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FOR A SULTRY EVENING.
ISA. xxxiii. 2.

[ON the Sunday after the late Mr. George Rawson, of Clifton, was taken home, one of his daughters opened his well-marked copy of Faber's Hymns, and found the following verses in her father's handwriting. The first three are from a long hymn by Faber; the last two verses are the composition of Mr. Rawson. We have been kindly favoured with the deeply interesting tale by Mr. Rawson's daughter, who expresses a hope that the verses may perhaps refresh some weary souls at this season of the year.]—

I.
STAY, O pilgrim, stay!
It is the waning of the day,
There is no other resting place this way;
The Rock is near,
The Well is clear,
Rest in the shadow of the Rock!

II.
The desert wide
Lies round thee like a trackless tide
In waves of sand forlornly multiplied
The Sun is gone,
Thou art alone,
Rest in the shadow of the Rock.

III.
Night tells the land;
How the Palms whisper as they stand!
How the well tinkles faintly through the sand!
Cool water take,
Parched lips to slake,
Rest in the shadow of the Rock.

IV.
A refuge tried
There is, where weary souls may hide
In Christ the Rock of ages!—there abide!
From storm and heat
Seek this retreat,
Rest in the shadow of this Rock.

V.
Once left for thee!
In Him the living waters see!
Drink and forget thy fevered misery;
Soul over pressed,
Here take thy rest,
Rest in the shadow of the Rock.
Aug., 1857. —Glasgow Christian Leader.

CANADIAN PRESBYTERIAN
HISTORICAL SOCIETY.
FIRST REPORT TO THE GENERAL
ASSEMBLY.

The work has been going in a quiet and unobtrusive manner, on the conviction that the task of cultivating historical research is likely to prove more successful by the work of the few having decided tastes, and possessed of patient industry, rather than by the general interest of the many who are willing to receive the results which are thus achieved. The Sections have not in all cases been organized, but reports have been received from the chairmen of all the Sections. The Assembly at its last meeting empowered the Society to obtain an Act of Incorporation from the Dominion Parliament, but it has been deemed better to have all the Sections organized before taking this important step.

HALIFAX.
The President of the Society, Rev. Dr. Burns, of Halifax, reports on behalf of the chairman of the Halifax Section. It is stated that the year 1838, embracing three centennial celebrations, contributed not a little in the line of the Society's objects. Dr. McCulloch's Jubilee, too, in February of this year, was in the same direction, and several valuable papers were contributed, which had been prepared by various brethren. During the past winter several articles of value and interest as to the history of our Church in Prince Edward Island, have appeared in the *Island Guardian*. It is in contemplation also to publish a number of papers in connection with the operations of the Glasgow Colonial Society in the Maritime Provinces; certain valuable documents being in the hands of the President. It is reported that there is a commodious vault in the college at Pine Hill, so that manuscripts and other historical material committed to the care of the Society, can be preserved in safety. Arrangements have been made for a full organization of the Halifax Section at the next meeting of the Synod of the Maritime Provinces, in September, at Pictou.

QUEBEC SECTION.
Dr. J. W. Harper, Chairman of the Quebec section, reports that, while the Presbyterian population of Quebec is much reduced, yet there are those who are of opinion that the movement is one worthy of every one's hearty support—every Presbyterian in whom the literary spirit has been developed. The chairman recommends a more flexible Constitution than that suggested by the Assembly, of allowing separate action where it is not convenient for the College authorities to co-operate; and that papers read be placed at once in the custody of the Secretary of the Society. In regard to the Executive Committee it is of opinion that the present Constitution in this respect should be adhered to, for at least another year.

The Society is glad to hear the chairman say, "I have been ploughing the ground for you by collecting notes from some of the old people, which will be of interest when they are woven into a paper."

MONTREAL SECTION.
The three officers of the Society in Montreal have had conference, and express much hope for the future of the Society there. Both the Montreal Presbytery and Synod of Montreal and Ottawa, have given expression of opinion as to the need and usefulness of such an organization. Dr. Robert Campbell, Dr. John Campbell, and James Croil, Esq., have taken steps toward organizing, by holding a meeting of Session clerks, and thus exciting an interest in the subject before organizing completely. The chairman of the Section expects to have formal organization on a successful basis early next autumn.

KINGSTON SECTION.
Dr. George Bell, Chairman of the Kingston Section, reports that, on account of ill health and pressing duties, he has not been able to effect the organization of the Section. This is to be regretted, as it is believed that Kingston, being the old civil and ecclesiastical centre of Upper Canada, would be a most fertile field for the cultivation of historical research. The presence of Queen's University and the existence of excellent library accommodation, should not make it difficult to make a good showing in another year.

TORONTO SECTION.
Dr. William Gregg, in his report, gives an account of the valuable stores gathered together in Knox College Library. The following are among the historical documents:—

1. Seven volumes of Correspondence of the Glasgow Colonial Society, and the original manuscript minutes of the Society, in two volumes.
2. Valuable manuscripts, contributed by Rev. John Burton, Rev. Robert Wallace, and Mrs. McAnany, and others, containing an autobiography of Rev. Wm. Smart.
3. Letters of Mr. McLean, of Brockville; minutes of Dutch Reformed congregation of Brockville, and letters of the late Rev. A. Henderson.
4. Collection of Mr. H. McCullum, of St. Catharines, comprising books, pamphlets, and manuscripts relating to Canadian Presbyterianism.
5. Printed Minutes of Synod and General Assembly.

Dr. Gregg makes the suggestion that it seems to him very desirable "that separate portions of the History of the Presbyterian Church in Canada, or of the different branches of which the General Assembly is composed, should be written by persons specially conversant with these separate portions or branches." The existence of such valuable material in Toronto should encourage the prosecution of much original research. Two years from now the centennial of the organization of Upper Canada will have reached us. If not soon gathered, much of the history of the earlier pioneers will have gone for ever. It is hoped that during this year full organization of the Section will take place, and that many may be enlisted in the work.

WINNIPEG SECTION.
During the year the Winnipeg Section was regularly organized, and a roll of twenty-six members obtained. Steps were immediately taken to obtain, as soon as possible, a vault in the library of Manitoba College. A meeting was held at the time of the meeting of Synod, for the reading of papers. Three interesting papers were read, one on "The First Presbytery of Manitoba, 1870-75," by the Chairman of the Section; "Presbyterianism in the Thunder Bay District," by Rev. John Pringle, B.A., of Port Arthur; and "The Pioneers of the Presbytery of Calgary," by Rev. A. B. Baird, B.D., of Manitoba College, Winnipeg. These papers will be published by the Section. The Section has already come into possession of a number of valuable documents. Among these are—

Records of first Presbytery of Manitoba 1870-75, and Records of second Presbytery of Manitoba, 1875-1884.
As illustrating the opportunity of gaining historical collections, even in the newest states of society, it may be mentioned that there has been presented to the Section a copy of the celebrated "Breches" Bible of 1610, and that was given by a settler living in the town of Gladstone, 100 miles west of Winnipeg. The Section is full of hope for its work.

At the close of its first year the outlook for the Society is good. The persistent and intelligent action of those devoted to historical study is relied on, and it is hoped that next year it may be reported that every Section has been fully organized.
The following are the names of the officers of the Society, elected for the following year:—

President, Rev. Dr. Burns; Vice-Presidents, Dr. McCulloch, Dr. Weir, Professor Campbell, Dr. Aloxat, Dr. Reid, Chief Justice Taylor; Secretary, Dr. Bryce; Treasurer, Jas. Croil, Esq.; Chairmen of Section, Dr. G. Patterson, Dr. Harper, Dr. R. Campbell (Montreal), Dr. Bell, Dr. Gregg, Dr. Bryce.

LEADING IN PRAYER.

THERE is no public duty from which the majority of young people shrink more tremblingly than that of leading in prayer. The very sacredness of the exercise makes it difficult. It is not, perhaps, that we are usually overwhelmed with thoughts of reverence when about to approach the throne of grace, for such thoughts should fill our hearts equally when we follow the leading of others, as well as when we lead ourselves. But there is a feeling that every misplaced word is noted by our companions, and the fear of not being able to continue, often greatly confuses the mind.

A fundamental condition to enable one to overcome this distressing timidity is familiarity with the throne of grace in our individual Christian life. We must learn to know God our Saviour as our dearest personal friend, and to regard prayer as simply gathering about the Father's feet to make known our child-wants. Very closely allied with this there must be an accurate familiarity with the Father's promises, and with the descriptions of His holy and gracious character found in His word. We should diligently memorize such verses as give full expression to the individual desires of our own hearts. We suggest this rule—when in your daily reading of the Bible you meet with a verse which expresses the longing desires of your own heart, stop at once and carefully memorize it. Be sure that you have it word for word, for if you have it only half-memorized the effort to use it in public prayer will confuse rather than assist. Next, use such verses very frequently in your closet prayers, accurately yourself to pray aloud.

It is well, also, to fix in the mind a general order to be followed in prayer. This old order is Scriptural, and a better one cannot be found—adoration, confession, thanksgiving, and petition. We sometimes hear it flippantly inquired, "What is the use of waiting to tell God what He is? Why not proceed at once to tell Him what you want?" But would you go into the presence of any distinguished person to make a special request? would you even present such a request to father or mother without addressing them in a respectful manner? Do not understand us to recommend a long theological discourse on the attributes of God. That which is most proper is a simple, Scriptural form of address, such as you will find in nearly all the Bible prayers. Take, for example, the prayer of Jacob (Gen. xxxii, 9-12). There he addresses the Lord as the God of his father Abraham, and the God of his father Isaac, the Lord who said to him, "Return unto thy country," etc. This form of address breathes forth the spirit of child-like trust and lowly reverence. This spirit is also expressed by the preface to the Lord's Prayer, "Our Father, who art in heaven," than which no better introduction to our prayers can be found. Also store in the mind verses which will assist you in every part of the Prayer—confession (see, for example, Dan. ix, 3-10; Ps. cxxx, 3, 4), thanksgiving (see Psalms ciii-cvii), petition, in which the Psalms and Epistles are especially helpful. Make yourself familiar with many Bible texts touching these general subjects, and use them daily aloud in your secret prayers.

But it is sometimes said that it is one thing to offer your own desires in the closet, and a very different thing to present the wants of others in the prayer-meeting. Right here is where the failure often springs up. Many aim to present the wants of others in the meeting rather than our own wants. But, the truest prayer, that which gathers the thoughts of all who may be present into one channel and leads them most closely to the throne, is that in which the leader voices the deep-felt wants of his own soul. The prayer which does not spring from his own deep sense of want is an abomination in the eyes of Him who searches the heart. It also fails to draw forth and express the devotion and desires of others who are seeking to follow in the sacred exercise. There are, of course, petitions which belong to the closet alone. We should study the fitness of things in our public prayers. We should enter into the great burden of desire resting upon the assembled company. But let us shut out all thought of our companions as mere auditors, remembering that they are fellow-supplicants, pleading for mercy, and that it is when we most truly present the wants of our own hearts that we most perfectly voice their devotions and desires. As Emily Huntington Miller says:—

"It is this attempt at praying for others which bewilders and overwhelms the young Christian. He forgets that he has only to go forward himself, and the others will follow; to present his own petition, and let it draw the hearts of others after it. We who kneel together are a body of supplicants with many common needs, coming to a Father to whom we are under common obligations, to claim common promises. We are all sinners saved by grace; we all have occasion for thanksgiving and for confession; we all have need of divine help. If with simplicity and directness you come to God for yourself, it is not uncertain to carry with you the others. Alas! the others. Therefore, the truest way for a young Christian to lead in prayer is to forget all about leading, and pray simply for his own case."—*Young Christian*.

ARE YOU DOING YOUR PART?

You have a part to do in life. Are you doing it? These elements which form your body have been brought together for a purpose. There is not one of the atoms which make up your material frame which could not be of use somewhere else in the universe. They have been wrought into flesh and blood into muscle and nerve for your use. They have been loaned to you. You hold them in trust. Are you making good use of them? Are you putting this borrowed capital to a better use than a dog or a horse would put it to? You are a human being, with a human soul and a human opportunity. Are you doing your part?

Where are you doing your part? Just where you are? A man's first opportunity in life is in the sphere in which he is born. Nature launched him here before him. It is a poor little wail that does not find any other bark to take it in tow. The place for a human being to do his part is just in that place where nature has started it. Are you born for a part? Be sure that a part is born for you. Begin where you find yourself. Your life has not merely been made to absorb, it is made to radiate. You have a part to do and a part to be. What you do will depend somewhat on what you are, and what you are will depend somewhat on what you do.

Are you doing your part in the church? There is one part at least that you can fill. You can support it by your presence. It should be to you a source of inspiration. It is one of the channels through which you may work. It opens your life on its universal side. It binds you with the past, and takes toll of your life for the future. Are you doing your part in the church to make it a live, active influence for humanity, of are you turning over the personal influence which belongs to you to the minister, the sexton and the choir, content to pay your pew rent two months after it is due?

Are you doing your part in the great work of humanity? Not are you doing somebody's else part, but are you doing your own? Society is a great organism. The perfection of the whole depends on the perfection of the parts: Are you a hindrance, or are you a help, a blessing or a curse to the world in which you live? Are you one of those whose self-indulgence adds to the world's sorrow, or are you doing something to lighten the world's pain?

Do you ask what your part is? Be sure if you seek it you will find it. The life that seeks some object of interest, labour, duty, love, outside of itself, can never fail to find it. To do your part is to live your part. There is no way in which your life can better be fulfilled than in doing the duties which throng around you.—*Northern Christian Advertiser*.

All believers receive of Christ's fulness; the greatest saints cannot live without Him, the weakest saint may live by Him.—*Henry*.

Mission Work.

NOTES FROM INDIA.

[The Editor of the Presbyterian Review.]
SIR.—From India I learn that two of our first college class have succeeded in passing the F.A. examination of Calcutta University, equal to the second year examination of Toronto University. The two who have passed were sent to us by the Maharajah of Dhar, when first we opened the college, showing that he was not afraid of the Christian training they were to receive in the Mission College. They have not come out as the professed followers of Christ, but one of them has frequently expressed his warm appreciation of Christianity publicly, and in going back to occupy important positions in the State will be found favourably disposed towards all Christian efforts as a Mission may put forth there—even if he may not go further. But from what I know of him, I shall be very much disappointed if the seed sown does not bear much more decided Christian fruit. Would that we could only have carried him through his entire university course! I only hope he may not for the balance of his course go to some Government college under an infidel principal and so have the good influences in a measure counteracted.

Mr. Channukam, our faithful Christian headmaster in the high school at Indore, has been visiting Bombay in his holidays, and writes: "They (the Christians in Bombay) are doing a splendid work. They have lately arranged for street preaching and discussion in English. I have been taking part in them, and am more fully convinced of the importance of the educational missionary work when followed in the true spirit."
J. WILKIE.

P.S.—The staff are all very well. Mr. and Mrs. Campbell are at Chakrata, a hill station. Miss Dr. Beatty reports more cases in the month of May than in any similar period since their work began—1595 in all for the month.
TORONTO, July 5, 1889.

THE RESULT IN FIJI.

When the German scientist, Baron von Hugel, visited Fiji some time ago, he had observed unusual opportunities for scientific research, and he had been having travelled three times round the world. He looked for himself, and after making all sorts of enquiries from the various men he came in contact with, as to the cause of the unquestionable changes he saw in the Fijians, he came to a missionary to ask some questions. Himself a Roman Catholic, he thus expressed his mind: "I must say that the change which has come over these islands is wonderful; no candid man can deny it. What I want to get at is, How did it come about? I have spoken to some of the Government officials about it, and they ascribe it to the influence of the Government upon them." "Yes," replied the missionary; "but how do they account for the fact that the change was there before there was any settled government?" "That is true," he replied. Then he added, "I asked some of the traders, and they attribute it to the influence of trade upon them." "Yes," returned the missionary; "but how do they account for the change that existed before the traders dared to settle there?" "Well," he said, "I have come to you as a missionary, and I want you to tell me how you account for it." This was the reply: "I cannot account for the change that has taken place, except in one way. If it has struck you so forcibly, Baron, how has it struck me? You have seen this only as a visitor; I have seen it for years, and have seen it going on. I can only account for it in one way—I believe in God, and I account for it by the influence of the Holy Ghost." And he, though a Roman Catholic and a foreigner, bowed his head reverently, and said, "So do I." That is the only way it can be accounted for. It strikes foreigners and travellers strongly; but it strikes the missionaries more strongly still who have been on the ground, and seen the changes wrought before their eyes, that, without admitting the supernatural factor, in missions, the transformations cannot be accounted for. No human philosophy is adequate to explain them.—*Free Church of Scotland Monthly*.

MISSIONARY LIFE IN INDIA.

In the *London Christian* we find the following pertinent testimony to the simplicity of life and devotion to work on the part of missionaries in India. The writer is Mrs. Helen C. Mackenzie, who evidently knows whereof she affirms. She says:—
"During more than thirty years my husband (Gen. Colin Mackenzie) and I were intimately acquainted with missionaries of every denomination in Bengal, the Punjab, the Dekkan, Bombay, and Madras Presidencies. We have stayed in their houses, lived close to them for many months, have known the

details of their expenditure, and I can bear unqualified testimony to their self-denying economy, and simplicity of living, and to the riches of their liberality to the poor in times of famine.

