, viz.: Rs. 260. The most interesting and satisfactory part of my work is in the homes of the women. It takes more time to visit a woman in her own house than it would to see her at the dispensary, but there treatment is more successful. I get better acquainted with, and have more influence over her, and, once entered, the house is always open to me, and I trust, will stand open till the Light that dispels all darkness shines there.

I cannot pretend to do continued work in all the houses that my medicines open to me, and I look anxiously forward to the coming of a new worker. My camp dispensary is here in our house; three rooms on the south end are in use, and an additional one is just completed. One small room is set apart for private consultation; the larger room is fitted up with shelves on one side and one end, and a counter with drawers in the middle—quite like a little drug store at home, and very convenient. The other small room is my laboratory; and the additional room, a fine large one, will be the waiting room in dispensary hours and class room at other times. The whole is admirably adapted to the work that has to be done in it.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER XXI.—BEING A BRIDGE LONGER THAN THE VICTORIA, AND HAVING ONLY TEN PIERS.

Often, as we move through an interesting landscape, crowded with copse and rock and forest, and crossed by streams and strips of pasture and till, we catch a glimpse of some green hill in the far distance, and forget the beauty which throgs the passage, in our desire to reach the eminence that overlooks it, and the world of beauty in which it lies. We long to drink, at a single draught, the nectar that hangs on bush and rock, and vine and tree—to embrace in one emotion the effect of that exquisite combination of light and shade, of green and gray, of hill and vale, of stone and stream, that go to form a completed landscape. We tire with details; we seek for results.

As in landscapes, so in stories—we come to point, sometimes when we long to overlook the incidents of the life through which we move, and, planting ourselves upon some sun-crowned year that rises in the distance, survey at a glance the path we have trod. We are in haste for events, and do not care to watch the machinery by which they are evolved.

Precisely at this point has this story now arrived; and in this brief chapter we propose to take a stand upon a green hill-top ten years away, and thence look back upon the life whose characteristics and whose issues have interested us so deeply.

We take the ten-years' flight, and here we are. How easy the imaginary passage, and how soft and bright the landscape, as we turn to gaze upon it! Yet these years have been crowded to their brims, every one, with change, and their contents poured upon the world!

This is Crampton! Would you know it? Ten years have revolutionized it. Within that time, a track of iron has been laid along its border, over which the engine drags its ponderous burdens. Even now, the whistle sounds, and the people, a new and peculiar people—rush to catch the daily papers. Where once stood the little hotel, so distinguishing a feature of the social life of the village, stands now a large brick structure, with a flag run up from its observatory, and a Chinese gong in the hall. Ten years ago, Crampton had but one church; now it has five. The railroad has introduced "the foreign element"; and there is a new structure, with a cross upon the top, as the result. The Methodists and Baptists and Episcopalians have all built churches, for which they are very deeply in debt, and for which "children yet unborn" will be obliged to pay. There are new streets cut in all directions, and there is a flaming row of stores, which financial ruin is imminent, if we may judge by the placards in the windows. One is "selling off to close the concern"; one is "selling off at less than cost"; one advertises "goods to be given away"; and another, after denouncing all its competitors as "slow," declares its determination to undersell them to such a degree as to drive them from the place, the whole of them being, even now, on the verge of suicidal despair.

The smart and smiling young men behind the counters are evidently not fully aware of the fate that awaits them, but that only makes the matter worse.

Huckleberry Run has not been allowed to lie in ruins, but has passed into the hands of a Boston company, and many of the old operatives are back in the old place—the old place made new and comfortable. The widow Ruggles still resides in her little cottage, in the enjoyment of the income from her bank stock, which has been considerably increased by the amount saved from the wreck of the old proprietor's fortune. The enterprising woman has failed in her persistent efforts to secure a man to take the place of her departed "partner," but is by no means discouraged.

Dr. Gilbert and Aunt Catharine are greatly changed. The little black pony died years ago, and the old gig passed out of sight with him. The rheumatism has dealt harshly with the old doctor, but has not so severely injured his feelings as the young physicians, assisted by certain homoeopaths and eclectics, and Thompsonians, and Indian doctors, who cut his practice in a great many pieces, and vex his righteous soul by their innovations. Still he stumps about upon his farm; but his hair is gray, and he carries a cane, not as a matter of habit, but of necessity. He has fought against his calamities bravely, and the children will tell you where he has cut a hole in the ice in the winter, for the bath by which he has tried to rouse his failing constitution into new vigour. As his strength has declined, and his business died away, he has turned his thoughts more and more upon his children, and particularly upon his boy Fred, now a young man and in college. To see him shine as the leader of his class, and the star of his pride, is now his great ambition. Through all his boyhood and young manhood, he has pushed this favourite child to the most exhausting effort, and finds his exceeding great reward in a degree of respect that secures the enthusiastic praise of the college faculty. The letters which he receives from the college, he exhibits to his old friends and neighbours, on all occasions, for he carries them in his pocket all the time.

Big Joslyn has become quite bald, and there is no longer any hair to braid upon his temples. His children are grown up around him. One or two are away at school. Others are in the employ of the railroad company. Others still are gone to work upon farms, where they are to remain until twenty-one. Mr. Joslyn himself tends the switches at the Crampton station, and, in his movements among the rails, takes good care never to waken a sleeping locomotive; always rising to his toes at the "sh-h-h" of the hissing steam. Mrs. Joslyn has become a smart and well-dressed woman, and takes care of a snug little house which is the envy of her neighbours. The family generally has been getting thrifty in the world. Mr. Joslyn's wages have improved, the children are earning more than the cost of their living, and a pair of genteel boarders occupy a suite of rooms in the modest dwelling. These latter are none other than

Mr. and Mrs. Thomas Lampson. Mr. Lampson carries a gold watch, with a gold chain, wears upon his bosom a diamond pin, and ornaments the third finger of his left hand with an immense seal-ring. Mr. Lampson is "the popular and gentlemanly conductor of the Crampton and Londonderry Railroad," and was once familiarly known to the reader as "Cheek." Before the dawn of this gentleman's popularity, and importance, the old sobriquet has gradually faded out. The president and superintendent of the road call him "Tom," but few approach him with so much familiarity. Everybody likes him, and everybody admits his claim to the possession of the handsomest wife "on the road." Mrs. Lampson has "ripened" according to his expectations. She is now twenty-five, has been married only two years, and is learning to play upon the piano. She always goes out to the platform when the train comes in, and the passengers ask Mr. Lampson who she is; and he takes a great deal of pride in informing them indefinitely, but very significantly, that she belongs to a man "about his size."

In that neat little dwelling across the common still reside Mrs. Blague and her two sons, Arthur and Jamie. We hesitate to unveil the changes that have occurred there. The widow has become a shadow even of her former self. She takes a degree of pride in Arthur, but leans upon him like a child. His will is her law, and she knows no other—desires to know no other. Ten years of pain and anxiety and watching have broken her to the earth, though they have strengthened and purified her manly son. The sprightly child that sprang from the window when we last saw him, has, by that accident, become a helpless and emaciated creature, without the power to speak a word or move a limb. The neighbours as they pass the door hear the sound of gurgling, painful breathing—hear it at any time in the day, and at any time in the night—hear Arthur's words of cheer and endearment—and they sigh, and say: "Poor boy! Noble man!" But none go in to see the poor boy and help the noble man. The noble man does not wish it, and they shrink from the pain which their sympathy would excite.

Still subordinate, still nursing, still doing woman's work! Still the life of Arthur Blague is devoted to the weak and the suffering. His mates have won their early honours, established themselves in their callings and professions, married their wives, and still he lingers behind, bound by the ties of nature and Christian duty to those he loves. Yet on the basis of this self-sacrifice he has been building, almost unconsciously, a character so sound, so sweet, so symmetrical, that every one who knows him regards him with a tender respect that verges upon veneration. Days and weeks and months and years has he spent with the invalid brother on his knee, and a book in his hand. He has seen no college; but he is educated. He has had no discipline, according to the formularies of the schools; but he has a mind which, slowly compacted in its powers, and trained to labour, by necessity, amid a thousand distractions, is the marvel of all who come into contact with him. The years as they have passed over him have added to his growth. Patiently doing his daily duty, and accomplishing his daily work, he has left results in the hand of his Master, and waited for the mission toward which he has felt for many years that his discipline was leading him.

