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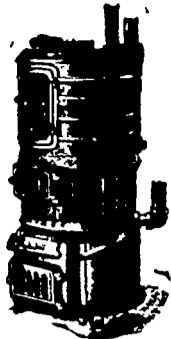
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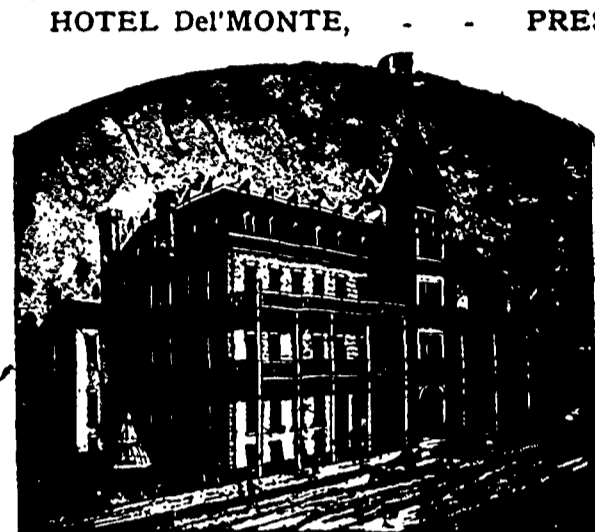


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THE Colonel, who lives in the South, was finding fault with Bill, one of his hands, for neglect of work, and saying he would have no more preaching about his place. They had too many protracted meetings to attend. "Bill ain't no preacher," said Sam. "He's only a zorter," "Well, what's the difference between a preacher and an exhorter?" "Why, you know, a preacher he takes a text and den he done got to stick to it. But a zorter, he can branch."

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Nothing is impossible for him who wills, chimes in a would-be philosopher. You try it when the old lady says "wont."

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THE CANADA PRESBYTERIAN.

VOL. 19.

TORONTO, WEDNESDAY, JULY 2nd, 1890.

No. 27.

Notes of the Week.

WITH a degree of pardonable pride the *Belfast Witness* says: "Our Belfast Queen's College has got another feather in its cap. Another of its *alumni* has won a Cambridge Wranglership, and the only one gained this year by an Irishman. The fortunate candidate is a County Derry man, Mr. John James Alexander, M.A. Belfast men seem able to give a good account of themselves wherever they go.

THE Rev. Robert Howie, Govan; the Rev. Mr. Macaskill, Dingwall, and others who opposed the motions passed by the Free Church General Assembly in the case of Dr. Dods and Dr. Bruce, have issued a manifesto in which they appeal to their friends not to take any hasty action in altering their relation to the Church. They explain that a committee has been appointed to take action with the view of resisting and correcting this "departure" of the Church, and they ask all friends of the truth to draw closer together.

A WRITER in the *Times* calls attention to the fact that the Lord-Mayor of London is no longer the first personage in the city. Cardinal Manning invariably now affixes his signature above his in official documents, being the only person that has the temerity to do so. A straw will show how the wind blows as well as anything else, and this little fact is but one of many indications of the arrogant efforts now being made by Romanism on all sides to regain the mastery in these countries.

PREACHING in Queen Street Church, Inverness, the Rev. A. C. Macdonald, formerly of Thamesford, Ont., referred to the recent debates in the Free Church General Assembly, and declared that all the old landmarks were being abandoned. This state of things could not long continue. It must soon develop into a condition in which the friends of evangelical truth would find it no longer possible to continue in the communion. He did not think there was sufficient reason for raising the testimony in that form at present; although he feared the time was not far distant when the testimony would have to take that shape.

THE *Belfast Witness* says: A Bill, backed by Mr. Sexton and several other Parnellite members, was issued recently on the subject of Irish University education. The Bill provides for the appointment of a Catholic university, and for the application of \$5,000,000 of the Church surplus for its endowment, the Queen's Colleges of Cork and Galway to be placed under its control. Whether the publication of this Bill was unauthorized, or merely premature, Mr. Sexton and the more prominent members whose names were on the back of the Bill intimated some days afterwards their withdrawal. The document is interesting, however, as showing the aims and aspirations of the hierarchy.

WHAT'S in a name? is a question not always too easily answered. In the Manchester Presbytery the Rev. J. Sclater gave notice of a motion against the Compensation Clauses. Rev. T. Johnstone, of Bolton, said he should oppose the motion as it was a political one. Rev. John Reid protested against the matter being called political. It was a moral question, on which it was their duty to take action. Rev. T. Boyd gave notice that at the next meeting he would call attention to the use of the word "kirk" in their minutes. This was a Scotch word and was not properly understood in England. The Moderator said that so rudimentary a change could not take place without proper notice being given of it. Rev. John Reid said the change was impossible, as the words "Kirk Session" occurred in their title deeds. Objection was also taken to the word "manse," because it was unintelligible to Englishmen.

THE *British Weekly* says. Presbyterianism is represented in the Hospital Sunday Council by Dr. Thain Davidson and Dr. Morison. The latter, in his discourse on Sunday morning on "doing good unto all men," referred to sectarianism in our hospitals, on which subject a letter appeared in our

columns last week. The preacher said it would be a monstrous thing if a sufferer were to be refused aid on account of his creed, and then, in a grave aside: "Though it is a strange fact that in many of the hospitals earnest women are not allowed to do good as nurses if they are Nonconformists. When we think of that we need to summon up the Christian principle of not rendering evil for evil, if we are not to withhold our contributions. We must meet sectarianism with Christianity." That the Christianity was not wanting in Westbourne Grove on the occasion is shown by the collection being larger than at any former time—upwards of \$450.

NO wonder that occasional protests come from Roman Catholic dignitaries in the Province of Quebec against Sabbath desecration when incidents like the following occur. A correspondent of the *Montreal Witness* says: Mr. F. X. Lemieux and the other French-Canadian Ministerial members elected to the south shore counties, and their friends, held a great Nationalist demonstration at Levis on Sunday afternoon in celebration of their victory. There was a grand triumphal procession with bands, and on its march large numbers of beautiful floral tributes were presented to the premier and Mr. Lemieux. Great enthusiasm prevailed. The affair concluded with speeches by the premier, Mr. Lemieux, Dr. Gray, M.P., and others, and with a grand display of fireworks in the evening. The custom of holding political meetings on the Lord's day in Quebec province is an old one, but when doings like these take place on that day it cannot be abandoned too soon.

MANY are the stories told of the illegible calligraphy of distinguished writers. Here is one of the latest as told by "A Man of Kent" in the *British Weekly*: The lot of the compositor is perhaps never one greatly to be envied, but the late Dean Stanley's compositors must apparently have been specially deserving of pity. On one occasion Mr. J. R. Green, the historian, received a letter from the Dean. It was a long letter, and that it was an interesting one Mr. Green did not for one moment doubt; but, unfortunately, he found himself quite unable to decipher one word of it. The only way out of the difficulty seemed to be to send it to Lady Augusta Stanley, and ask for her help, and this he did. All that Lady Stanley could do to assist him in deciphering it, however, was to send it back to him with the recommendation that it should be submitted to a certain compositor who could read even the most illegible of Dean Stanley's MS. To the compositor the letter accordingly went, but with no better result. Once more it was returned undeciphered to Mr. Green, who, in despair, took it to the Dean himself and asked him to read it. Dean Stanley looked at it long and earnestly, and at last he said, "From its appearance I suppose it is about something in which I was much interested when I wrote it, but what it was I have quite forgotten, and to read it now is quite impossible."

COMMENTING on the brilliant achievements at Cambridge University of Miss Fawcett, daughter of the late accomplished blind Postmaster-General of Great Britain, the *Belfast Witness* remarks. The bearing of this notable victory on the question of the higher education of women is patent. Our generation has witnessed a development in this direction which would have seemed incredible to our forefathers, and this triumph of Miss Fawcett is one of its most remarkable results. The fact of a woman having succeeded in distancing all competitors for the crowning honour of the English Universities, by proving the capacity of her sex for the highest achievements in academic life gives new strength and courage to efforts which have not always been regarded with approval by everybody, but, on the contrary, have too often had to contend, not only with opposition, but with contempt and ridicule. All the more so, as it follows so closely on the success of Miss Ramsay, now Mrs. Butler, wife of the master of Trinity College, Cambridge, who, it will be remembered, a few years ago took a similarly high place in the Classical Tripos. As the *Times* says: We cannot doubt that the success of Miss Fawcett, following on that of Mrs. Butler, not to mention the similar, though less individually, famous successes of women at Oxford, will stimulate faith in the cause

of the higher education of women and once more justify it abundantly.

THE Christian and temperance people of the whole country will commend the action of the managers of the great International Fair and Exposition of the United States and Canada, to be held in Detroit, Mich., August 26 to September 5, inclusive, in rigidly excluding all forms of gambling, and all selling of intoxicating beverages from their buildings and grounds. In order to prevent evasions of this strict temperance policy, the association has printed in the body of all its contracts and licenses for restaurant, lunch, dining and all other refreshment privileges, the following conspicuous notice: "All forms of gambling and selling of intoxicating liquors prohibited. This license may be revoked by order of the secretary for violation of above rules." As this great international fair was attended last year by a quarter of a million of people, and a much larger attendance is expected this year, many thousands of dollars have been vainly offered the managers for privileges to sell intoxicating beverages, and also many thousands for licenses for various gambling devices. Not only is this strict prohibition an example to be commended to the managers of all other fairs and expositions, but it also shows how greatly Christian and temperance principles have advanced when such a course is adopted by the managers of such an immense popular enterprise, not only because they consider it right, but also because it is believed by these shrewd and experienced business men to be the policy best calculated to please and attract vast numbers of the well-to-do classes of people from all over the continent.

THE London, England, Presbytery held a conference on the Revised Directory for Public Worship. A committee, composed of Dr. Donald Fraser, Principal Dykes, the late Professor Elmslie and Rev. Charles Moinet, for some time were engaged in a revision of the Directory of the Westminster Divines. It is now completed, and the last Synod, without then adopting the book, allowed it to be put into circulation, and instructed the committee to receive and consider any suggestions respecting the same that might reach them from presbyteries. Dr. Fraser opened the conference recently. It had not been a pro-liturgical movement, he said, but its object had been to provide order in public worship. The administration of public worship had been a weak point in their churches. He strongly supported the reading of prescribed verses at the opening of the service, also the repeating of the Apostles' Creed, which formed part of the new Directory. He had used the Directory in his church for a year with gratifying results. Rev. R. M. Thornton said the whole thing was too churchy. In the so-called Apostles' Creed the revisers had altered "hell" into "hades," but why did they not leave it out altogether if thought objectionable, as the sentence was supposed to have crept in about the seventh century. The Directory made the service too long, and, as was the case in the Episcopal Church, people were wearied out before the sermon was reached. Dr. Edmond said he preferred freedom to uniformity. He thought they had outgrown the need of such a liturgy, which was like placing their members in leading-strings. It was just an imitation of Anglicanism, and he did not think they should go any nearer to a Church that was entangled with State connection and was leavening the community with the elements of popery. In the baptismal service provided for in the Directory, there was a needless catechising of the parent. He also objected to the terms Holy Communion and Holy Matrimony. He objected to marriage being elevated to a sacrament. Dr. Morison said he would a thousand times rather be a Quaker than a Ritualist. The Directory had too much of the Church of England about it. Dr. Thain Davidson said he did not think there was the remotest desire on the part of their people to copy Anglicanism. He considered their present mode of conducting service was all that could be desired. Rev. James Mackintosh, Stepney, objected to the theology of the Directory, which regarded the Almighty as a sovereign and not as a loving Father. If the Directory were adopted it would be a backward movement. Mr. Moinet defended the Directory.

Our Contributors.

CANADA'S GREAT WANT—CONSTRUCTIVE MEN.

BY KNOXONIAN.

By constructive men we mean men who can build up in Church and State. Canada needs that kind of men because in both Church and State there is comparatively little to pull down and very much that should be built up.

Destructive work is always easy. A man who does not know the alphabet can destroy the finest library in the world in an hour or two with a box of lucifer matches. Books containing the learning and wisdom of the world—books that it took men of genius centuries to write—can be blotted out of existence in an hour by a fool with one match if he has brains enough to strike it. The most splendid railway train ever put together may be destroyed by any tramp that can roll a stone on the track. It takes years to put up a magnificent building but one live anarchist could wreck in five minutes with a little dynamite the grandest pile ever constructed.

One healthy hornet can break up a camp-meeting that has cost many Methodists some money and much labour. One lively crank can destroy almost any kind of a society or association. One long-winded bore can destroy the best meeting. One sensitive, jealous Miss Nancy has broken up many a choir. A congregation that it has taken earnest men many years to build up to a position of influence may be almost ruined in six months by one or two Ishmaelites. Yes, the work of destruction is always easy in a world like ours. That is the reason why some people like it. If destroying things required honest, persevering labour they would be slow to take a hand. If breaking up congregations required as much toil and self-denial as building them up Ishmaelites would soon tire of the breaking-up business. If sowing the seeds of discord in a church involved as much labour and anxiety as keeping the peace, the sowers would soon exhaust themselves. Doing good in a world like ours is always difficult; doing mischief always easy.

Too many people forget that pulling down is rarely of much use, unless you can at the same time build up. Dr. Chalmers and the other leaders of '43 were great men not because they split the kirk but because they laid the foundation of another Church in some respects perhaps greater than the one they left. That was their real work. A much smaller man than Chalmers could have made the Disruption but it took men like Chalmers and Candlish and Cunningham and Guthrie and others, whose names Presbyterians will never let die, to lay the foundation of the Free Church. Chalmers was not a mere eloquent iconoclast; he was a born leader of men, a great organizer, a wise builder. The machinery of the Free Church is at least equal to that of any church in the world. The Sustentation Fund is perhaps the best ecclesiastical fund in the world. By the way, Chalmers didn't seem to have been much around Ottawa during the meeting of Assembly. Had he been there so many questions might not have been laid over until next year.

Washington was not a great statesman because he was the leader of a successful insurrection. His is a great name in history because he founded one of the greatest of modern nations—perhaps the only nation in the world that could live comfortably on its own resources. A much less man than Washington could easily have led the colonists into rebellion and perhaps to victory, but great statesmen were needed to found a great nation when the fighting was over. Had Washington let the people drift when they threw off the British yoke, the rebellion would have been a doubtful blessing. Had Chalmers and the other great leaders of '43 allowed the people to drift into anything or nothing the Disruption would have been a curse. The hour for building up came after the fighting and in both cases the builders came with it. The destructive work had to be followed by constructive and the constructive was as well done as the destructive. One point of difference between a really great man and a reckless, mischievous agitator is that one can build up and the other can't.

Now in our opinion which—unlike several great Canadians—we never parade as conspicuously humble, one of the chief wants in Canada is men in Church and State who can build. Our young constitution will not stand much wrenching. A year of agitation like the one Home Rulers keep up would tear Canada to pieces. The British constitution is the work of ages. It has "slowly broadened down" and rests as firmly on its basis as the rock of Gibraltar. There is an army and navy there that can be used when needed. Some of the institutions of the old land can stand a little pulling down and be none the worse for it. We need statesmen who can build up if Canada is ever to become a great country.

The men principally needed in the Canadian churches at the present time are builders. The Presbyterian Church sorely needs some one to construct a plan by which ministers wanting congregations and congregations wanting ministers can have their wants supplied at least without scandal. We need men of constructive ability to put the three great schemes Home Missions, Foreign Missions and French Evangelization on a different basis. Each scheme should have and must soon have a paid secretary or convener and of course there will need to be some constructive work when the new machinery is put into operation. We have men now who could start the machinery very well but in almost if not every case they are men who have plenty of work already. When the new machinery is started constructive men of marked ability

will be needed to run it. In fact the great want of the Church is men of constructive ability who can give their time and work to building up things. We have men of that kind but most of them are so loaded down with other work that the Church does not get the full benefit of their constructive talent.

A mistake which we gladly correct was made in this column a few weeks ago in regard to the *Knor College Monthly*. The *Monthly* was started by the students' society, not by the Alumni Association as then stated. The original promoters deserve and should receive all due credit for their venture in journalism. As regards the intentions of the promoters if, as alleged, they meant to establish a journal that would some day grow into a review bearing the same relation to the Canadian Church that the *Princeton* did to the American Church, they deserve due credit for intentions that were praiseworthy and plucky. Honour to whom honour is due.

HIGHER RELIGIOUS INSTRUCTION.

MR. EDITOR,—The friends of higher religious instruction no doubt read with pleasure the report which the Committee were able to lay before the General Assembly, and noted the flattering reception which it obtained from that venerable court. We have had no financial embarrassment during the year, but there is no surplus. We have barely enough on hand to meet our expenses. It will be necessary, therefore, to take steps in good time to secure the sum required for the current year. We expect ten times as many candidates, so that our outlay will be very much increased. The Assembly has done all it can for us in passing the following resolution:

"That the work of the Committee be commended to the liberality of our Sabbath schools, and that a collection be invited towards the expenses of the Scheme of Higher Religious Instruction on a day to be named by the Committee."

The Committee has acted upon this authority and has designated the last Sabbath of September (the 28th), requesting that on this day the Syllabus be brought once more under the notice of the scholars, and candidates be encouraged to enter their names for next examination, and also that a collection be taken up towards defraying the expenses of the Scheme. A copy of the report for last year will be sent in good time to every minister and superintendent. This Assembly declined to set apart authoritatively a "Children's Day," but there could be no objection to churches and Sabbath schools holding such services on September 28th as might be deemed by them to edification. It certainly cannot be inappropriate that on this day parents and congregations generally should be reminded of their duty to the young and of the importance of thorough efficiency in the Sabbath school, and that all should "with one accord and in one place" invoke the divine blessing. Many in our congregations would esteem it a privilege to assist our work if it were explained to them and an opportunity of contributing afforded.