"Nothing can be more unjust or unfounded than to charge them with 'self-indulgence,' 'luxury,' 'worldliness' of any kind. The 'gulf' between them and the 'sation people' is the gulf between the Church and the world. Men like Dr. Duff, or Mr. Hislop, of Nagpur, may occasionally be sought after by high officials for their knowledge or their gifts, but very few civil or military officers, and still fewer ladies, ever visit a missionary's family, unless they are one with them in the faith. Missionaries are not 'in society.' They have neither time nor inclination to be so. I never met a missionary at Government House. I never heard of one staying with a Governor, except Mrs. Ingalls, of the Burmah Mission, with Lord and Lady Lawrence.

"At the same time their own houses were always open to any who seek their society, their hospitality generally taking the form of evening tea.

"They were universally respected by the natives who knew them; and by all but those Europeans who keep aloof from them.

"I have not spoken of the real hardships they endure in teaching, bazaar preaching in the hot winds, and in itinerating often on foot. As one instance, all the Basel missionaries engaged in the revival among the Jutias in 1870-71 were invalided from the hardships they went through."

ANOTHER AFRICAN HERO.

THE heroes are not all recognized by men. Some do great things out of sight, and the world is long in discerning them. The following paragraph describes a man evidently of heroic mould, though it is not wise to make comparisons to the disparagement of such men as Livingstone and Stanley: "Rev. James Scott, Free Church missionary of Natal, speaking in Edinburgh lately, declared that the greatest African hero, surpassing Stanley and even Livingstone, is Mr. Alexander M. Mackay, of the Church Missionary Society, who thirteen years since was sent out to the interior of Africa, and who, having travelled three times round the world, he looked for himself, and after making all sorts of enquiries from the various men he came in contact with, as to the cause of the unquestionable changes he saw in the Fijians, he came to a missionary to ask some questions. Himself a Roman Catholic, he thus expressed his mind: "I must say that the change which has come over these islands is wonderful; no candid man can deny it. What I want to get at is, How did it come about? I have spoken to some of the Government officials about it, and they ascribe it to the influence of the Government upon them." "Yes," replied the missionary; "but how do they account for the fact that the change was there before there was any settled government?" "That is true," he replied. Then he added, "I asked some of the traders, and they attribute it to the influence of trade upon them." "Yes," returned the missionary; "but how do they account for the change that existed before the traders dared to settle there?" "Well," he said, "I have come to you as a missionary, and I want you to tell me how you account for it." This was the reply: "I cannot account for the change that has taken place, except in one way. If it has struck you so forcibly, Baron, how has it struck me? You have seen this only as a visitor; I have seen it for years, and have seen it going on. I can only account for it in one way—I believe in God, and I account for it by the influence of the Holy Ghost." And he, though a Roman Catholic and a foreigner, bowed his head reverently, and said, "So do I." That is the only way it can be accounted for. It strikes foreigners and travellers strongly; but it strikes the missionaries more strongly still who have been on the ground, and seen the changes wrought before their eyes, that, without admitting the supernatural factor, in missions, the transformations cannot be accounted for. No human philosophy is adequate to explain them.—*Free Church of Scotland Monthly*.

EDUCATIONAL MISSIONS.

WRITING on this topic in the *London Christian*, of the 24th ult., Mr. Eugene Stock says: "We believe that to gather boys of the upper classes into good schools, where they will not only be taught the way of salvation but also come under the personal influence of the missionary, is the best means of winning them for Christ; and we believe that, as a matter of experience, it has proved by far the most successful way. Those who differ from us on this subject may say our method is not a good one, but they should not say, as they sometimes do, that we care more for education than for the salvation of souls. Possibly there may be here and there in India a Mission High School where the one grand object is not avowed or aimed at as fearlessly as it ought to be. If this be so, I and my colleagues will be the first to condemn it."

We note with pleasure that a small Sabbath school in the backwoods of Ontario can reach out a long arm to bring cheer to a widow's heart, and assist her in educating two of her girls. The school to which we refer is at the Ridge North Hastings. Five years ago, under the superintendence of Mrs. Miller, the school began a "Mission Aid" collection, and it was decided to send the first five dollars to Indore to Miss Macgregor. This sum was applied to the education of two needy girls. On Sabbath, June 23rd, a letter was read from Miss Sinclair of the Indore Mission, enclosing photographs of the girls and giving some interesting particulars of herself and the girls. She says:—"I am studying a very difficult language, Marathi. At the end of the year I will only be able to compose very simple sentences. I trust you will pray for me that I may be given utterance. I expect to have the supervision of a Marhatta girl's school in Indore city, also Zenana visitation. I am now regularly visiting a Marhatta Zenana in the city, and teaching the women some knitting and English. A native Christian woman goes with me. I sing a hymn, then Susstabal prays. Before I left home Mr. Miller came to say good-bye, and told me of two girls whom your Sabbath school keeps at a boarding school, so I am happy to be able to tell you about them. The mother is a widow, Susstabal, my companion in Zenana work. The girls are nice bright girls, both good singers, and the youngest especially is very good-looking."

The Family.

THE SHADOWY HANDS.

I WATCHED him from afar, with eyes That ached to see what perils lay Close-set along the jagged way—

I knew that he must press the path Marked for each human soul, alone; That he must meet the dangers strewn, Unhelped—that love the utmost hath No charm against the tripping stone.

My lids were wet with anxious tears; He dreamed not of the pitfalls spread To trap his all too careless tread. His thought was on the buoyant year So flushed with sunshine overhead.

I could but fold my hands, and plead, That heavenly presence, tender, sweet, Would choose safe passage for his feet, And in his hour of straitest need, Guide where the devious crossways meet.

But as I gazed aghast the night, Whose doubt, like mists, around me clung, The prayer was hushed upon my tongue; Just where the way was faintest, light, Star-like, was on a sudden flung.

And for a moment, circling round, I felt the sweep of winged hands, I saw the stretch of shadowy bands, I heard the voice whose mystic sound The rapt soul only understands.

"I charge you bear him safely, lest He dash his foot against a stone!" The light was gone—the vision flown— Comfort unearthly calmed my breast, My darling did not walk alone!

Margaret J. Preston, in Sunday School Times.

ELDER TROTWELL'S PREACHER.

THE church of which Elder Trotwell had been an officer for many years had lost its pastor. The Session had some accustomed correspondence on the matter with other ministers. There were some letters from ministers themselves who were just suited to the field, and whose adaptation was a providential indication which ought not to be resisted. There were letters of recommendation from other pastors for their friends, which they had gladly given, after several requests. In short all the machinery of candidating was in full operation in the vacant church. They had heard several men on successive Sabbaths. They had variety. An ex-college professor with some of the aroma of his lectures in his sermon, had been followed by a young brother whose examinations had only been accepted because the Presbytery was too tender-hearted to decline to ordain him. Then came the "gentle reader," who never lifted his eyes from the manuscript or made a gesture. He was succeeded by the noisy extempore man whose gestures were a succession of nervous spasms. They were as many and as diverse as the Cabinet Ministers. Then the Session had a meeting to discuss the situation. It was natural that the preachers should be discussed, and we are telling no secrets when we report some things they said. Among the men who had filled their pulpits was one who was strongly recommended by a dozen or more letters from well known clergymen. The Session thought him over estimated by his endorsers. "His sermons were trite." "He never used a single illustration." "He was a little monotonous in his delivery." "He would not get hold of the young people, we are afraid." But all this time Elder Trotwell had said not a word. At last they asked his opinion. "I found the very marrow of the Gospel in his preaching and my soul was fed on My Lord's own Word." There was silence for a moment before they began a similar process on another but eventually they did. "The young man of the preceding Sabbath had made a good impression but he lacked the dignity of the dear good pastor who had just resigned." (Blessings brighten as they take their flight.) "He was too fond of innovations, and no one could surmise what novelties he would introduce."

The young people all liked him, "but it would not be wise to choose a pastor to gratify the youth." What thought Elder Trotwell? "His enthusiasm and the warmth of his youthful manner did me good, and I caught something of his fire as I heard his earnest plea." Then there was one too tame and solemn but his piety moved the good Elder to tears of love and tenderness. There was one too foppish in his attire, but his sermons were full of Christ, the Elder said. One was too polished in his style; but somehow the Elder thought it gave dignity to the divine mission to have it presented in dignified language. One man's sermon was all illustration; but Brother Trotwell had never seen the truth of that sermon made so plain before. Gradually their criticisms grew less sharp and then they held a prayer meeting and soon found themselves ready to choose a pastor. In fact there was any one of a dozen whose choice would have been acceptable to that Session. One man had quietly turned the whole tide of judgment. Elder Trotwell was right all the time. He had gone to church to worship God and learn of Christ. And he did both to every service. Others had gone to hear the new candidate and criticize. Of course they saw things differently. Every man found what he was seeking. The one that flies from flower to flower gathers nothing but honey from every flower. The chemist who goes to the same flowers gathers a host of bitter extracts unpleasant to every palate. The congregation has as much to do with the result of a sermon as the

preacher. One man gets nothing but the honey of truth from it, the divine part, the other gathers up the human idiosyncracies and finds it all bitter. Great responsibility rests on the man who proclaims the Gospel, and equally great is the responsibility of him who hears it. Whoever Elder Trotwell's preacher may be, he will do him good, for he takes heed how he hears.—Mid Continent.

THE HOUSE OF THE LORD.

"ALICE, did you feel particularly edified by the discourse we listened to last Sunday?" "Well, not especially so, dear; it did not strike me as remarkably profound."

"And the singing was enough to set one's nerves all on edge. Of all insinuations, the worst is sitting under a volunteer choir."

"If they only would not be so ambitious. Why don't they select some simple hymn or chant?" "Why, any one could give those, my dear; a volunteer choir must sing what ordinary beings cannot attain to. But to come back to what I was about to propose. Do you not think it would be more profitable for us to have a little service by ourselves this morning?"

We could take our Bible and Hymnal and our volume of Robertson's sermons down to the woods by the cliffs, and everything would be so quiet and harmonious, with nothing to jar upon us or annoy. You know 'the groves were God's first temples.'"

"Why, it would be delightful, of course, and I really do not see what objection there can be to it."

"Not the least in the world. We go to church to be fed, and if we can get better nourishment at home, we ought to avail ourselves of it."

"These words passed between a young man and his wife, as they were sitting in the old-fashioned stoop of a farm-house, enjoying the calm stillness that seemed to pervade everything that beautiful Sunday morning, when nothing broke the silence save the ceaseless, though almost unperceived, sounds of nature. In the rear of the house, the good farmer and his wife, with the assistance of son and daughter, were hurrying through the morning's work, that they might not be late to 'meetin'."

"We'll take the big wagon this morning, Thomas; then the boarders can have the hind seat, and your mother and Jemima can sit along with me in front. Do you think that your foot is really so lame that you can't walk?"

Tom managed at that moment to have quite an animated conflict with the old horse, prolonging the process of adjusting the bits, and thereby occupied the necessity of his answer, and, as soon as all things were in readiness, the father and his wife, with Jemima sitting smiling between them, drove up to the front door. They looked somewhat surprised at seeing young Mrs. Hardy without her bonnet; but, thinking they were not aware of the lateness of the hour, the farmer called out, "Time to be starting sir. 'Tis up hill a good deal of the way, and I can't hurry the old mare much."

"Yes; but, Philip, are you not going to read? Remember, this is church time." And thus reminded he turned to the book and read steadily until the sermon was finished.

"Now let us sing that lovely, 'Hark, Hark, my Soul,' to Dr. Dyke's arrangement," said Philip, "and then I think the congregation may be dismissed."

Another perfect Sunday came, and before breakfast Tom appeared at their door, with a twinkle in his eye, and said father wanted to know if they were going to meeting, because, if not, he wouldn't take the heavy wagon. He evidently was rather hoping that they would not go, not unwilling that some one should establish the precedent of non-church-going, and looked a little disappointed when Mrs. Hardy replied promptly, "Yes, Tom, tell your father we are going, and we would be glad to ride home, though we had planned to walk over, if you will show us the way across the fields."

Tom was a good-natured fellow, and, after promising to be on hand and serve as their guide, he departed, to tell his father that he guessed "Miss Hardy" had been reading her husband a lecture, for they were going to church this morning.

The walk to church that bright Sunday was most perfect. Recent rains had made the country clean and fresh, and no heat was felt in that early morning hour. Clumps of wild rose bushes lined their way and gave colour and beauty to the scene. Suddenly the sound of the church bell fell upon their ears. The rather harsh clanging bell was softened by the distance, and sounded impressive and inviting amidst the prevailing stillness. With deep meaning came to Alice the words of the Psalmist, "Let us go glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

A few more hills were climbed and they reached the old white church. The service was very similar to the one on the previous Sunday, but neither to Alice nor her husband did it appear the same. The thought that the church-bell had brought to Alice gave a new meaning to all she heard; she thought less of man and more of God; and her husband too had a restful consciousness

of being in the way of the Lord's commands, and this thought submerged all minor feelings of offended taste, so that he entered heartily into the service.

The congregation being dismissed, they were standing in the shadow of an old oak, waiting for the farmer to bring round his "team."

"Alice, I think you were in the right of it last Sunday, as you usually are," her husband said, as he looked down upon her with a smile. "I am glad we came up to the old meeting-house this morning. One's taste isn't always the best guide in the world."

"And, Philip, I cannot think that it was pure imagination that the tired-looking minister's face brightened when he saw us come in. But, whether it was or not, I have felt all this morning as David did when he said, 'I was glad when they said unto me, let us go into the house of the Lord.—Congregation-alist.'"

BREAD.

IN an humble home in Brittany, a letter, written in a strange hand, was received from the army. The soldier-son lay sick in a Swiss hospital. Hastily the mother and sister put together a few comforts, and the aged father was soon fitted out for the journey to Geneva.

On his arrival at the young soldier's bedside he found him still alive, but the last stupor seemed to be gathering over his senses, and the weakness that long and severe suffering leaves had paralyzed emotion, and almost destroyed recollection.

The father tried in vain to cheer him; the poor fellow could only whisper that he was glad to see him once more before he died.

"You must not die," said the old man. "I have brought money. You shall have medicines, delicacies, everything; and, as soon as you are strong enough, I will take you home."

The sufferer shook his head. He had all the medicines he needed; and as for tempting morsels, he had no appetite now, even for the things he had craved. There was "no more spirit in him," and indeed he seemed past help.

The father's heart sank, and he turned away to hide his tears. Presently he opened his travelling-sack and took out a loaf of bread, the native yeast bread of the Breton peasants. Breaking off a piece, he gently placed a crumb in his son's mouth. After a moment the sick man swallowed it and soon he opened his eyes and whispered, "More!"

"Your mother made that," said his father. "I know it," he replied. "It is so good!"

He laid the little loaf on the bed, and the poor soldier took it in his hands and began to eat, with tears rolling down his face. "From that hour he steadily grew better, and in a little more than a fortnight he had so far recovered that he could be taken home."

By the side of this incident of time, place another that may almost be called an incident of eternity. When Bishop Beveridge lay dying, his physician and his nurse sought some sign of recognition, but there was no response.

The friends and kindred of his household came one by one, and asked, "Do you know me?" but their questions were unanswered.

Then someone said, "Do you know the Lord Jesus?"

"Yes," the bishop replied, "I know Him. He is my Redeemer."

The good old man did not come back to earth again, like the soldier revived by his mother's bread; but he went to his eternal home, strengthened by the thought of Him who had declared that He was the "Bread of Life."—Youth's Companion.

As children sometimes clasp in one small hand a prize, the other empty, and so stand with both behind them, saying, "Choose! I'll gain, a joy that disappears; if I lose, regret and foolish tears;"

So grin, Greed, mocking us with hid success in one hand, in the other naught, says, "Choose!"

And we, like children, quickly grasp at that which seems a treasure to enclose. To find the palm, how often bare, Or crushed the poor prize hidden there.—Selected.

SELF-RELIANCE.

THERE are many who are neither little children, nor invalids, nor victims of great sorrow and trial who yet insist on laying on others the loads which belong to themselves. In this way they also become hinderers instead of helpers. They think that they believe in the inspired lesson, "Bear ye one another's burdens, and so fulfil the law of Christ;" but they get only one side of it, availing themselves of its privileges in their need, without ever putting themselves under its requirement on themselves. They believe in others bearing their burdens, but they have no thought of bearing the burdens of others. The other burden-text, "Every man shall bear his own burden," they seem to be wholly ignorant of. Yet there are loads which none of us have a right to shift to other shoulders than our own. We have no right to ask others to take their time to attend to our affairs, when we are quite able to attend to our own affairs. We have no right to expect others to solve our little perplexities, and help us bear our little trials, and sympathize with us in our little disappointments, when we are just as strong for these

burdens as our friends are. We ought to cultivate self-dependence to think and plan for ourselves, to meet our own questions, to do our own work with our own hands. Especially should we shrink from needlessly becoming a burden to those who love us, or who are patient enough to be willing to help us. We should at least seek to help our friends by not hindering them unnecessarily with our cares. We should learn the gospel of self-help even if we do not get into our life the other hemisphere of Christian duty,—the unselfish side of brotherly help.—Sunday School Times.

THE LIFE LEDGER.

Our sufferings we reckon o'er With skill minute and formal; The cheeriest ease that fills the score We treat as merely normal. Our list of ills, how full, how great! We mourn our lot should fall so— I wonder do we calculate Our happiness also!

Were it not best to keep account Of all days, if of any? Perhaps the dark ones might amount To not so very many. Men's looks are nigh as often gay As sad or even solemn; Behold my entry for to-day Is in the "happy column."—Nineteenth Century.

FATHER DAMIEN.