Since first, under the influence of the good angel whom Providence brought into his mother's dwelling, he devoted himself to Heaven, he has entertained the desire to preach the Gospel of Jesus Christ—the noblest and most glorious function of a consecrated human life. This desire shaped itself as time passed on into determination, and determination was merged at length into definite project. He has seen no theological school; he has won no laurels; he has embraced no system. With him, Christianity is a life. It has grown up in him, it has possessed him. In daily study of the Bible, and daily contact with human want, as seen in his own life and in the life around him, he has learned the secret of religion, and the power of the sacred office he has chosen. He has learned that the power of preaching resides not in the defence of creeds and the maintenance of dogmas, but in the presentation of motives to purity and truth and self-abnegation. He has learned that the office of Christianity is to import divine life into human life; and as a minister of Christianity, he has learned that sympathy with the suffering, and service for the weak, and knowledge and love of the common human life that surrounds him, place him where he can deal out the Bread of Life as it is needed, to hearts that recognize his credentials. With a heart full of charity, and with sympathies that embrace all the forms of humanity around him—sympathies won by participation in their trials—every word that falls from his lips bears the stamp of sincerity, and is redolent of the true life of which it is the issue.

Already is Arthur Blague licensed to preach. Already has he preached in Crampton. Already is he talked about in vacant parishes, as the most promising man of the region. But he still lingers at home. His work is not done there yet; and his first duty is for those who are in his care. The feeble mother is to be supported, and the poor misshapen brother is to be attended to. Day and night he watches, yet when he walks abroad, the smile of a heart at peace with itself, with God and with the world, sits upon his countenance. Up through contumely and suffering and disappointment, this vigorous life has pushed its way, and they have fallen to its feet and fed its growth; and henceforth there is nothing in contumely and suffering and disappointment to do it harm. Whatever of base material this life touches it transforms into nutriment, and assimilates to the elements of its own vitality.

If we look in upon a New York household, situated in the most opulent and fashionable quarter of the city, we shall find in the brown-stone dwelling of Mr. Kilgore not only Mr. Frank Sargent and his wife, but three beautiful children, who cang to their grandfather's knee, or engage in rare strolia with their still boyish father; while the sweet mother, to whom maternity and a satisfied love have only added a broader, deeper and tenderer charm, looks on and smiles in her old delightful way. Nominally, Mr. Kilgore is still at the head of his business. He has the seat of honour in

the counting-room, and to him, in terms of respect, Mr. Frank Sargent, who is his partner as well as his son, always appeals and Mr. Kilgore imagines that he manages every thing as in the old times, when he tells his son to do just as he thinks best. He walks back and forth to his place of business, when he does not ride, leaning upon Frank Sargent's arm. Not a word about the past has ever been exchanged between them; but gradually, by respectful assiduity, has the young man won upon the old man, until he has become the very staff of his life. The new blood introduced into the firm has increased its business, and all are very prosperous.

In a little recess, apart from these, sits a queenly young woman with a pile of newspapers and periodicals in her lap—Miss Fanny Gilbert—whom ten years have lifted into the grand beauty and maturity of twenty-seven. The broad plaits of dark hair sweep back from her brow, and her full form is rich with the blood of womanhood. She sees nothing of the pleasant family group upon which the young mother is gazing so happily and contentedly. She does not hear the voices of the children; for before her lie the critiques upon her last book, which, in memory of her publisher's old suggestion, she has entitled "Rhododendron." She has mingled with life. She has patiently waited until, in the strength of her powers, she has felt competent to make the trial which should decide her fate as an authoress. She has tried, and has abundantly and gloriously succeeded. She takes up one paper after another, and all are crowded with praise. Beauties are indicated that she has not even suspected. Quotations are made, which, in the light of popular appreciation, glow with new meaning to her. Her long-thirsting heart is surfeited with praise. She is famous—she is a notoriety. She knows that in twenty thousand homes "Rhododendron" is passed impatiently from hand to hand, and that in twenty thousand circles her name is spoken. Every mail brings in applications for her autograph. Parties are made by lion-lovers, where she may be exhibited. She is gazed at in church; she is pointed at in the street; clerks whisper her name to one another whenever she enters a shop; her name and praise are the current change of social life.

Miss Fanny Gilbert gathers her papers and pamphlets in her hand with a sigh; and, bidding the family group a good evening, ascends to her chamber. She throws open the blinds of her window, and looks out upon the street. Carriages with happy freights of men and women are rolling homeward from their twilight drives. Lovers are loitering arm in arm along the sidewalks. She looks abroad over the city, and thinks that in multitudes of dwellings "Rhododendron" is being read—that thousands are speaking her name with praise, and that no one of all those thousands loves her. She feels, in her innermost consciousness, that she has drunk every sweet that popular praise can give her—honest, high-flavoured, redundant praise—yet her heart yearns toward some unattainable good—yearns, and is unsatisfied. The fruit, that shone like gold high up upon the boughs, is plucked at last, but it turns to ashes upon her tongue.

She looks back upon the last ten years of her life, and traces in memory the outlines of her career. She has moved in fashionable circles; has been courted and admired as a brilliant woman; she has clung to the home of her New York friends, and been rather a visitor than a resident of her own; she has sought for admiration, and, with it, has won the ill-will of her own sex; she has imperiously compelled the attentions of men who were afraid of her; she has been received as a belle in gay saloons, and won a multitude of heartless conquests; yet, in all this time, among all favouring circumstances, no honest man has come to her with a modest confession of love, and a manly offer of his hand.

As she thinks of all this, and of the sorry results that attend the perfect triumph of her plans, there come back to her words spoken by Mary Kilgore years and years ago—"Miss Gilbert, the time will come when even one soul will be more than all the world to you—when you would give all the praises of the world's thousand millions—when you would give the sun, moon and stars, if they were yours, to monopolize the admiration, the love and the praise of one man." Then she thinks of those further words—"The great world is fickle, and must be so. It lifts its idols to their pedestals, and worships them for an hour; then kicks them off, and grinds them into ruin, that other and fresher objects of worship may take their places." She sees herself the idol of the hour, and feels in her sad and sickening soul that in a year her name will begin to vanish from the public mind, and another name will be uppermost. The prize so long toiled for and waited for not only fails to content her now, but melts away, even in her hands, and passes to others.

Never in her life has Fanny Gilbert felt so lonely as now. The triumph of her life is the great defeat of her life. She has achieved all she has laboured for, and gained nothing that she really desired. She looks forward and her life is a blank. How can it be filled? What shall she labour for hereafter? Is her life to be a waste? Is this longing for some satisfying good for ever to remain unrealized? Ah! how the gray, fixed eyes grow soft and blue once more! How the woman's nature, kept so long in abeyance, asserts itself! How ambition fades away, and love of freedom dies in the desire for bondage, and self-sufficient independence longs to lean upon, and hide its head, in some great nature! She begins to comprehend the magnitude of a manly soul, and the worth of a permanent, never-dying affection that survives all changes, and blossoms sweetest when the fickle world frowns darkest. She gets a glimpse of that world of the affections in which one heart outgrows a world and out-weighs a universe.

The newspapers and reviews fall from her hands. They have ceased, for the time at least, to be of value. She descends the stairs again, and, in her altered mood, the queenly Fanny seats herself upon a bench by the side of Mary, and lays her head upon her lap. She comes back to her whose life has been a daily lesson of satisfied love and Christian duty. The children have gone to bed. Mr. Kilgore has retired to his room, and Mr. Frank Sargent is out

upon an errand. Mary says not a word, but leans over and kisses Miss Gilbert's cheek, and is startled to find tears upon it. Then they rise, and, with their arms around each other, as in the old times in Mary's little chamber in Crampton, they walk the spacious parlour and talk. Somehow, in this embrace and the interchanges of affection that accompany it, Fanny is soothed, and she retires to her bed at last, thinking there is something left to live for after all.

If we walk down Broadway, where the crowd is thickest and the Babel voices are loudest, we shall, in passing a certain door, hear a loud, harsh voice, going on in a sing-song, professional way uttering something, we know not what—a coarse "blab-blub-blub," that arrests us, because we imagine we have heard the voice before. We look in, and a square, red-faced man stands upon a bench behind a counter, in a little box of a room that is large enough to contain hardly more than the half-dozen loafers assembled around the speaker. In one hand the master of ceremonies holds elevated a little gavel, and in the other a showy gold watch, which he is making extraordinary efforts to dispose of at auction. He engages our attention and addresses himself to us; and, as we catch the wink of his eye and read the puffy outlines of his brazen face, we recognize our old acquaintance, Mr. Dan Buck—the most notorious Peter Funk in the city.

As we do not care to renew our acquaintance with the reprobate, we turn and retrace our steps. The hotels and saloons are ablaze with light, and here and there we meet the painted creatures that prowl for prey at this hour. On a corner, under the light of a street lamp, we see one of these chatting with two or three sailors. She is intoxicated, and is saying that which makes her brutal audience laugh. As we come to where the light falls full upon her face, we behold the wreck of what was once the pride of the old proprietor of Hucklebury Run. Poor Leonora!