The diplomas are ready, and will shortly be filled up and signed. A sub-committee is engaged in selecting books for the prize winners, and another is entrusted with the choice of a design for the medal. The die will then have to be cut and the medals struck and engraved with name of medallist and department, but we hope to have them distributed for presentation by the end of September. Should any minister or Sabbath school superintendent wish a blank copy of the diploma for framing as a stimulus to his school, I shall be happy to send it at cost price—10 cents. The diplomas are in four different tints—green and gold, blue and gold, brown and gold, and Indian red and gold, corresponding to the four departments. If, in ordering, no preference is expressed, I shall send the one of which we have most to spare. I hope hundreds of our schools will find a place for the diplomas on their walls. Do not refrain from sending for one through fear of exhausting the supply. No better use could be made of our surplus copies, and it is easy to get more, for the 10 cents fully pays the cost of each.

T. F. FOTHERINGHAM,
Convener.

107 Hazen St., St. John, N. B., June 24, 1890.

THE LATE MEETING OF ASSEMBLY.

BY PAX.

Like many of those which preceded it, the General Assembly of 1890 will be a memorable one. The place of meeting—Ottawa—the capital of the Dominion, which, for beautiful situation, magnificent scenery, imposing buildings, good hotel accommodation and genuine hospitality could not be surpassed. Here was the closing scene in the great Jesuit transaction which has aroused the indignation of all lovers of equal rights and fair play. And here must the battle for equal rights be fought until victory perch on the banner of the "Equal Righters."

At the late Assembly were to be noticed men who have grown white in the service of the Church; others who, it may be properly said, are only budding into life. Whilst there were a large number who are in the prime of life, and who, humanly speaking, can count on many days of service to the Church.

The attendance was large. Bank Street Church, of which Rev. Dr. Moore is pastor, was taxed to its utmost capacity, so large were the numbers who hurried to hear the sermon of the outgoing Moderator, Dr. Grant, of Queen's University, Kingston. From the high position which the distin-

guished Principal holds, a good sermon was expected, but I will venture to say that whilst exception may be taken to some of his utterances, that Dr. Grant surpassed the expectations of his warmest friends, and delivered a discourse which for vigorous thought, manly eloquence and adaptability to the wants of the age has been rarely excelled. But as the object of this correspondence is more of a critical than a complimentary nature, I would begin with the outgoing Moderator, whose high character and scholarly abilities can stand a little adverse criticism.

The first thing noticeable about the sermon was that it was delivered in a rather too low tone of voice. This was the more surprising as Dr. Grant has a good, full, round voice which could be easily heard in any ordinary sized building. Second, the discourse, although a great effort, was too long, which no doubt lessened the deep impression it would otherwise have made; affording another illustration of the many really excellent sermons which are injured by being too long. In taking leave of the Assembly Principal Grant spoke briefly and with much effect, and, considering the bereavement through which he recently passed, much sympathy was felt for him.

The new Moderator, the Rev. John Laing, D.D., needs no "letters of commendation," besides having been identified with Ottawa at one time, he is well and favourably known throughout the Church. The many important services Dr. Laing has rendered to the Church, the general opinion was that his hour had come, and with becoming taste and dignity the Rev. Thomas Sedgwick, of Nova Scotia, retired in favour of Dr. Laing.

No doubt Mr. Sedgwick will get there in the sweet by-and-by. The election of Dr. Laing was made unanimous. As the hour was late the Moderator elect did not trespass on the time of the house with a speech, but simply thanked the Assembly for the honour conferred.

The "roll call" is a rather trying ordeal for some impatient members, but of much interest to others. Dr. Fraser can do this about right. That venerable figure, with grey flowing beard, which don't seem to change, and which for so many past Assemblies has braved the battle and the breeze, was as erect and firm as ever, but when the last Presbytery was reached and the last name called, there was a feeling of relief, and a number of delegates with their friends made a rush for the door.

At a later sederunt the Rev. D. J. Macdonnell who, if anything, is always practical, moved that after the opening services the "Assembly Roll be held as read," but this, I presume, was considered an innovation and was voted down. A Toronto elder was among the majority. He stated that he enjoyed the calling of the roll, besides a number of the hospitable people, for which Ottawa is so much famed, would not know whether the delegates, whom they expected and whom they were so anxious to see, had arrived or not. In answering to their names some of the delegates were urged to "put more voice into their responses." I suppose not being accustomed to read responsively they were a little nervous, and more than once Dr. Fraser "could not hear."

The general business of the Assembly was interesting on the whole, but in the opinion of some the speeches and the debating power was hardly up to former Assemblies. The applications to be put on the retired ministers' list elicited considerable discussion, especially that of the Rev. Andrew Wilson, of Toronto. Mr. Wilson is well known as a laborious and able pastor, but whose views on hymns and instruments in the service of praise do not meet with general approval, but who in every other respect is capable of instructing any congregation. The Committee reported against Mr. Wilson being placed on the fund as he was neither infirm nor seventy years of age! And to say the least some of the arguments advanced by the Committee were silly. The Rev. William Burns said that it would interfere seriously with his business as collector for the fund, which he found sufficiently difficult at present. Mr. Wilson's petition was strongly supported by stirring speeches from Rev. D. S. Gregg and McLaren and Rev. D. J. Macdonnell, the latter taking exception to the reading of the law of the Church by the Committee, and wound up a forcible speech, which evidently made a deep impression, by saying that "it was too bad that a man must be either sick or seventy years before he could be placed on this fund." Leave was given to place Mr. Wilson on the retired list.

The Temperance question called forth a rather tedious discussion. Among others, the speeches of the Convener, Rev. Mr. Fraser, N. S., Principal Grant and Rev. D. J. Macdonnell were the most prominent. Dr. Grant and Mr. Macdonnell dealt with the question "from a scriptural standpoint," and stated that no Scripture could be found for the statement that buying or selling or using liquors was sinful. Mr. Macdonnell said that there was no use in "inventing sins," that there were enough already.

Rev. Mr. Gunn, who was the tallest delegate present, took the platform, and, Bible in hand, proved to his own satisfaction that Dr. Grant and Rev. Mr. Macdonnell were wrong by quoting the sixth and eighth Commandments. Dr. Burns, of Halifax, whose face and figure are always welcome, next took the platform, and dealt with the arguments of Dr. Grant and Mr. Macdonnell. The Doctor was loudly cheered when he finished. It is unnecessary to say that all amendments were voted down by large majorities, showing conclusively that whatever may be the real deliverances of Scripture on the question of total abstinence, the sentiment of the Church

is strongly in its favour, and there is no doubt that sentiment is a great strength to any cause.

This Temperance discussion is now expected every year, and on the whole is rather interesting, even to parties who are not so far weeded to either side. The arguments in many cases are stale, and not unfrequently frivolous, and passages of Scripture introduced which the sacred writers never intended should be used in such a connection. But whilst some of the speakers on both sides probably go too far, still it is always pleasant to hear such men as Dr. Burns, Dr. Grant and the always acceptable speaker, Rev. D. J. Macdonnell. Dr. Burns' arguments and conclusions may be questioned, but he is incapable of misplacing Scripture texts, or of perverting any passage from its true meaning. Whilst it may be thought a forlorn hope to continue their opposition to the opinions of the majority, still, as Mr. Macdonnell says, it is a duty and, that while God gives him voice and strength, he will protest.

He feelingly referred to a stained-glass window behind his pulpit, put there in honour of a man who was engaged in the business, and he only wished the "majority" were as worthy as he. The reference, I fancy, was to the late Mr. James Michie, whose labours of love, works of charity and blameless life were the pride not only of St. Andrew's Church, but of the citizens of Toronto, and whatever may have been the "spirit" which prompted such benevolent acts as those of Mr. Michie, it could hardly be called an "evil spirit."

Principal Grant made a timely and judicious suggestion to the effect that the Assembly's Committee should be enlarged, that men should be placed on it who are not extremists, and that a number of elders from the various sections of the Church should be added to it.

The proceedings of the Assembly on the whole were interesting and harmonious, but on some occasions the rulings of the Moderator did not give entire satisfaction. This, of course, could hardly be expected. He spoke often, and sometimes his words, although probably not intended, were calculated to provoke discussion.

The Deceased Wife's Sister question was up, and so was Dr. Gregg, who is as valiant for the truth as the day he left Ireland. Time works no change on him, and in ringing words he said that he would protest against the ruling of the Moderator.

The Assembly's preachers were the Rev. Dr. Thompson, of Sarnia, and Rev. Thomas Sedgwick, of Nova Scotia, both thoroughly representative men. In St. Andrew's Church the services were conducted by the Rev. D. M. Gordon, of Halifax, and Rev. D. J. Macdonnell, of Toronto. The Rev. John Gallagher, of the Kingston Presbytery, preached in the Dominion Methodist Church. As a preacher and lecturer Mr. Gallagher occupies a high place in the Church. Dr. Cochrane also was the acceptable occupant of Baptist and Methodist pulpits on Assembly Sabbath. The services of these brethren were all highly spoken of, and fully sustained the reputation the ministers of our Church have for pulpit oratory.

Fortunately no burning questions came up for settlement, and if at any time a ripple appeared on the surface, it soon passed away, and, as in former years, the Assembly has come and gone, and the world is just moving on in the same way. If any city in the Dominion required the hallowed influences of a religious conference, it was Ottawa, for, in spite of all that Christian workers are doing, Sabbath breaking and other vices are openly indulged in, and this to such an extent that an Ottawa minister threatened to complain about the conduct of the Duke of Connaught "to his mother." "God save the Queen."

MEETING OF THE INTERNATIONAL MISSIONARY UNION.

In these days when missionary work among the heathen has come to command the interested attention of all the churches, and in many instances the grateful recognition of statesmen as well, who are interested in the uplifting of the peoples committed to their charge, a brief account of the recent sessions of the "International Missionary Union," held at Clifton Springs, N. Y., may not be without interest to many readers of THE CANADA PRESBYTERIAN. This "Union," to use the words of their circular, "is an association composed of returned missionaries of all evangelical churches (whether their return be temporary or final). Its object is to promote mutual sympathy and co-operation of missionaries in their work, and to hold annual meetings, both for the discussion of important questions connected with Christian work abroad, and for the diffusion of missionary intelligence. Most of the evangelical churches of this continent are represented in its membership; Canada, by representatives from the Presbyterian, Moravian, Methodist and Baptist Churches. The only qualification for membership in the Union is actual service on the foreign field. This is made essential, and to the present time no person has been invited to speak who has not seen more or less of such service. On this occasion Canada was represented by Miss Cartmell, of Hamilton, of the Methodist Church; the Rev. Mr. Hartman, of the Moravian Church, and from the Presbyterian Church, by your correspondent. Our esteemed missionary, Mr. Wilkie, of Indore, was also on the programme for a paper, but was not expected till the week after the writer left. Such, then, was the composition of the convention which met at Clifton Springs last week; a gathering of between fifty and sixty, who either are now or have been missionaries on the foreign field. The number of these in itself was not great, but it represented not only nearly every evangelical church, but about every part of the habitable world.

First among the distinctive features of the meetings one must note the manifest spirit of prayer and dependence upon God. The topic of the opening devotional meeting, conducted by the present writer, was the gift of the Holy Spirit in relation to missionary work. A very deep sense of the imperative need of this endowment showed itself in every session. This found fitting expression in the hearty endorsement of a motion by the Rev. Dr. Herrick, of Marsovan, Asiatic Turkey. It was resolved that prayer should be offered in connection with every subject of address or discussion; a resolution which was faithfully carried out.

Among the subjects discussed were the heathen religions, missionary policy, women's work, educational preparation for the foreign field, not to mention others no less important, which had not come up before we left. Thursday evening was given up to two addresses on "Taoism" and "Buddhism," the former by the Rev. Dr. Baldwin, Secretary of the Foreign Mission work of the Methodist Episcopal Church of the United States; the latter by your correspondent. He may perhaps be pardoned for referring to the answer to a question which after his address he put to the missionaries present from Buddhist countries, as to the correctness of the judgment expressed by him in his published work upon the subject, that according to the orthodox Buddhism "Nirvana" means absolute extinction of existence. Denied, as this often is, it was nevertheless unanimously declared to be the truth by those present from Buddhist lands. The question is of evident consequence in its bearing on the fine theories of those who would perforce have it that Buddhism as a religion may even be held to compare most favourably with Christianity.

Strong statements were made by many of the missionaries present, men whose devotion and success none could doubt, as to the rising cry for "cheap missionaries," who shall "live like the natives," and so on. The judgment of the large number present from all parts of the field was unanimous to the effect that the attempt to go into a country like India or China and conform in everything—food, residence, etc., to the habits of the average native of such countries—was a great mistake; most likely in too many cases to injure in the end the health of the missionary, and little likely to advance the Gospel. In particular, the manner in which delicate girls and young ladies of refinement sent out by the Salvation Army, attempt to live in India, was condemned in the strongest terms, and by brethren who have seen for themselves, as nothing less than suicidal. Things were told us of such which might well make the heart bleed. However devoutly intended by those who have the management of the "Army," "inhuman" is not too harsh a word to apply to the policy which not only permits but requires a life from its labourers in India, which, from what we are told by eyewitnesses, can be little less for many than a living death; the more pitiful that if we may trust that most devoted man, George Bowen, of Bombay, who followed this course of life till his death, nothing more is thus accomplished for winning the heathen to Christ.

Another question which occupied the attention of the Convention was the education of those intending to enter the Foreign Missionary service. The subject was opened by the present writer in an address, in which he insisted that while especially in countries like Africa, there is a field for the work of consecrated laymen, especially mechanics, who have only an ordinary education, yet such cases should be regarded as exceptional; and that the rule should be to require from all who enter the field a standard of education such as is represented by the B.A. degree. This was argued from the difficult and complicated nature of the problems which confront the missionary in the organization of churches, and the preparation and education of the native Christians who shall take charge of these, and also be missionaries to their countrymen; as also from the remarkable advance in education which is seen in all the great heathen fields, increasing familiarity with the anti-Christian philosophy and science of Christendom, and other considerations which cannot here be named. While one or two, as Dr. Baldwin, of the American Methodist Episcopal Church (U.S.), were inclined to allow more latitude, the remarks of the opening speaker were urgently enforced by others, especially by the Rev. Dr. Herrick, President of the College of the A. B. C. F. M. at Marsovan, Asiatic Turkey; and the sense of the Conference in general was evidently in full accord with the view of the first speaker, that it was of great importance that the standard of educational qualification for foreign missionary service should be maintained at a high point.

One would like to speak of the most interesting session which was given to the consideration of work for heathen women, which occupied one afternoon; but time will only allow one to record the impression which was left of the remarkably high standard of character and ability which was presented by the various married and unmarried missionary ladies present. The Women's Boards of the various churches have reason to be proud of such representatives as were found in the Missionary Union. If anything else calls for special note in connection with the exercises of those most enjoyable and profitable days, it was certainly the able and brilliant address of the Rev. Dr. Herrick, of the college in Marsovan, Asiatic Turkey, on "The Kingdom of God in the Land of its Origin." The writer has rarely listened to as instructive and inspiring a missionary address, and he shares the often-expressed wish of many who heard it that it might in some way be published and extensively circulated. It would adorn the pages of our ablest reviews on either side of the Atlantic.

We venture to throw out the suggestion to the young men of our Inter-Collegiate Missionary Alliance that if Dr. Herrick should remain so long in America, they could not easily do better than secure his help for the next meeting of the Alliance.

S. H. KELLOGG

So Charles Street, Toronto.

SHOULD ART STUDENTS BE SENT TO THE MISSION FIELDS?

MR. EDITOR,—This subject, I am glad to see, is occupying the attention of some of our Church courts. It is quite time it received attention ere evils irreparable result. I speak what I know and testify what I have seen. Not, let it be distinctly understood, that all the art students I have known in the mission fields were, or are, unfit. I have known a few, but then they were not mere lads, who did good work and understood the responsibility of their work, and more and better than even that, they knew their Bibles. And this is just one of the things which I have found wanting in many of the young lads I have known out in this great "lone land," as well as elsewhere.

Many of them do not know the "Three R.'s." and to save their lives could not prove them from the Word of God. It seems little less than an insult to men and women who have travelled many years in the Christian road to have these sent to be their teachers. I do not by any means mean either to say or insinuate that most of them, the majority of them, will not make good preachers in time, with increased knowledge of themselves, and with a knowledge also how to handle the sword of the Spirit.

It is not their lack of general education that I find fault with, for many of them are pretty well advanced in secular studies. Besides, I am well aware that some of our most successful preachers of the Gospel, both in the old country and on this continent, never had what is known as a regular training. What I do feel bound to speak of is their want of decided Christian principles and Bible knowledge.

The study of Latin and Greek for a session at one of our colleges does not give them this. Sometimes it gives a very poor substitute in an unbounded self-conceit. I have known some of these striplings very ready and willing to dictate to, counsel and direct men who have been over twenty years in the work, and who had not worked in vain, nor spent their strength for naught, but who can look with gratitude and thankfulness to some souls won for Christ. I have known at least two ministers whose good work and home happiness was hindered by these fledglings leaving their own field of labour and interfering in pastures where they were not sent nor paid for working, or in some other way giving the enemy a handle against the good cause, and settled pastorates have been unsettled through these causes.