THE daily papers devote many columns to telling the story of the Rev. Father Damien, the Belgian priest of the Catholic Church, who has recently died from leprosy on the island of Molokai, in the Hawaiian group, to which island he went sixteen years ago as a missionary, for the purpose of ministering to the bodies and souls of lepers there confined, and where he has remained ever since, engaged in this philanthropic and Christian service, until he has at length fallen a victim thereto, and gone to reap his reward. We have seldom read a narrative of such thrilling interest, or one that reflects so much credit on human nature when sanctified by the grace of God, and devoted to doing good to others. Father Damien undertook the task of helping those whom almost everybody would shun. He did so at the peril of his own life, and when the signs were slowly but surely indicating to him that that peril of leprosy was imminent, he continued his work of benevolent ministrations to the last, and finally laid down his body to die among those whom he had endeavoured to benefit. All honour to the memory of such a man as Father Damien, or those Moravian missionaries who have, like him, sacrificed their lives in caring for communities of lepers! Christianity, when it enters the heart, and there becomes the controlling power, makes such men. Jesus gave himself for the world. Paul counted not his life dear unto himself if he might testify "the Gospel of the grace of God" to others. There is no philanthropy equal to that which the Gospel plants in the human heart. It turns the severest sacrifices for Christ and for humanity into pleasures, and enriches the soul with impulses and aspirations that grow only in the soil of love. God be praised for every such example of what the Gospel can do for human character.—N. Y. Independent.

"Some sewing-machines 'cut up,' have tantums, are perverse and unmanageable. The best treatment in such cases is to shut up the machine and belake one's self to the open air, work among flowers, play on the piano, and leave the machine to set itself to rights. The fact is, only when the operator can make herself an integral part of the machine, and work with mechanical regularity and perfection, will the machine respond perfectly to her volition. Theatrum mundi always in the operator, never in the machine; unless it is out of order. In such case, if the operator is in order, she will soon see how to put her machine likewise.—N. Y. Christian Advocate.

The Children's Corner.

SHUTTING UP HER FOLD.

The fire burns dimly on the hearth; The light is turned down low; And wintry winds through bare old trees; In fitful gusts of blow. The mother pulls the curtains down To keep away the cold; Tucks tightly in the children's beds— She's shutting up her fold.

She covers up the little hand Thrown o'er the coverlet; She wipes the place on baby's cheek Which one stray tear has wet; Kisses the little ones who sleep, And smooths the hair of gold; Then kneels and "prays the Lord to keep"— She's shutting up her fold.

O little ones, fenced round secure With mother's love and care, What looks of peace and trust and joy Your sleeping faces wear! Outside to-night some children who Are tall and large and old, Are wishing they could be once more Sheltered in mother's fold.—Susan Tall Perry, in The Home-Maker.

TABLE ETIQUETTE FOR CHILDREN.

HERE are a few good rules that can be safely followed: Give the child a seat that shall be strictly his own. Teach him to take his seat quietly. To wait patiently to be served. To answer promptly.

To say, "Thank you." If asked to leave the table for a forgotten article or for any purpose to do so at once.

Never to interrupt and never to contradict. Never to make remarks about the food, such as "I saw that turkey killed, and how he did bleed!" as I once heard a little boy remark at a Thanksgiving dinner.

Teach the child to keep his plate in order. Not to handle the bread or to drop food on the cloth and floor.

To always say "Excuse me, please," to the mother when at home, and to the lady or hostess when visiting, if leaving the table before the rest of the party.

To fold his napkin and to put back his chair or push it close to the table before leaving; and after leaving the table not to return.—Selected.

NOT KEEPING THE GOLDEN RULE.

WILLY's lips stuck out as if a bumble bee had stung them. Think of it! When his dearest own mamma was softly putting him to bed and talking to him so sweetly about the naughty things he had been doing all day.

"When you spoke so to Robbie, did you think it was keeping the Golden Rule?" said mamma sadly.

"He says just that way to me always," cried Willy excitedly, "and he's a-bound to break all my things, and he deserves to have his broke back again."

"But the Golden Rule, Willy!" said mamma. "My boy mustn't break that, if Robbie does break playthings."

Willy didn't say "Don't care," but old Don't Care sat on his lips as large as life.

Mamma went away, at last, and left him. She sat down by the window and tried to think up some plan to make Willy a better boy.

Next morning Willy came down to breakfast, when he got ready. Nobody called him. They had hot buckwheats and honey for breakfast, and usually mamma called him so as to have them nice; but this time she said: "He wouldn't trouble himself to call us. Never mind him."

When he did get down everything was cold.

"Why didn't somebody put 'em in the warming oven, Katy?" he asked in angry surprise. "You wouldn't like it, I guess, to have old fried griddles stone cold."

"Deed, and I shouldn't be," said Katy, "but a body can't be always doing to other folks as ye'd like them to do to yerself!"

This was Willy's own idea, but it wasn't pleasant to take with cold griddles.

"Where's papa and mamma?" he asked after a while.

"Gone for a ride," said Katy; "without me," cried Willy, chok'ing. "Sure yis," said Katy, cheerfully. "They said they guessed it wouldn't pay to wait for you. You never wait for anybody."

He couldn't eat any more breakfast—no, not if the cakes had been red hot. Mamma gone, mamma to do so, mamma to speak like that! He went and hid his face in her old wrapper in the closet, and cried an hour or less.

After a long time he came out. In came mother, rosy, sweet, holding in her hand a lovely bunch of greenhouse roses, in her arms a brimming bag of chocolate caramels.

"Aren't they beautiful?" she said, pinning one in her collar and putting the rest in a silver vase.

"I want one in my button-hole, said Willy, wistfully, eyeing the creamy, fragrant buds.

"Yes," said mamma, sweetly, "it would be pretty!" and fell to eating the candy with great enjoyment.

Dinner was just as bad. They noticed him now and then carelessly. It didn't seem that anybody was displeased with him. Only nobody cared for him. Oh! the misery of that little sentence! Nobody seemed to be thinking to-day, "I wonder what my little Willy would like?"

After dinner mamma sat down and read, "What Will He Do With It?" Willy knew what he would do with it, could he only get hold of it. He would take that book and pitch it "clear way down to the bottomest place in the well." Read and eat caramels!

Why, most always mamma read to him. And who ever heard of mamma keeping nice things to eat all alone?

All at once mamma heard a great sob. She laid down her book and looked at Willy sorrowfully.

"Does he want to come and sit in mamma's lap a minute?" she said gently.

Bounce! It was only Willy, but people who aren't used to boys might have thought it was a cannon ball struck them, or something.

"Oh mamma!" cried Willy, squeezing her tight, "I wish I was your mother, and you were my little boy."

"Dear me!" laughed mamma, though she was almost cry'g. "What for?"

"Oh because I'd stop showing you how horrid it is not keeping the Golden Rule!"

Mamma took the hint and gave him some candy, with two of her best kisses. "Oh mamma," sob-ed Willy on her neck, "wouldn't it be horrid to live in a house, where nobody kept the Golden Rule?"—Home Mission Monthly.

Our Story.

THE HOUSEHOLD OF MONTELL.

BY AMELIA B. BARK. Author of "Jan Velder's Wife," "The Daughter of Five," etc., etc.

CHAPTER XI.—Continued.

"At present." There was in Peppo's expression and attitude a veiled insolence and defiance, which might have warned Maxwell if the devil had not both blinded and deafened him. Nay, but he was conscious of it; and in despite of the consciousness persisted all the more fiercely in his determination. For in all deliberate sin there comes a moment when the man, instead of possessing the idea of crime, is possessed by it; and the devil surely makes mad those whom he intends to destroy.

There were four days between the purpose and the fulfilment of the crime. It seems incredible that in them Maxwell never once contemplated the gain on the side of repentance—the peace of mind, the safety, the certainty that if he fled from temptation with his wife she would forgive all her wrongs and love him freely again; the security of his Highland home; the ties there, which would blind and reconcile him to his self-denial; the money which would certainly be his if he fulfilled even now his promise to be a good husband to Grizelda.

None of these things could obtain from him a moment's attention. To be rid of Grizelda that he might marry Julia!—this one idea pushed everything else from his mind. He lived in the false exaltation of unbridled passion, in a world of unholiness, beyond the sympathy and comprehension of the world, which regarded right and wrong from the same point of justice.

The night preceding the 28th Grizelda was examining the dress prepared for it. Maxwell had, with rather more courtesy than usual, explained the necessity of her presence. The reasons given were political, and she did not at all understand them; but she did note with a sickly flicker of hope and wonder his kinder tone and manner. She plucked up heart, and determined to look her best.

Her wedding dress, so rich and lovely and full of happy memories, lay in its scented case—a few alterations, a few flowers, would give it a fresh air. She had occupied herself the whole day in directing the required changes. She tried it on with a flutter of pleasant satisfaction; it was still very becoming to her. As she stood in it a servant entered.

"Caterina's husband, miladi; he begs from your goodness one five minutes."

"Bring him here."

"Is Caterina sick, Peppo, that you come so late?"

"True, miladi!" Then he glanced at Grizelda's maid and stood speechless, twisting his gaudily striped cap.

"What do you wish, Peppo?"

"If miladi would give me one five minutes—alone."

"Tessa, you may go." Tessa, gladly enough, ran down the bare marble staircase to the cheerful, noisy kitchen. Peppo watched her out of sight, returning, he locked the door, and flung himself at Grizelda's feet, he showed her the six hundred pounds.

made by selfishness—a sorrowful dress it has been to me! Oh, Helen! Helen! Oh, my darling sister! she sobbed. "The white garments are for you! For me there are none to black."

She was in a great confusion. She could form no plan. Her suffering was terrible; her terror equal to it. She had come to her soul's Gethsemane, and found no angel waiting there to strengthen her. Love is precious, and life may be given for love—given even with joy and triumph; but to have love turn to hatred, and to surrender life to force and cruelty, that is indeed a bitter cup. Grizelda could not lift it.

"Let it pass from me! Let it pass from me!" her soul cried out; for, ah! love's treacheries are a plough that breaks the human heart to pieces, unless, in the midst of the hard experience, it can reach that splendid vehemence of aspiration, and submission, which, praying and enduring, still says:—

Yea, break my heart, but break it as a field Is by the plough broken for the corn; Oh, break it as the bud, by green leaf sealed, Are to unclose the golden blossom torn! Love would I offer unto Love's great Master, Set free the odour, break the alabaster!

But there was no sensible cry of any kind as yet in Grizelda's heart. All her energies were bent towards the concentration of her strength for the ordeal before her. She would not take into consideration whether Peppo was true to her or not. She had simply no hope but in him, and she could not throw that solitary hope away. For a few moments she thought of appealing to the British Consul. But Lord Maxwell was on familiar terms with him. He would accuse her of sickness—perhaps of insanity—and her secluded life placed her at the mercy of any charge hatred and cunning chose to make. Certainly, if she had thought of this possibility, Maxwell also had done the same and prepared for it. If Peppo had been once bought, he could be bought again. The servants were all new ones—none of them had a special interest in her. Only Peppo and Caterina were bound to her by any kindly tie. She felt that she must trust entirely to them.

As the hour for leaving her home drew near she dressed herself again in the fatal wedding-dress. Round her throat and arms were the sapphires and diamonds which had been her father's bridal gift. Maxwell cast an envious look at them. Re-set, how suitable they would be to Julia's beauty! He touched them lightly, and said, "Grizelda, I would leave those gems at home. The roads outside the city are haunted by desperate robbers, especially on such an occasion as this. You look very lovely without them."

She did look lovely, the words were true enough; for repressed excitement had given a luminous colouring to her skin, and an intense brilliancy to her eyes; but the compliment at that moment was such a mockery, that she could not avoid a look of inquiry which was very disconcerting. If shame or remorse had been possible for him he would have felt their sting at that moment.

But she made no objection to his proposal.

"I will remove them. Will they be safe in my jewel-case if both of us are absent?"

"Give the key of your case to me. They will be safe enough until to-morrow."

She went upstairs, secreted the precious stones about her person, and brought the key of her jewel-case to Maxwell. With some ostentation he put it in his pocket-book. Then the carriage was announced, and they left the room together. Maxwell had that day dismissed his coachman, and replaced him with a man sent by Peppo. He saw the fellow holding the reins, and was satisfied the scheme would be carried out.

He made one or two attempts to speak, but Grizelda could not continue them. Her whole soul was on the watch. Maxwell thought she was sulky about the jewels, and he rather prided himself upon his clever scheme for their preservation. And when Peppo came for their price he would have him at an advantage. He would demand the jewels ere he paid the money. The more he thought of his little plan the better pleased he was with it.

As they approached the skirting of the wood where the attack was to be made, he became silent. He had purposely left the city half an hour later than the *ste* demanded; he was glad to see that the road was comparatively deserted. One belated carriage dashed past them at a rapid rate, but midway along the dangerous strip they were alone.

Two figures came suddenly from the wood. In a disguised voice they ordered the coachman to descend and hold the horses; and the man, in a paroxysm of pretended fear, obeyed. Peppo and his confederate tied Lord Maxwell's hands and feet, performing the operation with such unnecessary cruelty, that their victim was forced to relieve his agony with oaths and cries of sincere distress.

Grizelda was speechless. She had seen Peppo glance at her throat and arms, but she did not know that in the tightening of Maxwell's cords he was taking an advance payment of the revenge he intended. It had been Maxwell's own suggestion that he should be bound. It was a sufficient reason for his not giving the alarm until cir-

cumstances forced it from him; but he had no idea of the suffering that he was to endure in consequence of it.

The operation did not take three minutes. Then Grizelda was carried into the wood, the horses were securely tied, Peppo and the coachman disappeared, and Maxwell was left bound on the roadside. Though in great agony he noticed Grizelda's ominous silence, and supposed that she had fainted. Ten minutes later he had himself lost consciousness, though the cutting cold soon returned him to a conception of the possibilities of human nature in physical suffering.

Some of the poor hangers-on at such festivals—stray musicians, servants out of place, etc.—passed the standing vehicle and the tied man; but they hurried away as if they had seen death. Not one of them cared to risk the office of giving information. Suspicious, imprisonment, worse even might come from it.

"The poor are always guilty," said one; "let the man wait for his equals. It is not our fault if we dare not be charitable."

So Maxwell actually lay in his miserable bonds until the first guests began to return to the city. Then his condition raised a tumult and an outcry of inquiries and indignation. He was taken back to Rome in Prince Campar's carriage, and all the paraphernalia of the police set as quickly as possible on the track of the robbers.

But some hours had been lost, and Maxwell did not help to put investigation on the right road. Indeed, he was becoming every moment more terrified at the result of his wicked deed. That was natural, and supernatural also. The devil does not mind how much care, how much terror and remorse haunts the sinner when the deed is done. The betrayal accomplished, he was quite willing that Judas should hang himself—he always is willing that suicide should follow murder.

But Maxwell had ample time for reflection. His wrists and ankles were frightfully cut and swollen, and the painful inflammation supervening was accompanied by a severe attack of acute rheumatic fever. His sufferings were terrible; but amid them all he had a constant fear still more terrible—*if he should become delirious, and confess the truth!* There was no relief for this fear but in the demand for Peppo's services as his attendant. The physician knew how Grizelda had nursed Peppo's wife back to life—he thought it a very natural thing that Peppo should repay the kindness.

Peppo was not a kind nurse. Peppo made him suffer a great deal that was beyond even the plenitude of suffering natural to rheumatic fever. He compelled him to confess the jewel trick, and he gave him in return such a lesson on the tenet of "honour among thieves," as made Maxwell remember it with fear and trembling. Yes, it must be confessed that Peppo was neither kind-hearted nor truthful. He relieved the tedium of his attentions to his noble patient with such details of Grizelda's death as he thought likely to make him miserable. While consoling himself with the assurance that Grizelda had forgiven him, nay, even thanked him for ridding her of a life made horrible by the tie which bound her to her husband, he gave Maxwell no comfort of any kind.

In certain moods he described Grizelda's angelic resignation, her prayers and blessings until he wept at his own eloquence. In other moods he preferred that Maxwell should think she had suffered every outrage and brutality. Both stories were told with an equal air of truthfulness. Maxwell writhed between the two versions in an agony of suspense and uncertainty, made terrific by the phantasmal horrors of semi-delirium.

(To be continued.)

Sabbath School Work.

LESSON HELPS.

LESSON III. July 21, 1889.

SAMUEL THE REFORMER.

1 Sam. vii. 1-12.

COMMIT VERSES 3-4.

GOLDEN TEXT.—Cease to do evil; learn to do well.—Isa. i. 16, 17.

CENTRAL TRUTH.

The way of salvation is through repentance of sin and turning to the Lord.

DAILY READINGS.

M. 1 Sam. v. 1-12.

Tu. 1 Sam. vi. 1-17.

W. 1 Sam. vii. 1-12.

Th. Ps. cxxx. 1-8.

F. Ps. cvii. 1-21.

Sa. Ps. cxix. 1-9.

Su. 2 Cor. vii. 8-16.

TIME.—B.C. 1094. Verse 3 begins 20 years after the last lesson. (Others make the date B.C. 1114.)

PLACE.—Mizpeh (the watch-tower), about 3 1/2 miles north-west of Jerusalem, on a high hill. (2) Ebenezer, not very far from Mizpeh, toward the south-west.

SAMUEL now about fifty years old. His home at Ramah. Now the accepted judge of Israel, making circuits through several towns.

SAMSON is supposed to be a judge further to the south-west, dying about two years before this lesson opens.

THE TABERNACLE was probably removed from Shiloh because that place

was laid waste by the Philistines. We hear of it at Nob (1 Sam. xv. 1), and in Gibeon (1 Chron. xvi. 39). It was 480 years old at the time Solomon's temple was built, and probably went into decay.

THE ARK, after seven months among the Philistines, was restored, and remained for fifty years at Kirjath-jearim, till David took it to Mount Zion.