Do you care to go back to the country and look further? We have met others, but they have little interest for us. Rev. Dr. Bloomer has been "settled" three times since we saw him, but that is not remarkable. Rev. Jonas Sliter has injured his voice, and become an agent for a society which he started himself, and which contemplates nothing less than the restoration of the Jews to Jerusalem. In this way he proposes to usher in the millennium. Thus far he has only been able to support himself upon his collections, but thinks there is "great encouragement for prayer." Rev. J. Desilver Newman is not yet married. He has always been a beau, but somehow none of the young women love him. He has the name of being a fortune-hunter, so that all the rich shun him from fear, and the poor from spite. He dresses very well indeed, and is supposed to be vain.

Thus we have our characters again. Some of them we have seen for the last time, and we bid them farewell with regret, glad to drop the burden, and commune alone with those whom we love.

(To be continued.)

FILIAL FIDELITY.

A little while ago there might have been seen a small girl of nine years old, who had suffered greatly from her father's hand before she reluctantly told the tale which got him into prison, now standing at his prison door. It is the morning of her father's release. No one is with her; she is alone, and shivers as the cold April wind lifts her poor thin garments and her hair, for she is without any covering to her head. She has loved and dwelt with him all her days, she will love and dwell with him still; perhaps nobody else will do so now, for he has been in there. At length the door opens, and she sees him coming through. Her pale little face lights up with a look that speaks welcome more than words—it is her father—such looks as win from true men their tenderest caress and kindest words. As she steals up to him there is in her what could have burst upon him with shouts and leaps of joy. It longs to do so, but is sorely discouraged; the father looks so sullen. Yet, in spite of that, she sidles up toward the fellow as he is leaving the doorway with such a timid, pathetic little prayer in her uplifted, silent face. For a few seconds she is walking by his side. Then he half turns his head and looks at the face so full of gentle woe, which now has a half-born smile in it. Is he going to let her kiss him? "Be off!" he growls. He is a thick-set fellow, and he half lifts the arm next to her as if he would slap the pleading little face with the back of his hand if she continued another step by his side. The child stops instantly; the man goes on. She stands a moment, and then turns and goes meditatively and slowly back, sits down on a stone step, and—"cries," you say. No, she does not cry; there are young eyes already tired of tears. They are too old to weep. Her heart had been silenced by a blow for the thousandth time; that was all. There are little children reared in hunger and curses and blows, whose hands are ever ready to stroke the beard of the big men who have inflicted their sores and made them sick to death; they never waver in filial fidelity. It is with but few of the deepest aches and pains of unfortunate children that the law can deal. The torture of sympathies, and trusts and loves—this it is which makes bodily injuries all the more strange and hard to bear.—Cardinal Manning, in the *Contemporary Review*.

GRAY'S INN AND LORD BACON.

Of the many eminent men who have been members of Gray's Inn Lord Bacon is, of course, the most illustrious. His chambers were in the building now known as No. 1 Gray's Inn Square. From the gateway of the Inn started "the procession of Earls, Barons, knights and gentlemen which accompanied him to Westminster when he became Lord Keeper." After his impeachment he returned to his old chambers and "busied himself altogether about books." We read in a letter of 1622-23: "The Lord of St. Alban's is in his old remitter, and come to lie in his old lodgings at Gray's Inn." Whether Chief Justice Gascoigne was a member or not is a subject of dispute between the society and

the men of the Middle Temple. There is, however, no dispute as to the membership of Burleigh and Holt; of the learned Sir Antony Fitzherbert; of Sir William Staunforde, of "a fragrant fame that filled all round about, and would not easily away"; and of the sturdy Welsh Judge David Jenkins, whom Isaac D'Israeli described as "a mighty athlete in the vast arena of the first English Revolution." An excellent address, delivered by his Honour Judge Russell in 1881, as President of the Library Association, keeps alive the local traditions of these famous men, and of other eminent lawyers, such as Powell, the hone-t judge who resisted the exercise of the dispensing power, and Romilly, almost our first law reformer, and others nearer to the present time, who have helped to sustain the reputation of the society.—*The Academy*.

MY LITTLE LAD AND I.

I take a little hand in mine,
And walk the village street,
With chirp and chatter as we go,
In mingled converse sweet,
And pleasant salutations
From every one we meet—
Dear little lad and I!

I take this little hand in mine
To climb a neighbouring hill,
To pluck wild flowers or to trace
A laughing mountain rill,
By which, when weary or athirst,
We pause to drink our fill—
Dear little lad and I!

I take two little hands in mine,
My boy upon my knee;
I listen to a pleasant voice,
Made rich with notes of glee;
I feel a breath against my cheek,
A breath of life to me—
Dear little lad and I!

I take those little hands in mine;
I hear a prattler's tongue
Repeating childish thoughts and songs
So sweetly said and sung,
In harmony with spirit harps
For heavenly music strung—
Dear little lad and I!

With those two little hands in mine,
I think of other days—
One generation full of years
Between our parting ways;
And yet our souls clasp hands across
The chasm in close embrace—
Dear little lad and I!

Those little hands, so very fair,
God keep them ever white!
Those little feet, unfettered yet,
May they e'er walk aright!
That little life, so precious now,
May it be ever bright!—
Dear little lad, pray I!

—Clark W. Bryan.

THE HARP OF THIS CENTURY.

The harp was so much used in the earlier half of this century that one of the great music publishers of London told me, when he took the business from his father, the most valuable part of their stock was Hoxa's harp music. However, the inexorable tyrant fashion has driven it out of the *salon*, and very nearly out of the concert room, to be replaced by that other universal tyrant, the piano, which in its turn will probably have to give way to some other favourite of the capricious goddess. The guitar, which now occupies us, as being one of the preferred instruments of Paganini, is, in my humble idea, of the most ancient origin. We find in that oldest of all records, the Old Testament, Jubal, "the father of all those who made music," was the inventor of an instrument called kinnor or kinra. This instrument, called in Arab *kisra* and *kitra*, I have seen engraved on two Jewish coins in the British Museum, and there it resembles an instrument in olden times in use with a South African tribe (the Berbers). Niebuhr, the famous German decipherer of hieroglyphs, describes it in his journey through Syria. However that may be, the Arabs having made that *kitra* their portable musical companion, the Moors brought it to Spain, and there it was called *kittara*. If you compare to this what you might call a guitar, to be played lying horizontally on the table, and which is called in German *cittar* or *zither*, and if you take the old harp, which is, so to say, a perpendicular guitar—for those harps had neither the power nor the tone of our Erard's double-action harps, and if you look at one of those ancient instruments, the Dalway harp, exhibited in South Kensington in 1872, inscribed, "Ego sum Regina Cithararum (the same word) 1621"—in fact, if you take the whole family of these pinched-string instruments together, the guitar does, I venture to suppose, really come from the Syrian *kinra* (Syrian and Hebrew are not very different from each other), so that the guitar seems to be one of the most ancient instruments known. Of course modern times have improved and perfected it, and its first cousin, the modern harp, the instrument which Pencerd Gwalia (John Thomas, the harpist to the Queen) plays, is slightly different from the one on which King David composed the music to his immortal Psalms.—*Temple Bar*.

THE Howard Association, speaking of emigration, says adults are useless as emigrants unless they qualify themselves by habits of temperance and thrift, otherwise the process is like a mere shifting of rubbish.

British and Foreign.

DR. THAIN DAVIDSON has returned from his visit to the Holy Land.

THE Churches in New South Wales are taking a prominent part in the indignant opposition to French annexation in the New Hebrides.

THE fund for placing a window in the College Church at St. Andrews to the memory of the late Principal Shairp now amounts to \$2,000.

THE Rev. G. F. James, who spent the winter on the Continent for the benefit of his health, resumed his ministry recently in Bristo Church, Edinburgh.

THE Rev. Mr. Somerville, Blackfriars, Glasgow, is on his way to visit the Churches in Western Canada and British Columbia, as deputy from the Colonial Committee of the Church of Scotland.

MR. WM. MACGREGGOR, M.A., has been ordained at Troon. This is the first ordination in that town during the last thirty years, and it is forty years since his predecessor, the late Mr. Cowan, became minister there.

REV. DR. MAIR, Morningside, presiding at a public meeting of the Edinburgh City Mission, stated that it had been ascertained that 40,000 to 50,000 people in the Scottish metropolises were not in the practice of attending any place of worship.

THE Rev. Wm. Arthur, M.A., author of "The Tongue of Fire," printed his pamphlet against Mr. Gladstone's Irish bills entirely at his own expense, and a copy has been sent to every nonconformist minister in Great Britain as well as to every M.P.