I feel it would be a pity to keep some young men out of mission work during the summer months, who have grown old enough and wise enough to know and bear in mind, always and everywhere, what grave responsibility they have incurred by professing to be on the Lord's side; who ever remember the Master they serve, the Saviour who has redeemed them, and who look to Him constantly for the wisdom which is profitable to direct. Such young men I have seen and know, but it is not of them I speak; it is rather of the raw, self-satisfied and self-conceited youth, whose head and heart are more full of mere fun and frolic than love to Christ and love to souls.

No human training can give them that, but it can direct them in the way to find it. I am not deprecating human learning; far from it; I am satisfied that, other things being equal, and head and heart right with God, the man who has the best education will be the best worker, but secular education merely does not count for much in God's harvest field. I know several mission fields which have been injured for years by some of these youngsters being sent to them for one season.

Let us have suitable men in the work, as far as human judgment can guide, under the Spirit's teaching, or leave the field vacant. I need say no more. A word to the wise is sufficient.

The Manse, Broadview.

WM. NICHOLL.

ABOUT TALE-BEARING.

It is much easier to start an evil report than to stop it. Even after a rumour has been proven false, the harm it has done cannot always be undone. Before repeating a bit of gossip, it would be well for us to ask ourselves three questions. First, "Is it true?" Second, "Is it kind?" Third, "Is it necessary?" This practice would be sure to save us from many bitter memories and regrets.

The pious Philip of Neri was once visited by a lady, who accused herself of slander. He bade her go to the market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went.

The woman did as she was directed, returned, anxious to know the meaning of the injunction.

"Retrace your steps," said Philip, "and gather up, one by one, all the feathers you have scattered."

"I cast the feathers carelessly away," said the woman, "and the wind carried them in all directions."

"Well, my child," replied Philip, "so is it with slander; like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now, if you can. Go, sin no more."

Pastor and People.

FEED MY LAMBS.

Saviour, the lambs are Thine,
Them Thou did'st call,
Round them Thine arms did'st twine,
Blessed one and all;
Tenderly Thou did'st say;
"Feed ye my lambs alway,
Feed ye My lambs."

Give us the heavenly bread,
Manna divine;
That we may, in Thy stead,
Taking of Thine,
Feed those Thou lovest best,
Guard them at Thy behest;
Feeding Thy lambs.

Then should'st Thou call us hence
Gladly we'll go,
Burning with zeal intense
Thy will to know;
For in that upper fold,
May we not still be told,
"Feed ye My lambs."

Mr. E. E. Hodges in the Mid Continent.

A POPULAR PREACHER.

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

A great popular preacher, and she a woman, and her *nom de plume* is "Pansy." She is, without controversy, one of the greatest popular preachers of the age. Her pulpit is the press, and her sermons are found in the "Pansy" series of stories, which for many years have been household words on this broad continent, and of late years have been republished in beautiful volumes by a number of highly respectable houses in Britain. Her books are the most widely read of all books in a well-assorted family or Sunday school library. And it is well that it is so, because they carry in them a message which is definite and clear, instinct with the truth of God, and pulsing with His mercifulness and compassion and grace, and withal charmingly told. Some of our readers may ask: Who is Pansy? What books has she written? What is their character? and so on. I will try and answer these questions because I believe that in so doing I may direct some into a pleasant and profitable path, where joy and help will come to them.

Who is Pansy? She is the wife of the Rev. G. R. Alden, D.D., a Methodist minister, whose local *habitat* is not fixed. Sarah K. Bolton has given a very sketchy sketch of her in her book entitled "Successful Women" in which she seems totally to forget the desire we have, who are fond of biography, of definite information. There are fifty necessary things she omits. She does not give us her father's name, and she even forgets to tell us Pansy's maiden name, beside much *minutia* which give crispness and charm to a biography. We invite S. K. Bolton to study "Ruskin's," or if that be too severe a task, then take "Johnson's Lives of the Poets." However, we are thankful for the little she gives us. We learn from her that "Pansy" was born in Rochester, N.Y., in 1842, and that she had two blessings, perhaps the greatest earthly gifts, a father and mother who were wise, patient, tender, helpful under all circumstances. Her father had pronounced convictions on all the great questions of the day. He was a strong temperance man, a strong anti-slavery man, a leader in every moral reform, and pressing forward, often stood alone, fifty years in advance of his time. The mother was a sunny-hearted, self-forgetful woman, devoted to all that was pure and "of good report." In this we have the key to Mrs. Alden's life-work. She drank in, as the flowers do, the atmosphere about her, and put forth her strength in the beauty and fragrance of wise counsel and Christian kindness. How "Pansy," the *nom de plume*, came to existence was on this wise: While yet a baby her mother had a choice bed of great purple and yellow pansy blossoms, which she was treasuring for a special occasion. One morning the wee child, being in a helpful, loving mood, sallied out, and picked them every one, and bringing the treasures in her arms, showered them in her mother's lap, with the generous statement that they were "every one for her." They were to have been used on the evening following, and the good mother was much disturbed, but the father mounted his baby in triumph on his shoulders, and called her his own little pansy blossom; and from that time the sweet name clung to her.

Mrs. Alden has a fine head, a full dark eye—or as the Bible phrases it—"a healthful countenance"—a round, motherly face, beaming with kindness and grace. Sweetness sits enthroned on every feature.

Her husband is the pastor of a large city church, and she works faithfully by his side. She is president of the missionary societies, organizer and manager of a young people's branch, superintendent of the primary department in the Sunday school, and the private counsellor of hundreds of young people. This, all in addition to her literary work. She says of that: "My rule has been to work when I can get a chance, subject to the interruptions which come to a mother, a housekeeper and a pastor's wife." For seventeen years she has been under contract (never broken) to keep up a serial story in the *Herald and Presbyter* through the winter; and for ten years she has given efficient help at the principal Sunday school assemblies all through the States. For twelve years she has prepared the Sunday school lessons for the

primary department of the Westminster Teacher, and for two or three years she has been the editor of the *Primary Quarterly*. A busy life has hers been, but it is this that has furnished her material for her books.

What books has she written? It would fill a full page to give the names of all her books great and small. We may mention a few just to awaken an interest, and to whet the appetite of any who may not have made acquaintance with them. "Mrs. Solomon Smith Looking On" is a volume brimful of shrewd observation and quiet humour as well as piquant wit. It is thoroughly enjoyable and is withal exceedingly instructive. It is a painting to the life of much in society to-day. It is difficult to select a passage out of a book containing so many good things. It is a rich treat for the one who would learn how to act in different circumstances. Mrs. Smith is always the true Christian lady. "Crissy's Endeavour" celebrates the Christian Endeavour movement. It gives a good introduction to the understanding of what it is and its special advantages. "The Hall in the Grove," "The Four Girls at Chataqua," "The Four Girls at Home," and several others discover to us the value of the work at Chataqua, and in the scientific and literary circles throughout the land. "The Pocket Measure" opens up, illustrates and enforces the Bible principle of proportionate giving to religious objects. "Three People," "Wise and Otherwise," and the "King's Daughter" are capital temperance stories.

"Ruth Erskine's Crosses" and "Judge Burnham's Daughters" exhibit the follies of worldly alliances, and the heart-break that comes of them. "The Randolphs," "Interrupted," and "Household Puzzler" portray the battle of life in society; "The Endless Chain" and "Echoing and Re-echoing" the far-reaching power of influences that flow from character and conduct. "Tip Lewis and His Lamp" shows the worth, the priceless worth, of the Bible to a boy. And so we might go on. Every book has an object, a noble and worthy object. "Jessie Wells" illustrates working for Jesus.

What is the character of her books? That has been suggested already. They are an application of the principles of the Gospel to the lives of men, high and low, rich and poor, learned and unlearned. She has a thorough appreciation of the relation of the Christian to the world, and of all that is involved in that. Her books are such that one might easily imagine that we have the essence of a thousand experience meetings in them. The portraits are drawn to the life. She holds the mirror up to Nature. Nothing is overdrawn or to a spiritual mind insipid. Everything is flavoured with the salt of Bible truth and a sound religious experience. The style in which the books are written is attractive. It draws you on, so that you read to the close. And when you are done you have learned something, received something, by way of spiritual awakening, and stimulus, and direction. You have a new love shed abroad in your heart; new desires for service awakened in your soul; new possibilities of holy and helpful action proposed to your consideration; new views of life and new values attached to it. We bless God for Mrs. Alden and her work. Every book of hers is a benediction to the reader. We can conceive of no books more suitable for a Sunday school library or a children's library at home. We would say to those who are able, "Get the whole series," and let the children have full freedom with them. How many thousands on thousands have read them already? Her pulpit is an high one, and her audience a most impressive one. She speaks to the young, the aspiring, the struggling. And what an audience! It speaks over continents. How highly favoured is one who is called to such extensive service as this!

She is doing much to mould thought, to control sentiment, to guide action, to shape life. Her hand with all its tender motherly kindness is laid upon the thousands of her readers, as in reality it is, in benediction!

For eleven years she has edited *The Pansy*, a well-known Sunday magazine for boys and girls, and one of the most interesting things in connection with it is "The Pansy Society," composed of children who are subscribers, and who are pledged to try and overcome some besetting fault, and who take a whisper motto, "I will do it for Jesus' sake." All who join have a badge, a beautiful pansy painted on white satin, and fastened at the top by a silver pin. It has in it thousands of members, and the good it has done is incalculable.

Long live Pansy, and her Pansy Society; and may her hand never grow weary at her helpful and holy work.

FAITH IN THE FAMILY.

One of the most intelligent women, the mother of a large family of children, was eminently a woman of faith. She never heard the tramping of her boys' feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint, and the counsel was the wiser and the restraint was the stronger for this alliance of the human and divine elements in her instruction and discipline. And at length, when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest name they could speak; and she who had "fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciences with the great light of righteousness and duty, held their reverence and love, increased a thousandfold by the remembrance of an early education that had its inspiration in the faith in God, and its fruit in the noble lives of upright men and women.

Our Young Folks.

BE PATIENT AND BE PURE.

What matter if the clouds are dark
That gather o'er thy head,
If hunger stare thee in the face,
Thy friends and fortune fled,
Have faith and pray unto thy God
To aid thee to endure,
And through the darkest hours of life
Be patient and be pure.

Temptation passes by the strong
And seeks the weak and frail,
And seems to know the day and hour
When we are prone to fail.
But spurn the tempter and his wiles;
To those who can endure
God's strength will come, then heed these words—
Be patient and be pure.

Spurn the smooth lip and lying tongue
That tells thee "Fill thy purse;
Heed not the means, but fill it well,
No matter who may curse."
And stand erect, in manhood's might,
The struggle to endure,
With this thy motto, all through life,
Be patient and be pure.

THE YOUNG MANS SIN FOUND OUT.

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

Moses told the elders of the tribes of Reuben and Gad, when they were entering into covenant, on condition of possessing Gilead and the adjacent territory, to go before the host armed for war to bring their brethren into their land that if they failed to do so, to be sure that their sin would find them out. This is a truth of universal application. As a dark spot on a white sheet draws the eye, so a sin committed commands the attention of God. It matters not how it has been done, there it is and its punishment will follow without fail.

"Be sure your sin will find you out. Num:b. xxxii. 23.

It may be done alone, as in the case of Cain, Gen. iv. 10.

It may be done secretly, as in the case of Moses, Exod. ii. 14.

It may be done cunningly, as in the case of David, 2 Sam. 12.

It may be done in concert, as in the case of Joseph's brethren, Gen. xlv. 16.

It may be done piously, as in the case of Corah, Dathan and Abiram, Numb. xvi.

It may be done outside the knowledge of any other, Job viii. 9.

It may be done in fellowship, as in the case of Judas Matt. xxvii. 4.

It may be done in greediness, as in the case of Achan, Josh. vii. 25.

It may be done in lust and passion, as in the case of Solomon, 1 Kings, 11.

It may be done in fear, as in the case of Abraham, Gen. xxix. 8.

It may be done with the approval of others, as in the case of Absalom, 2 Sam. xviii. 14.

It may be done under the counsel of others, as in the case of Jacob, Gen. xxxii. 7.

"It shall be well with them that fear God, which fear before Him; but it shall not be well with the wicked." Eccl. viii., 12, 13.

JOE AND JENNY.

Have any of our young readers noticed an odd difference which there is between the generosity of boys and that of girls?

Joe and Jenny, for example, are walking to school and pass a cat which has been hurt, or a bird with a broken wing. In almost every case the girl will stop to pet and care for the hurt creature. She lavishes time and tenderness upon it, while the boy with a shrug runs on and thinks no more of it.

It is Jenny who will bring flowers to the invalid at home; who will hang over her couch trying to be useful; who will gladly sacrifice play or sleep in order to help her.

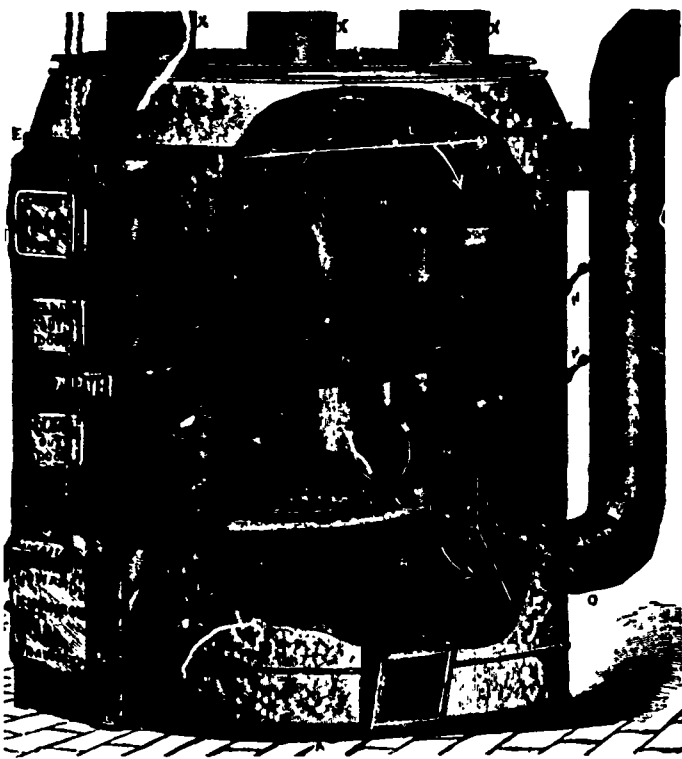
Joe, as a rule, hates a sick room, shirks the sight of pain, and has little sympathy to give to any misfortune of grief.

But if Joe and Jenny have each ten dollars to spend, it will usually be the girl who will hoard the pennies, or who will be hard and sharp in driving a bargain, who will be unreasonable in expecting too much for her money from tradesmen.

Yet if you probe the matter to the bottom you will probably find that naturally Joe is not more liberal than his sister, or that Jenny really is more affectionate than Joe. But their training has been in some respects different. The boy has been given money and has formed a habit of using it more freely; into the girl's indoor life have been brought leisure and habits of kindness. Each gives of that which previous training makes most easy and natural. The boy, his loosely held money; the girl, her time and sympathy.

The defects in Joe and Jenny would be lessened were their education in some respects the same; if gentler and kinder influence were brought into the boy's daily life and if the girl were early taught the use and abuse of money.

A STEAMER, while passing through the Red Sea, met with a curious experience. For twenty-four hours the vessel made her way through a veritable bank of locusts. It is estimated that these insects covered the sea for over a surface of 325 miles.



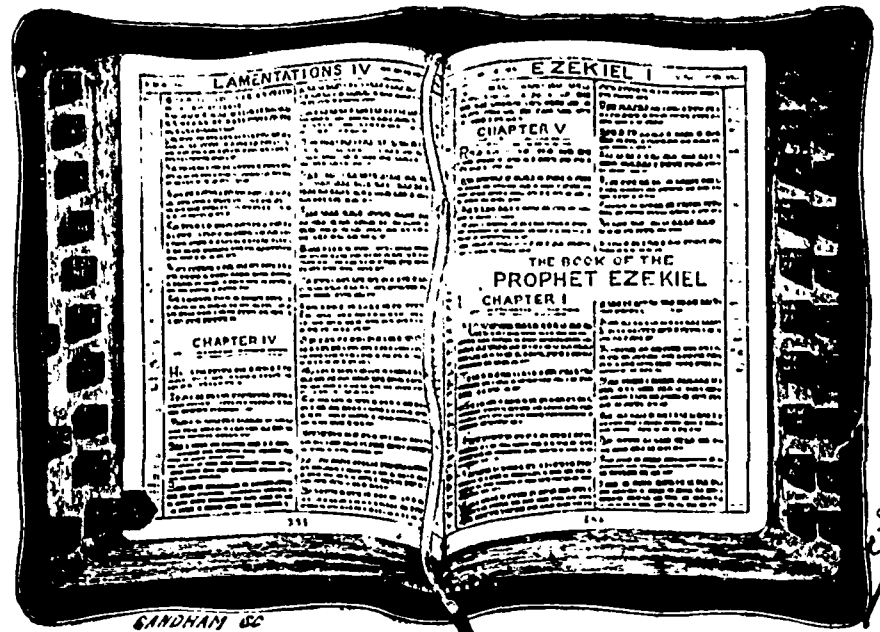
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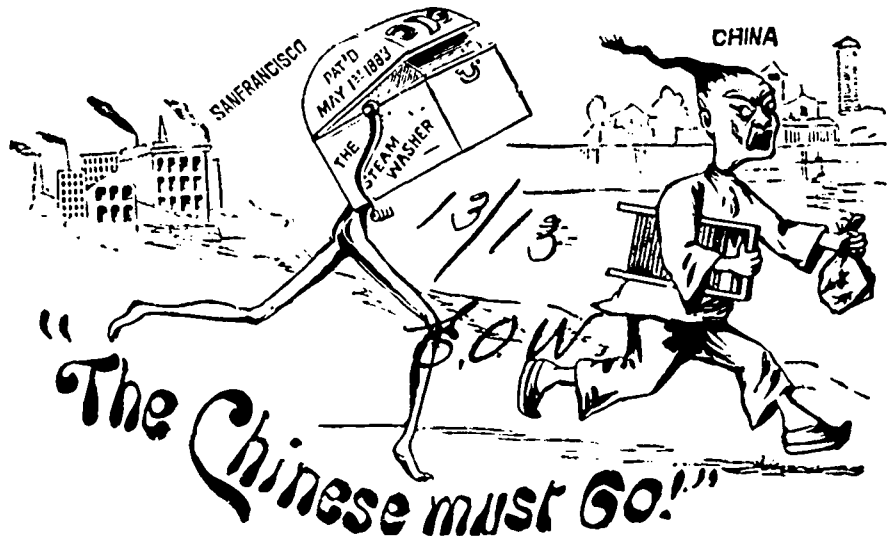
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CONSUMPTION SURELY CURED

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

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THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 2nd, 1890

MR. JOHN CAMERON, having severed his connection with the *Globe* is about to resume control of the *London Advertiser*. A banquet was tendered him on the evening of Saturday last, at which a large number of representative men were present, and eloquent speeches delivered. Mr. Cameron, an experienced journalist, and a man of high principle, has conscientiously advocated what he believed to be in the public interest, and was always ready to help forward every cause having for its aim the advancement of the best interests of the people. He carries with him the cordial well-wishes of the many friends he made during his sojourn in Toronto.