HELPS OVER HARD PLACES.—1. *Kiryath-jearim*: about 9 miles west of Jerusalem. *Sanctified*: consecrated, not as priest, but to have care of the ark. 3. *Ashtaroth*: plural of *Ashtoreth*, meaning the many images of the female deity of the Phœnicians; the sun. 6. *Prepare your hearts*: fix your hearts on God. 4. *Baalim*: plural of *Baal*, the male deity of the Phœnicians; the sun. 6. *Poured it out*: (1) showing that, like this water, their promises could never be returned to them. Hence, it was an act of confirmation of their words. (2) A confession of weakness. (3) A complete renunciation of their idolatry; none was left. *Samuel judged Israel*: became the recognized judge, a civil, religious, and military leader. 9. *A sucking lamb*: new and innocent, as a symbol of the new life to be begun. 11. *Bethaar*: near *Ebenezer*: see *Place*.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The story of the ark among the Philistines.—The 20 years preparation.—Ashtaroth and Baalim.—What the people must do in order to be delivered from their enemies.—Praying for others.—How the victory was won.—Praying and working.—A revival of religion: what it is and how we may have it.

QUESTIONS. REVIEW.—What great battle was described in our last lesson? Where was it fought? What were some of the results. INTRODUCTION.—What became of the ark? Relate the story of its sojourn among the Philistines. What was the condition of Israel at this time? (Judg. xiii. 1.)

SUBJECT: A REVIVAL OF RELIGION. I. PREPARATION FOR A REVIVAL (vs. 1, 2).—To what place was the ark brought? Who had the care of it? How many years between the sad battle of our last lesson and the assembly of to-day's? What was Samuel probably doing all this time? (vs. 3, 6, 9; vii. 15-17.) Should we be discouraged because it takes a long time to bring about a reform?

II. A SUMMONS TO A NEW LIFE (vs. 3).—What was the substance of Samuel's preaching during the 20 years? What were the people to turn from? Who were Ashtaroth and Baalim? What things were the people to do? Was it of any use to do these unless with all the heart? What promise was made to them if they did these things?

Have we need to have religion revived in our hearts? Does our church need a revival? What must we forsake? What must we do?

III. FRUITS MEET FOR REPENTANCE (vs. 4-6).—(1) To what longing did the people come during the 20 years? (v. 2.) How is this longing expressed in the Psalms? (Ps. xlii. 1; lxxvii. 1, 2.) How did the people show that they truly repented? Did it cost them anything to give up these idols and their worship? What idols have we to give up? (Ezek. xiv. 3. First commandment.) Is it hard to give up the idols of our hearts? Can we have eternal life unless we do? (3) What assembly of the people was held? Where? What did Samuel do for the people? What three things did the people do? What was the meaning of the act of pouring out water? Why is confession of sin necessary as well as turning from it?

IV. THE BLESSINGS WHICH FOLLOWED (vs. 7-12).—What opposition did the meeting of the Israelites arouse? Is there apt to be opposition when Christians are active? What preparations did the Israelites make to meet the attack? Is it good to ask others to pray for us? Whose example do we follow when we pray for others? (Heb. vii. 25.) How did the Lord give Israel the victory? What part did the people have in it? What part does God have in our salvation? What is our part? Repeat verses showing the necessity of the Holy Spirit. (John xiv. 16; xvi. 13; Rom. vii. 14; Eph. iv. 30.) What memorial did Samuel set up? What great defeat had occurred in this same place (See last lesson.) Give another example like this. (Josh. vii. 1-26; Hos. ii. 15.) Can we say "Hitherto hath the Lord helped us"?

PRACTICAL SUGGESTIONS. I. Long years of preparation are needed for a great work. II. God will revive us again, when we turn from sin and serve him with all our hearts. III. Leaving all sin, casting out "the idols of our hearts" is the proof of true repentance. IV. We should pray one for another. V. Public religious services have great value. VI. Renewed interest in religion awakens new opposition. VII. God will give the victory to those who trust in him. VIII. God will do the work, but we have our part to perform.—*Peloubet*.

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THURSDAY, JULY 11, 1889.

TO SUBSCRIBERS.

During the past few weeks the Publishers of "The Review" have sent out accounts for all overdue subscriptions. They have to thank the friends who have promptly remitted and respectfully to request those still in arrears to remit without further delay.

CHURCH UNION IN JAPAN.

THE whole Christian world in recent years has been watching with intense solicitude the progress of Church Union in Japan. In that interesting country with its new order of things and with its vigorous native Christian Churches instinct with new ideas, it was felt that there, if anywhere on earth, the experiment might be safely tried of breaking down the barriers that had so long separated the parent Churches.

It will be necessary, in order to a clear understanding of the difficulties that have prevented a consummation devoutly wished for by very many on both sides, to recall the history of the movement. This is well supplied in an admirably clear and dispassionate letter from Dr. William Imbrie, of the Presbyterian Church, in Japan, to the Presbyterian Church press in the United States.

Two years ago the Synod of the United Church of Christ (Presbyterian) and the General Conference of the Congregational churches almost unanimously agreed upon a basis of union which, after being worked out in detail by a joint committee, was printed and distributed to all the ministers and churches of both bodies.

In November of last year the Synod and the General Conference assembled in the city of Osaka. The Synod, after three days of consideration, with two or three trifling amendments, adopted the report of the committee unanimously. The General Conference was greatly divided in sentiment. The older and more conservative men—the men who are commonly regarded as the founders of the Congregational churches in Japan—spoke strongly in favour of the union, and the younger and more radical men opposed it violently.

It is to be seen, and considered suggestions for in the churches, and authorizing it to confer with any corresponding committee that might be appointed by the Synod. But, while no further official action was possible, informal meetings composed of members from both bodies were held, and at these meetings it appeared that, if certain changes could be made in the constitution, the document would probably be acceptable.

The Committee of the General Conference immediately sent out circulars to the various churches of the body inviting suggestions. These suggestions it considered and embodied in a series of amendments, and then invited the committee of the Synod to a conference. The conference was held in the city of Tokyo in March of this year. The amendments proposed included all that were suggested at the informal meetings held in Osaka and elsewhere. All of the amendments suggested at Osaka were accepted, and most of the others. The foreign members of the Conference, and the members of the Synod, were quite satisfied with the result, and the Japanese members expressed themselves as confident that the document would be acceptable to the churches.

According to arrangement, the conference met in Kobe, on May 22nd, and the Synod in Tokyo, on May 23rd. It was understood that the General Conference should telegraph its action to the Synod, and that, if the two bodies concurred, arrangements should be made to consummate the union. The Synod met a day later, in order to give the General Conference additional time. At the close of the second day, the Synod telegraphed its decision to adjourn for two days, in order to give the Conference still further time. On re-assembling a letter was read announcing the action of the Conference. It appeared that the constitution had been adopted with certain other amendments. The letter was referred to a committee of twenty-five, and, upon the unanimous recommendation of the committee, the Synod unanimously agreed to accept such amendments as were merely verbal, or little more than verbal, but to decline all others. Among the amendments declined were these:

(1) In the original basis of union adopted by the General Conference, it was agreed that the doctrinal standards should include the Westminster and Heidelberg catechisms, received for substance of doctrine. Instead of the ambiguous phrase "substance of doctrine," the Synod at its meeting in Osaka had consented to accept the following: "These [catechisms] are to be held in veneration in the Nihon Rengo Association and in the name of the new body." They have served a high purpose in the past, and are still to be regarded as of lasting value for the instruction and edification of believers." The Committee of the General Conference had proposed to insert in the constitution the following note: "The Nihon Rengo Kiri-uto Kyokwai adopts this chapter [i.e. the chapter on doctrine, including the Apostles' and Nicene creeds, the Articles of the Evangelical Alliance, and the statement regarding the Westminster and Heidelberg catechisms quoted above] as the doctrinal basis of union. It hopes, however, shortly to set forth a Confession more perfectly suited to its own needs." This proposition also was accepted by the Synod. According to the proposed amendment, no reference whatever was to be made to the Westminster or the Heidelberg catechism. This, however, the Synod felt constrained to decline.

(2) In the original basis of union it was agreed that there should be a single appeal, i.e., an appeal from a session, or a church, to a bukwa, or from a bukwa to a rankwa; but not a series of appeals from one appellate body to another. The committee of the General Conference has proposed to limit appeals to cases of discipline, and this proposition was accepted by the Synod, but, according to the new amendment, the nature of the decision of the bukwa (whether final or only advisory) was to depend upon the preference of the church. The Synod declined to concur. The Synod was most desirous of coming to an agreement on the points of difference. Accordingly, it appointed a committee of three to go at once to Kobe and state its case before the General Conference, and then adjourned for two days. On arriving at Kobe on Monday, the committee learned that the Conference had adjourned on Monday evening. It therefore inquired as to the action taken by the Conference, telegraphed to the Synod the fact of the adjournment, and returned immediately to Tokyo. The action taken by the Conference was as follows: A committee of five was appointed, and empowered to select a committee numbering from fifteen to thirty, and to arrange for the appointment of a similar committee to meet five months later and discuss the general subject, and in case the constitution could be amended "in the spirit" of the charges proposed by the General Conference, its committee was authorized to accept it. According to one account, however, any action of the joint committee was to be referred to the churches for ratification. The committee was also instructed to endeavour to obtain the omission of the entire chapter on discipline and also the appeals.

The report of the committee was received by the Synod with deep regret. It was obvious to all, however, that but one course was possible. The past furnished no encouragement to hope that further negotiations by committees would prove other than fruitless, and the common feeling was that the Synod had reached its limit in the way of concessions. Accordingly the following action was taken: The Moderator and the Clerk were directed to communicate with the committee of the General Conference, to state what amendments to the proposed constitution the Synod had accepted, and to inform the committee of the Conference of their authority to call a meeting of the Synod, in case the Congregational churches (as churches) definitely accept the constitution as adopted by the Synod.

I can speak of the meeting of the General Conference only by hearsay. The following, however, was learned in conversation with missionaries of the American Board and from Japanese who were present. Some particulars were obtained from one and some from another.

(1) The meeting was made up of three parties. There was a strong body expressly in favour of union with the United Church of Christ. This was led by what is known as the Kumamoto band, and constitutes the flower of the ministry of the Congregational churches. There was a small body violently antagonistic. This was led by a group of students from the Doshisha. Two of these represented the college church, and others represented certain churches in the country. Between these was an intermediate body. The amendments forwarded to the Synod were adopted in the desire to conciliate the antagonistic party.

(2) According to one of the missionaries present, the hostility to the proposed constitution finds its chief explanation in the rise of an anti-clerical spirit. Some of the churches are restless under the leadership of minister. This explanation, however, is not accepted by the Japanese. It is true that some, who are antagonistic to the union, have called attention to the "aristocratic" character and "ill-considered tyranny" of the Presbyterian and Reformed ministry. But the real question is not one between the churches and the ministers so much as one between the older and more conservative men and the younger and more radical.

(3) The principal churches opposed to the proposed constitution are the students' church in the Doshisha and a group of churches in one of the country provinces. On the other hand, with a single notable exception, the churches and the men who are working alongside of the churches and the men of the Synod favor the union of the two bodies.

From the above it will be seen on what snags the ship of union struck. It will be conceded that the Synod went to great—some might say to far too great—lengths in endeavouring to remove the obstacles to union, and that with the Congregational youth must rest the blame of causing shipwreck. The anti-clerical spirit manifested by the young men from the Doshisha school at Kyoto is certainly surprising, and excites some curiosity as to an explanation of their obstructive powers and the deference paid to them. Dr. Imbrie gives the explanation.

Two things are to be remembered. First, from the beginning everything has been done to augment the influence of the Doshisha among the Congregational churches. Secondly, there is what seems to us a strange feature of Japanese life that from time to time manifests itself in political and other movements—the influence of a group of young men. Only a few years ago it became necessary to disband the liberal party because the young men could not be controlled. And it was the young men who forced Saigo's hand, and against his own judgment precipitated the war in Satsuma. To foreigners this is a most astonishing fact. But it is a fact; and it is a fact which any statesman, any political party, and any Church, may have to take into account.

It would be interesting to know how far the spirit of these young ecclesiastical radicals reflects the mind of the parent Church in the United States. As yet there is no opportunity to judge, but it is more than suspected that they are not without encouragement from certain influential quarters to disregard in every possible way Church polity and denominational creed. But however this may be, it only remains for the Synod, if it is to retain its self-respect, to wait further developments and hope that the opinions of the older men may prevail in the Conference. The Synod has nobly done its duty towards wiping out the reproach of division in the Christian Church. It has striven and failed, and to others must belong the shame—if shame there be—in failure to effect union.

"HIGHER RELIGIOUS INSTRUCTION."

A departure of a very novel and interesting nature was made at the last meeting of the General Assembly. The General Assembly adopted—and we think acted wisely in so doing—the Scheme for the Higher Religious Instruction of Youth, submitted by the Sabbath School Committee, to whom the matter had been referred the year before. What that Scheme in its entirety may be learned from the extended Syllabus in another column. Briefly, the Sabbath School Committee, with a view to encouraging on the part of the youth of the Church, systematic study of portions of the Bible, acquaintance with the Doctrinal Standards of the Church, Church History, Evidences of Christianity, Missions, and kindred subjects, have been empowered to prescribe a course of study therein and to hold examinations for testing the proficiency of such candidates as may choose to apply for the certificates and medals it is proposed to grant. The details of the proposed method of conducting these examinations we leave to a future issue. Suffice it to say at present the Scheme is modelled on the Regulations for holding the examinations for entrance examinations and teachers' certificates conducted by the Education Department of Ontario. The machinery seems to us as simple as could well be provided to ensure accurate results and, with the experience that the Public School system gives everywhere in Canada, likely to prove very efficient.

On the face of it the Scheme commends itself to the sympathy of all interested in Sabbath school work and of all who desire to see our young people well versed in the doctrines, polity and history of the Church. It is based, we may repeat, upon the "Welfare of Youth Scheme," of the Free Church of Scotland, now in successful operation for several years. From what we have learned of the working of this Scheme and of similar Schemes in the Presbyterian Church of England, and the

Presbyterian Church of New South Wales, we think the Committee was amply justified in urging it upon the Assembly and claiming that the benefits resulting from its adoption in our own Church would be not merely confined to the results flowing from an intellectual grasp of religious truth, but the elevation of the spiritual life of the Church, proving that the piety which is most intelligent is also the most fervent and the most sustained.

In view of these considerations we recommend all our ministers and Sessions to make themselves thoroughly acquainted with the Scheme, and to take steps at the earliest possible moment to give it a fair trial. It is only by such experiments that its merits will be ascertained, and its defects, if any, remedied.

The Committee is proceeding vigorously to work and in a short time every Sabbath school superintendent or secretary will have in his hands full information as to the Scheme and its proposed working. There is no good reason that we can see why at the very first time of holding the examination every Presbytery in the bounds may not have several examination centres with a goodly number of candidates. We are also persuaded that the cost of working the Scheme will be comparatively trifling, and that in every locality will be found those willing to give a little time to details to make it a complete success.

It will be noticed from our advertising columns that the enterprising "Presbyterian Book Room" of this city has already secured a supply of the textbooks prescribed for the various examinations. We have heard of a number of boys and girls already laying their plans to try the examinations. The REVIEW, we need scarcely say, will have very special pleasure in publishing the names of any who may win distinction in the "Higher Religious Instruction" examination, and in assisting in every possible way to secure for the youth of the Church all the good that it is designed to afford.

"THE SO-CALLED HERESY CASE AT GALT."

THIS is the title of a pamphlet which has been sent to us containing the Judicial Record and History of the Case, the various Appeals and Answers to the same, and a Synopsis of the discussion and decision of the General Assembly. To this are added "Remarks," and what professes to be an extract from the PRESBYTERIAN REVIEW of June 27th last. There are also an Introductory History and two letters on the subject from a "Lay Presbyterian."

We regret that in the quotation from the REVIEW we have to complain of disingenuousness—we hope unintentional. Instead of giving the full gist of our article, only such portions are given as seem to favour the case of the appellants. But worse than that, two sentences have been mutilated so as to leave a false impression on the reader. (1) We said:

"Nor, as Dr. Ure said, is the doctrinal divergence very wide, although it is fundamental, and the error which they hold may develop into a dangerous experience and ruin, outfall through spiritual pride."

This sentence is made to read:

"Now, as Dr. Ure said, is the doctrinal divergence very wide?"

The portion in italics is wholly omitted.

(2) Towards the close of the article we said:

"We have no wish to see many such cases, but we think beneficial results will come out of this most interesting discussion."

The clause in italics is the only portion inserted.

If the additional matter which appears in this pamphlet is as disingenuously prepared as the above extracts, we much fear that Mr. Cranston and his associates will forfeit the good opinion which we and many others have tried to entertain for them.

EDITORIAL NOTES.

THE first year's report of the "Toronto Children's Fresh Air Fund" which has just been issued, gives much interesting information respecting the aims and success of a very deserving organization. The Fund was instituted in May, 1888, the ultimate object being to secure for poor children, especially those in delicate health, a residence of two weeks in the country; but as a beginning it was thought advisable to be content with day excursions at intervals. The report sets forth how through the kindness of those interested in the movement no less than 1,600 children

had the pleasure of an outing on the lake to some summer resort, and a treat of abundant wholesome food. During this summer a large number of small excursions will be organized, and the children will be taken in detachments of twenty and thirty in charge of ladies interested in the cause. A pleasing feature of the "Fresh Air Fund" is that there is no soliciting or canvassing for subscriptions. Every dollar was voluntarily sent in last year by friends of the movement, who in many cases accompanied their donations with a prayer for the success of the work. No agent will be appointed to collect money this year, nor will any personal appeals be made. Contributions will be received by Mayor Clarke, City Hall, or J. J. Kelso, 103 Bay Street; and the work will be carried on according to the extent of free-will offerings. It is unnecessary to commend this institution to the liberality of the readers of the REVIEW. Even in Canada the pitiful appeal of Mrs. Browning has force.