MR. JAMES SHIRRA-GIBB, J.P., a son of Rev. Robert Shirra, Yetholm, and a grand-nephew of the famous Mr. Shirra of Kirkcaldy, died at Pollokshields lately in his seventy-first year. Mr. Shirra-Gibb was an elder in Pollokshaws Free Church.

PROFESSOR WATTS, of Belfast, has declined nomination for the vacant professorship in the Free Church College at Aberdeen. "This not a time," he says, "for those who can minister, however humbly, to the cause of Christ in Ireland to abandon their positions."

THE Marquis of Lorne laid the memorial stone of the new church at Ealing, for the congregation of which Rev. Gavin Carlyle is pastor. Lord Lorne suggested that the Presbyterians might adopt a liturgy, and introduce some such supervision as existed among the German Lutherans.

THE Rev. John Matheson, M.A., Hampstead, who recently resigned owing to the state of his health, which had been weakened by a serious illness contracted in the performance of his duties, has been presented with a silver salver and a cheque for \$1,000 from the congregation.

COUNCILLOR MACLAREN, Edinburgh, having suggested at the Presbytery meeting that a Gospel tent should be erected in the neighbourhood of the International Exhibition, a committee was appointed to consider the advisability of holding special services for the benefit of visitors to the Exhibition.

IN the excavations at West Church, Stirling, which is being restored at a cost of \$7,500, the tombstone of Rev. John Russel, of Kilmarnock, one of the clerical victims of Burns's satire, has been displaced, reduced in size, and the portion on which is recorded the virtues of his wife buried in the earth.

THE Rev. Dr. Anderson, Tooting, has recovered \$25 as damages from a local builder who was employed to erect a new pulpit some years ago and removed the old one, which was known as "Defoe's pulpit," having been occupied by Daniel Defoe. It has been destroyed, the builder thinking it was of no value.

THE minority in Dunbar Free Church congregation, over forty in number, having alleged to the Presbytery that they object to Mr. Joseph Agnew being called because he is unsound regarding original sin, redemption through the cross, and regeneration through the Spirit, the case has been referred to the Assembly.

THE Rev. Gavin J. Tait, M.A., St. George's, Paisley, has intimated to his congregation that for the next three months they will worship in the George A. Clark Town Hall. The galleries are to be lowered, and the whole building reseated and renovated at a cost of \$5,000, nearly \$4,500 of which have already been subscribed.

THE following ministers of other Churches have applied through Edinburgh Presbytery for admission to the Church of Scotland: Prof. J. Clark Murray, D.C.L., McGill College, Montreal; Mr. J. E. Fraser, licentiate of Free Church; Revs. J. Hauxwell, Papanui, Christchurch, New Zealand; W. D. Cowan, missionary, Madagascar; and C. M. Short.

THE new English judge, Mr. James Stirling, is the eldest son of Rev. James Stirling, of Aberdeen. He was senior wrangler and Smith's prizeman at Cambridge, being one of the first Nonconformists to carry off the blue ribbon of that university. He came to the Bar with a reputation for ability which he increased in the course of a large equity practice.

THE Rev. James Jolly, of West Port, Edinburgh, who visited Canada a few years since, has had to apply to his Presbytery for leave of absence on account of his health. He was certified by Drs. Grainger-Stewart and Berry-Hart to be suffering from severe anæmia. Mr. Jolly has just returned from Italy, where he had been in search of health, but is now compelled to take a longer relief from work.

DR. PAGAN, of Bothwell, at a missionary meeting at Campbelltown, intimated that the Missionary Associations of the four Scottish Universities had resolved to establish a mission among the aboriginal races of Independent Sitchim. The exp-nses are to be raised by collections at meetings addressed by students during their holidays. Ten thousand dollars are required to provide a house for the missionary, Rev. William Macfarlane, a training institution for catechists and teachers, and the equipment of a printing press

Pastor and People.

TE DEUM LAUDAMUS.

"We praise Thee, O God,"
Thou art with us—ever near
When we call to Thee in trouble,
Sorrow, sickness, doubt or fear

"All the earth doth worship Thee,"
With hymn and chant and psalm,
From the early dawn of morning,
Through the night so still, so calm

"To Thee all angels cry aloud,"
Our dear ones gone before
Singing Holy, Holy, Holy,
To the Lamb for evermore.

"Thou art the King of Glory,"
Ofttimes Thy voice we hear
In the thunder's diapason,
Or in accents mild and clear.

"We believe that Thou shalt come,"
To judge us one by one;
May there be no separation
When we hear Thee say, "Well done."

"Day by day we magnify Thee,"
If our lives are pure and true,
Though storm and cloud encompass,
Thou wilt surely guide us through.

"Vouchsafe, O Lord, to keep us,"
Ever constant at Thy side,
May life's last sunset lead us
To a glorious eventide.

"O Lord, have mercy on us,"
Hear our prayer, dry every tear.
Comes the loving, gentle answer,
"Fear thou naught, for I am near."

"Let me never be confounded,"
Yea, never, Lord, e'en when
We join the heavenly anthem
In the last grand chord. Amen.

Mary Say.

THE CHARMED CHAMBER.

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

It is in every house, some time or other. No home can be long without it. And when it discovers itself it rules imperiously over every one belonging to the family, and even exerts its power far beyond it on many others. It gathers about it eager, anxious and sometimes, we might more truly say oftentimes, sleepless thought. It is the centre of attention. To it an unabated stream of sympathy flows. It commands low-voiced speech, noiseless footsteps, subdued light, a muffled knocker, ever open eyes, ministering hands, loving hearts and everything it wills. Its sovereignty is an undisputed sovereignty, and its law is the law of love. All bow to it, and no burden it imposes, however heavy is ever spoken of as grievous. All wait on it, and delight in becoming its ministering angels. What is this charmed chamber? It is the sick room. That part of the house, whether lofty or low, spacious or narrow, magnificently or meanly furnished, where disease contends with health and seeks to overcome it. The sick one there, in his weakness and helplessness and danger, gathers about him the strength and wisdom and skill not only of the individual dwelling to which he belongs, but also that of the whole neighbourhood. This gracious sympathy is one of God's natural laws, and it is unspeakably grand. It proclaims the true kinship and brotherhood of man. It brings to the surface, what the bustle and business of life covers up and in a great measure hides out of sight, the genuine human affection each has for the other. Ralph Waldo Emerson speaks a great truth in these words: "We have a great deal more kindness than is ever spoken. Maugre all the unselfishness that chills like east winds the world, the whole human family is bathed with an element of love like fine ether. How many persons we meet in houses, whom we scarcely speak to, whom yet we honour, and who honour us! How many we see in the street, or sit with in church, whom, though silently, we rejoice to be with." Read the language of these wandering eye beams. The heart knoweth. All this kindness is revealed when one is thrown down by disease, and trampled upon by pain, and threatened with death. Then all hearts are touched, and express their sympathy by doing all that can be done to minister, so far as in them lies, restoration to health. And that is a touching sight to look upon.

The sick chamber is a sacred spot. The angel has come down to trouble the waters that healing processes of the highest order may go on. God's hand is manifestly there; and it is not there without good reason, either as touching the individual himself or those who may be affected through him. God reached David through the death of his child. God dealt with Martha and Mary and a multitude of others through the death and resurrection of Lazarus. We know

nothing of the effects on Lazarus himself. Tennyson has expressed that as only a wise man could:

Behold a man raised up by Christ!
The rest remaineth unrevealed.
He told it not; or something sealed
The lips of that Evangelist.

Whatever effect the affliction may have on those who can be reached through the sufferer, it is intended for good to the sufferer himself. It is a messenger sent to call sin to remembrance; to lead to great searchings of heart, that repentance and reformation may be the result. Sickness to the sinful is God's voice reminding him of his want of love to the Lord, of his rebellious and unbelieving heart, and of the peril in which he is placed. It says: "Seek the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Sickness to the Christian—the man who has sought pardon through Christ Jesus—is a means of grace. It is intended to further the divine life in his soul. Such is the explanation given of it in Hebrews xii. 9-11. "We have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of Spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." This being the case, we need not marvel at that memorable saying of the great commentator, Matthew Henry: "It is a great loss to lose an affliction." That is, to have it go unimproved; unblest to the spiritual uplifting of the nature Godward.

Of this we may be sure, "That nothing walks with aimless feet." Everything in life has a mission. And sickness is sent to sweep away our dross, to refine our nature, to bring us into line with God's will.