AS soon as the decision on the Dods-Bruce case was given, the question asked by everybody was: "What will they do?" The answer that is being given by the daily acts of the learned gentlemen themselves is that they will go on with their work as usual, and probably be more careful about their utterances on certain points. Whether the Assembly censured Dr. Dods or merely admonished him is a question on which there is a difference of opinion. Whatever the Supreme Court did, Dr. Dods can stand it. He is in some respects a great man, and can afford to be admonished, he is a good man, and will bow respectfully to constituted authority—or leave. A small man cannot afford to be censured, or even admonished. A difficulty with a really good man on a doctrinal point or for that matter on any point, is not half so awkward a matter as a difficulty with an unprincipled fellow who is ready to do or say anything. The better a man is the more easily can he be dealt with.

AMONG the best old country letters we see are those of Dr. Walker published in the *Interior*. Referring to the Dods-Bruce case in the Assembly he says:—

People have looked forward to a very anxious Assembly. It was known that the cases of Professors Dods and Bruce were to come up, and fears were expressed in some quarters that these could not be settled without a break up of the Church. The end has come, however, and strange to say, the Church seems more hearty and united than ever. How came this about, you may ask? Well! for one thing, much prayer was offered for the Assembly, and the result is generally recognized as an answer to prayer. And for another thing, great credit is due to the wisdom and skill of the Church leaders.

Exactly. The people and their ministers prayed much and the leaders of the great Assembly led wisely and skilfully, and now the church "seems more hearty and united than ever." There never is much serious trouble when the people pray and the leaders lead wisely and skilfully. The trouble comes in when the people forget to pray and the leaders have no qualifications but conceit and self-assertion.

SOME of the terms used in the reports of the Dods-Bruce case sound somewhat strangely to Canadian ears. For example, the motion moved by Dr. Adam, and which carried, is called the "official" motion. What does that mean? In plain English it means that the motion made by Dr. Adam was submitted to Dr. Rainy, the "unchallenged leader" of the house, and secured his approval. In this democratic country we are not in the habit of submitting motions to individual men before submitting them to deliberative bodies. At all events, nobody feels under any obligations to do so. We plume ourselves upon our independence, and think ours a more excellent way, but it is as plain as the sun at noon-day that leadership, in the Free Church meaning of that term, has some undoubted advantages. Whether it is a good thing or a bad thing depends entirely on the kind of man that leads. Leadership by Chalmers was an undoubted, unmixed blessing. In fact, leadership in any deliberative body is not a matter of choice at all. Where there is a man who can lead, he always,

or nearly always, does it. Circumstances compel him to do it. If Dr. Rainy is the "unchallenged leader," it is because he can lead. The bad results of leadership flow from the attempts of men to guide deliberative bodies who are too light or too small for the business.

THE manner in which the American and Free Church Assemblies disposed of the two most important cases that came before them affords another illustration of the fact that great questions are often handled with much less friction than small ones. Many people not specially given to taking their troubles in advance predicted that the Dods case would produce serious if not lasting trouble in the Free Assembly. As a matter of fact the discussion was entirely creditable to the great Assembly, and the deliverance has given satisfaction to the great majority of reasonable men. Our advices are that the agitation is dying out very fast. When the American Assembly was about to meet sensation-lovers expected what our Methodist friends call a good time. The revision discussion was going to be a sort of ecclesiastical earthquake. When the discussion took place it had so much of the Spirit of Christ in it that the fight-lovers and sensation-lovers were disgusted. A great question for the discussion of which men prepare themselves, and in the discussion of which they are at their best, is much more easily managed in a creditable way than a sudden discussion about the deceased wife's sister.

SEATED at his camp-fire the patriarch of the *Interior* thus muses:—

Last fall I read a paper to the Ministers' Association on the "Church Universal," which was passed around and read by some who did not hear it, but I put it aside as immature. Since then Charles Loring Brace has published a volume which covers, in extenso, the same ground, takes substantially the same views, and fortifies them with the same quotations which I employed. The title of his book is "The Unknown God, or Inspiration Among Pre-Christian Races." I have long been impressed with the thought that the pure and lofty conceptions of divine truth found among heathen sages of the olden time could not have been reached by the unaided human mind—that they must have been communicated by the divine mind. I will not proceed with the thought here—but only note this. That apologetic theology will be forced into this field, and will be compelled to occupy it. The Church will be under the necessity of extending her borders in order to defend her citadel. I should like very much to see a review of Mr. Brace's book by a thoroughly-equipped and independent thinking professor of apologetics.

Send that book to Professor John Campbell, LL.D., Presbyterian College, Montreal. He is a thoroughly equipped and independent reviewer. Whether apologetic theology will be forced to occupy this field or not the subject is an intensely interesting one and Dr. John Campbell is just the man to do it justice—and the book too.

THE *Interior* is of the opinion that the ideal religious editor has not yet come. When he does come our contemporary thinks he will possess all these admirable qualities:—

There should be a touch of humour and a sprinkle of the Attic salt. In addition to a fine literary style—and by fine we do not mean florid—the coming religious editor ought to be quick in recognizing points of interest, and in turning them to account. He ought to be wide in his range of knowledge and deep in spots—the more of these sun-spots the better. He must be broad and generous in his Christian sympathies. He should be clear in his convictions, and they should be in him, not outside of him. He should be capable of hard work and like it—rapid on the trail of a subject, and not liable to get lost. He should be right at first, rather than sorry afterwards. He must not be a crank nor a bigot—nor a hobby-rider—at least he must have sense enough to do his hobby-cantering outside the columns of the paper. He must know how to get away. Very often an editorial writer catches a Tartar—and he must know what to do with him.

When this ideal editor comes—our contemporary does not give the probable date of his arrival—even he cannot get out a paper that will please everybody. The very first qualification, "a touch of humour," might knock off a subscriber or two. Some people think a religious paper ought to be solemnly stupid. The absence of bigotry would not please a bigot, a crank would want cranky articles, and the hobby-horse reader might "stop his paper" if the editor did not take an occasional canter on his steed inside the columns. The ideal editor, when he comes, will, like all other editors, have something to contend against. Still it would be a good thing to have him. Perhaps he may arrive along with the ideal preacher, and the ideal pastor, and the ideal professor of theology, and the ideal elder and the ideal husband and the ideal wife and all the other ideal people that we hear so much about. It is high time some of these people had put in an appearance.

THE *New York Evangelist* gives some fatherly admonition to the ministers and elders who dispensed the Lord's supper at the Saratoga Assembly. "The occasion was in some way robbed

of its solemnity and impressiveness" and our contemporary accounts for it mainly by the fact that "the brethren, ministers and elders, straggled to the platform not quite knowing what was expected of each and all." The ex-Moderator, too, comes in, and very properly we think for a share of the blame:—

Dr. Roberts did as well as any man could do under these conditions; but the question is a fair one, Why was he there at all? The Assembly had already listened to him that day for an hour and forty minutes, and he might well have insisted on giving place to someone else. There were at least a round hundred ministers present who found no place on the committees announced the next morning, any one of whom, had he been invited, would have well filled his place at the table, and having no other pressing engagements before him, presumably with something of that meditative, orderly deliberation which is so grateful to most, and which is indeed imperative to the right observance of this most solemn and tender ordinance.

The ex-Moderator simply furnished another illustration of the fact that there are some ministers who think that people can never hear or see enough of them. An hour and forty minutes was long enough in all conscience to listen to any ordinary man in one day. Any one of a hundred men equally well qualified might have taken his place and prepared themselves for the work so that they could have done it with deliberation and dignity. Dr. Roberts is a good man and made a good Moderator, but in this instance he allowed himself to act as a type of that class of ministers who are ready to spoil any kind of a meeting, even a communion season, provided they get a chance to pose before a large audience.

PRESBYTERIANISM IN AMERICA.

IT is an unusual thing in the pages of a popular magazine or review to see the grave questions of religion treated in a light and flippant manner. Some writers and readers seem to entertain the opinion that it is a mark of superior intelligence and high culture to affect a lofty indifference to religion in general and to the various phases of it represented by the various branches of the Church. How frequently, for example, do writers and readers take it for granted that such men as John Calvin and John Knox were rude, ignorant, boorish and fanatical men who could only be barely tolerated in refined society. Even among well-read and intelligent people of the present time there is an impression that Knox and Calvin were sour fanatics whose presence was sufficient to hush all innocent mirth and cast a funereal gloom over social life. Sterns were the times in which these worthies lived, and terribly earnest as was the work they were called upon to perform, they were, all things considered, moved by kindly human sympathies and generous feelings toward their fellow-men. Those of heroic mould—and the leaders in the spiritual and moral movements of the world have generally been of that stamp—may not excel as courtiers and pass for frivolous and brilliant wits. They had grander work to do and were animated by nobler purposes. They had stern realities to face. The men who led the Reformation in France, Geneva and Scotland were not often to be found in kings' houses, though when occasion called for it they could speak unmoved before the mighty rulers of their age, as John Calvin's words to Francis I., as those of John Knox to Mary of Scotland still testify.

It is therefore refreshing to come across a genial and intelligent writer who in the pages of a popular magazine can speak of Presbyterianism for instance as it really is. Of course it is from the pen of a Presbyterian author, but it is plain from the perusal of his interestingly-written and every way admirable paper that he has studied history attentively and candidly. It will also be found to be true to history. The paper referred to is one by Rev. James M. Ludlow, D.D., and it appears in the July number of the *Cosmopolitan*. Dr. Ludlow is a calm, conscientious and painstaking writer, and one who speaks with acceptance on a variety of subjects. His writings are highly appreciated by those who set a value on earnest, faithful thought on the problems of the time, and who wish to know what an observant and cultivated mind who can clothe its utterances in good, idiomatic and clear English has to say concerning them. To some of the readers of the magazine in which his paper on, "Presbyterianism in America" appears what he says will no doubt seem strange. Instead of deepening the impression that the popular caricatures of Calvin and Calvinism are correct—an impression for whose existence flippant worldlings are not alone responsible—they will find that the leaders of the Reformation had an immediate and powerful influence in shaping the destinies of modern civilization, and in no small degree moulding the course

of events on a continent whose future they could not foresee.

Very properly Dr. Ludlow draws attention to a characteristic of Presbyterianism that is too often overlooked—its catholicity. True there is strong attachment to its distinctive doctrines, its form of worship, its polity and its traditions, but this is by no means incompatible with a large and tolerant catholicity. It is no more so than are the domestic affections out of harmony with a fervent patriotism. Lovers of home usually make the best citizens, so intelligent Presbyterians, while warmly attached to their own Church home, recognize all who hold the Head Christ Jesus as members of the universal household of faith. While we see even in these days of expansive charity and easy toleration in more churches than one a tendency to the arrogant and unscriptural assumption that out of their pale there is no salvation, or at the best it is barely possible that those who cannot pronounce their Shibboleth may escape the fate of the finally impenitent, it can be claimed for the Presbyterian Church in all lands that it makes no pretension either to exclusiveness or intolerance. In the main its mission has to a certain extent been a protest against the narrowness that unchurches Christians who do not adhere to the same ritual or adopt the same method of church government.

Dr. Ludlow also shows that Presbyterianism had an influence in shaping the beginning of the American nation. He says:—

The Church of Leyden, where the pilgrim fathers found a temporary refuge before the *Mayflower* brought them hither, was organized on the French Calvinistic model rather than that of the English Independent. William Brewster, the religious father of the colony was himself ordained to the eldership, and the early churches of Salem, Charlestown and Boston were governed by the session or bench of elders. East Jersey was, however, the chosen landing place of the strictly Presbyterian, that is the Scotch and Irish fugitives. The middle colonies were rapidly settled by them. In 1706 the first Presbytery was formed. Within ten years it grew into a Synod. Between the years 1725 and 1750 an annual average of 12,000 immigrants arrived from the North of Ireland alone.

It was only natural that people who had endured so much and made such efforts to obtain for themselves freedom to worship God according to their conscience should be strongly imbued with the principles of civil and religious liberty. So when the struggle that ended in the founding of the United States began, some of its prominent leaders were found to belong to the Presbyterian fold. Their method of Church government trained them for the enjoyment and exercise of free institutions. This is what occurred:—

Of course these men were first in the field. As early as May, 1775, the Presbyterians of Mecklenburg North Carolina, anticipated the general declaration of independence by making one of their own. They called an Assembly and declared, "All laws and commissions confirmed by or derived from the authority of the King or Parliament are hereby annulled and vacated." They then framed laws for themselves, enrolled an army and improvised a State. The Mecklenburg declaration is noteworthy as containing the very language which was afterward incorporated by Jefferson into the great document that made it famous, viz. "To the maintenance of these liberties we pledge to each other our lives, our fortunes, and our most sacred honour."

After dealing with the present aspect of the Confessional Revision question in the United States Church, Dr. Ludlow proceeds to give a number of interesting facts respecting the strength of the Presbyterian Church among our neighbours south of the boundary. At present space can only be found for the two following statements:—

According to the census of 1880 the various bodies holding the Presbyterian Confession and polity ranked third among the Protestant sisterhood of churches for numerical strength. The actual communicants—exclusive of mere pewholders and attendants—gave the seven leading bodies the following order: Methodists, 3,574,485; Baptist, 2,452,878; Presbyterians, 1,731,955; Lutherans, 950,868; Disciples, 591,820; Congregationalists, 384,332; Episcopalians, 347,781.

If estimated by its money contributions to missions and general charitable work, the Presbyterian Church will probably be surpassed by none. Numbering less than one-tenth of the Protestant host in the United States, it gives about one fourth of all that goes into evangelistic work. Last year the Presbyterians, under the so-called Northern Assembly, representing, perhaps, two-thirds of all those that, bearing the name, contributed upwards of \$13,000,000 to various religious objects.

On whatever continent and in whatever land the Presbyterian Church has found a field for its energies, it is able to give a good account of itself. There are no indications of weakness or decay. On the contrary it is growing in strength, and extending its usefulness in every quarter of the globe.

THE GAMBLING MANIA.

THE alarming extent to which the gambling mania has spread in recent years and the disastrous results inseparable from it have at last made

an impression on the public conscience. Within the last few months in England, where the vice is widely prevalent, respected dignitaries of the Church of England have spoken strong and earnest words in condemnation of the evil practice. Church Synods and various religious conventions have passed resolutions warning people of the danger that ever attends a habit fraught with such demoralizing and ruinous consequences. Organized efforts are being made to check the growth of what has already attained to gigantic proportions. There have been amendments in the laws relating to gambling and to some extent their operation has been beneficial, but still the evil continues to spread.

The Louisiana lottery has been brought of late into general notice from the fact that its lease is about to expire and strenuous efforts have been made for its renewal. That a vigorous healthy opinion as to its immorality exists in the United States there is no room to doubt. So fully convinced that the moral sentiment was against their enterprise were the directors, that they thought of changing its location. With this view they sought a charter in the new State of Southern Dakota. To secure a favourable consideration by the lawmakers of the West of their request they held out large pecuniary inducements for the public benefit, and also, if the daily journals are to be credited, substantial sums were at the disposal of legislators for their own private and peculiar use. To the honour of the new State proposal and bribes were alike declined.

In the Louisiana State Legislature the battle has been fought out. Strong and determined opposition was offered to the proposal for a renewal of the charter. Men prominent in all departments of public life used all the influence against it they could command. For a time it seemed as if the moral sentiment was about to achieve a victory. The same tactics, but pursued with greater concentration of effort and with unwearied persistency, were adopted to secure the perpetuation of what is not merely a curse to New Orleans but wherever dupes of the lottery system are to be found. It was thought that the time had come for the deliverance of the country from the injurious operation of an enterprise that is evil and only evil. The fight went on. Offers were said to have been made by English investors to run an institution the laws of their own country forbade them doing at home. Be this as it may it was stated last week that it is as good as decided to grant a renewal of the charter to the Louisiana Lottery Company. The shameful capitation of those who profess to be the friends of sound morals has been brought about by what would be a perversion of language to describe as anything else than a powerful money bribe. Great inducements have been held out to conciliate popular favour. It is to be feared that some who assumed the role of high-principled legislators and who were eloquent in the denunciation of the iniquities of gambling have compromised with conscience and contented themselves with driving as hard a bargain as they could with the promoters of the lottery. These latter offered to pay \$1,000,000 annually out of their ill-gotten gains for public purposes, civic, educational and others. Would it be an unwarranted imputation on the honour of the guileless men who are so deeply interested in the lottery to suppose that the reluctant consent of highly moral legislators has been obtained by a judicious use of funds that go into private purses instead of into the public treasury? At all events the lottery is virtually assured of a renewed lease of twenty five years to exercise its destructive calling.