Do ye hear the children weeping, O my brothers, Ere the sorrow comes with years? They are leaning their young heads against their mothers, And that cannot stop their tears. The young lambs are bleating in the meadows, The young birds are chirping in the nest, The young fawns are playing with the shadows, The young flowers are blooming towards the west!

But the young, young children, O my brothers, They are weeping bitterly! They are weeping in the playtime of the others, In the country of the free.

THE World's Sunday School Convention opened in London, Eng., Wednesday of last week, 900 foreign delegates being present, including over 300 from the United States and Canada. From the meagre cable reports we glean a few particulars. Lord Kinnear delivered the Address of Welcome, and Count Bernstoff, of Berlin, and Rev. Theodore Cuyler, D.D., of New York, responded. On Thursday the Convention moved to Dr. Parker's "Temple," Memorial Hall being too small to accommodate the delegates. The subject of "Organised School Work" was under consideration. The discussion was continued on Friday. The startling statement was made that out of 50,000,000 children in India there are only 217,100 in missionary day schools, and 100,000 in Sunday schools. Dr. Warren Randolph, of Newport, R. I., introduced the subject of the "International Lesson Plan," and advanced the opinion that at least 10,000,000 people studied the lessons. The French and Swiss delegates said that the international lessons were not suited to France and Switzerland, owing to the length of the cycle and the difficulty of many of the subjects. Dr. John Hall, of New York, spoke on "The Best Methods of Bible Study." It was decided to send a memorial to the European Sovereigns, asking them to exert their influence in favour of a proper observance of Sunday. An English Colonial college resolution, congratulating the Americans upon their Centennial anniversary was adopted. There was loud cheering for the Queen and for President Harrison. The English and American flags were waved, and the National Anthems played. The next Convention will be held in America in 1893.

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

A GREAT public meeting, under the auspices of the Equal Rights Association, was held last week in Montreal. Rev. Principal Caven was the chief

speaker, and moved the audience to transports of enthusiasm by his calm and determined enunciation of the principles that should guide in this crisis of the nation's history. The meeting was a crushing reply to those who say that the Protestants of Quebec are not opposed to Jesuit Incorporation and Endowment.

REV. JOHN MORTON and Mrs. Morton, the highly esteemed labourers in our Trinidad Mission, reached New York on the 22nd ult. Mr. Morton, we regret to learn, is not in good health. He has gone to Clifton Springs for medical advice and treatment. His many friends in the Church will earnestly hope that he may soon be restored to vigorous health.

THE GENERAL ASSEMBLY NOTES AND OBSERVATIONS.

TEMPERANCE. THE resolutions on Temperance produced by far the liveliest debate of the Assembly. To the declaration that the traffic in intoxicating liquor is contrary to the Word of God, there arose a storm of objection, but after a hot discussion in which some very strong language was used and hisses testified to the depth of feeling, the resolutions were adopted by large majorities. The Report takes the high ground of former years, and declares uncompromisingly for Total Prohibition. It is not a little significant that Temperance is one of the Reports that are allowed to pass without thanks to the Convener. Perhaps this omission is due to the electrical condition of the atmosphere when the Report is finally adopted. This omission is, to say the least, not courteous. By the way, we notice a change is made in the convenship of this important Committee.

STANDING COMMITTEES. THE report on Standing Committees was adopted on Wednesday, in a very thin house, before the majority of the Commissioners had taken their places. The REVIEW has heard some grumbling that this important business was dispatched so rapidly and that there was no opportunity to criticise the composition of the committees as they deserved. The Nominating Committee puts on and puts off, translates, transfers, exalts, casts down at its own will, without any one being able to say "Yea" or "Nay." To all which the REVIEW replies to the discontented Commissioner. Be in your place when the Report comes up and if you don't understand the why and the wherefore, ask and keep asking till you get a satisfactory answer. As the Church is more and more apparently of necessity falling under the government and guidance of the Standing Committees, and the Standing Committees are to a large extent the creation of the Nominating Committee, it is of the utmost consequence that the Nominating Committee should be carefully selected by the Moderator. But after all, with the present system the discontented commissioner will always be found—and perhaps this year he has no more reason to complain than formerly.

THE COLLEGES. THE college problem may now be said to have solved itself in a way that is, on the whole, regarded as making for peace. If the Church is not to be blessed with one great and strong Theological Hall, it may rejoice in no less than seven fairly well equipped institutions of sacred learning, all aiming at a higher ideal than they have yet attained. The College Fund from want of complete loyalty to it on the part of some congregations was, after the first year, foredoomed to failure, and it would appear that the colleges must now rely to a large extent upon their own constituencies to make good the amounts required to meet the yearly expenditure in the theological departments. There should be no difficulty in doing this. It will be noticed from the detailed report that the authorities of Manitoba College propose taking steps this year to wipe out their debt. Owing to the efforts of Dr. King, to whose heroic devotion to her interests the Church can never be too grateful, the debt is now but a comparative trifle. The Church owes it to Dr. King and his fellow labourers in Manitoba College that he should be able to announce to next Assembly that the debt is extinguished and that good progress has been made towards the establishment of a large Endowment Fund.

Literary Notices.

DAVID LIVINGSTONE. By Thomas Hughes. Macmillan & Co., London and New York; W. Briggs, Toronto. pp., 208 with map. Price 60 cents. Mr. Hughes has succeeded admirably in his biography of Livingstone in laying before the reader in an attractive form the chief events in the life and explorations of this wonderful man. He keeps up an interest in his subject, such as is seldom attained by biographers. The description of Livingstone's journey across Africa as here retold is exceedingly interesting, while the horrors of the slave trade are graphically depicted in the account of his last expedition which ended so calamitously at Ilala on Lake Banymalco. The character

of the great explorer is brought out with considerable skill throughout the whole volume which is fittingly closed by an account of the present state of affairs in East Africa and the prospect of Missions there.

MESSRS. BAKER & TAYLOR Co., of New York, announce a revised and improved edition of Todd's "Index Recurum."

THE numbers of The Living Age for the weeks ending June 29th and July 6th, contain "What the Revolution of 1789 did," and "The French Revolution and War," "Fortnightly," "England's Climatic Phenomena," "National," "Recent Conversations in a Studio," by W. W. Story; "Elizabeth of Valois" and "The Tragedy of Don Carlos," and "On the Riviera," "Blackwood," "Greek Islands and Highlands," "Gentleman's," "Macaulay at Home," "Temple Bar," "John Bright and Quakerism," "Macmillan," "The Last of the Southseas," "Cornhill." A new volume begins with the number for July 6th. [Littell & Co., Boston.]

A USFUL edition of the New Testament is one prepared by Rev. Edward T. Cardale, late rector of Uckfield, on a plan advocated by him in a tractate published a few years ago and partly carried out in an edition of the Gospels. The Divine names throughout are printed in capital letters, while all appellations and metaphors designating and applying to the Father, Son, and Spirit, receive the initial capital if used by believers. The object is to draw the special attention of the student to words tending to prove the divinity of Christ and the doctrine of the Trinity. The authorized version is that employed, but marginal various readings are given from eight other English, Latin, French and German versions. Rivingtons are the publishers.

Contributed.

IN THE JORDAN VALLEY.

SIXTH LETTER FROM MR. WILLIAM MORTIMER CLARK JERICHO.—THE CAVES OF THE HERMITS.—THE SALT SEA.—A SALINE BATH.—THE JORDAN VALLEY.—A BAND OF BEDOUINS.—BETHANY.

OUR first camp, as I mentioned in my last, was at the site of Old Jericho. This is quite a different place from the modern Jericho which lies to the southeast of the ancient city. A few heaps of rubbish are all that remains of the old city, and it is selected as a camping ground on account of the pure and abundant water issuing from Elisha's Spring. The stream seems to be fed by several fountains, as the brook has a temperature at some neighbouring points of 84 Fahr. Behind us rose the abrupt face of the Mountain of the Quarantana, so called from tradition locating the site of the forty days temptation on its lofty summit. Far up on its bleached and weather-beaten ledges may be seen the caves in which the hermits formerly found for themselves a safe retreat. These hermitages are of very ancient origin. Observing that a foot-path leading to one of these holes seemed to bear marks of recent use, I found that two Abyssinian hermits still lived there. Jackals and hyenas seemed from their nightly cries to find a refuge in the ancient homes of the anchorites.

As the lower part of the Plain of the Jordan and the Valley of the Dead Sea are so surrounded by lofty mountains and are sunk so far under the sea level, the region is regarded as one of the hottest places on the face of the earth. Our dragoon, therefore, summoned us by six a. m., and shortly we were off towards the north end of the Dead Sea. The plain is very flat, and where any stream is found, is covered with rich verdure. Where no water exists it is an arid waste. Formerly under the ancient system of reservoirs and conduits, remains of which still are found, this district was rendered a paradise. Herod had in this locality his winter palace, and I observed a few houses surrounded by luxuriant gardens which were, I was informed, owned by residents of Jerusalem, and used by them in winter. A large mission school for girls, I noticed at New Jericho, and, from the condition of the gardens about it, could form some idea of what, under other hands than those of the Turks, might be made of this plain.

As we rode south and east towards the Salt Sea the ground became more and more arid, till about its shores it became devoid of all vegetation, and occasionally incrustated with alkali. The shore, itself is composed of soft white sand, which it is painful to look at in the intense sunlight streaming down from a cloudless sky. Along the high water mark, on the north shore at least, are strewn quantities of branches of trees, etc., all bleached white. These had been floated down by the Jordan in its rapid course and thrown on the beach by the waves. The sea lay like a mirror before us, with bold headlands running into it. Its limpid and peaceful waters, lying in their bosom of hills and covered with a soft haze, gave no indication of its dread record. I was tempted by its crystalline appearance to bathe, and hastily undressing plunged into it. Immediately my eyes, nostrils and lips felt as if they had been scalded and smarted most painfully. I remained some time, however, in the water, and found that, extended on its surface, one

could float as if lying on a couch. It was impossible, in fact, to sink. The specific gravity of the water being high, it had a different feeling from ordinary sea water. I cannot say that I experienced the "oily" sensation spoken of by some writers. As we afterwards rode on our way to the Jordan, I observed that in every fold and wrinkle of the skin were formed white incrustations of salt, and that my hair was stiff and matted with the deposits from my bath. I thought that I would, however, wash in Jordan, and like Naaman, be clean. In this I was disappointed, as we found that river rolling down a turbid stream of dark dirty water, between banks unapproachable for mud. I was disappointed in my first sight of this famous river, not so far as concerns its size, for the volume of water was considerable, but in regard to its colour. The river issues clear and limpid from the Lake of Tiberias, but rapidly assumes a tawny colour from the clayey nature of the soil through which it passes. From the high temperature of the water it is unrefreshing for drinking purposes. The appearance of its uninviting waters gives point to the unwillingness of Naaman to bathe in them, and to his unfavourable comparison of them to the crystalline waters of the Abana.

The Jordan Valley, or Araba, may be divided into two parts: first, the wide plain, in some places extending in width to a distance of eight miles, and secondly, the narrower channel formed in the midst of this by the river in its floods. Into this last, usually about a mile in width, we descend by steep banks of clay about fifty feet in height. The banks of the river are fringed with trees and thickets out of which the lions in former days used to come in fury when driven out by the "swellings of Jordan." I need hardly say that as we pitched our lunch tent among the willows we were undisturbed by any of these long extinct terrors of the Jew. After resting, during the great heat of the day, among the trees lining the banks of the river, we returned to our camp delighted to find that indications of the near approach of dinner were apparent. We had ridden some eighteen miles under an Eastern sun, and having got rid of the traces of the bath in the Dead Sea, in the waters of Elisha's Spring, were glad of the quietude of the camp, and to rest by the running waters of the stream as they flowed among thickets of oleander and many unfamiliar shrubs and bushes.

Distances, I may mention, in Palestine, are never measured by miles, but only by hours. From the nature of the roads (?) three and a-half miles per hour is considered very good travelling, and I do not think that on an ordinary day's journey, more than three miles per hour are ever accomplished. In the evening a band of Bedouins encamped near New Jericho, visited our tents, and intimated their intention of singing and playing to us. Knowing what this meant, we informed them that we were not musical, and suggested the propriety of their passing on to a camp of Chicagoan tourists further up the valley. Some time after one of these gentlemen informed me dolefully of what they had suffered from these musicians, and vowed vengeance on whoever had sent them to their camp.

During the night we were disturbed by loud shouts, the pattering of innumerable feet, and a violent altercation going on in Arabic. We found next morning that a large tribe of Bedouins were passing with their flocks, and that an interchange of compliments had been taking place between our guards and these wanderers. On the following day on our return to Jerusalem we passed them, and had some opportunity of seeing them closely. The men were rather small in size, dirty, and clad in garments such as must have been worn by the Gibeonites. They were almost all walking armouries, bristling with pistols, guns, daggers, and swords. Their flocks consisted chiefly of sheep and goats of small size. Their household stuff was carried on microscopic donkeys and a few mangy looking camels. Usually perched on the top of the load was a woman or some hens. The latter were tied by the leg to the burthen, and gave animation to the scene by their frantic flutterings. The whole caravan was a picture of wretchedness, discomfort and degradation. There seemed to be as little truth in the stereotyped idea of the noble Son of the Desert as there is in that of the Red Indian.

We lunched next day in our tent under some olive trees near Bethany. This village is known as El-Azariyeh, from Lazarus, as the Arabs mistake the t. for an article. There is no doubt that the site corresponds with that of the Bethany of the time of Our Saviour. The path leading from it to Jerusalem is doubtless the same as that so often trod by Christ, as the nature of the ground seems almost necessarily to suggest the direction of the travellers' steps. As we rode round the shoulder of the Mount of Olives on our way to camp our thoughts naturally turned to that day when "He led them out as far as to Bethany, and He lifted up His hands and blessed them and . . . while He blessed them He was parted from them and carried up into heaven," and of the words of the angels, so little thought of in the Church these days, as they addressed the gazing disciples, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." W. M. C. BAYROUT, HOTEL D'ORIENT.

"HIGHER RELIGIOUS INSTRUCTION"

Examination Syllabus for 1889.

DEPARTMENT I.—BIBLICAL.

Junior and Intermediate.—The International S. S. Lessons from July 1st to Dec. 31st, 1889. (In future the lessons of the whole year will be assigned.)

Senior.—The same as for Junior, but with somewhat more difficult questions. Also an additional paper on "The Life of David," by Rev. Peter Thomson, M.A.

DEPARTMENT II.—DOCTRINAL.

Junior and Intermediate.—"The Shorter Catechism," by Prof. Salmond, D.D. Part I. (Quest. 1-38). Also prepared to write out correctly the full answer to any question in the first part of the Catechism. (Q. 1-53 inclusive).

Senior.—"The Shorter Catechism," by Alex. Whyte, D.D., pp. 1-100 (Q. 1-38). Also prepared to write out correctly the full answer to any question in the Catechism.

DEPARTMENT III.—HISTORICAL.

Junior and Intermediate.—"The History of the Reformation," by the Rev. Prof. Withrow.

Senior.—"The Reformation," by Prof. Lindsay, D.D.

DEPARTMENT IV.—ESSAYS.

Junior, Intermediate and Senior.—"Israel in the Time of Solomon." (Junior, Intermediate and Senior will be classed separately in valuing the essays.)

Departments I, II and IV will recur every year. Department III is supplementary, and the subjects will vary from time to time, and will embrace Church History, Church Government, the Sacraments, Experimental Religion, Evidences of Christianity and history of Missions.

REGULATIONS.

1. Examinations will be held at as many centres in each presbytery as the convenience of candidates may require. Presiding examiners will be appointed by the Committee to make the necessary local arrangements and superintend the examination.

2. Examinations will be held simultaneously at all the centres on the day and at the hour named for each paper.

3. Candidates must enroll themselves by handing to their respective ministers, on or before Jan. 1st, 1890, their names, ages on March 1st, 1890, and subject or subjects in which they propose to present themselves. The minister will then transmit the application at once to the convener of the Sabbath school Committee of his Presbytery, who must report to the convener of the General Assembly's Committee not later than Jan. 31st. Question papers cannot be issued to any candidates whose names do not reach the convener before Feb. 1st, as after that date parcels will be made up for Presiding Examiners.

4. Candidates may enter in any of the prescribed departments, but are recommended to limit themselves to one, or at most two.

5. Children under twelve years of age ought not, in the opinion of the Committee, to be encouraged to enter for examination; but should their names be sent in by their ministers, with the approval of their parents, they will not be excluded. Candidates under sixteen years of age will rank as Junior; those over sixteen and under twenty as Senior. Ages to be reckoned as on March 1st, 1890. No medal or prize will be given to any over the age of twenty-five.

6. Candidates obtaining ninety per cent. of the full marks in any department, will be entitled to a silver medal; those obtaining seventy-five per cent., but less than ninety per cent., will be entitled to a book prize; all candidates (including those over twenty-five years of age), who obtain fifty per cent., will be entitled to a diploma.

7. The value of each paper will be 200, and two hours will be allowed for writing the answers.

8. One question paper for the whole Church will be set on each subject, and copies forwarded, under sealed covers, to the Presiding Examiners. The covers shall not be removed till the candidates are assembled, and the written answers shall be covered and sealed for transmission to the examiners before the candidates leave the place of examination. These packages must be posted within twenty-four hours thereafter.