In ministering to the sick, therefore, the interests of the soul must not be forgotten any more than the interests of the body. It is well to seek, by every means in our power, physical well-being, but spiritual well-being must not be overlooked. Then the heart is softened, and the memory ready to receive characters and impressions it may retain for ever. Then seed may be planted that shall grow and yield fruit in time and in eternity. Then the spiritual vision may be cleansed, and the atmosphere so cleared that heaven and the hereafter may stand forth clearly to view. It was the reading of Wilberforce's "Practical View" that taught Dr. Chalmers the means of a sinner's acceptance with God; but it was a sickness at Fincraig that cleared away the fog that rested on eternal realities, and lifted up his life to a position of power and blessing. Before this Dr. Hanna tells us that "parochial duty pressed lightly on Dr. Chalmers during the first seven years of his ministry at Kilmany. . . . Kindly inquiries were made, tender sympathy was shown, and needful aid was tendered, but no solicitude was manifested as to their religious condition, no references occurred in visiting them to their state and prospects for eternity, and it was only when specially requested to do so that he engaged in prayer. . . . But the great change came (through his illness at Fincraig, and with it a total alteration in the discharge of all parochial duty. From a place of visible subordination, the spiritual care and cultivation of his parish was elevated to the place of clear and recognized supremacy. To break up the peace of the indifferent and secure by exposing at once the guilt of their ungodliness and its fearful issue in a ruined eternity—to spread out an invitation, wide as heaven's own all-embracing love, to every awakened sinner to accept of eternal life in Jesus Christ—to plead with all that, instantly and heartily, with all good will and with full and unreserved submission, they should give themselves up in absolute and entire dedication to the Redeemer—these were the objects for which he was now seen to strive with such a severity of conviction, as implied that he had one thing to do, and with such a concentration of his forces as to idle spectators looked like insanity." What a cleansing of the vision and an elevation of the purpose was there!

The frequent sicknesses of Richard Baxter incited him to great diligence in his work of preaching and teaching and writing books that are yet as live coals from God's altar. How many have reason with the Hebrew psalmist to say: "It is good for me that I have been afflicted, that I might learn Thy statutes." Sanctified affliction is a choice blessing. It is not lost upon us. It carries its own gracious teaching to the heart to renew the fountains of our life; and to lift us up above the thralldom of the things of time and sense.

When we enter the chamber of sickness we need to pray specially for divine help and guidance that we may know how to speak a word in season to him that is weary. Great skill is required to diagnose each case so as to minister to it aright. The power to speak a profitable word to the sick is a divine gift. It demands a thoughtful mind, a sympathetic heart, an appreciation of the circumstances—an ability to understand what is necessary. Where there is wisdom a few words shall be sufficient. The sick should not be lectured, but led gently on to such knowledge as

is suitable for them. Christ is to be central, and the light of Him shines on sin to turn the soul against it, and on salvation to win the heart to desire it, and on eternity to cause the soul to seek preparation for it. Christ includes all. How sweet to be able to say as R. M. McCheyne does: "I have been privileged to smooth down the dying pillow of an old school companion, leading him to a fuller joy and peace in believing. A poor, heavy laden soul, too, from Lambert, I have had the joy of leading toward the Saviour."

The conditions may not always seem favourable for a "word only," yet we must remember the command to which is joined an encouraging promise. "Cast thy bread upon the waters; for thou shalt find it after many days." It is beautiful to see the sweet flowers and choice delicacies that are carried to the sick ones, and to mark the manifold thoughtful attentions paid to them—these are not to be omitted, for they tell out a deep and considerate affection—but they are to be crowned with Christian regard, uttered in warning, exhortation or promise. "A word spoken in due season, how good it is!" Jonathan Edwards' resolution may be taken as our motto, subjectively as applying to ourselves, and objectively as applying to others: "Resolved to improve afflictions to the uttermost."

THE DYING MINISTER.

Burdened with the weight of years and labours, the old preacher lay upon his couch, waiting the summons of the messenger to call him across the river. Around him were gathered his children and brethren, ministering, as far as they could, to his every want. He lay silent for a time, when one of the watchers said: "He is going soon." Tears were flowing freely from many eyes. He roused a little, murmuring something that none could understand. "His mind wanders in the last hour," said one. "He seems to revive a little." "Raise my head," he said. "Is it time for the sermon? The lights are burning, and the song seems to have died away." All voices were hushed as he continued:

"Well, my text is from Jesus: 'In my Father's house are many mansions'—blessed words of promise. You poor, lowly ones who dwell in cabins, remember it is a mansion awaits you; and you poor, waiting ones, remember there are many of them. I promised my children to come home, but that mansion is my home. I am too weary to preach long to-night, brethren.

"What is that I hear? The music should not begin before the sermon is over—strange voices, too—no, not strange; 'tis the wife of my early youth leading the choir—yes, and mother, too. I can't preach; let me lie down and rest." He opened his eyes. In them was a far-away look, but what he saw none of the watchers could tell. Raising his hand solemnly, he said: "Let us pronounce the benediction. May grace, mercy and peace abide—." An unintelligible murmur, and the hush of silence came, to be broken by the sighing and sobbing of watchers. The old preacher had preached his last sermon.—*Christian Advocate.*

HINTS FOR HUSBANDS.

The first duty of husbands is to sympathize with their wives in all their cares and labours. Men are apt to forget, amid the perplexities of business, that home cares are also annoying, and try the patience and the strength of their wives. They come home expecting sympathy and attention, but are too apt to have none to give. Frequently they are morose and peevish, and give their attention to the newspaper, or leave the house, or seek the companionship of men at the club or the store, and sometimes the hotel, while their wives are left alone and sad, borne down with family cares, and longing for sympathy and affection. A single kindly word or look to indicate her husband's thoughtfulness would lift half the weight of care from her heart. Secondly, husbands should make confidants of their wives, consulting them on their business plans and prospects, and specially on their troubles and embarrassments. A woman's intuition is often better than all the wisdom and shrewdness of her "better half," and her ready sympathy and interest is a powerful aid to his efforts for their mutual welfare. Thirdly, men should show their love for their wives in constant attentions, in their manner of treating them, and in the thousand and one trifling offices of affection which may be hardly noticeable, but which make all the difference between a life of sad and undefined longing and a cheery, happy existence. Above all, men should beware of treating their wives with rudeness and incivility, as though they were the only ones not entitled to their consideration and respect. They should think of their sensitive feelings, and their need of sympathy, and "never let the fire of love go out, or cease to show that the flame is burning with unabated fervour."

Spurious silver of speech is current, but base gold of silence is not unknown. A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips.

Ministers and Churches.

A GARDEN party in the grounds of Mr. Henry W. Darling, Rosedale, under the auspices of St. James Square Church Mission Band, is announced for Saturday next, 19th inst.

The Rev. D. L. McCrae, Cobourg, assisted in special evangelistic services at Vernonville last week, and the Rev. Mr. Mackenzie, Grafton and Vernonville, preached in the Presbyterian Church, Cobourg.

The attendance at the communion service in St. James' Presbyterian Church, London, last Sabbath was unusually large. There were some seventeen new members, while the special collection was handsome.

The Rev. Principal McKnight, D.D., Moderator of General Assembly, spent Sabbath, June 6, at Angus, and assisted Rev. Mr. Leishman in the dispensation of the Lord's Supper at both Angus and New Lowell.

CHALMERS Church Sabbath School, Guelph, have recently purchased a new library at a cost of about \$150. This, together with the books formerly in the library, makes it one of the best Sabbath school libraries in the city.

The Young People's Christian Association of Knox Church, Toronto, presented Miss A. G. Mackay with a silver cruet and cake basket, and Mr. H. Hancock with a beautiful writing desk, accompanied with suitable addresses. Messrs. P. A. Hertz and J. Knowles, jun., made the presentation on behalf of the members. The recipients replied in fitting terms, and a very pleasant evening was spent.

FOR the last five months Mr. Alexander T. Cringan, graduate of the Tonic Sol-Fa College, London, England, has been conducting a number of singing classes in the city. At the closing meeting in Knox Church he was presented with a handsome and elegant time piece, as a mark of respect and esteem for him as a successful and efficient teacher of the excellent system which has led to a great advance in congregational music.

The communion services in connection with the St. Joseph Street Presbyterian Church, Montreal, were held on Sabbath, June 6, when 240 members sat at the communion table. The congregation was unusually large. Rev. Dr. Smyth, M.A., B.Sc., preached an appropriate sermon from Isaiah xii. 3. At the close of the service, the Rev. A. C. Chambers, of Inkerman, offered up prayer, and addressed the communicants. The preparatory services were conducted by Rev. Prof. Scrimger, M.A., and Rev. John Nicholls.

The closing exercises of the Tonic Sol-Fa classes in connection with the East Presbyterian Church, held on Friday evening, 11th inst., were very interesting and enjoyable. The proceedings opened with the singing of the hundredth Psalm, in which the audience joined heartily. The pastor, Rev. J. M. Cameron, read a portion of Scripture, and the Rev. Mr. Thomson led in prayer. Forty-three elementary certificates, twenty-one junior, and one intermediate have been granted by the Tonic Sol-Fa College, London, to pupils of these classes, after a very searching examination.