It may be said what concern have we in Canada with an evil institution some thousand miles away? We are not so far beyond the range of this evil influence as some may suppose. Much Canadian money has found its way in the past to the coffers of the Louisiana lottery. Poorly disguised advertisements appeared from time to time in Canadian newspapers, until the law stepped in and suppressed these decoy news paragraphs, and it may be assumed that the eager desire of those who wish to obtain money they never earned from an enterprise that obtains its funds from thousands who never get a cent in return will find opportunities for trying their chances in that huge institution the moral strength of the Gulf State is powerless to suppress. True we have anomalies in the lottery laws of Canada that are simply a disgrace to the Statute Book, and we would do well to look at home. Much educative work remains to be done before the gambling mania is eradicated and that cannot be until the principle be thoroughly grasped and acted upon that all gains obtained otherwise than from honest toil or for real value received are sinful and demoralizing. Besides it is only the tens that draw prizes the thousands throw away their money for nothing. Gambling in every form is an accursed thing.

Books and Magazines.

LITTELL'S LIVING AGE (Boston: Littell & Co.)—This weekly repertory of the literature of the day continues to maintain a high standard of excellence.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—This bright little illustrated monthly has won a permanent place in the affections of the little people.

HARPER'S YOUNG PEOPLE. (New York: Harper and Brothers.)—In weekly issues this high class magazine for young readers continues to impart instruction combined with healthy recreative reading finely illustrated.

ST. NICHOLAS. (New York: The Century Co.)—The July number of this favourite magazine is one of great attractiveness. What ever is fitted to interest and instruct and refine the youthful mind is presented with pleasing variety and copiously illustrated in its pages.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—Among the more noteworthy papers in the June July issue of this monthly, valuable to all interested in education, may be mentioned, "A Plea for Homer," "The moral of the Poetic Instinct in Man," "The Teaching of English Literature," and "Civic and Moral Training in Schools." There is in addition the usual amount of technical material of which the *Monthly* makes a specialty.

KNOX COLLEGE MONTHLY. (Toronto: D. T. McAlinsh.) The June number presents its readers with an admirable table of contents. Principal Grant opens with "The Birth of a Sister Dominion," relating to the proposed Australasian Confederation. Rev. John Burton, B.D., supplies a thoughtful critique on "Lux Mohri." "The Upper Chamber," by Rev. W. Robertson Chesbertield, M.A., "Berea College, Kentucky," by Rev. W. G. Wallace, B.D., are also excellent contributions.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The July number of *Harper's* presents to its readers more than the usual attractions. For frontispiece the subject selected is "Taking Leave of the Lyric Muse." It is *apropos* of a poem "Thalia," by Thomas Bailey Aldrich. Alphonse Daudet's serial "Port Tarascon," translated by Henry James, is continued. A series of "Colonial and Revolutionary Letters" will be read with much interest. Other attractive papers are "Architecture and Democracy," "Texan Types and Contrasts," "Social Life in Oxford," by Ethel M. Arnold; "Giuseppe Carducci, and the Hellenic Reaction in Italy," "Treasury Notes and Notes on the Treasury," and "Balut Russia," by Henry Lansdell, D.D. Short stories, poems and the Departments make up an excellent number.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.) The July number of this successful and attractive monthly begins the eighth volume. It opens with a fine frontispiece, one of a series of illustrations of Horace's Odes. To accompany the picture Austin Dobson's translation of Book iii. Ode xiii. is reproduced. The descriptive illustrated papers of the number are "The Suburban House," "Bird Cradles" and "Surf and Surf-Bathing." A most interesting and thrilling narrative is that by George Howe, M.D., "The Last Slave-Ship." The Rights of the Citizen series this time is by the accomplished editor of the *New York Evening Post*, E. L. Goddard, on the "Right of the Citizen to His Own Reputation." Robert Louis Stevenson sends a poem from the South Seas, "The House of Tembinoka." Another poem is from the pen of a Canadian contributor, A Lampman. Harold Frederic's fine historical story, "In the Valley," is concluded, and "Jerry," by an anonymous but most promising author, is to be continued throughout the year. The number as a whole is one of decided excellence.

THE CENTURY. (New York: The Century Co.)—Among the many features of interest presented in the July number of the *Century* may be noted the able discussion of "The Single Tax," by such eminent political economists as Edward Atkinson and Henry George. No less interesting does a new series of papers, "Prison Series," promise to be. The first appearing in this number is entitled "A Yankee in Andersonville." Miss Preston, the translator of "Mizero," the work of the Provençal poet Mistral, gives the first of what promises to be very interesting papers on "Provence." A paper of much historical value is one by Dr. Edward Eggleston on "Nathaniel Bacon, the patriot of 1676." "A Taste of Kentucky Blue Grass" is a subject on which John Burroughs writes *con amore*. Joseph Jefferson continues his delightful "Autobiography," and Mrs. Amelia Gere Mason has more to tell of the "Women of the French Salons of the Eighteenth Century." In fiction the number is rich; in addition to the attractive serials there are vivacious short stories. Neither poetry nor any of the other usual features have been neglected, and as for the illustrations they are both good and abundant.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The new serial called "Felicity," by Miss Fanny Murfree, sister to Charles Egbert Craddock, opens the *Atlantic* for July. The scene is laid in one of the smaller American Cities. The title, "The Town Poor," gives a sufficiently clear idea of what Miss Jewett's clever pen makes of such a subject. This, with some chapters of Mrs. Deland's "Sydney," concludes the fiction of the number. James Russell Lowell's lines "In a Volume of Sir Thomas Browne" and some verses on Wendell Phillips represent the poetry, and there is also some charming verse at the end of Dr. Holmes' "Over the Teacups." In this paper of the series the Doctor devotes himself to answering some questions which have been proposed to him by what he calls "brain-tappers;" in other words, persons who are always endeavouring to get the opinions of noted men on all questions, from "Whether oatmeal is preferable to pie as American national food," to "Whether there is any justification for the entertainment of prejudice towards individuals solely because they are Jews;" and one can imagine the Doctor's comments on these somewhat varying topics. He concludes his paper with the prettiest of songs, "Too Young for Love." Frank Gaylord Cook has a sketch of Richard Henry Lee, and Professor Shaler writes about "Science and the African Problem." Mr. Albert Bushnell Hart's paper on "The Status of Athletics in American Colleges" is particularly timely. In short, the *Atlantic*, as usual, contributes something of real value to the questions of the day, and does not neglect those lighter forms of literature which adapt it for holiday time.

Choice Literature.

IN THE PIED PIPER'S MOUNTAIN.

It was a great honour, let me tell you; and Dorris, as she sat by the window studying, could not help thinking of it and feeling just a wee bit important.

"It isn't as if I was the oldest girl," said she to herself. "No, indeed I'm younger than most of them, and yet when it came to choosing who should speak, and we were each given a chance to vote, I had the most ballots. Miss Smith told me I could recite anything I chose, but to be sure it was 'good,' and that it was not 'beyond me.' Well! this isn't 'beyond me,' I guess," and she began

"Hamelin Town's in Brunswick,
By famous Hanover City;
The river Weser, deep and wide,
Wishes its walls on the southern side
A pleasant spot you never spied
But, when begins my ditty,
Almost five hundred years ago,
To see the townsfolk suffer so
With vermin was a pity."

For she had chosen Browning's "Pied Piper of Hamelin." That was surely "good," and if it was long, why, it was so interesting. As she went along she could almost see the rats as they "fought the dogs and killed the cats." She could almost see the great Mayor tremble as the people flocked to him and threatened to "send him packing" if he didn't find some means to rid them of those awful rats. She could almost hear the Pied Piper's voice as he offered to clear the town of the pests, and it seemed to her she could hear the music of his pipe as he stepped into the street and began to play, while the rats from every hole and cranny followed him to the very banks of the Weser, where they were drowned in the rolling tide.

It seemed awful that, after promising the piper those fifty thousand guilders, the Mayor should break his word; and it certainly was terrible, when the Piper found he had been duped, that he should again begin to pipe, and that the children—yes, every one in Hamelin Town—should follow him just as the rats had done, and that, by and by, he should lead them to the mountain side, that it should open, and that lo! after they had all passed in, it should close again, leaving only one little lame boy outside, weeping bitterly because he had not been able to walk fast enough to keep up with the merry crowd. It was all so distinct and plain.

She wondered where the children went after the hill-side shut them in. She wondered what they saw. She thought the Piper's music must have been very odd indeed to charm them so. She could almost hear—what was that? She gave a start, for sure as you live, she heard the sound of a life piping shrill and loud round the corner. She flung down the book and ran into the street. The air was cold and sharp and made her shiver, but she did not stop to think of that: she was listening to that Piper who was coming around the side of the house—nearer and nearer. She meant to follow him, whoever he was. There! How the wind whistled and the leaves scurried!

Wind?
Leaves?
Why, it was the Pied Piper himself with his puffed cheeks and tattered coat, and before him ran the host of children, dancing as they went, to the tune of the Piper's life.

Away—away—
With a bound Dorris left the door-step and followed after, running and fluttering, skipping and skurrying, sometimes like a little girl and sometimes like a big leaf—she hadn't time to ask herself which she really was; for all the while she was listening to that wonderful life as it whistled and whaled, shrieked and sighed, and seeming to coax them on all the while.

She followed blindly after the rest of the whirling crowd. Away they went; always more and more—away they went; clear out of town and into the bare country—away they went; and the Piper behind them made his life notes shriller and louder so all could hear, and they seemed to be carried along in spite of themselves.

It was like a race in a dream. Their feet seemed not to touch the ground. The leaves rustled—no, the children chattered as they fluttered—no, hurried along. Dorris could catch little sentences here and there, but they seemed to be in a strange tongue and she did not understand. But, by and by, she grew very familiar with the sounds and, strangely enough, she found she could make out the meaning of the queer words.

"It's German," she thought. "I know they're talking German," and so she listened very attentively.

"Sie ist eine Fremde," she heard one say to another. "Sie gehort nicht zu uns," which she immediately knew meant, "She is a stranger, she doesn't belong to us."

"Nein," replied the other; "aber sie schient gut und brav zu sein." At which Dorris smiled. She liked to be thought "good and sweet."

On and on they went; and after a time things began to have a very foreign look, and this startled Dorris considerably.

"We can't have crossed the ocean," she thought. But when she asked her nearest neighbour where they were and whether they had crossed the Atlantic, he smiled and said—

"Ja, gewiss. Wir sind in Deutschland. Wir gehen, schon, nach Hamelin," which rather puzzled Dorris; for she found they had crossed the sea and were in Germany and going to Hamelin.

"It must be the Piper's wonderful way," she thought.

But she did not feel at all homesick, nor tired nor afraid; for the Piper's life seemed to keep them all in excellent spirits, and she found herself wondering what she would do when they came to the fabled hill-side; for she never doubted they would go there. On they went, faster and faster, the piper behind them playing all the while.

She saw a broad river and all the children shouted; "Die Weser."

One little flaxen-haired girl told her they were nearing Hamelin.

It used to have a big wall around it with twenty towers and a large fort, but that was all blown up by the French, years and years ago," she explained. "But it has a chain bridge," she remarked proudly—"a chain bridge that stretches quite across the Weser."

Dorris was just about to say: "Why, that's nothing! We have a huge suspension bridge in New York;" but the words seemed to twist themselves into a different form and the memory of home to melt away and she found herself murmuring, "Ach, so?" quite like the rest of the little Teutons.

But at length the life ceased playing and the children stopped.

There they were in quaint old Hamelin, with its odd wooden houses and its old Munster that was all falling to ruin, and its rosy cheeked children, who did not seem to notice the new-comers at all.

"We must be invisible," thought Dorris, and indeed they were.

Then the Pied Piper came forward and beckoned them on, and softly they followed him to the very hill-side that opened, as Dorris knew it would, and they found themselves in a vast hall. A low rumbling startled Dorris for a moment, but then she knew it was only the hill-side closing upon them. She seemed to hear a faint cry as the last sound died away, and was tempted to run back, for she feared some child had been hurt; but her companion said:

"It can't be helped, dear; he always gets left outside, and then he weeps. You see he is lame and he cannot keep up with us." So Dorris knew it was the self same little lad of whom Browning had written in his story of the Piper.

What a chattering there was to be sure! and what a crowd was gathered about the Piper at the farther end of the hall. Every once in a while all the children would laugh so loud that the very ceiling shook. It was such a merry throng

"Tell me," said Dorris to her little neighbour—"Tell me, are you always so gay here? Do you never quarrel?" and have you really lived in this hill-side all this long, long time? Ever since the Piper first came to Hamelin five hundred years ago?"

"Ja wohl," replied the girl, nodding her flaxen head. "We are always so happy; we never quarrel, therefore we are ever young, and what thou callest five hundred years are as nothing to us. Ah! we are well cared for here, and the Piper teaches us, and we him; and we play and frolic and sometimes travel, und so geht's."

"But what can you teach him?" asked Dorris, wondering.

"Ah, many things. We teach him to tune his life to the tune of our laughter, so when he travels he may pipe new songs. Ah! thou foolish, thou thoughtest him the Wind. And we teach him to be as a little child, and then he keeps young always, and his heart is warm and glad. And we teach him—but thou shalt see," and she nodded again and smiled into Dorris's wondering eyes.

The hall they were in was long and wide, and hung all about the walls were the most beautiful pictures, that seemed to shift and change every moment into something more strange and lovely. And as Dorris looked she seemed to know what the pictures were—and they were only reflections of the children's pure souls that shone out of their eyes.

"How beautiful!" she thought.

But the Piper was singing to them now; and as she drew nearer him she saw he had two little tots in his arms, and was putting them to sleep on his breast.

So the children were very still while the Piper sang his lullaby, and presently the two little ones began to nod; and the Piper did not move, but held them to his kind heart until they were fast asleep. Then he rose and carried them away and laid them down somewhere; Dorris could not see where, but it must have been far enough away to be out of the sound of their voices; for when he came back he did not lower his tones, but spoke up quite naturally and laughed gaily as he said—

"Well, what now, children? Shall we show the new friend our manufactory? And they were all so anxious to do whatever he proposed that in a moment they had formed quite a body-guard about the Piper, and were following and leading him down the vast hall.

"What is the manufactory?" asked Dorris of a boy who happened to be beside her.

"Wait and thou shalt see," he replied. We always are patient until the Herr Piper is ready to tell us what he wishes; then we listen and attend."

Dorris would have felt that the boy was snubbing her if his eyes had not been so kind and his voice so sweet. As it was she took it all pleasantly, and determined to ask no more questions, but to content herself with as much information as the Piper was willing to bestow upon her.

But now they had passed out of the first great hall and into another that seemed even more vast. At first it seemed quite empty to Dorris, but as soon as her eyes grew accustomed to the strange light she saw its walls were flanked by any number of wee spinning-wheels; and above them on shelves lay stacks of something that looked like golden flax, and shimmered and glittered in a wonderful way. The floor was carpeted with something very soft and of a tender, fresh green, and Dorris' feet seemed to sink into it at every step; and then a sweet perfume seemed to rise up, like that one smells on an early spring day when one goes into the country, and is the first to lay out on the fresh young grass. The ceiling was so high that at first Dorris thought it was no ceiling at all but just the sky itself, and it was a deep, clear blue.

"This is our Spring-room, little Dorris," explained the Piper. "Now, children!" And at these words they broke away from him, leaving only Dorris by his side, and each group began a different task. One flew to the stacks of gold and separated them into long, heavy skeins, while another spun the threads back and forth till they sparkled and danced and seemed to turn into sunbeams that at length broke away and glanced into the blue above, where they played about just as the sunlight does on a bright spring day. Others, again, knelt down upon the soft carpet, and seemed to be whispering something very sweet to someone or something hidden below; and before very long up sprang long, tender shoots, and then thin buds appeared, and by-and-by the buds swelled and burst, and then where every bud had been was a flower. And all this time there had been a sound as of falling drops that seemed to be keeping time to a soft little melody the children were crooning.

The Piper, looking at Dorris' wondering face, said, smiling; "Thou dost not comprehend, dear heart? Well, I will explain. As I said, this is our Spring-room, and in it all the sunshine and flowers and clouds and rain are made that go to make up a spring day. They," he said, pointing to the first group, "are separating the golden skeins so that they can be spun into sunbeams. It takes a great patience before they

are completely finished; and if one of the spinners should sigh while weaving it would ruin the beam and make it dull and heavy. So, you see, the sunbeam children must be very light-hearted. Then those others are coaxing the flowers to spring up and bud. After they are all well above-ground the flower children hide a secret in the heart of each blossom, and a very beautiful secret it is, and so wonderful that very few ever succeed in finding it out. But it is worth searching for, and one or two world people have really discovered it. Thou mayest guess what a difficult task is that of my flower children; for at first the flowers are drowsy and would prefer to slumber yet awhile, and my children must whisper to them such beautiful thoughts that they forget everything else and spring up to hear more. The singing thou hearest is the lullaby the rain children are singing to the drops. Thou knowest that the clouds are the rain-cradles; and when my children sing slumber songs and rock the clouds gently to and fro, the drops grow sleepy and forget to fall. But sometimes they are too restless to remain in their beds, and then they fall to earth; and if we could wait so long we might hear the children teach them their patter-song. But we have much else to see, and must go forward. Now, children!"