9. The centres of local examinations and Presiding Examiners will be appointed as soon as possible after Presbyterial conveners have reported the names, etc., of candidates.

*. The foregoing regulations do not apply to ESSAYISTS.

10. Essays must be forwarded to the convener not later than Feb. 28th. Each essay must bear a motto written at the top of the first page, and the writer's name must on no account appear. It must be written on foolscap paper, and the sheets must be securely fastened together. Each essay must be in the composition and in the handwriting of the candidate. A list of books consulted in the preparation of the essay must be given at the beginning of the manuscript, and all quotations must be carefully marked. The writer's name, address, congregation, age on March 1st, 1890, and motto, must be written upon a slip of paper and enclosed in an envelope, on the outside of which

the motto, and nothing else, must be written. This envelope must then be sealed and sent enclosed in another envelope, separate from the essay, to the Rev. T. F. Fotheringham, M. A., 107 Hazen Street, St. John, N.B. The sealed envelope will not be opened until the time when the prizes are to be awarded, and in the presence of the Committee. Medals, prizes and diplomas will be given to essayists, as in the examinations.

No essay in the Junior or Intermediate classes shall exceed 5,000 words, nor in the Senior, 10,000 words in length. The attention of intending essayists is drawn to the instructions to examiners of essays appended to these regulations. The essays will be returned as soon as possible after the rising of the General Assembly.

INSTRUCTIONS TO EXAMINERS OF ESSAYS.

(Published for the information of Candidates.)

1. The merits of each essay to be estimated more by the excellence of its matter than its literary form.

2. A fixed round number, say 200, to be taken by all the judges as representing the "full marks" due to an essay in all respects as such that might be expected from a young person of the maximum prescribed age.

3. Of these marks a certain definite proportion, say three-fourths, to be given on the ground of (A) excellence of substance, and the remainder for (B) excellence of form. The marks may be apportioned as follows:—

A.—(1) For fullness of historical research combined with accuracy of historical statement, a maximum of seventy-five.

(2) For aptness, sagacity, originality of investigation, illustration, comment or deduction—seventy-five.

B.—(1) For excellence of style as regards choice of appropriate words and grammar, vigour, rhythm of sentences—twenty-five.

(2) For symmetry and proportion of the composition as a whole, indicating some feeling for literary form—twenty-five.

Correspondence.

HOME MISSION WORK.

[To the Editor of the PRESBYTERIAN REVIEW.] Sir,—Allow me to give some facts respecting Home Mission work in one part of the Province that, in my opinion, are pregnant with suggestion.

In the county of Hastings, in the Presbytery of Kingston, there are twelve townships on the colonization roads. In these are four or five mission fields and many preaching stations. The principal fields are Thane and The Ridge; L'Amable; Carlow and Mayo and Montague and Herschel (or Maynooth). In these fields there is a number of very important settlements and a few business centres. These fields have been mission fields of the Presbyterian Church for more than sixteen years. During that time the population of the district has been much increased. At present it is two or three times what it was fifteen years ago. It has now a railway, and schools and post offices in every part. Sixteen years ago the district was supplied with the preaching of the Word during half of the year by students. During the other half of the year the Presbyterian settlers were, for the most part, abandoned to their own resources by the Church of their birth or adoption. How are matters now? As they were. With some exceptions, our Church has now a less secure footing than it had then. Has the Presbyterian population diminished during that time? It has been largely increased. Our Church has in that district retrograded in many important respects. Why? The chief reason is this: During half of the year the fields are almost entirely abandoned by our Church; during the other half much good work has been, and is, done by student missionaries. In their labours these young men are, for the most part, devoted, energetic and popular. I have no desire to blame them for the marked failure to build up these fields and make the people better Presbyterians and better Christians. That, in some townships in which the population is almost wholly Scotch or Scotch-Canadian, the people are, from the standpoint of the Church and of the cause of religion, degenerating, is not the fault of the missionaries. It is the fault of the system. Is it necessary for the Presbyterian Church of Canada thus to neglect its people? They are, it is true, poor. Their country is sparsely settled. They do not, in Church matters, try to help themselves as they might. Prayer-meetings and Sabbath schools might be carried on during the winter months when there are no missionaries. That is all true. Is that, however, a reason for a Church—a missionary Church—to neglect them? Are the funds at the disposal of the Home Mission Committee so scanty that these fields cannot be occupied during the year? Surely not. If so, the Church should know it.

Cannot missionaries be secured? I have been told, by those who ought to know, that they cannot. Are our young men and women striving to get appointments as missionaries to China and India, and cannot some be induced to "hold the fort" for the Church and Christ in our own land? Far be it from me to belittle the importance of Foreign Missions. "The world for Christ" should be the motto of every Church. We should not, however, shut our eyes to the vast importance of conquering Canada for our Master. Let us do what we can—much more than we have been doing—for the extension of the Saviour's cause in India and China. Let us recognize with increasing clearness and force the claims of our French-Canadian fellow-countrymen. Surely, however, we should not allow Presbyterian settlers to go for fifteen years without pastoral oversight for a large part of each year.

I have written this, Mr. Editor, not with any desire to blame any one. I am

not prepared to say that any individual is to blame. My only wish is to call the attention of the Church to a state of affairs, in all probability not peculiar to the Presbytery of Kingston, that is, to say the least, no credit to us as Presbyterians. Yours, etc., PRESBYTERIAN.

Church News.

OWEN SOUND PRESBYTERIAL MEETINGS.

THE first meeting of the Owen Sound Presbyterial Ministerial Association was held on the afternoon of the 24th of June. The opening devotional exercises were conducted by the President, Rev. J. F. McLaren.

A pulpit Scripture reading was given by Rev. L. W. Waits, followed by criticism by members of the Association. A theological essay on "The Question of Probation after Death," was read by Rev. J. McAlpine and discussed. A homiletic analysis of John. iv 24 was given by Rev. J. Somerville. A brief review of Dr. Furbull's "Yale Lectures on the Sunday School" was read by Rev. J. Griffith. A practical paper on "Giving" was contributed by Rev. R. Rodgers. Arrangements were made for next meeting, and a selection of Magazines and Reviews made, for which the Association will subscribe, and which will be circulated by mail among the members. The afternoon was spent pleasantly and profitably. Next meeting will be held in connection with the September meeting of Presbytery.

In connection with the same meeting of Presbytery, which was held on the evening of the 24th ult., and the forenoon of the 25th, there was also held a Presbyterial Sabbath School Conference on the afternoon and evening of the 25th. The afternoon Session was opened by Rev. J. B. Fraser, who presided. An excellent paper on "Infant Class Work" was read by Mrs. Tate Robertson, which elicited a good deal of compliment and discussion in which Mrs. (Rev.) A. McLennan, Miss McDowell and Miss Ireland took part. The views of the ladies were well expressed, well received, and added much to the interest of the discussion. The subject of "S.S. Classification" was introduced by Rev. J. McAlpine, who advocated not more than four classes in each school:—Infant, Junior, Intermediate and Senior, with the very best available teacher for each. Mr. McAlpine's advanced views provoked a spirited discussion. Rev. J. Somerville called attention to the important but far too little thought of subject of "S.S. Registration," and recommended very strongly the use of the system approved by the General Assembly and published at the REVIEW office.

The Rev. E. W. Waits presided at the evening session, when the following subjects were discussed: "The Relation of Parents to the Sabbath School," introduced by Rev. J. F. McLaren; "Preparing to Teach," by Mr. F. W. Merchant, Principal of the Colgate Institute; "The Shorter Catechism," by Rev. J. Somerville, and "The Assembly's Report on Sabbath Schools," by Rev. J. B. Fraser.

Though the outside attendance was small, the Conference was felt by all to

have been very profitable, and the hope was expressed that another would be arranged for. A meeting of Presbytery with a Conference on Ministerial Work before, and on Sabbath School Work after, is a new departure worth trying in Presbyteries where ministers are widely separated and have few opportunities for personal intercourse and discussion. COM

REV. W. G. MILLER, B.A., the esteemed pastor of Sunderland, having been granted two-and-a-half months' leave of absence by his congregation, sailed for the Old Country by "Sardinian" on July 20th. Mr. Miller has been in poor health for some time and it is earnestly hoped that he may return greatly benefited by the trip.

REV. D. McRAE, of Victoria, B.C., conducted Divine service at the request of the pastor in Woodland's church, on Sabbath, 23rd June, a large and appreciative congregation being present. On Monday and Tuesday evenings he gave admirable addresses on Home and Foreign Mission work carried on by the Church. In North Luther church on Monday evening and Woodland's, Tuesday evening, Mr. McKee gave a deeply interesting account of the work in British Columbia.

WE learn that at a meeting regularly called the congregation of Dumfries street church, Paris, agreed to contribute \$250 over and above the amount they now give for Home Missions to support a missionary at Riverside, Manitoba. As the circumstances of the mission improve and it becomes a congregation, a second mission will in this way help to plant the Gospel in the plains of the North West. The congregation is to be strongly commended for such timely liberality. The movement has the cordial support of the pastor.

A CORRESPONDENT writes to the REVIEW The Presbyterians of Bethel church, Prof. Line, have been taking an unusually deep interest in Church affairs since the settlement of their new pastor, the Rev. D. Thompson, a recent graduate of the Presbyterian College, Montreal. New life seems to be infused into all departments of the congregational work. The attendance at the ordinary Sabbath services has almost doubled in six months. At the celebration of the Lord's Supper on the 16th ult., sixteen new members joined the church, two by certificate and fourteen on profession of their faith. The Ladies' Aid, which was organized a few months ago, has been doing capital work. Under the auspices of this society a lawn social was given on the 26th ult., and was quite a success. To the thirty dollars then in the treasury they were able to add over seventy more. The funds of the Ladies' Aid are to be used at the present time in effecting improvements to the church buildings. The new manse, which was commenced in April, is approaching completion, and, when finished, will be one of the finest country manses in Ontario. It is built of brick, is two stories in height, with nice verandah, and has bath-room and a fine large library. A first-class furnace has just been put in with seven registers. In all probability the pastor and his wife will be comfortably settled in their own home by the first of September.

Handbooks for Bible Classes and Private Students.

REV. MARCUS DODS, D.D., AND REV. ALEXANDER WHYTE, D.D.

NOW READY.

- The Epistle to the Galatians. By James Macgregor, D.D., late of New College, Edinburgh. Price 50 cents.
The Post-Exilic Prophets. With Introductions and Notes. By Rev. Marcus Dods, D.D., Glasgow. Price 70 cents.
A Life of Christ. By Rev. James Stalker, M.A. Price 50 cents.
The Sacraments. By Rev. Professor Candlish, D.D. Price 50 cents.
The Books of Chronicles. By Rev. Professor Murphy, LL.D., Belfast. Price 50 cents.
The Confession of Faith. By Rev. John Macpherson, M.A., Firdhorn. Price 70 cents.
The Book of Judges. By Rev. Principal Douglas, D.D. Price 50 cents.
The Book of Joshua. By Rev. Principal Douglas, D.D. Price 50 cents.
The Epistle to the Hebrews. By Rev. Professor Davidson, D.D., Edinburgh. Price 90 cents.
Scottish Church History. By Rev. N. L. Walker. Price 50 cents.
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The Christian Miracles and the Conclusions of Science. By Rev. W. D. Thompson, M.A., Lochend. Price 70 cents.
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The Christian Doctrine of God. By Professor Candlish, D.D. Price 50 cents.
The Book of Exodus. Part I., Ch. I.-XIV. By James Macgregor, D.D., late of New College, Edinburgh. Price 70 cents.

IN PREPARATION.

- The Sabbath. By Rev. Professor Salmond, D.D., Aberdeen.
The Gospel according to St. John. By Rev. George Reith, M.A., Glasgow. [Shortly.]
The First Epistle to the Corinthians. By Rev. Marcus Dods, D.D., Glasgow.
The Second Epistle to the Corinthians. By Rev. Principal David, Brown, D.D., Aberdeen.
The Epistle to the Philippians. By Rev. James Mella, M.A., Southampton.
The Epistle to the Colossians. By Rev. Simon R. Macphail, M.A., Liverpool.
Church and State. By A. Taylor Innes, Esq., Advocate, Edinburgh.
Christian Ethics. By Rev. Professor Lindsay, D.D., Glasgow.
Apologues. By Rev. Professor Fretsch, M.A., Aberdeen.
The Doctrine of Sin. By Rev. Professor Candlish, D.D.
Isaiah. By Rev. Professor Elmslie, M.A., London.

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Church News.

We are thankful for items of Church News...

Rev D ANDERSON has accepted the call to Springfield and Carberry, Presbytery of Brandon.

ON the occasion of the celebration of the fourth anniversary of the induction of Rev Dr Mungo Fraser into the pastorate of Knox church, Hamilton, June 25th, the Ladies' Aid Society presented Mr Fraser with a handsome pulpit box.

WHILE engaged in assisting in repairs being effected in St. John's church building, Cousin's Corner, near Bradford, Mr Matthew McAtee, a highly respected member of the congregation, accidentally received such injuries as to occasion his death.

MISS ROSE, of Piapot's Reserve, has recently paid a visit to her old home in Woodstock, Ont. A farewell reception was tendered her at Knox church manse. Miss Rose passed through this city last week on her return to her work in the North-West.

THE new mission in connection with Knox church, Hamilton, has been opened for Divine service. A handsome new brick edifice has been erected near the corner of James and Macaulay streets through the efforts of the young people of Knox church, who have fostered the mission for some time.

At the communion services, held in Zion church, Carleton Place, June 23rd, twenty-seven new names were added to the roll, making in all 117 during the last four months. All the sittings in the church are now taken and the Board of Managers are considering the propriety of again enlarging the building.

"CHILDREN'S DAY" was recently observed in King street church, London. The children and choir sang hymns appropriate to the occasion, after which there was presented to each child who has been baptized in the church, and who has reached the age of seven years, a handsomely bound copy of the Bible.

AFTER undergoing a thorough process of renovation, Norwood church was reopened Sabbath, 2nd ult., Rev. Dr. McMullen conducting the services. On the following evening Dr. McMullen lectured on "The Jesuits." The Sabbath collections and proceeds of the lecture amounted to \$700, to be used towards the purchase of a new organ.

Mr. A. E. Mitchell, B.A., licentiate, was ordained to the office of the ministry and inducted into the pastoral charge of the Presbyterian church, Waterloo, by the Presbytery of Guelph, on the 3rd July. Mr. Tait presided, Mr. Leitch preached, Mr. Hambl on addressed the minister and Mr Jackson the people on their respective duties. All the services were deeply solemn, impressive and interesting.

THE Thirteenth Annual Sabbath School Convention in connection with the Presbytery of Lindsay was held in Lindsay, May 29th. Addresses were delivered on Sabbath school topics by Revs. McKinnon, B.A., of Lorneville, A. G. McLachlan, B.A., of Leaskdale, D. C. Johnston, of Beaverton, and R. P. Mackay, M.A., of Toronto, and Mr. T. H. Armstrong, of Greenbank. Mr. Mackay also conducted the "Question Drawer."

REV. DR. WARDEN, of Montreal, sailed last week for Europe for the purpose of securing a lady principal for the Ottawa Ladies' College, now under the direction of our French Evangelization Board. Dr. Warden hopes to be present at the meeting of the Waldensian Synod in Turin, to which he is the delegate of the General Assembly. This Synod meeting celebrates the bi-centenary of the deliverance of the Waldenses from persecution and the "Glorious Return."

ON June 28th, 29th, 30th, three ordinations and inductions took place in the Presbytery of Picton. Mr. Andrew Boyd ordained and inducted into Glenelg; Mr. John Calder, Springfield; Mr. A. W. Thompson, Trenton. Perhaps never before in the history of the Presbytery of Picton were there three ordinations on three successive days. Messrs. Boyd, Calder and Thompson all passed highly satisfactory examinations before Presbytery, and have received a most hearty and enthusiastic welcome from their congregations.

At a meeting of the Presbytery of Lanark and Renfrew, held at Carleton Place, the final steps for the separation of the Appleton branch of St. Andrew's congregation, and Frankton from St. Andrew's Church, Carleton Place, were taken. After July 1st Frankton and Black's Corners will form one congregation, and Appleton and Ashton another. There will thus be four congregations instead of three. The Rev. Mr. McFarlane, of Ashton and Black's Corners, has elected to take the charge of Frankton and Black's Corners. Ashton and Appleton will immediately take steps to call a minister.

REV. MR. BRITHUNE was inducted on the 15th inst. into the pastoral charge of Gravenhurst congregation, Barrie Presbytery. A local newspaper says:—"The congregation is very much indebted to Rev. Dr. Gray, of Orillia, not only for so happily and ably presiding over these meetings, but for the loving care, the paternal oversight, and the indefatigable interest he has taken in the congregation during its vacancy, and it is largely to his wisdom and counsel that matters are now so favourably settled. We trust that a new era of substantial progress and increased power for good has set in for the Presbyterian church in Gravenhurst."

AFTER undergoing a thorough process of renovation, St. Andrew's, Whiby, was reopened Sabbath June 23rd, Rev. Principal Caven preaching morning and evening, and Rev. Mr. German, the local Methodist minister, in the afternoon. On the following day the annual soiree was held, after which Rev. Principal Grant, Moderator of the General Assembly, gave an address on "Canada, Australia and the Mother Country," the pastor, Rev. John Abraham, in the chair. Proceeds from the several services and tea-meeting over \$200. The congregation of St. Andrew's is to be heartily congratulated on the flourishing condition of its affairs.