The members of Union Presbyterian Church, Brucefield, have at length made their choice of a minister, having extended a call to Rev. Mr. Simpson, a young man who has just completed his college course. The call has been accepted, and the induction services took place on Tuesday, June 1. Rev. Mr. Forest, of Bayfield, preached and presided; Rev. Mr. McLean, of Blyth, addressed the minister, and Rev. Mr. Musgrove, of McKillop, the people. The call was a unanimous one, and we hope the relations which will be thus entered into between pastor and people will prove eminently satisfactory and beneficial to both.

THURSDAY, the 3rd inst., was the ninetieth anniversary of the birth of Mr. James Laidlaw, Sen., father of Rev. R. J. Laidlaw, of Hamilton. Father and son spent the day happily together at the home of the former in Georgetown. Mr. Laidlaw left Scotland on his twenty-first birthday, in 1817—sixty-nine years ago. He arrived at St. John, N.B., on the 11th of August, and after spending some time as a teacher at Economy, Nova Scotia, he came west to the township of Esquesing, Halton County, in 1820, and has resided there during the past sixty-six years. The venerable gentleman is in fair health, and has the use of all his faculties.

PREPARATORY service was held in the Presbyterian Church, Port Stanley, on Friday afternoon. The service was conducted by the Rev. Mr. Ballantyne, of London South. After the service, the Rev. Mr. Ballantyne intimated that Mr. Joseph Moor had something to say to the pastor, Rev. Mr. McConechy, who is about to visit Manitoba for the benefit of his health. He was presented with a well-filled purse, accompanied with an address conveying an impression of kindly feeling, the hope that he may be benefited by his contemplated trip, and the high esteem in which his ministerial and pastoral services are held by his congregation.

The evangelistic services in connection with the Presbyterian Church, Winterbourne, came to a close last week. From first to last a deep interest has been manifested in them. The Rev. Mr. Hamilton, pastor of the congregation, opened the meeting with singing and prayer, after which the Rev. H. Knox addressed the people on the simple truths of the Gospel. Night after night the lecture room was crowded, notwithstanding this busy season of the year, and the rural composition of the congregation. General regret was expressed that these meetings could not be continued longer. Much good has been done, and the spiritual life of all has been greatly quickened.

ON Sabbath morning, 6th inst., a very interesting sermon was preached in Charles St. Church, Toronto, by the pastor, Rev. John Neil, B.A., on "How to keep the Sabbath." After referring to the importance of the day, and the necessity (physically speaking) of one day of rest in seven, he showed that we ought to keep it better than the Jews, because they had to observe a very large number of days in the year, which observances were actually laborious. In

keeping the moral law, love should be the motive for obedience. We should also observe the Sabbath by educating the people to know that by so doing we will be materially blessed. When corporations and other companies fail to remember the Sabbath day to keep it holy, they are, in every instance, losers in the end. If one class work on that day, others are sure to follow. The only safeguard is in strictly observing the law. We should further observe the Sabbath by abstaining from pleasure drives, this in itself being as bad as fishing or any other everyday amusement. We should also refrain from all business cares and thoughts on God's holy day, ever taking Christ for our example. He wrought seven of His miracles on that day, but they were all merciful. Let us, therefore, make it a day of holy joy, and, as God only asks of us one day in seven, let us give it cheerfully. It is by sermons like this that Toronto will be enabled to keep up her reputation of a Sabbath-keeping city. It is only by the faithful preaching of the Word that our country will flourish.

The ceremony of laying the corner-stone of the new Avondale Presbyterian Church, Tilsonburg, took place on Wednesday afternoon, 2nd inst. There was a very large number of people, both from the town and country, present. The town council attended in a body. Among those present from a distance were Rev. Messrs. Ross and Atkinson, Ingersoll; Meyers, Norwich; Hamilton, Yokome, Waterford, Mich., and Mr. W. A. Charlton, Lynedoch. The corner-stone was laid by the old pioneers who took part in the erection of the old Presbyterian Church, and were as follows:—Messrs. John Scott, N. Cuthbertson, L. McLean, D. Kelso, A. McLaren, and Edward Brown. The programme of the day was as follows: "Nearer, my God, to Thee," band; "Old Hundred," choir; prayer, Rev. P. R. Ross, Ingersoll; a very interesting historical sketch of the Tilsonburg Presbyterian Church, by the pastor, Rev. M. McGregor, M.A.; selections by the band; "Praise God from whom all blessings flow," choir; laying the corner stone, pioneers; speech by Rev. H. Ware; offering for church building—over \$40 being raised. Addresses were then delivered by Dr. Sinclair, Rev. Mr. Meyers, Mr. E. D. Tilson, Rev. Messrs. Hamilton and Atkinson. The choir then sang "Christ is our Corner Stone." "Auld Lang Syne," by the choir and band, and "God save the Queen," brought the proceedings to a close. The following documents, etc., were deposited in the corner-stone:—Historical sketch of the Presbyterian Church in Tilsonburg; THE CANADA PRESBYTERIAN, Presbyterian Record, Globe, Mail, Guardian, Liberal, Observer, London Advertiser and Free Press, the Scottish American, and Parkdale News, by-laws and voters' lists of the town, list of merchants, manufacturers and professional men of the town, Canadian coin of the day, some photos of pioneers, and a list of members and adherents of the church.

Sabbath School Teacher.

INTERNATIONAL LESSON.

BY REV. R. P. MACKAY, B.A.

June 27, {

REVIEW.

} 1886.

I. The Word Made Flesh. (John i. 1-18.)—Jesus is the Word, the revelation of God. A word expresses a thought, but He is what He expresses. He is an eternal personal divine word.

He created all things and is the source of all life of all kinds. He is the Light, reveals the truth to man, but man on account of his sinfulness could not see the Light. John the Baptist was sent to attest the Light, and prepare the people to receive Him; but instead of turning to Him they turned to John himself, although John was an imperfect exponent of His light.

As a nation they rejected Him, but some individuals received Him, and as many as did became the sons of God. That Word became incarnate, and dwelt amongst men, full of grace, as the Saviour of men, and full of truth, as the interpreter of divine things. John the Baptist declared that out of His fulness he himself received abundantly, and that His revelation of God was more perfect than that of Moses who gave the law that worketh death.

II. The First Disciples. (Chapter i. 35-51.)—John's testimony to Christ is followed by the choice of disciples. Andrew and John were first. They followed Him and became acquainted with Him, and thus became missionaries to bring others. Andrew brought his brother Simon, and Jesus at once read his character and gave him the name Peter. Jesus then found Philip, and said to him: "Follow Me," which he at once did. Philip found Nathanael, and when he came Jesus manifested His power of reading character, not only when present, as in Peter's case, but when at a distance, as when Nathanael was under the fig tree.

III. The First Miracle. (Chapter ii. 1-11.)—Jesus went to the marriage in Cana, and consecrated it by His presence. We are made for social life and social joys, but that should always be such as Jesus can countenance.

When the wine failed Mary applied to Jesus for help. She knew from experience what a wise counsellor He was. He told her that He now entered upon His ministry and thus passed away from the relation in which He used to stand to her. Henceforth all things were to be done as directed by the Father, and the Father had not yet indicated His will. He then instructed the servants to fill the water pots, and performed the miracle. The master of the feast was surprised at the good quality of the wine. The world gives its best things first, but Jesus gives the best last. Now trial, afterward glory.

IV. Jesus and Nicodemus. (Chapter iii. 1-18.)—Nicodemus was an anxious inquirer who came to Jesus by night to find out the truth. Jesus at once told him the necessity for the new birth. This new birth is the work of the Spirit, who introduces us into the invisible Church, and

which is symbolized by water baptism, by which we are received into the visible Church. The fact that it is difficult to understand is no more reason for rejecting it than the fact that we cannot understand the laws that control the wind is a reason for denying the wind's effects.

Jesus Himself came down from heaven, and knows all about these things and can therefore teach intelligently. He saves by the cross, through faith—in answer to which the regenerating Spirit is sent. It is to the love of the Father that the world is indebted for the gift, Jesus Christ, by whom the Spirit is sent. It is a love that will save all who believe.

V. Jesus at the Well. (Chapter iv. 5-26.)—When returning from Judea Jesus and His disciples came to Jacob's well. He, wearied, sat on the well whilst the disciples went to buy bread, and entered into conversation with a Samaritan woman who came to draw water. He led her to think of the living water He could give that would quench the soul's thirst, which nothing worldly can do.