At this there was a slight commotion while the deft hands put aside their tasks; but it was over in a moment, and the Piper was once more in the midst of the merry crowd, who laughed gaily and chattered like magpies, while Dorris looked her admiration and delight, and the Piper smiled approvingly.

"The next is the Summer-room," he said, as they wandered on. "Thou seest we are never idle. The world is so large, there is always plenty to do; and what would become of it if it were not for the children? They are the ones who make the world bright, little Dorris; and so everything depends upon their keeping their hearts glad; and one's heart cannot be glad if one's soul is not beautiful. Thou thoughtest not so much depended on the children, didst thou, dear heart?"

Oh, the wonders of that Summer-room! The perfect chorus that rose as the fresh young voices taught the birds to sing; the beauty of the rainbows, the glory of the sunsets. It was all so wonderful that Dorris scarcely knew how to show her appreciation of it all. The Autumn-room was scarcely less bewildering, and the Winter-room was so dazzling that Dorris shut up her eyes for very wonder.

In the Autumn-room all the little musicians set about transposing the melody of the bird-songs from the major to the minor key, and they taught the Piper to bring his piping into harmony with their voices. The small artists began changing the sky-colouring, and brought about such wonderful effects that it was marvelous to see, and Dorris could scarcely realize at all that such wonders could be.

After they had shown her the Winter-room and had seen her amazement at the glory of the snow-crystals and the mysterious way in which the rainbow colours were hidden in the ice, the Piper nodded his head, and they all turned back and commenced retracing their steps.

"I suppose thou didst wonder where we had been when thou didst join us, little friend," said the Piper. "I will tell thee. In the spring we all set out on our travels; for my children must see and learn themselves, besides showing and teaching others. So in the spring we leave this place and go into the world. Then I go wandering about with my life, north and south, east and west; and the people think me the wind. But my dear children could not bear such fatigue, so they take up their abode in the trees and remain there, guiding the seasons and seeing that all is well: whispering to me as I pass and to one another, and singing softly to the stars and the clouds, and then every one mistakes and thinks them simply rustling leaves. Then, when I have finished my journeying, I give them a sign, and they dress themselves in gala-costume—for joy at the thought of coming home—and when everyone is gay in red, purple and yellow they all slip down from the trees and away we go. People have great theories about the changing of the foliage; but it is a simple matter, as I tell you, it is only that my children are getting ready to go home.

During the winter we leave the world to sleep; for it grows very weary and needs rest. My children arrange its snow-coverlets for it, and then it slumbers, and the moon and stars keep watch. So now thou knowest all, little maid, and thou canst be one of us and make the world bright and glorious if thou wilt. It only needs a beautiful soul, dear Dorris; then one remains ever young and can work many wonders."

"Oh, I will, I will," cried Dorris instantly.

"But," said the Piper, "it takes such long experience. Thou seest my children had long years of it, and until thou canst make life bright within, thou couldst not venture without; but if thou wilt try and be content to work in patience—there are many children who are doing this—"

"Oh I will, I will," said Dorris again.

Then the children laughed more happily than ever, and the Piper raised his life to his lips and blew a loud, glad note.

What was this? The children had disappeared, the Piper was gone, and Dorris sat by the window and her book had dropped to the floor. She rubbed her eyes.

"It was not a dream," she said. "It is the Piper's wonderful way; he has left me here to work and wait so that I may make the world beautiful at last." And she smiled and clapped her hands as the wind swept round the corner. Julia L. Lipman, in the N. Y. Independent.

APPLE SAUCE.

Epicians say that apple sauce, eaten with roast pork or roast goose, aids digestion. Whatever may be the active principle contained in this delicious relish that stimulates the stomach to its duty, it is not clear. It is quite clear, however, that when the stomach refuses to perform the work required of it, Ayer's Sarsaparilla is the proper remedy. This medicine not only gives tone and strength to the stomach, but it invigorates all the digestive and blood-making organs, and, through them, keeps the machinery of life free from the obstacles which so often cause it to falter and become irregular in its actions.

A MODEL RAILWAY.

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

THE MISSIONARY WORLD.

LADY AHOK IN IRELAND.

The *Christian*, of London, gives the following information respecting the reception of Lady Ahok in Ireland:—

A social gathering was recently held in Parochial Hall, at Clontarf, near Dublin, to meet Miss Clara Bradshaw, who has returned from China in company with a Chinese lady of rank and her native personal attendant. Both were attired in the old world costumes, which have been worn by Chinese women since the days of the Pharaohs.

Rev. M. Bradshaw said this was the second instance on record of any Chinese lady of position visiting Europe; nor could the audience well conceive the marvellous change which such an undertaking involved. Miss Bradshaw's return had been necessitated by a complete prostration of strength, and her medical adviser at Foochow had quite unexpectedly insisted on her leaving for home with only three days' notice. Her Chinese friend, on hearing that she must return alone, became so distressed that, with her husband's consent and approval, she decided to accompany her. The chairman felt that she ought to have a public recognition of such marvellous kindness, which might well recall the praise of the Roman centurion: "I have not found so great faith; no, not in Israel."

He therefore proposed the following resolution; "That this meeting, having assembled to welcome Miss Clara Bradshaw on her safe return from China, and having learned the extraordinary friendship, tenderness and devotedness of her Chinese friend, the Honourable lady of Diong Ahok (Mandarin of Foochow), who had, at a few hours' notice, decided to break through national customs and leave her home and family rather than allow Miss Bradshaw to undertake the journey alone, hereby records its unbounded admiration of such Christian sympathy, and brave and generous conduct, and they trust that her own and her husband's desire, that her visit may excite fresh Christian workers to go to China, may be abundantly fulfilled."

This resolution being carried, Miss Bradshaw intimated to Lady Ahok the purport of what had taken place, and asked her to say a few words of acknowledgment. Accordingly, with the greatest simplicity and self-possession, she said (each word of her sentences being translated by Miss Bradshaw) she was very glad to meet them all and was very thankful to have been brought over to England, that her trust in God had enabled her to come. She then asked Miss Bradshaw to read out in Chinese a passage in the New Testament, and then to translate it literally; on which Lady Ahok made some comments.

FOREIGN MISSIONS IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.

There is a most interesting letter extant, written by James I. to the archbishops, authorizing them to invite the members of the churches throughout the kingdom, to assist in the prosecution of this and kindred works of piety. His majesty reminds them of what had been done "as well for the enlarging of our dominions, as for the propagation of the Gospel among infidels, wherein there is good progress made, and hope of further increase, so as the undertakers of that plantation—Virginia—are now in hand, with the erecting of some churches and schools for the education of the children of those barbarians which cannot but be to them a very great charge, and above the expense which the civil plantation doth come to them," and commends them to urge through the bishops, on the clergy and laity, the duty of "giving all assistance and furtherance to so good a work, in as liberal a manner as they may," and "that these collections be made in all the particular parishes four several times, within these two years next coming," the money "to be employed for the godly purposes intended, and no other." No less a sum than \$20,000 was thus collected. This is the first public document of the kind ever issued in England for the religious benefit of its foreign possessions, and clearly recognizes the obligation of Christian people to uphold and spread abroad the faith they possess.

In the following reign, Charles gave directions in the charter he granted to the colony of Massachusetts, in 1628, that the people from England "may be so religiously, peacefully and civilly governed, as their good life and orderly conversation may win and invite natives of the country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith."

Such sentiments were not confined to one great religious party. The Puritans were more intensely and uniformly religious than their antagonists, and we find, therefore, in the time of Cromwell, manifestations of evangelistic zeal of an unusual order, not only on the part of individuals, but systematic and public. It was in 1646 that John Eliot commenced his labours among the Red Indians of New England, which continued until his death in 1690, and led to such remarkable results. He was the truest Protestant missionary England had produced since the Reformation, and he did more to develop the missionary spirit in England and America than any other person.

But at the time Eliot commenced his mission in Massachusetts Mr. Thomas Mayhew was preparing to engage in similar service among the Indians of Rhode Island. The Mayhews, for five generations, until the beginning of this century, laboured here with singular devotion and marked success. Inspired by the example of Eliot and Thomas Mayhew, Mr. Richard Bourne established a mission at no great dis-

tance from the two just mentioned. His labours soon extended to some twenty places, where the Indians resided, and enlisting the sympathy of others, the work extended until, in New Plymouth Colony, there were, in 1685, no fewer than 1,439 praying Indians, exclusive of children.

The following century had a similar group of labourers. In 1734 Mr. Sargeant began on more systematic lines than any of his predecessors, at Stocksbridge, Massachusetts, and was followed by the renowned Jonathan Edwards. Thirty years after, Mr. Birtland commenced to labour among the Oneidas, and in many instances with marked results. But of all such labourers David Brainerd is the best known after Eliot, and, though his term of service was brief, extending only from 1743 to 1747, yet, his personal holiness, the entireness of his consecration, the remarkable power of his ministry on some Indians, and, perhaps, his early death, produced a profound impression in the religious circles of America and England. Brainerd was the agent of a society in Scotland for propagating Christian knowledge, and laboured first in the province of New York and then in Pennsylvania. The work he so nobly and efficiently commenced was carried on, though not with equal results, by his younger brother.

The same principles which led to Eliot's noble endeavours in America caused the formation of the first missionary society in England. During Cromwell's Protectorate an ordinance was passed in 1649, authorizing the erection of a corporation to be called by the name of the "President and Society for the Propagation of the Gospel in New England," and a general collection was ordered to be made in its behalf in all the parishes of England and Wales. This charter was renewed and enlarged at the Restoration, and styled "The Society for the Propagation of the Gospel in New England and the parts adjacent in America," and its object was defined to be "not only to seek the outward welfare and prosperity of these colonies, but more especially to endeavour the good and salvation of their immortal souls, and the publishing the most glorious Gospel of Christ among them." The revenue of the corporation never exceeded \$3,000 a year, but with this they assisted from twelve to sixteen English and Indian missionaries with salaries varying from fifty dollars to \$150, and also erected schools and supplied them with books. Eliot derived substantial aid from its funds, especially to enable him to complete his translation of the Bible, for at one time he received \$2,000, and at another \$2,300, for this purpose.

In his "Advertisement touching on Holy War," Lord Bacon, in 1623, complains that "the Christian princes and potentates are they that are wanting to the propagation of the faith by their arms," and suggests that some Protestant order of knighthood might do great service in this direction. Bacon's conception was political and Romanist, rather than Christian, but Cromwell had far truer understanding of the genius of Christianity and the means by which it should be spread. He is credited, on the authority of Stoupe and Bishop Burnet, with the noble design of forming a council for the avowed purpose of extending and upholding Protestantism throughout the world. "It was to consist of seven counsellors and four secretaries, for different provinces. These were: the first, France, Switzerland and the valleys; the Palatinate and the other Calvinists were the second; Germany, the north, and Turkey were the third, and the East and West Indies were the fourth. The secretaries were to have \$2,500 salary a piece, and to keep a correspondence everywhere, to know the state of religion all over the world, that so all good designs might be by their means protected and assisted. They were to have a fund of \$50,000 a year at their disposal for ordinary emergencies, but to be further supplied as occasions should require it. Chelsea College was to be made up for them, which was then an old, decayed building."

We see no reason for questioning the substantial accuracy of this report. It comes to us from reliable sources, and it harmonizes with the character, the principles and the policy of Cromwell. Nothing equal to it for boldness, completeness and mature largeness of conception had hitherto been suggested, or was heard of for some time afterward. There was great need of some more vigorous and well sustained methods for Christianizing the colonies and reaching the lapsed masses of the heathen than yet had been adopted. The patents granted to various colonies and companies, by the Tudor and Stuart monarchs, professed to care for the religious edification alike of settlers and aborigines, and this undoubtedly was one of their aims, but practically little was done, and that little was imperfect. The only colonies which in any adequate manner strove to be Christian, and to convert the pagans near them, were those of New England, and this they did in spite of enormous difficulties. No others had in them as large a proportion of avowedly religious persons, nor elsewhere were there those who were as devout, as earnest, or as self-reliant. Clergymen were sent out, though not in adequate numbers, and it was usually a part of their instructions to teach the Indians and slaves, as well as minister to the colonists, but the double duty required far more ability and zeal than usually they possessed. Their services to their own countrymen were lacking in evangelical fervour, the natives were despised and neglected. They were men usually requiring supervision and discipline, and this they had not. They were not amicable as Congregationalists and Presbyterians were to their congregations and fellow-ministers. The instances were numerous in which they were at strife with the governors and councils of the colonies. Nor was there any ecclesiastical authority near enough and sufficiently strong to enforce duty and discipline. It was not until 1787 that any colonial bishop was appointed. The clergy equally in America, Africa and Asia were under the distant authority of the Bishop of London, and the consequences of such a remote supervision may be imagined.

Through these causes and the want of such co-operation and continuous effort as missionary societies now give, less was accomplished than might have been. Even noble workers, such as Eliot, Brainerd and the Dutch and Moravian missionaries, were either afraid or indifferent respecting the value of a native ministry, and when they were personally successful, the work languished when their presence was withdrawn. The true missionary sentiment was of slow growth, and so were the methods by which it was to become effective. The end of the seventeenth century inaugurated a distinct advance in both sentiment and methods, but it was one hundred years more before there was another marked advance, and now, after almost another century, we seem to be on the eve of a yet nobler, freer, and more extended development of missionary energy and power.—*Rev. Edward Storrow.*

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 13,
1890.

THE GREAT SUPPER.

Luke 14,
15-24.

GOLDEN TEXT.—Blessed is he that shall eat bread in the kingdom of God.—Luke xiv. 15.

INTRODUCTORY.

Jesus and His disciples were still in Perea east of the Jordan. He had been in Jerusalem attending the feast of Dedication. During that short visit He had plainly announced that He was the promised Messiah. Some who understood what His claim meant took up stones to stone Him because He called Himself the Son of God. He then withdrew again to Perea, where near Bethabera the incident recorded in to-day's lesson took place.

I. The Great Supper.—Listening with interest to what Jesus had been saying while the company reclined, according to Eastern custom, at the table of the hospitable Pharisee, one of the guests admiringly says: "Blessed is he that shall eat bread in the kingdom of God." By that the man meant truly that it would be a blessed thing to be an invited and welcomed guest in God's kingdom, to partake of its privileges and share in its joys. Whether the man fully understood all that his saying meant is hardly probable. He may have assumed without any real ground that he was in a condition to enjoy the blessedness of which he spoke. The bearing of the Saviour's reply is that more than a mere desire to enjoy the blessings of the heavenly kingdom is needful if that supreme blessedness shall be ours. In the form of a parable that all can comprehend Jesus teaches us the way by which an entrance into His kingdom can be gained. Under the figure of a great feast the blessings of salvation are often represented in Scripture. Dean Alford says: "The great supper is the kingdom of God, the feast of fat things in Isaiah xxv. 6, completed in the marriage supper of the Lamb, but fully prepared when the glad tidings of the Gospel were proclaimed." The Gospel affords the soul's sustenance and is its unending source of joy and delight. Before the feast was spread invitations were given, "A certain man made a great supper and bade many." The primary application of these words is to the Jewish people, who by their religious training and the direct messages addressed to them by God's servants the prophets, were invited to the great supper. So now by means of the Scriptures, the teaching of the Gospel and the teaching of the Sabbath school, Christ is still graciously inviting us to the great feast He has prepared for us. When some great festivity in the East is to be held, invitations are sent out beforehand, and, when the preparations are complete, messengers call upon the guests who have been previously invited and intimate to them that the feast is ready. In harmony with this custom Jesus illustrates His meaning. He says that at supper time the giver of the feast "sent his servant to say to them that were bidden, Come; for all things are now ready." Christ is the servant who was spoken of by the prophet Isaiah. He came to this world to suffer and die for man's salvation as the sent of the Father. His coming and atoning sacrifice completed the preparation. The fulness of the time had come, and thus He says, "Come; for all things are now ready."

II. The Invitation Rejected.—The people to whom the invitation had been sent had after all no desire to accept it. When the messenger came they each had an excuse, but all the excuses came from the same motive. It is said here by the translators that all with one consent began to make excuse. They did not want to go, but they did not care to say that right out. They must, therefore, frame a plausible story, so that they may not give offence to him who had invited them. The real reason of their disinclination to go to the great supper comes clearly out in what follows. It was worldliness that had all of them in its grasp. The first mentioned gives as his excuse that he has bought a piece of ground and he must go out to see it. Very politely he adds "I pray thee have me excused," but he shuts himself out from the great supper that has been provided. So does the spirit of worldliness still induce many to excuse themselves from entering the kingdom of God. The next invited guest offers the excuse that he has bought five yoke of oxen, and he must go to prove them. He is in the midst of his business and has time for nothing else. He cannot be in two places at once, and he prefers the bargain he has made to the kingdom of God. He, too, is very polite in declining the last invitation sent him. The last instance given is that of the man who has been newly married. If war had broken out, this would have been a permissible excuse of exemption from military duty, but it might not be altogether valid for declining the invitation to the great supper. Even the closest earthly relationships afford no excuse for declining Christ's gracious invitation.