A CORRESPONDENT writes to the REVIEW:—"Sabbath, 23rd June, was a Red Letter Day" in the history of the Presbytery of Chateaufort. The congregation met in their new church for the first time for worship. The building is an ornament to the village, and reflects great credit on the congregation. Through the energy and kindness of the ladies a fine bell organ was placed in the church on Saturday, and used in the service on Sabbath. This is not the first token of the ladies' interest in home work, they having given \$120 to the Building Committee to aid in the erection of the church. The Sacrament of the Lord's Supper was also dispensed on Sabbath, 23rd. A large congregation was present. The service was solemn and impressive throughout, and brought recollections of by-gone days to the minds of many."

We clip the following from the Emerson (Iowa) Chronicle, respecting the late pastor of our congregation at Straubane:—"The worthy pastor of the Presbyterian church, Rev. J. W. Cathcart, has during his brief residence in this city, made for himself a host of friends. Both as a popular preacher and Christian gentleman he has won the admiration and respect, not only of his own congregation, but all who know him. It will therefore be gratifying to his numerous friends to learn that he has recently been honoured with the degree and title of Bachelor of Philosophy—Ph.D., by the Council of Graduation of the Correspondence University of Chicago. It is also worthy of remark that this University only confers degrees in recognition of scholarly attainments certified by careful examination. The Chronicle unites with Mr. Cathcart's many friends in congratulating him on the honours bestowed. We understand it is his intention to continue his study until he secures the higher degree, Ph.D."

The Hamilton papers mention a sad and striking coincidence which occurred in St. Paul's church on the evening of the 23rd ult. In the course of his sermon, Rev. Dr. Laidlaw remarked that many young men who had been members of the congregation within recent years are now living in cities and towns throughout Canada, the United States and elsewhere, as strangers. Among distant places he mentioned Germany, having in mind Mr. August Eckhardt, a very highly esteemed young member of St. Paul's Church, who has been pursuing the study of music at Leipzig since August, 1887. While Dr. Laidlaw was speaking a messenger called at the church and sent up a note to the pulpit, saying that a cablegram had just been received from Leipzig telling the sad news of the sudden death of Mr. Eckhardt on Friday evening previous. The note, which was from a brother of the deceased, also contained the request that Dr. Laidlaw would break the painful news to Mrs. Archibald Coutts, Mr. Eckhardt's mother, who was sitting in her pew, thinking of her absent son, but little dreaming of the sorrowful tidings that awaited her. She was quietly asked to retire to the vestry, as the pastor wished to speak with her after church. During the singing of the closing hymn she withdrew, and in her absence, Dr. Laidlaw communicated the sad intelligence to the congregation and all bowed in solemn silence and united with the pastor in praying that the bereaved mother might be divinely sustained beneath the weight of sorrow so soon to be laid upon her. At the close of the service, Dr. Laidlaw accompanied Mrs. Coutts and the other members of the family present to their home, and with other sympathizing friends sought to assuage their overwhelming grief. Mr. Eckhardt was a young man of genuine worth and of bright promise as a musician.

BRANTFORD LADIES' COLLEGE COMMENCEMENT EXERCISES—MEDALS AND DIPLOMAS. THE commencement exercises of the Young Ladies' College, Brantford, were held on the evening of June 21st, in Zion Presbyterian church, and were very largely attended. Rev. Dr. Cochrane, who has just been called to the governorship of the College, presided, and surrounding him on the platform were the Board of Directors, Rev. Dr. Laing, of Dundas; Rev. Dr. Thomson, of Sarnia; Rev. J. A. R. Dickson, B.D., of Galt; several of the resident clergymen and a number of the leading citizens. Dr. Cochrane, in opening the proceedings of the evening, made a statement regarding the plans of the Directors for the future instruction and management of the College. He said:—"In assuming closer relations with the College than I have had for some time back, it may be expected of me to say something in regard to the changes contemplated for the continued and increased efficiency of the College. I need not say to those who know my many engagements and church work, that the call to the oversight of the institution has come to me unexpected and unthought. Were I to consult my personal interests, I would have declined the office; but when pressed upon me on public grounds I could not well decline. It seemed to the Directors and other friends that I ought to put aside all other considerations and give my assistance in carrying on the work of educating our Christian young women, whether connected with the Presbyterian Church or others who may avail themselves of its advantages. My hope is that I shall not be required for any lengthened period to discharge the many duties which must of necessity devolve upon me for a time, and that when I lay down my office I shall leave the College and its work at least in as good a condition as I take it up. The aim of the Directors is to make the College equal, if not indeed abreast of similar institutions in our country, and to that end they are bending their energies. Mrs. Macintyre having resigned, the position of lady principal has been filled by the appointment of Miss Lee, a distinguished graduate of Houghton Seminary, Clinton, New York, a lady who has proved herself a most successful educationist both in the United States and Canada. In the department of English and the modern languages Misses Hutchison and Brandt remain, with Misses Hilton, Higgs and Reveille in music. Professors Garrett and Martin continue at the head of their respective departments to the great gratification of the friends of the College. The Rev. Mr. Cockburn, of Paris, and the Rev. Mr. McTavish, of St. George; Dr. Phillip, of Brantford, and others will lecture on Biblical and scientific subjects,

and in addition a graduate of one of our Canadian universities, with a special view to the preparation of young ladies for matriculation, and a governess in callisthenics and elocution have been engaged. Taking the faculty of instruction as thus constituted, I have no hesitation in saying that it is not only exceptionally strong, but admirably adapted to prepare young women alike for the ordinary duties of life and the higher studies of the university. The College will not compete with institutions that seek patronage on other grounds than the furnishing of a solid education, thoroughly saturated in every department with the religious element. In view, therefore, of the additions to the staff which I have indicated, and others contemplated, I trust that the members of the Church at large will second the efforts of the Directors by sending their daughters to a college which has already rendered signal service to the Church, and is capable of doing much more in the future."

The medals and prizes were then delivered to the successful students of the different years. The general proficiency medal (third year) was awarded to Miss Julia Howson, of Brantford; the medal for the second year to Miss Louisa Allen, of Toronto; the Governor-General's medal to Miss Olive Gray, of Brantford, and the prize essay of the Alumnae Society was won by Miss Mary Cochrane, of Brantford. The diplomas to the graduating class were presented by Mr. Alexander Robertson, Chairman of the Board of Directors, after which interesting addresses were delivered by Rev. Dr. Laing and Thomson, and Rev. J. A. R. Dickson and others. The valedictory was read by Miss Ethel Hiscock, of the graduating class, after which the commencement exercises of 1889 came to a close. The College re-opens on the first Wednesday of September.

OBITUARY.

MRS. C. E. W. DEMPSTER. It has been said that "among the many happy homes of our land the manse take an honoured and conspicuous place." This is no doubt true, and notwithstanding all the troubles, the struggles with limited means, the anxieties and sorrows of their homes that mark their history and cluster around them, the homes of the ambassadors of Christ should be among the most peaceful and happy of the homes of earth. The blessing that maketh rich is upon them. But even these peaceful happy homes are not exempt from sorrows nor shielded from the shafts of death. They too are subject to the mutations of time. Of this fact we have had another sudden and startling proof in the death of Mrs. George Dempster, wife of the Rev. George Dempster, pastor of the congregation of Chelsea and Hull, in the Presbytery of Ottawa, which took place on the evening of the 16th of June. They had but recently entered the new manse which the people had built for them when the death messenger came and summoned her away.

Mrs. Dempster was the eldest daughter of the Rev. John Wood, the esteemed pastor of the Congregational church at Ottawa. She was born in Brantford, Ontario, in December, 1854. She was early brought to a saving knowledge of the truth as it is in Christ, and on profession of her faith became a member of her father's congregation at the age of fifteen. She soon developed into an earnest Christian worker in the Sabbath-school and among the lowly and the fallen, visiting with other Christian workers the female prisoners in the goal; and as she worked she grew in grace and spiritual power. In 1874 she removed with her parents to Toronto, and was married in December, 1877, to Mr. George Dempster, who was then an active member in the Y.M.C.A., and an earnest Christian worker. Part of her married life was spent in Brantford, her home life in childhood, where her husband was in business, and while there he was called to the eldership in Dr. Cochran's congregation, which office he held until finding himself called to the ministry, he gave up his business and entered upon his college course. During this period Mrs. Dempster made her home mainly with her father in Ottawa. Mrs. Dempster graduated in the spring of 1883, and immediately entered upon her work in Chelsea and Hull, where he had laboured during the summer months of his college course.

Mrs. Dempster soon exhibited the warmth and energy of her Christian spirit in active work among the people, and quickly won their affections and secured their sympathy and cooperation. She reigned among them, and her sceptre was a sceptre of love. In temperance and mission work she was greatly interested. She was an active member of the W.C.T.U., a member of the Executive Committee of the Quebec Provincial Union, treasurer of the W.F.M.S. of the Presbytery of Ottawa. Of her it could be truly said she "abounded in every good work." With her calm spirit, her earnest faith, her clear head, and loving heart, she commended herself to the confidence of every one, and won their esteem and affection. They who knew her best, loved and esteemed her most, and her death is mourned not only by her husband and parents to whom the loss is irreparable here, but by the whole congregation and community, and by many friends in other parts of the country. The funeral, which took place on Saturday, the 18th, was largely attended by ministers of the Presbytery and of other churches, by members of the congregation and the people of the community. The Catholic priest was present to show his respect for her memory, and his sympathy with the bereaved husband. The Rev. F. W. Farrier, of Knox church, Ottawa, assisted by Rev. Mr. Johnston, Episcopal, and Rev. Mr. Hannah, Methodist minister, and Rev. Mr. Gamble, of Wakefield, conducted the services at the manse. In passing through Ottawa a halt was made at the Congregational church, where a short service was conducted by Rev. Messrs. Farrier and Herridge, and then the mortal remains were conveyed to Beechwood Cemetery, where they were interred. The Rev. Dr. Moore conducted the service at the grave.

Thus another of the Lord's faithful ones has entered into her rest. She is not dead, but gone before. May her example stir up and stimulate many others to greater faithfulness and zeal. "As one whom his mother comforteth," so may the mourners be comforted, and the congregation, sorely chastened, purified thereby. COM.

MEETINGS OF PRESBYTERIES.

PARIS. MET in Knox church, Ingersoll, on June 25th. The Rev. P. R. Ross was chosen Moderator for the ensuing year. Leave was granted to moderate in a call in Princeton and Drumbo, Rev. W. Robertson to moderate. Dr. McMullen requested to be relieved of the duties of Moderator of Innerkip and Ratho, and Rev. W. A. McKay was appointed Moderator of said vacancy. All correspondence regarding pulpit supply is to be addressed to Mr. McKay. Application from New Dundee for Gospel ordinances is to be considered at next meeting and neighbouring sessions were cited to appear for their interests. Rev. J. S. Hardie was granted three months leave of absence. Rev. Dr. Bryson, delegate to the General Assembly from the Presbyterian church of the United States, South, addressed the Presbytery in a most felicitous and instructive manner.—W. T. McMullen, Clerk.

TORONTO. MET on the 4th June, Rev. Walter Amos, Moderator. The attendance of members, especially of ministers, was quite large. An extract minute of the Presbytery of Barrie was read, granting the translation of Rev. R. J. M. Glassford, and his induction at Streetsville was appointed to take place on the 25th inst., services to commence at 3.30 p.m., the Moderator to preside. Rev. A. H. Drummond to preach, Rev. G. M. Milligan, to deliver the charge, and Rev. A. A. Grant to address the people. The Presbytery was addressed, for short time by Rev. J. Wilkie, of Indore, on the claims of the educational work in India, as placed under his care by the F. M. Committee; and on motion made, his effort to raise funds for higher education at Indore, was commended to the sympathy and help of our congregations. As convener of the Presbytery's H. M. Committee, Rev. A. Gilray submitted and read a report for the past year from which it appeared (inter alia) that besides continuing supply to the old stations the Committee had opened up three new ones, viz: at Eglinton, The Five Points, and Mimico; that St. John's and Dovercourt, and St. Mark's, instead of remaining as mission stations, had developed into regular congregations; and that West Toronto Junction and Dixie, being now self-supporting, the amount required for supplemented congregations had been reduced from \$635 to \$490. The Presbytery had sent last year to the Augmentation Fund \$5,639, and to the H. M. Fund, \$7,564. The report of the Committee was approved, and the same Committee was appointed for another year. The Committee appointed at last meeting to confer with petitioners who meet for worship in St. George's Hall, Toronto, and to consider the reports from neighbouring Sessions thereabout, reported through Rev. Dr. MacLaren that they had fulfilled the appointment assigned to them, and had agreed to recommend that the petitioners be organized as a regular congregation, and that they be authorized to erect a church anywhere in the district bounded on the west by Berkeley street, on the east by the river Don, and on the south by the bay. A motion was made, and seconded, favouring the adoption of the recommendation, but a majority of votes went for an amendment, that the matter be left in the hands of the Committee for another month, and that they be requested to confer with the Sessions of East church and Cooke's church. The Committee appointed at last meeting to confer with the congregations of Rev. D. Cameron, reported that they had not materially succeeded in the object of their visit. Commissioners from the congregations were also heard. Thereafter it was moved and agreed to, that the Presbytery send up Mr. Cameron's application, with the medical certificate, to the General Assembly, and recommend that he be placed on the list of annuitants of the Aged and Infirm Ministers' Fund. A letter was read from Rev. A. Wilson, asking the Presbytery to transmit an application from him to the General Assembly for leave to retire from the active duties of the ministry, etc., etc. The Presbytery agreed to transmit the application, and to recommend a favourable consideration of the same. In terms of an application duly made, leave was given to the congregation of Charles-street church, Toronto, to sell their present church property, and to purchase a lot on Bloor street, East, for a new site. A report was read from a Committee previously appointed to consider the question, whether the present church, and site of Dovercourt congregation should be disposed of, or whether they should be adhered to. The report expressed a decided opinion in favour of the latter view, and the Presbytery agreed to support the same view, and to rule accordingly. On behalf of a Committee appointed at last meeting to organize as a regular congregation, the petitioners connected with St. Mark's Mission, Rev. D. J. Macdonnell reported that said Committee had fulfilled their appointment, and had constituted 122 Church members as a new congregation. The report was received and cordially approved of, and in order to constitute an interim Session the following were appointed the members thereof, viz: Rev. D. J. Macdonnell, Moderator, Dr. McCurdy, Mr. J. Massie, Mr. J. Kay, Mr. J. Joss, and Mr. R. F. Dale. There was brought up the case of Rev. T. L. Turnbull of the Presbyterian Church of England, who had several testimonials in his favour, and wished to be received as a minister of our Church. A committee was appointed to confer with him, to examine his papers, and report thereon. At a later stage the committee reported very favourably, and the Presbytery agreed to ask leave of the General Assembly to receive him as aforesaid. Similar action was also provided for in regard to Rev. E. B. Chestnut, of the Presbyterian Church in Ireland, whose papers had not then come to hand, but were every day expected by him. A certificate was also read in favour of Rev. James A. Beattie, a licentiate of the American Presbyterian Church, and it was agreed to ask leave to receive him as a probationer. Mr. W. A. J. Martin, one of the graduating class of Knox College, appeared before the Presbytery and applied to be taken on probationary trials. The Presbytery proceeded to deal with him accordingly, and the whole of his exercises giving satisfaction, he was licensed in the ordinary way to preach the Gospel.—R. MONTEATH, Clerk.

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Architects. GORDON & HELLWELL, ARCHITECTS, 26 King Street East, Toronto. H. B. GORDON. GRANT HELLWELL. EDWIN A. WHITEHEAD, ARCHITECT, Over Imperial Bank, S.E. Cor. Yonge and Queen Sts. Toronto. CHAS. F. WAGNER, ARCHITECT, 4 KING STREET EAST, TORONTO.

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AT HOME. Call at once, and come in without knocking Dress Goods, Carpets, Blankets, Underclothing, Hosiery, Oil Cloths, GENERAL DRY GOODS At Sacrificing Rates. R. MCKAY, 50 and 252 Queen Street East, 614 and 616 QUEEN STREET WEST. Beautiful Spring Goods. In all the New American Styles—Fine Kid, Batton, Flexible Sole; Fine Kid, Button, Patent Tipped; Fine Oxford Shoes; Fine and Tipped Russell and Tan Colors.

LADIES' BOOTS. Of our own make Also best make in FINE GOODS of GRAY BROS.' Manufacturing Company of New York. FRICES MODERATE. 79 KING STREET EAST.

Presbyterian Review.

THURSDAY, JULY 11, 1889.

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

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

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

St. Andrew's church, Strathroy, is undergoing repairs.

REV. D. TAIT, of Berlin, Ont., has been called to Chalmers' church, Quebec.

HESPELFR congregation is about to erect a new Sabbath school room.

REV. PETER WRIGHT, B.D., of Knox church, Strathroy, has accepted the call to Portage La Prairie.

PROCEEDS of the annual soiree and entertainment given by the ladies of St. Andrew's, Mathham, \$118.

REVIVAL services are in progress in Dracott congregation, conducted by the pastor, Rev. H. McQuarrie.

REV. R. J. M. GLASSFORD was inducted into the pastoral charge of Streetsville, Toronto Presbyterian, 25th ult.

MR. R. G. MACBETH, M.A., of Manitoba College, is occupying the pulpit of Carman, Man., for the summer term.

THE "Steady Gleaners" Mission Band, Deseronto, realized \$360 on by bazaars and lawn festival on 13th ult.

The address of Rev. James Quinn, M.A., late of the Presbyterian Church in Canada, is now Helena, Montana, U. S.

TENDERS are asked for the purchase of the church building at present occupied by the congregation of Charles street, Toronto.

REV. DR. URK, who has lately returned from Scotland, has been delighting the Gederich people with an account of his travels in the Old Country.