He then created a sense of need by awakening her conscience as to her past life. She then enquired as to the true place in which to worship God, and is taught that in the past the Jews were right, but that henceforth the attention was to be directed to the object of worship more than the place. God is a spirit, and they who worship Him are to worship Him in spirit and in truth. She saw its importance and its mystery, and said that when the Messiah came He would explain all, to which he answered, "I am He."

VI. Sowing and Reaping. (Chapter iv. 27-42.)—When the disciples returned the woman went away, and left her water pot behind. She told the people what Jesus had told her about herself, and asked them to come and see Him. Some believed on Him because of her testimony. When they came to Him they urged Him to abide with them, which He did for two days and on account of His words many more believed. Thus their importunity got for them the blessing which so many miss for the want of importunity. When the disciples returned they asked Him to eat, but He was so absorbed in His soul-saving work that He had lost His appetite. His meat and drink were His Father's will. They could not understand Him. He pointed to the people coming to them as the result of His conversation with the woman. That is the harvest of souls waiting to be gathered—that is the work given us all to do, and by and by the sowers and reapers shall rejoice together. No jealousy is in place in connection with the salvation of souls.

VII. The Nobleman's Son. (Chapter iv. 43-54.)—Many sought Jesus, not from curiosity, but in need. When He came to Galilee the news spread far and near, and a nobleman in Capernaum came and implored Him to come and heal his son who was dying. Jesus rebuked him, and in Him many others, who would not come to Him until driven by trouble. He came to heal the soul, and they did not appreciate Him in His true character. The nobleman is so much in earnest that he persevered, and Jesus told him that his son was well—to go home—it was not necessary that He should go to Capernaum to effect the cure. The nobleman believed the word, and it was blessed to the whole family. They all believed and became disciples.

VIII. Jesus at Bethesda. (Chapter v. 5-18.)—The Saviour came to Jerusalem to the Passover Feast, and visited the sanitarium at Bethesda, and there found a man so long sick—thirty-eight years—his will was paralyzed as well as his body. Jesus asked him if he wished to be made whole, and, after his explanation of being both helpless and without help, commanded him to arise and take up his bed and depart. He did so, but it was the Sabbath and carrying his bed gave mortal offence to the Pharisees. The man explained that the one who made him whole told him to do it, and afterward explained that it was Jesus, in the hope that they would be satisfied. Jesus had made Himself known to the man in the temple, and warned him against sin which would bring a worse punishment. Jesus Himself afterward answered the Pharisees by saying that the true service on the Sabbath was work. His Father worked and He did as taught by the Father.

IX. Jesus Feeding Five Thousand. (Chapter vi. 1-21.)—He retired with the disciples, after their return from their missionary tour, for a rest. But the people saw the direction they took, and were there before them. He then, instead of quietly speaking to the disciples as He intended, taught the people, and toward evening, sympathizing with them, hungry and far from home, performed the miracle of feeding so many with five loaves and two fishes.

They would then have taken Him by force to make Him king, but He dismissed them and retired to the mountain to pray. At night He came to the disciples walking on the troubled waters—taught Peter a lesson of humility and at once brought them to shore.

X. Jesus the Bread of Life. (Chapter vi. 22-40.)—The people again came to Him, and He tried to raise their ambition higher than the perishable things of this life. He would give them, if they believed in Him, bread better than the manna which was given them in the wilderness, bread of which if they ate they should never die.

They asked for it, but are told that they could not have it but by believing in Him, that very thing they did not want to do.

XI. Jesus the Christ. (Chapter vii. 37-52.)—In this lesson He proclaims Himself as bestowing the water of life. On the last day of the Feast of Tabernacles He cries out in eager earnestness, urging the thirsty to come to Him and get satisfaction, for He was the rock smitten, from whom flowed a river of water. If they came they would themselves become fountains by whom others would be refreshed.

XII. Jesus and Abraham. (Chapter viii. 31-38, 44-59.)—To some who believed in Him, on the following day, He told the true test of discipleship, and true liberty. They must abide in His Word. The contest became bitter, and in loving severity He told them they were the children of the devil, because they did his works, and not Abraham's children, which they claimed to be. Abraham was a believer in Him, for He was before Abraham's time.

Sparkles.

It is some satisfaction to argue with the man who holds a mortgage. He is always willing to accept your premises.

"WHAT is the difference between an angry lover and a jilted maid?" "Give it up, old man." "Why, one is a cross-beau and the other is a cut-lass."

NORTH AMERICAN LIFE.

If you are intending to insure your life, you will do well—

First—To avoid a company that requires you to *guarantee or warrant* the statements you make in the application, thus laying a foundation for future successful litigation by such company.

Second—To avoid a company that is fond of litigation, and has the habit of disputing the payment of its policies. You want your family to inherit money, not lawsuits, after your death. If an honest man, who has regularly paid for his insurance, die, the company should pay the policy. This is the practice of the North American Life Assurance Company, which issues policies whose payment is made **INDISPUTABLE** after they are three years in force.

The North American offers security not exceeded by that of any other company.

NOTE.—

For the security of policyholders the Company holds

Assets (as per balance sheet) ... \$346,890 95
And in addition,
Uncalled Guarantee Fund. 240,000 00
\$586,890 95

From which deduct
Reserve and death losses (\$3,000)
due Dec. 31. (since paid) ... \$241,890 00

Surplus on Policyholders' Account \$345,000 95
or \$2.42 of assets for each \$1 of liability.

"THE doctor said he'd put me on my feet again in two weeks." "Well, didn't he do it!" "He did, indeed. I had to sell my horse and buggy to foot the bill."

"RULE of the office, sir—patients will please pay before taking gas." "Why not after?" "It's awkward collecting in case of—failure to restore respiration."

W. B. LYNCH, M.D., of Auburn, N. Y., says that he has used **WISTAR'S BALSAM OF WILD CHERRY** in his family for coughs and pulmonary complaints, has recommended it to others with invariably happy results, and esteems it a valuable remedy.

A BRIGHT little boy in Brooklyn, at the beginning of Lent, when asked by his Sabbath school teacher, "Who had fasted forty days and forty nights," replied, "Dr. Tanner."

CAUTION.—Beware of any man who offers you an imitation article, no matter what it is, and says it is "just as good as the genuine"; they sell all kinds of "sham remedies" in this way upon the reputation of the Pain Killer—be sure and get the genuine made by **PERRY DAVIS**

SUPPLY AND DEMAND.—Antiquarian gent: "Got any old—ah—Roman weapons or pottery lately!" Dealer: "Expect them in nex' week, sir. Ain't quite finished rustin' yet, sir. About Toosday, sir."

A COMPLICATED CASE.—Harry Ricardo, of Meaford, Ont., testifies that he suffered from rheumatic gout and chronic trouble of the stomach and liver, which Burdock Blood Bitters effectually cured, after all other tried remedies had failed.

PLANTATION philosophy, left over from 1884: It is wrong to tell honour an' trust de smart man. De fox is er heap keener den de steer, but he don' do half so much good.

THE BEGINNING OF CONSUMPTION.

Blotches, pimples, eruptions, "feversores," ulcers and enlarged glands, are but so many *outward* manifestations of poisonous and scrofulous humors in the blood, which sooner or later are apt to attack the delicate tissues of the lungs, causing ulceration and consumption of these organs. Be wise in time and use Dr. Pierce's "Golden Medical Discovery," the greatest blood-purifier, pectoral and strength-giver yet known to medical science. It cures all these dangerous maladies having their origin in the blood, if taken in time.

"Is there a boat due?" James demanded at the steamboat office. "Yes, there is the *Roderick Dhu*." The response nearly gave James Fitz. James said afterward it was only by flying precipitately that the agent got off Scott free.

WHAT SCIENCE SAYS.

THE "FEARFUL AND WONDERFUL" MECHANISM OF THE HUMAN SYSTEM GRAPHICALLY PORTRAYED.

[In the editorial columns of the New York *Analyst*, H. Lassing, M.D., editor, writes the following beautiful description of the laboratories of the human system. We think we have never read a finer or more trustworthy one.]

"Man is the greatest of all chemical laboratories. Magnify the smallest cell of the body and what a factory is spread before the eyes, countless chambers in which are globes of air, masses of solid matter, globules of dying liquid; a flash comes and the whole is consumed, and needful heat is carried into every part of the system. Electrical forces also generate and are conveyed to the brain, the muscles and the various nerve centres.

"In another set of a million chambers we see various gases and vapours. By chemical action these are changed and purified in the lungs and the skin. The blood we often say is a great living river. In its current are masses which the air in the lungs did not affect: blocks of chalk; slabs of tartar; pieces of bone-ash, strings of albumen; drops of molasses, and lines of alcohol. How are these waste masses disposed of? Begin where you will in this great stream you must come to the purifying places of the system. Here is all activity and an invisible force reaches out into the stream, and carries this mass of waste into vast trenches, thence into a smaller reservoir, and finally into a larger reservoir, which regularly discharges its contents.