III. Another Invitation Issued.—The master of the house does not receive the excuses of those who declined his invitation however politely they had expressed themselves. Stripped of all excuse the refusal to come simply meant there were other things that for the time being were more attractive to them than the great feast that had been prepared. It was a slight put upon the hospitable intentions of the giver of the feast. Possibly also the master of the house saw through the disguises behind which the refusals were sought to be concealed. At all events He who now says "Come; for all things are now ready" knows the secrets of all hearts and it is impossible for any of us to make a valid excuse why we should remain from the blessed feast that Christ has spread for us. According to the parable the rich and well-to-do were first invited, but now it is the purpose of the master of the household to turn to another and less favoured class. Instead of going again to the fine houses on the principal street, the messenger was now to go to narrow lanes and alleyways and invite the poor, the lame and the blind, the class not usually invited to the festive tables of the rich and fashionable. The narrative here is condensed. If these poor people made excuses, such as that they did not like to come, or that they had no fashionable attire in which to appear, there is no word of it here. The messenger returned and tells that he had obeyed his master's commands, and that the poor people had come to the feast, and still there was room for more. So the messenger is once more instructed to go outside the town and urge acceptance on all who were to be found there. Possibly this denotes the poorest of the poor, the homeless and houseless wanderers who sought shelter for the night by the wayside and beside the hedgerows in the country roads. These it would be necessary to compel, not by force but persuasive urgency and entreaty. It was the will of the entertainer that his house should be filled with guests for all of whom ample provision had been made. The meaning of all this is abundantly evident. God has made full and rich provision for our salvation and everlasting welfare. He invites us graciously by the most persuasive of all messengers, by His own well beloved Son, to come freely and obtain complete redemption and all the blessings that implies. The lesson closes with stern and awful words, but yet strictly true. "I say unto you, that none of those men which were bidden shall taste of my supper."

PRACTICAL SUGGESTIONS.

The Gospel feast is one of perennial joy and gladness. The invitation to the Gospel feast is direct, gracious and free. It is the utmost folly and ingratitude to slight and reject an invitation that comes from the God of love and mercy. No one, however poor and despised, is on that account shut out from the Gospel feast. If we are excluded from the blessedness of eating bread in the kingdom of God, we will only have ourselves to blame.

Ministers and Churches.

THE congregation of Tilbury Centre has extended a unanimous call to Mr. Neil Shaw, Knox College.

THE Rev. Alexander Henderson, formerly of Hyde Park and now of Applin, is ending leaving for Scotland this week.

THE Rev. Alexander Jackson, pastor of Knox Church, Galt, has received the degree of Ph.D. from Worcester University, Ohio.

THE Rev. Dr. Campbell, of St. Gabriel Presbyterian Church, leaves at the end of the present week on a three months' visit to Europe.

THE address of the Rev. Alexander Macdonald, of Nairn, Scotland, after his arrival will be care of Lawrence Urie, South Albany, Vermont, U.S.

THE Rev. Dr. Scott, of Hamilton, preached in Knox Church, Dundas, on Sabbath morning week. In the evening the Rev. W. J. Clark preached.

THE Rev. Dr. King, Principal of Manitoba College, preached in St. Andrew's Church, Perth, on Sabbath morning week, and in Knox Church in the evening.

THE Rev. Mr. Hodnett, of Buttle, Man., preached for Rev. Mr. Edmondson, Almonte, on the morning of Sunday week. Rev. S. Young assisted at the service.

THE Rev. Professor Bryce, of Manitoba College, Winnipeg, preached in the Presbyterian Church, Mount Pleasant, on Sabbath week. He was listened to by interested worshippers.

THE Presbytery of Hamilton meets in St. Paul's Church, Carleton Place, on Thursday, July 5, at one p.m. to hear trial exercises of Mr. Walter Muir. He will be inducted the same day.

THE Rev. C. J. Hastings, a recent graduate of the Presbyterian College, Montreal, was last week ordained and inducted as pastor of the united congregations of Constable and Westville, N.Y.

THE Smith's Falls *Messenger* says: The Rev. T. Nixon, pastor of St. Paul's Presbyterian Church, preached a sermon last Lord's Day morning on Sabbath Observance to a very large congregation.

THE Rev. Mungo Fraser, of Hamilton, occupied the pulpit in Knox Church, Galt, on Sunday week morning and evening. In the afternoon he gave a lecture to the Christian Endeavour Society.

A VERY successful lawn social was held in Lansdowne Park, Hamilton, recently, under the auspices of the Young People's Society of Christian Endeavour in connection with the Wentworth Presbyterian Church.

THE Rev. Mr. Ballantine, of Jamaica, preached in the Presbyterian church, Cobourg, on Sunday morning week. Eight or nine years ago Mr. Ballantine was pastor of the church, and there were many of his old friends and parishioners to greet him.

A FEW of the members of the Charles Street Presbyterian Church, previous to his departure for Europe, waited on the Rev. John Neil at his residence on Sherbourne Street, and presented him with a purse containing \$155. The presentation was made by Mr. James Brown on behalf of the congregation.

THE Rev. Thomas Scouler, of St. Andrew's Church, New Westminster, B.C., and formerly pastor of Erskine Church, Hamilton, was a delegate to the Presbyterian General Assembly, and stopped over at Hamilton after its close to visit friends. Mr. Scouler conducted the prayer meeting in Erskine Church last week.

THE Rev. Mr. Greenfield, pastor of the Free Church, Stormway, Scotland, was the preacher at Knox Church, Ottawa, on Sabbath morning week. The discourse, which was earnest and impressive, was from Acts iv. 13. "And they took knowledge that they had been with Jesus." In the evening Rev. Mr. Robertson preached.

THE London *Free Press* says: The Rev. Mr. McLennan, Presbyterian minister at Harrow, had a narrow escape from being killed on Sunday week. He was returning home, when his horse became unmanageable and upset the rig in the ditch, pinning Mr. McLennan down. His cries for help brought a neighbour, and he was taken out.

MR. and Mrs. Bryce, Mount Pleasant, have been enjoying visits from all their children excepting one son, Robert, who was home a month ago. Dr. Peter with his wife and Mr. Alexander from Toronto; Dr. John, V.S., from Erie, Pennsylvania, with Dr. and Mrs. Marquis and the Professor spent Sabbath at the parental home.

THE sixteenth annual concert of the Brantford Young Ladies' College was held in the college hall Monday night week. The hall was crowded and the heat was withering. Rev. Dr. Cochrane, governor of the college, presided, and in a few brief remarks introduced the choral class, which gave a bright, summery cantata entitled "The Flower Pilgrims."

SIX Indian children from Mr. Moore's Mission school sang very nicely at the missionary concert given by Knox Church Sunday school, Regina, recently. One piece was given in Cree and three in English. Rev. Mr. Moore gave an interesting address on Indian Mission work and Rev. Mr. Carmichael a stirring address on the duty of Churches and Sunday schools to Missions.

A VERY enjoyable garden party was held last week in the grounds of Mrs. McQuestin, on Jackson street, under the auspices of the Mission Band of McNab Street Presbyterian Church, Hamilton. The lawn was prettily decorated with Chinese lanterns and the large crowd greatly appreciated the musical programme and proceedings generally. Refreshments were served by the young ladies.

ON the evening of Sabbath week the Independent Order of Foresters of Hamilton assembled at the hall on King Street East, and marched in a body to the Central Presbyterian Church, where the annual sermon was preached to the Order by Rev. S. Lyle, B.D., pastor of the church. He took for his text Romans xii. 15: "Rejoice with them that do rejoice, and weep with them that weep."

THE annual excursion of Knox Church Sabbath school of this city took place on Tuesday last to Lorne Park, and was largely attended, between five and six hundred being present. The weather was all that could be desired, and a very enjoyable day was pleasantly and profitably spent. The school teachers intend having an excursion of their own at an early date.

THE *Markdale Standard* tells the following: Mr. John McKay, of Holland, while reading his Bible in the shade of a tree on his farm last Sunday, was surprised to find a garter-snake coiled upon his lap. The old gentleman having one blind eye doubtless had something to do with the reptile securing such a situation unnoticed. His first thought was the serpent in the Garden of Eden.

REV. T. PENNINGTON, Elders' Mills, Ont., writes: To "A friend of the Waldenses," Brockville, Ont. Thank you for "the widow's mite," (\$10) for their Church. Both the gift and the letter which accompanied it were sent to Rev. Sig. Pons, of Torre Pellice in the Waldensian Valleys, who, no doubt, has ere this received them. Owing to circumstances I have not been able to acknowledge the receipt of the gift sooner.

THE quarterly communion in connection with the Leslieville Presbyterian Church was celebrated on Sabbath, June 22, when fifteen new members were received into the Church. The pastor, Rev. W. Frizzell, preached at both services and the congregations were unusually large owing to the fact that Mr. Frizzell was to leave for a two months' visit to his parents in Dungannon, Ireland, on the following day. His two children and Mr. and Mrs. James Fox also accompany him.

AS will be seen by an advertisement in another column the Believers Conference will be held at Niagara as usual. The meetings will extend from the 10th till the 17th of July. In addition to those who from time to time have been accustomed to take part in these most interesting meetings several eminent men from Great Britain are expected to be present.

THE *Union Advance* says: On Sunday morning and evening the Rev. Mr. Bell occupied the pulpit at the Presbyterian church, in the evening preaching to the united congregations of Presbyterians and Methodists. In the evening the sermon was a temperance one, and the reverend gentleman handled without gloves those professing Christians who will sign a petition for a liquor license and who frequent the bar-room. He said that if the many church members of the Dominion would unite and use their ballot for temperance principles the saloon would be driven out of the land in short order.

THE Rev. W. M. Rogers, of London, gave an address on the evening of the 23rd June, in Chalmers' Church, Woodstock, under the auspices of the Young People's Christian Endeavour Society of the congregation. Rev. Mr. McKay occupied the chair, and said that the Society was doing excellent work in distributing tracts, visiting the sick and looking after strangers. To the effective co-operation of this Society he ascribed, in a considerable degree, the large membership of the Bible class (nearly 200), and the rapid growth of the congregation during the past year, over 100 members having been added.

THE *Whitby Chronicle* says: Rev. A. H. Kippin is the Moderator for the Presbyterian Church at Ashburn and has charge in a large measure of two congregations. It is expected on the last Sabbath in June that every atom of debt on all subjects will be cleared off in the Presbyterian congregation in Claremont and that they will after that be able to consider buying or building a new manse. It is a poor condition for any congregation to be in when they are in a position to say I have need of nothing. They ought either to build a manse or load themselves up with evangelizing China or India, and have a laudable object too. There is nothing develops the spiritual muscles like making a sledge hammer of your gold and slinging it at the strongholds of heathenism.

THE Rev. John Robbins, of the First Presbyterian Church, Truro, accompanied by Mrs. Robbins and their daughter, left last week for New York, from which part they sail by the Steamship *Furnessia* of the Anchor Line. This voyage has been necessitated by the ill health of Mrs. Robbins, and her physician and friends confidently believe that the complete change of air and scene will restore her to health. Mrs. and Miss Robbins will remain in the old country for a few months. Mr. Robbins expects to return in a short time. They are followed by the best wishes of the congregation and the entire community that the desired end may be accomplished. During the absence of the pastor the pulpit will be supplied by different well-known ministers of the Synod of the Maritime Provinces.

THE Rev. C. B. Pitblado, of Santa Rosa, Cal., preached both morning and evening in St. Andrew's Church, Winnipeg, his former charge, on Sabbath week. The hall was crowded at both services, an evidence of the esteem in which Mr. Pitblado is held by the congregation. In the morning his discourse took the form of a meditation based on James iv. 14, the object of which was to point out the reality and earnestness of life, the mission of life and the possibility of life. In the evening he took for his text Genesis i. 28. He took the life and character of Joseph as an example of his text. The *Free Press* says Mr. Pitblado's face looked quite familiar in the pulpit, and the people of the congregation were delighted to hear his edifying and encouraging words.

A SPECIAL meeting of the Hamilton Christian Endeavour Union Executive Committee was held last week in the session room of St. Paul's Church, Hamilton. The meeting was called to organize and plan for the Provincial Convention, to be held in that city next October. All societies were represented and the necessary committees arranged for. The pastor of Central Church having offered the use of their church and new Sunday school building for the convention, the offer was gladly accepted. It was decided to invite Rev. F. E. Clark, President of the United Society and founder of the movement, to be present at the convention. Other leading Christian Endeavour workers will also take part. As there are over 225 societies now in Ontario, it is expected that 500 delegates will be in attendance.

THE William Street Mission, connected with Erskine Church, Toronto, had an enjoyable outing on Thursday last. They went with the *Madjeska* in the morning to Oakville, and returned by the *Marca* in the evening. The excursionists, numbering about 300, were met at Toronto by Misses Marlatt and Arnold, of the Presbyterian Church, Oakville. They spent a very agreeable time, the Boy's Home band supplying the party with good music, which was much appreciated. The boys of the Home were accompanied by the matron, Miss McKay. The children of the mission carried a very handsome flag presented to them through the superintendent, by the Misses Galbraith, Bowmanville. Mr. Yellowlees, superintendent of the William Street Mission, speaks in high terms of the accommodation, the care and attention of the officers on the boats both going and returning.

A SPECIAL meeting of the Toronto Presbyterian Council was held in Knox Church, lecture room, Toronto, at which Dr. Muthews, secretary of the Alliance of Reformed Churches, attended and gave some general information as to the arrangements that would be necessary for the next quadrennial meeting which takes place in Toronto in 1892. Rev. Principal Caven presided. After consideration the following committee was appointed to look after the general arrangements: Mr. W. Mortimer Clark, chairman; Rev. Dr. Reid, Rev. Dr. Caven, Rev. D. J. Macdonnell, Rev. Alexander Gilray, Rev. J. M. Cameron, Messrs John Harvie, Thomas Kirkland, R. S. Gourlay, A. MacMurchy, J. K. Macdonald, Thomas Vellawees, D. T. McAnish, James Brown, Justice Maclellan, S. C. Duncan Clark and J. Macnab. The committee will meet in September, and its chief work will be the raising of an expense fund, the sum needed being in the neighbourhood of \$6,000.

THE Hamilton *Spectator* says: An unusually enjoyable social was held last week in Knox Church to celebrate the fifth anniversary of Rev. Dr. Fraser's pastorate. The attendance was numerous, and the programme was excellent in all respects. Strawberries, ice cream, cake, etc., in abundance were served in the basement during the evening. The programme was carried out in the church. Mayor McLellan was chairman, and made an opening address which bristled with significant statistics, showing the remarkable progress which Knox Church has made during the lustrum that Dr. Fraser has had charge. Congratulatory addresses were delivered by Hon. and Rev. Mr. Moreton, pastor of St. John's Church; Rev. R. G. Boyle, B.D., pastor of the James Street Baptist Church; Rev. Dr. Fletcher, of the Macnab Street Church, and Rev. Dr. Laidlaw, of St. Paul's; Dr. Fraser also added a few words at the close.

IN a despatch from Kingston it was stated that John Houston, nineteen years of age, son of Rev. Samuel Houston, pastor of Cooke's Church, was drowned on the evening of the 25th ult., between seven and eight o'clock while bathing a short distance from Point Frederick shore. Shortly after six o'clock young Houston left Henderson's book store and, in company with R. Agnew, went on a bathing expedition. His body was recovered half an hour afterwards. Rev. Mr. Houston was at the time absent from the city attending the International Sabbath School Convention at Pottsville, Pa. Deceased was apprenticed to the book business, and evinced an aptitude for his work which gave unbounded satisfaction to his employer, and promised a useful career. Rev. Mr. Houston was at once notified of

the sad occurrence. The bereaved family have the tender sympathy of a wide circle of friends. The International Sabbath School Convention took occasion to express sympathy with Mr. Houston in the sudden bereavement he has been called on to sustain.

THE *Stratford Beacon* says: The Rev. Hugh McKay, who for some years has been engaged in mission work among the Indians at Brandon, N.W.T., met the Ladies' Auxiliaries of Knox and St. Andrew's Churches, Stratford, on Wednesday afternoon week in the latter church. Mrs. Scott, of Brookside, Presbyterian President, was also present and addressed the societies. Mr. McKay spoke in the evening to a good audience, giving a very vivid account of his labours among the Indians, and his encouragements, especially among the children of his school. There are now eleven industrial schools where the children are kept entirely from contact with tent life, and as a matter of course the results of Christian influences are more rapid and cheering. He also gave many instances from his own experience showing the power of the Gospel in changing many men and women from paganism into consistent, active Christians, desirous for the salvation of their own people.

THE *Christian Endeavour Bulletin* says: The recent convention at St. Louis surpassed in size and enthusiasm any that has gone before it, and exceeded the expectations of the officers of the United Society. Fully eleven thousand were present, at the sessions of the last evening of the convention, nearly seven thousand in the Music Hall of the Exposition Building where the convention was held, and over four thousand in the five overflow meetings which were held at the same hour in different churches. More than a thousand went away who could not get into the Music Hall. The closing consecration meeting will never be forgotten by those who were present. The utmost solemnity prevailed, and the spirit of eager desire for better service on the part of the throngs of young people could be felt. Many state delegations unitedly pledged themselves to Christ's work, and when the delegates from Indiana, a hundred strong, arose and sang, "Saviour, thy dying love," there were few who could restrain tears of joy and gratitude for the sight. Nearly 7,000 people were present. The Tenth International Christian Endeavour Convention will be held in Minneapolis on July 9th to the 12th, 1891. The Rev. Dr. Wells, of Montreal, was elected one of the nine new trustees of the United Society.

THE congregation of St. Andrew's Church, Windsor, after preparatory communion service last Friday evening, presented their pastor, Rev. John Gray, with a purse of \$135 accompanied by an address read by Mr. James Bartlett, elder. The relations of this congregation and their pastor for the last nineteen years have been of uninterrupted harmony, and through their joint efforts the church has grown from one of the weakest to one of the strongest in this province. Mr. Gray was able to state that during his long pastorate there had not arisen the least disagreement in the congregation—an experience which few congregations can parallel and which testifies to their true Christian spirit. Another gratifying surprise for Mr. Gray that evening was the presence of the Rev. Dr. Cooper and Rev. Mr. Dickie, of Detroit, as delegates from the Detroit Ministerial Association, to bid him adieu and God speed. In the name of the Association they presented him with a neat guide book for use in his travels. Mr. Gray left for New York on Tuesday morning, accompanied by Mr. George Bartlett, Miss E. Bartlett and Miss Beith, of Windsor, all of whom intend visiting the old land over the sea. Mrs. Gray and two daughters will spend the summer visiting friends in various parts of Ontario.