THE new church at Ospringe was opened Sabbath, June 30, Rev. Principal Caven preaching morning and evening, and Rev. J. W. Rae, of Acton, in the afternoon.

REV. J. M. McLEOD, for nearly eighteen years pastor of Zion church, Charlottetown, P.E.I., has resigned his charge to engage in work in British Columbia.

REV. MR. GRANT, of Presbyterian College, Montreal, has received a unanimous call to the pastorate of St. Andrew's, Almonte, vacant by the death of the Rev. Dr. Bennett.

On the occasion of his retirement from the Principalship of the Ladies' College, Brantford, Dr. McIntyre was presented with a library table and chair by the students, alumnæ and staff.

THE Rev. A. Wilson being without charge is open for engagements to supply pulpits. Those desiring supply for their pulpits would do well to avail themselves of his able and acceptable services. His address is 402 Huron street, Toronto.

THE McSHANE BELLS.

At the Centennial Celebration in New York, in April, many wondered where Trinity Church secured its fine acquisition of a tenth bell to the old chime of nine bells. Other noted concerns had tried to produce the bell required, but failed. In this doubtful position of success the Corporation found itself in January last, and the carillon, of Old Trinity, having played a chime of McShane Bells, felt confident that the bell could be had of the McShane Bell foundry. He suggested it to the Board of Controllers and they, after an interview and consultation with the late Mr. Henry McShane, decided to entrust that celebrated foundry with the furnishing of the bell to be done and delivered in time for the Centennial Celebration. After casting two bells, they were sent on and tried, and one of them was found to be just what was wanted, and Old Trinity Chimes completed.

THE TORONTO INDUSTRIAL FAIR.

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

THE GOLDEN EASEL.

316 YONGE STREET. Mr. THOMAS PIKE begs to inform his numerous friends throughout the city, and all who take an interest in fine art, that he has established, at 316 Yonge Street, a first class Fine-Art Store and Exhibition Room. A large number of paintings by the best known Canadian artists will be on exhibition and for sale, in a room on the ground floor specially fitted up, at moderate expense with skylight, etc., for the purpose of exhibiting pictures to the best advantage. Yourself and friends, and all ladies and gentlemen who feel interested in fine art are cordially invited. No admission fee. - All are welcome. Comfortable seats for ladies wishing to rest or wait for friends. Exhibition room open from 10 a.m. to 5 p.m. Mr. Pike deals in artists' materials, picture frames, and pictures of all descriptions, but will make a specialty of original paintings and sketches by popular Canadian artists, at moderate prices; and, being himself an amateur artist, and a good judge of pictures, will, no doubt, be able to make selections suitable to every taste. Special attention will be paid to the wants of amateur artists, and they will always find a good assortment of such materials as they require at the Golden Easel. A great variety of articles for decorative purposes.

PROCEEDS of Knox church, St. Mary's garden party, over \$50.

REV. PRINCIPAL GRANT will spend the holidays in Cape Breton.

A SABBATH school has been organized in connection with Dawn Centre congregation.

REV. C. J. CAMERON has accepted a call to Cacouna. He will preach there next Sunday.

MR. J. A. MACFARLANE, a licentiate of Montreal Presbytery, has been called to Valleyfield, Que.

It is expected that the handsome new church in Welland will be ready for opening by November 1st.

REV. DR. McTAVISH, Central church, city, will, with his family spend his holiday in Prince Edward Island.

REV. J. M. CAMERON, East church, city, preached last Sabbath the annual sermon to Army and Navy veterans.

REV. D. J. MACDONELL, B.D., of St. Andrew's, Toronto, and family are spending their holidays in New Brunswick.

REV. G. M. MILLIGAN, Old St. Andrew's, city, accompanied by Mrs. and Miss Milligan will shortly leave for a trip to Europe.

CENTRAL church congregation, Hamilton, has decided to erect a Sabbath School building on the site of the present manse, at a cost of \$1,500.

REV. PROF. BFATTIE, of Columbia College, occupied the pulpit of Cobourg church, last Sabbath, and dispensed the Sacrament of the Lord's Supper.

THE Auxiliary of the W. F. M. S. in connection with Knox church, Listowel, has forwarded a box of clothing to the boarding school at Cote's Reserve, valued at \$63.

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REV. JAMES BARCLAY, pastor of St. Paul's church, Montreal, conducted service in Balmoral Castle before the Queen and Royal household on a recent Sabbath, and afterwards dined with Her Majesty and Viscount Cross.

THE new church in Orillia was opened last Sabbath, Rev. Dr. MacLaren, of Knox College, preaching in the morning, Rev. J. Wikie of our Central India Mission, in the afternoon, and Rev. Dr. McMillen, of Woodstock, in the evening.

THE congregations of St. Andrew's and Knox churches, Caledon East, held a garden party, 24th ult. Addresses were delivered by Rev. D. C. Hosack, of Orangeville, and J. L. Campbell, of Cheltenham, Rev. S. Craig, of Claude, in the chair.

MISS LIZZIE A. MACKAY, of Woodstock, daughter of Rev. W. A. Mackay, has won the Montreal *Wives* Prize for County of Oxford for the best Canadian story. Miss Mackay's story was founded, we understand, on the late St. George disaster.

The congregation of St. Andrew's Church, New Richmond, Que., has decided to extend a call to Mr. J. A. MacLean, a recent graduate of the Presbyterian College, Montreal, who has been supplying their pulpit throughout the month of June.

MR. FLEMING, a late graduate of Queen's, was, on the 25th ult., ordained and inducted into the pastoral charge of Athens and Toledo, Presbytery of Brockville. The services were held in the Athens church, a very large congregation being present. Rev. A. MacGillivray, Moderator, presided, Rev. Mr. Potter, of Merrickville preached, Rev. D. Y. Rose, of Westport, addressed the minister and Rev. Mackenzie, of Brockville, the people. Mr. Fleming received a very hearty welcome from the people.

THE semi-annual meeting of the Peterboro' Presbyterian W. F. M. Society was held in the Presbyterian Church, Cobourg, on Wednesday, June 26th. At the morning meeting business reports were presented, and topics relating to the work of the society were discussed. In the afternoon and evening interesting addresses were delivered by Mrs. Rolls, of Toronto, and Miss Campbell, of the China Inland Mission. Mrs. Ewart, of Toronto, President of the General Society, spoke in explanation of some changes rendered necessary for the development of the Society. Miss Edna Sutherland gave an appropriate reading in a very pleasant manner. The attendance was good, though some at a distance had been hindered on account of the uncertainty of the weather. The present condition of the Society is as follows:—Seventeen auxiliaries, nine mission bands, 670 members.

THE Peterboro' *Examiner*, in referring to the death of M. A. Harriet Reid, wife of Mr. E. B. Edwards, barrister, etc., of that town, says:—"The entire community will learn with great regret of the death of M. A. Harriet Reid, wife of Mr. E. B. Edwards, barrister, etc., which sad event took place at the family residence, July 2nd. The deceased lady was the second daughter of Rev. W. Reid, D.D., Toronto, and on July 8th, 1884, was united in marriage to Mr. Edwards. She leaves behind her two children, girls, the younger of whom is a fortnight old. The deceased lady was held in high respect and esteem by the large number of friends she has gathered around her during the four years she has been a resident of Peterborough, and these, as well as the numerous friends she had in her former home, Toronto, will hold her in tender memory. Mr. Edwards has the sympathy of his very wide circle of friends and acquaintances at home and abroad, in his sad bereavement."

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ressed by ministers of the several denominations in the city. At the communion on Sabbath thirty-three persons were received into Church fellowship, about one hundred since the February communion and altogether 265 since the commencement of the present pastorate. The congregation now numbers over 600 members, with the various organizations heartily engaged in the work of the Lord, and everything points to a continuance of the present harmonious relations. On Wednesday evening Rev. Mr. Boyle was waited on by two of the members of the congregation and presented with a cheque for a sum of money sufficient to cover expenses for his proposed trip to the Bay of Chaleur, in New Brunswick.

Minard's Liniment relieves Neuralgia.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be beaten in purity, purity of loaf, short weight, clam or phosphate powders. Sold only in Canada. HOLLAND'S BAKING POWDER CO. 105 Wall Street, N. Y.

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

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Dixon, PHOTOGRAPHER IS NOW OPEN FOR BUSINESS AT HIS NEW GALLERY, Corner Yonge and Temperance Sts.

FOREIGN TRAVEL. A lady, much accustomed to foreign travel with her own family, and speaking several languages, would take motherly charge of a young lady, or more, for a lengthened foreign tour. Highest social references. Address, X. Y. Z.

Meetings of Presbyteries. CALGARY—Calgary, Sept. 3rd, 10 a. m. COLUMBIA—New Westminster, Sept. 10th, 3 p. m. GLENORA—Alexandria, July 11, a. m. GUELPH—Guelph, July 16th, 10 30. KINGSTON—Kingston, Sept. 17th, 3 p. m. PARIS—Paris, Sept. 24th, 10 a. m. TORONTO—Toronto, Aug. 6th, 10 a. m. WINNIPEG—Newcastle, July 16th, 10 30 a. m. WINNIPEG—Winnipeg, July 23rd, 7 30.

Births, Marriages, Deaths. Announcements under this head 25 cents each insertion.

Births. BALLANTYNE.—At Monro Centre, on June 25th, the wife of Rev. Geo. Ballantyne, of a daughter.

Marriages. DELANEY—MOORE.—At the residence of the bride's father, Monro, on July 1st, by Rev. Geo. Ballantyne, of Monro Centre, Alex. Delaney to Mary Moore.

DEWEY—COULT.—At Montreal, on July 1st, by the Rev. Colborne Heine, B.A., assisted by the Rev. George Coull, M.A., father of the bride, the Rev. Finlay McNaughton, D.D., M.A., pastor of Stanley street church, Montreal, to Miss Gordon Coull, of Montreal.

FINLAY—COULT.—On July 3rd, at Toronto, by Rev. J. M. Cameron, Mr. James Finlay to Mrs. Mary J. Coult.

DOUG—ROBE.—In Arkona, on June 20th, by the Rev. Robert Hume, M.A., Frank B. Doug, of South Dumfries, to Elizabeth youngest daughter of the late John Robb, of the same place.

ASHLEY—MILLIS.—In Clinton, on July 1st, by the Rev. A. H. Drumm, E. Ashley, M.D., of Kingston, to Annie A., daughter of Solomon Millis, of Hullist.

CAMPBELL—CONNOR.—On June 19th, at the residence of the bride's father, by Rev. J. Steele, Rev. N. Campbell, B.A., Silver Ferry, to Esq., youngest daughter of Chas. Connor, Esq., Rawdon.

GRANT—CUMMINGS.—At Rugby, on June 20th, by the Rev. A. MacTavish, B.A., John G. Grant, Counsellor, to Martha J. Cumming, eldest daughter of Mr. James Cumming, all of Rugby.

MR. FORSTER, ARTIST. Toronto admitted to the Salon of France, Studio 31 Rue St. Lazare, N. Y. - Portraits in Oil & Spirit

BRANTFORD Young Ladies' College,

REV. WM. COCHRANE, A.M., D.D. (Governor).

The Faculty has been reorganized and greatly strengthened by the appointment of new and additional members, so that the College now has a complete staff of experienced and successful Professors and Teachers in the several departments of Literature, Music, Fine Arts, Education, Physical Culture, Stenography and Typewriting.

The students will have the advantage of association with and supervision by an accomplished Lady Principal, whose training and character specially qualify her for this most responsible position.

New departments of study have been introduced, so that young ladies can at small cost fit themselves for desirable positions now open.

FFRS.—Reasonable as in any Young Ladies' College equipping pupil teachers, while a most liberal discount is allowed to such as pay in advance for the full year.

For annual calendar address REV. WM. COCHRANE, D.D.

SEALED TENDERS addressed to the undersigned, S. and endorsed "Tender for Post Office, etc." will be received at this office until Friday, 19th July, 1889, for the several works required in the erection of Post Office, 40, Strathroy, Ont.

Specifications can be seen at the Department of Public Works, Ottawa, and at the office of C. Orin, Esq., Strathroy, on and after Friday, 25th June, 1889, and tenders will not be considered unless made on forms supplied and signed with actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to execute the same within the time specified, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, A. GODELL, Secretary.

Department of Public Works, Ottawa, June 22nd, 1889.

THE PARMELEE ROOFING AND PAVING CO.

GRAVEL ROOFING for all kinds of flat roofs. ASPHALT PAVING for Cellar Bottoms, Sidewalks, Breweries, Stables, etc., etc. Estimates given for all parts of Ontario.

10 Adelaide St. W., Toronto.

PRESBYTERIAN NEWS CO. SABBATH SCHOOL SUPPLIES

General Assembly's Registers and Records. In use in very many schools. Highly recommended by Pastors and Superintendents. These consist of:

1. "The Sabbath School Class Register," for use by the Teacher, containing recording columns for a whole year. The names and addresses of the children require to be written only once during the year. Price 5 cents.

2. "The Sabbath School Record," for use by the Superintendent or Secretary. Price, for a book to last one year, in paper covers, 25 cents.

3. "The Quarterly and Annual Sabbath School Summary and Report." Price of this Summary and Report in a book to last four years, in paper covers, 25 cents.

4. "The Sabbath School Register and Quarterly Record," to be used by the Conveners of the Presbytery's S.S. Commissions. The price of this, in a book to last five years (i.e., in those places where one year will contain all the schools) will be quarter bound, \$1.25.

U.S. Libraries and all other U.S. Supplies, at lowest rates.

THE SHORTER CATECHISM (Without proof). PER DOZ., 50 CENTS. PER 100, \$1.50.

PRESBYTERIAN TRACTS and LEAFLETS

Prepared or Edited by Presbyterian Ministers. Thousands sold. Very highly commended.

1. *Am I a Christian? If not, why?*

2. *Formulas of Questions for candidates on admission to Communion.*

3. *Hints to Young Communicants.*

4. *Are you sure?*

5. *How to Work for Christ.*

6. *Fifteen reasons for attending church on rainy Sabbaths.* by Francis Hildie, Haverhill.

7. *Duties of Church Members.* 6c.

8. *Duncan's "Calvinism,"* with Rev. J. W. Cameron's notes, 10c.

9. *Dr. McLaren's "Calvinism,"* 10c.

10. *Dr. Middleton's "Miscellaneous of Calvinism,"* 10c.

The first five in quantities of 50 Cents a Hundred. Trade supplied. Send for supply.

"The Pacify of Modern Times"—deser of the Glasgow National Convention. 350 pages. Extra crown, \$10, in cloth, \$1 00.

USEFUL, CONVENIENT, CHEAP, Members' Transfer Certificate Blanks IN NEAT BOOKS, PERFORATED.

Designed especially for members leaving one congregation and uniting with another. The form of reply is helpful in keeping track of former members.

No. 1, with reply, in books of 25, 40 cents; of 50, 75 cents.

No. 2, without reply, in books of 25 25 cents; of 50, 40 cents.

No. 3, suitable for scholars and members by baptism with reply, in books of 25, 40 cents; of 50, 75 cents.

No. 4, suitable for scholars and members by baptism without reply, in books of 25, 40 cents; of 50, 60 cents.

The Bible Reader's Map,

20 x 26 in., containing the ancient and modern names of all known places, a table of seasons, weather, productions, etc., the journey of the Israelites from Egypt, the world as known to the Hebrews, the travels of the Apostle Paul, Jerusalem, etc., etc.

Mounted on linen and folded in neat case, may be held in hand when reading.

Price, \$2.

The same as above mounted on rollers. Price, \$1.50.

Any of the above sent post-paid on receipt of price.

GEO. H. ROBINSON, Presbyterian News Company, 26 and 28 Front Street West, Toronto.

WOODSTOCK COLLEGE.

(Founded 1800.) FOR BOYS AND YOUNG MEN.

THE COLLEGE WILL RE-OPEN SEPT. 4th WITH THE FOLLOWING ADVANTAGES:

1. Large Grounds, thirty acres in extent, affording ample opportunities for cricket, baseball, lawn-tennis, football, and other games.

2. Large Buildings, now being improved and extended, rendering it possible to give each of the first 65 students admitted a single room; other students will be allowed single beds in double rooms.

3. Excellent Equipment. During the present year the science class-rooms and laboratories have been furnished with apparatus at an expense of \$3,000, and six new class-rooms have been erected.

4. Practical Character of the Training. The new two story brick workshop is furnished with ten-horse power engine and expensive machinery, and offers every inducement to students to supplement their literary training with practical work. Woodstock College is the first Canadian school to introduce Manual Training as a part of the regular programme of study.

5. Opportunities for Mental Culture. There are a large library (3,500 volumes), two reading rooms, and two literary societies.

6. Excellent Staff of Seven Masters, all graduates of Toronto University, and to the fact that the school is not a money-making concern, the fees have been placed at \$143 to \$110 per annum. There are no extra charges.

For further particulars address the Principal, W. H. HUSTON, M.A., Woodstock, Ont.

JOHN WANLESS, WATCHMAKER, JEWELER and OPTICIAN. Established over 40 years. Silverware and Cutlery for Wedding presents. Cruets, Butter, Kerry and Pickle Dishes, Cake Baskets, Napkin Rings, Waiters, Knives, Forks, Spoons and Novelties of latest designs. Best quality. Street cars from Union Station to door for visitors to city.

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Confederation Life ASSOCIATION.

A HOME COMPANY. Capital and Assets now over \$3,000,000. HEAD OFFICE 15 TORONTO STREET, TORONTO.

\$1.50 for a Complete Outfit of Rubber Type.

Including Figures, Quads, Spaces, Ink, Pad, Type Holder and Walnut Case.