"This separation of lime, uric acid and other waste material from the blood without robbing it of a particle of the life fluid, passes human comprehension. In health this blood purifying process is carried on without our knowledge. The organs in which it is done are faithful servants whose work is silent as long as health remains.

"People strangely wait until pain strikes a nerve before they will realize that they have any trouble. They do not know that pain concerns chiefly the exterior not the interior of the body. A certain set of nerves connect these blood-purifying organs with the brain. They may not gnaw and bite as does the tooth-ache or a scratch, but they regularly, silently report. When these organs are failing these nerves indicate it by drawing the blood from the face and cheek, leaving the lip and eye blanched, by sending uric acid poison into the smallest veins, the skin then becoming gray, yellow or brown. They also prevent the purification of the blood in the lungs and cause pulmonary difficulties, weariness and pain. Who enjoys perfect health, especially in this land where we burn the candle in one mass? The athlete breaks down in the race; the editor falls at his desk; the merchant succumbs in his counting-room. These events should not have been unexpected for nature long ago hung out her "lanterns of alarm." When the "accident" finally comes, its fatal effect is seen in a hundred forms; either as congestion, chronic weakness, as wrong action, as variable appetite, as head troubles, as palpitation and irregularities of the heart, as premature decay, as dryness and harshness of the skin causing the hair to drop out or turn gray, as apoplexy, as paralysis, as general debility, blood poisoning, etc.

"Put no faith, then, in the wisecrack who says there is no danger as long as there is no pain. Put no faith in the physician, whoever he may be, who says it is a mere cold or a slight indisposition. He knows little, if any, more than you do about it. He can neither see nor examine these organs, and depends entirely upon experimental tests, that you can make as well as he.

"If the output is discoloured or muddy, if it contains albumen, lymph, crystals, sweet or morbid matter, is red with escaped blood, or roily with gravel, mucus and froth, something is wrong, and disease and death are not far away.

"These organs which we have described thus at length, because they are really the most important ones in the human system, the ones in which a large majority of human ailments originate and are sustained, are the kidneys. They have not been much discussed in public because it is conceded that the profession has little known power over them. What is wanted for such organs is a simple medicine, which can do no harm to the most delicate but must be of the greatest benefit to the afflicted. Such a remedy, tried and proved by many thousands all over the world is Warner's safe cure. With those in whom disease is deep seated it is the only specific. For those in whom the seeds are sown and the beginning of illness started it is an unfailing reliance. It may be recommended to the well to prevent sickness and the sick to prevent death. With its aid the great filtering engines of the system keep on

in their silent work without interruption; without it they get out of gear and then disease and death open the door and cross the threshold."

Such writing ought not only to please but to carry conviction that what Editor Lassing, M.D.,—so high an authority—says is true, and that his counsel is worthy the attention and heed, of all prudent, right-minded people.

SUITOR: "Sir, you are undoubtedly aware of the object of my visit." FATHER: "I believe you desire to make my daughter happy. Do you really mean it?" SUITOR: "Unquestionably." FATHER: "Well, don't marry her, then."

ADVICE TO MEN.

During the next few weeks if you can find some business to transact at a distance from home it will save you the unpleasantness of seeing your houses in confusion and your meals spread on the mantle-shelf, and will also give your wives an opportunity of surprising you with one of Jolliffe's New Parlour or Bedroom Suites, in point of cost.

"ECONOMY is wealth." If the person who invented the proverb will call at this office any afternoon, we will present him a goodly supply of economy for half its face value in wealth. We have more economy than we really need.

WHY THE "ROYAL" IS THE BEST.

The improved method by which it has been made possible to produce pure cream of tartar, has had an important bearing upon the manufacture of baking powder. By the process heretofore generally employed, it has been found impossible to remove all impurities, more particularly the tartrate of lime, which remained to such an extent as to greatly impair the quality of the cream of tartar, and to interfere seriously with the strength and wholesomeness of the baking power into which it entered.

By the new process, which is owned by the Royal Baking Powder Company, of New York, and exclusively employed in its extensive tartar works, the imported crude grape acid is so treated as to remove all vestige of tartrate of lime or other impurities, giving a product before unknown—a chemically pure cream of tartar.

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"WHERE are ye livin' now, Moike?" "In Donegal Street, number eleven. Come and see me." "Faith, I will. Ought I to come in be the airy or be the front dure?" "I don't care; but, as I'm occupyin' the garret, it would be more convenient for ye to come in be the skylight."

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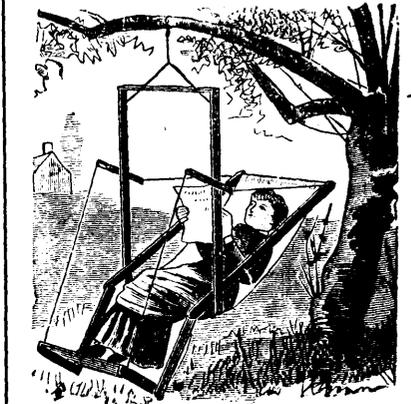
Too eternally solemn.—"How do you like the new preacher, Deacon?" "Oh, he is a good man, I reckon, seems earnest and devoted and pious, but he won't suit our people." "Isn't he orthodox?" "Oh, yes—straight as the Epistle to the Romans, but he ain't a bit funny. Has no sense of humour at all. Been preaching for us three weeks, and ain't raised a good laugh yet."

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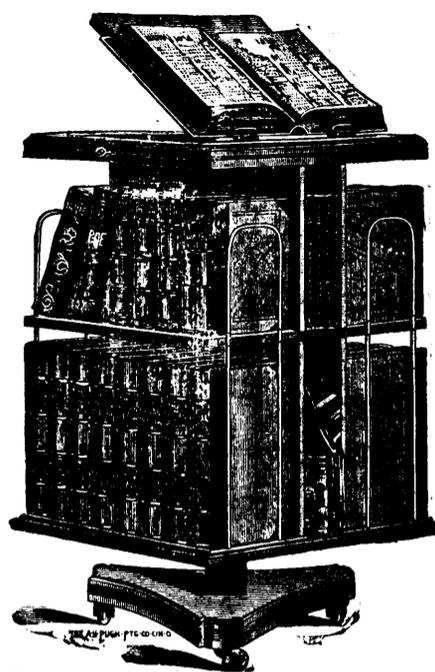
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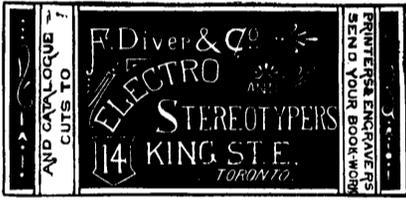
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QUEBEC.—In Sherbrooke, on the 6th July, at ten a.m.
GLENGARRY.—At Alexandria, on Tuesday, July 6, at eleven a.m.
PETERBOROUGH.—In the First Church, Port Hope, on July 6, at ten a.m.
BRANDON.—In Brandon, on the second Tuesday of July.
MONTREAL.—In David Morrice Hall, Montreal, on Tuesday, the 6th July, at ten a.m.
MAITLAND.—In Knox Church, Kincardine, on Tuesday, July 13, at two p.m.
WHITBY.—In Whitby, on the third Tuesday of July, at half-past ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on June 29, at nine a.m.
CHATHAM.—At Chatham, on the 13th July.
BRUCE.—In St. Andrew's Church, Paisley, on Monday, July 12, at two p.m.; and on Tuesday, July 13, at nine a.m.
KINGSTON.—In John Street Church, Belleville, on Monday, July 5, at half-past seven p.m.
TORONTO.—In the usual place, on Tuesday, July 6, at ten a.m.
MIRAMICHI.—In the hall of St. Andrew's Church, Chatham, on Tuesday, July 13, at eleven a.m.
STRATFORD.—On July 2, at half-past ten.
GUELPH.—In Chalmers' Church, Guelph, on the third Tuesday of July, at ten a.m.
ROCK LAKE.—At Boissevain, on Wednesday, 14th July, at ten a.m.
PARIS.—In Dumfries Street Church, Paris, July 13, at eleven a.m.
BARRIE.—At Barrie, on Tuesday, 27th July, at eleven a.m.
HURON.—In Knox Church, Goderich, on Tuesday, July 13, at eleven a.m.
LINDSAY.—At Woodville, on the last Tuesday of August, at eleven a.m.

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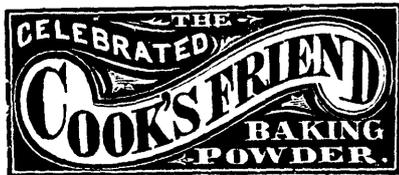
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