THE *Orillia Times* says: On the evening of the 10th inst. a large congregation assembled in the Memorial Church to witness the ordination as missionary over the congregations of Wauhaushene, Port Severn, Sturgeon Bay and Fesserton, of the Rev. Robert J. Sturgeon, B.A. The Rev. D. James, the Moderator for the time being, of the Barrie Presbytery, opened the proceedings, after which an appropriate sermon was preached from Philipians ii. 12, 13, by the Rev. John Hunter, of Oro. Rev. D. James then narrated the steps taken to have Mr. Sturgeon settled as missionary, and, during the ordination prayer he was solemnly set apart by the laying on of the hands of the Presbytery. Thereafter the Rev. Dr. Gray addressed the newly-ordained missionary, and Rev. A. B. Dobson the people. The church was beautified with lovely floral decorations and suitable hymns were sung by the union choir, under the leadership of Mr. Eise. Mr. Sturgeon is a son of the county, having been born near Bradford, and completed his theological course this spring in Queen's College, Kingston. He also graduated in arts in that university about three years ago, when he took his degree of B.A. Having, in the face of other tempting offers, decided to devote some years of his life to missionary work in his native county, Mr. Sturgeon selected his present field with the knowledge that it is one of the most laborious and difficult fields in the Presbytery. We congratulate the Wauhaushene people on their choice of a successor to the Rev. R. G. Glassford, and hope that Mr. Sturgeon may prove a workman that needeth not to be ashamed.

AT Knox Church, Hamilton, on Sabbath week, anniversary services were conducted by Rev. Alexander Jackson, pastor of Knox Church, Galt. The congregations were large, especially the evening one, when the church was crowded. Mr. Jackson, says the *Hamilton Times*, is a man of marked individuality and a powerful preacher. His congregations were very much interested, and carried away strong impressions of powerfully presented truth. His text in the morning was, "What think ye of Christ?" In the evening Mr. Jackson, taking as his text Proverbs iii. 3: "Let not mercy and truth forsake thee. . . Write them upon the table of thine heart," and Jer xvii. 1, 2: "The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the table of their heart, and upon the horns of your altars; whilst their children remember their altars and their groves by the green trees upon the high hills," at once plunged his hearers into the midst of an elaborate parable of the phonograph, and finally brought them back to a new and more awfully impressive appreciation of the truth taught in the text—that every thought, word and deed is indelibly recorded not only on one's own nature, but also is engraven on the nature of others and even affects the material universe; that these records are indelible, everlasting, and that when we have shuffled off this mortal coil and our spirits are freed from encumbering flesh we shall see and know even as God does, and the entire record of our lives will not only be easily read and heard, but the inner secret life of each will be open to the observation of all, and this throughout eternity.

THE Kamloops, B.C., *Inland Sentinel* says: At a meeting held in the Presbyterian Church on Sunday afternoon attended by members of different churches in town, Rev. A. Dowsley, a returned missionary from China, gave a short address relative to the necessity of the Church taking some steps towards the evangelization of the Chinese in the province. He advised the organization of a missionary society at Kamloops, with that object in view, and with the further object of extending the work by the formation of similar societies in other cities and towns in British Columbia, with a central organization to be known as the British Columbia Chinese Missionary Society. He pointed out and suggested plans for the work, and then asked those present to decide on organizing at once. Without any further discussion it was unanimously resolved to enter into the work, and the organization was formed to be known as the Kamloops Chinese Missionary Society, with the following officers for the current year: D. C. McMorris, President; Mesdames Ladner, Eckerlesley and McMorris, Miss S. Savage, and the resident clergyman, Vice-Presidents. D. H. Campbell, Secretary-Treasurer. A meeting will be held in a few days to complete the organization and determine on a plan of operations. In connection with this movement we under-

stand that a Chinese native missionary is expected in Kamloops next week to work among his kindred here. If so, his visit will go far to aid the Society in prosecuting the work for which it is organized. Persons who are interested in Chinese missionary work and who are willing to assist this object with their means are requested to forward their contributions to the Secretary-Treasurer, Mr. D. H. Campbell, Kamloops, who will promptly acknowledge the same.

THE Rev. J. Wilkie writes that the following additional books have been received for the Indore College Library. From Rev. George Lang, Admaston: Dick's Philosophy of Religion, Gregory's Evidences of Christianity. From Rev. Mr. Meikle, of Oakville: Watson's Body of Divinity; Smicall on Bible Chronology; Beauties of Erskine, two volumes; Trench on Miracles; Trench on Parables; Sir William Hamilton on Philosophy; Sir William Hamilton on Metaphysics; Sir William Hamilton on Logic; Tholuck on John; Modern British Essayist—Macintosh; Modern British Essayist—Jeffrey; Modern Atheism—Buchanan; Hugh Miller—Old Red Sandstone; Hugh Miller—Life and Times; Butler's Analogy; Life and Letters of Lord Macaulay, two volumes; Viner's Pastoral Theology; Viner's Homiletics; Taylor's Holy Living and Dying; Christian Theism by Thompson; Limits of Religious Thought by Mansell; A Pastor's Jottings; Buried Cities of Nineveh; The Sultan and His People. From Rev. A. A. Drummond, Newcastle; Scripture Difficulties; Nineveh Layard; Abercrombie on the Intellectual Powers; Kame's Elements; The Eternal; Good's Divine Rule; Chambers' Information for the People; Enfield's History of Philosophy; Christian Life by Bayne; Theism by Tholuck; Interior Life—Upham; Science of Language by Muller; Biblical Antiquities; Egypt and its Monuments; Clark on the Attributes; Young's Night Thoughts; Leland's Deistical Writers; Dick's Christian Philosophy; Gregory's Evidences of Christianity; Truth of Scripture History; A Key to the Bible. From Rev. Dr. Patterson, of New Glasgow, N. S.: Fifteen copies of Life of Dr. Geddie, for mission staff and prizes; Poole's Synopsis; Neander's Church History; Ante-Nicene Fathers; Farrar's History of Free Thought; Lecky's History of Rationalism; Godet on Luke; Godet on John; Meyer on the New Testament.

ON Friday evening week a most pleasant time was spent at the reception given by the congregation to the Rev. A. E. Mitchell and Mrs. Mitchell on their return to Waterloo. The church was filled to the doors, nearly the entire congregation being present. A large number from St. Andrew's Church, Berlin, manifested their interest in the congregation by their attendance. The Rev. A. B. Winchester occupied the chair, and in a well chosen address quite captured the audience, and left no doubt as to why he has so soon been accepted as the popular pastor of St. Andrew's. The congregation may well be congratulated on their choice. The chairman then called upon Miss Annie Young, accompanied by Miss Lizzie Bruce, to read a cordial and encouraging address of welcome. The address was accompanied by a well-filled purse. Miss Clarabel Webb presented Mrs. Mitchell with a basket of beautiful cut flowers. Mr. Mitchell responded to the address in his usual happy manner, though somewhat more nervous, thanking his congregation for the more than deserved compliment thus paid him, and concurred in the sentiment of the address that the present mutual trust and confidence between pastor and people may continue. After the formal introduction to the bride the audience was invited to the basement of the church, where the ladies of the congregation had, with usual thoughtfulness, provided refreshments for the occasion. These disposed of to the apparent satisfaction of all, an hour's social converse brought the proceedings to a close. The thanks of the congregation are due to the ladies who devoted so much time to the preparation for the evening, and especially to those to whose lot it fell to so tastefully decorate the pulpit and arrange and beautify the table, which latter was in its way a marvel of neatness and elegance. The congregation would express the pleasure afforded in the hearty response to the invitation on behalf of the people of St. Andrew's Church, and especially are the thanks of the congregation due to the Rev. A. B. Winchester for his very kind acceptance to the position of chairman.

THE Rev. A. K. Caswell, missionary in charge at Waterford, writes: We started a mission here last New Year. The population is about 1,400. The work is much needed. At our first communion we had twenty-six members. Many of the poorer people did not go to church till we came, and so many of our people are poor, as we had to take what was not taken by the other churches. The attendance has been very good. But the place of meeting is very bad, and it will be hard to hold the people in such a place. We need a place of our own if we are to prosper. We need a church home. In the hall where we meet at present we have to take out our decorations, our organ, etc., and even the speaker's platform after each service, and bring in again for the next. We are preparing to build. A lot has been bought and cellar dug, and some of the stones for the foundation is being laid down. If we were able we would go on at once. But we are no, without help. Who will send over and help us? Could not some of our wealthier people or congregations give us a few dollars each? Or could not some of our Christian Endeavour Societies put forth a helping hand? Our own little society is doing nobly. Our congregation pays \$6 weekly towards stipend. Is there not some congregation that is getting new seats for an enlarged church that is thinking of giving the old seats in trade? Could you not give away the old and buy for cash on better terms? Or the same may be said in reference to an organ. A communion set would be a very acceptable gift. We borrowed for our first. A pulpit Bible, lamps, and other church furniture would be very suitable—even a bell. I should say that the congregation is not aware of my writing this. I have done considerable pioneer work in missions, and never felt more anxious about a place of meeting. This is the first case in which I have made a public appeal for help. If you have not money at present and feel disposed to help us in the Lord's work, send us your promise. We will not likely need much for about three months.

THE Rev. W. F. Clarke writes: Kindly insert an amendment to your paragraph in last week's PRESBYTERIAN, which will really amend it in harmony with enclosed communication, which appeared in yesterday's Globe. Your criticism was a perfectly just one, but it was the inaccurately-reported proceedings which made it applicable and I wonder the Globe did not perceive the discrepancy. But it was only anxious, apparently, to score a point in the game of politics. Following is the letter referred to: My attention has been called to an article which appeared in your issue of Saturday last, in which, quite unintentionally, I am sure, you do me personally and the Congregational Union great injustice. The article in question is based on an extract from one of the Kingston papers. Now, the local reporters, though they did most of their work remarkably well, fell into a misapprehension concerning the particular item which you have taken as a text. The Business Committee reported the resolution on the morality of public men, which you quote in full. It was moved that the report be adopted. I moved in amendment that the resolution be re-committed in order that we might make a more full expression on public matters, and that the other resolution, of which you give the substance, should also be referred to the same committee to be embodied in their report. My amendment was not to the resolution itself, in which I fully concurred, but to the motion for adopting it by itself, when it seemed to me there were other public questions on which the union should declare itself. Later on both resolutions to which you refer were unanimously adopted, together with the following on Separate schools: Resolved, that this union adheres to the time-honoured testimony of Congregationalism against all State aid to religious denominations; is prepared to use all constitutional means for the elimination of the Separate school feature from our educational system, and, so long as that feature is tolerated, will pro-

test against any and all encroachments on popular liberty by the Romish hierarchy. Your article does the *Globe* injustice as well as myself and the Congregational Union, for I venture to say that there is not a solitary member of the body which does not feel that the *Globe* has rendered noble service to the interests of public morality by its just and withering exposure of the Rykert infamy. On the other subjects the union simply took the ground occupied by Rev. Dr. Caven and the Equal Rights Association. I forbear further comment, my only object at this time being that the readers of the *Globe* should have a correct statement of the facts in relation to the attitude of the Congregational body regarding the matters referred to.

THE commencement exercises of the Brantford Ladies' College were held in Zion Church, the governor of the college, Rev. William Cochrane, D.D., presiding. Upon the platform were A. Robertson, president of the College Board, H. B. Leeming, Secretary of the College Board, Rev. John Lung, D.D., of Dallas, Moderator of the General Assembly, William Pierson, M.P., Senator McCallum, Stromness, Mayor S. G. Reid, Rev. W. S. McTavish, of St. George, and others, together with the members of the graduating class, who formed a pretty and interesting contrast to the sober, staid, elderly gentlemen near them. The excellent choral class of the college was present, and occupied seats in the choir. During the first part of the programme they sang very sweetly a sacred song, "Light and Truth." The exercises were opened by devotion, and the first part of the programme was given entirely by members of the graduating class. Miss Edwards' farewell to the people of Brantford, the College Board, the faculty, the college and her classmates was very prettily done. The diplomas and certificates were then conferred and medals and prizes awarded according to the following Honour list, graduates—Miss Bette Agnew, Brantford; Miss Bella Garrett, Hamilton; Miss Bertha Brooker, Brantford; Miss Katie Carrol, Toronto; Miss Carrie Edwards, Cannington; Miss Mary Frances Hyman, London; in music—Miss May Welling; certificates in music—Miss Jennie Hollinrake, Brantford; Miss A. La Allan, Toronto; Miss Effie McEichen, Chiffoly; certificates in art—Miss Carrie Lee, Harrisburg; Miss Myra Fraser, Harrisburg. Rev. Dr. Lung delivered a short address, as did also ex-Mayor Heyd. Others who assisted in presenting diplomas and prizes were President Robertson; Secretary Leeming, William Buck, Rev. Dr. Lung, Senator McCallum, Mayor Reid, William Pierson, Rev. W. S. McTavish, Dr. M. J. Kelly, Miss Spence, ex president of the Alumnae Association, and Dr. Nichol. Before closing, Dr. Cochrane took occasion to say that the prospects for a large attendance at the college next term were exceedingly good. There were now five times as many rooms bespoken as there were at the same time last year.

THE jubilee celebration of the establishment of French Protestant missions on the north shore of the St. Lawrence was celebrated last week at St. Helen's Island under the auspices of the Pointe-au-Trembles School. Fully six hundred French speaking Protestants from various parts of Canada and the United States were present, amongst whom were the Rev. P. Ducloux, President of the Convention; Mr. Daniel Amaron, Berthier; Rev. Joseph Prevost, Springfield, Mass.; Rev. Theodore Lefleur, Rev. A. B. Cruze, Rev. J. L. Morin, Rev. S. M. Desrochers, of Montreal; Rev. E. Seylaz, of St. Hyacinthe; Rev. Joseph Allard, Ware, U.S.; Rev. Joseph Vessot, Joliette; Dr. Cornu, Mr. S. Clements, Mr. Sals, Ducloux, St. Hyacinthe; Rev. S. Rondeau, B.A., Ottawa; Rev. C. E. Amaron, M.A., Springfield, Mass.; Rev. J. A. Vernon, St. Sophie de la Corne; Principal Bourgois, Mr. Chiquay, Ste. Anne de Kankakee, Illinois; Mr. J. E. Rivard, Mr. G. Herdt, Rev. A. L. Therrien and Mr. H. M. Amu, of Ottawa, and Rev. Mr. Martin. The day was all that could possibly have been desired, and all seemed to thoroughly enjoy themselves. The morning was passed in strolling around the grounds or in singing hymns to the accompaniment of a string band that had been provided. The afternoon was spent in listening to addresses. The Rev. Joseph Prevost, who has written the history of French Protestantism in Canada, in an interesting address gave a sketch of the work since its commencement in this country, and showed how it had prospered notwithstanding all the difficulties that had been thrown in its way, and how it had now developed into a power in the land. Mr. Chiquay spoke of the time when he thought that he was pleasing God in persecuting Protestant missionaries; but now all was changed, and he was now one himself, and was rejoicing in the freedom of Christ. He urged that more earnestness be given to the work that the spread of Protestantism amongst the French might be still more rapid. The Rev. Mr. Amaron, Principal of the French Protestant College, Springfield, who half a century ago began this grand work, was present. He is a gentleman eighty years of age, and is still as sturdy looking as an oak. He told his hearers of how hard it had been in those days to start such a work, but how it had been persevered in, and to-day posterity was reaping the benefit. He had great confidence in the work, and believed that its future prosperity would be far greater than the past. Before leaving the island all the veteran missionaries were photographed in a group. After prayer and singing the National Anthem this pleasant and historical gathering dispersed.

THE Rev. G. D. Mathews, D.D., preached in Knox Church, Toronto, on the morning of Sabbath last. He took for his text Romans viii. 1, from which he preached an instructive and profitable Gospel sermon. In the evening he occupied the pulpit of St. James Square Church, giving a most admirable and deeply interesting exposition of the purpose and work of the Alliance of the Reformed Churches which was begun fifteen years ago. Its design was to bring into closer relation the various churches holding the same doctrines and polity with out attempting to bring about an incorporation, which would be a problematic thing to attempt since the churches in America, Great Britain and Australia were so far distant from each other, and each had local interests that would render organic union difficult. The Alliance largely owes its origin to Dr. McCosh, of Princeton, and to Dr. W. G. Blaikie, of the New College, Edinburgh, and it has been successful in securing what may be termed a federal union of Presbyterian Churches throughout the world representing a membership of over twenty millions. The executive of the Alliance is therefore in a position to speak with influence on those questions of a religious and moral character that so frequently make themselves felt in the region of practical statesmanship. This Dr. Mathews illustrated by referring to the reception accorded the delegation to the Brussels Conference, on the liquor and slave traffic in Africa. The Wallesian and Bohemian Churches have been helped through the operations of the Alliance. They have already made successful efforts in securing co-operation among the various Presbyterian Missions in India, China and Japan. It was now the aim of the European and American Churches in prosecuting foreign missions to establish native churches and entrust the work of evangelization and consolidation to those native churches themselves. A passage of great interest in the address was that referring to the Nestorian Church in Persia, where the descendants of the early refugees of that name number about 30,000. As in doctrine and polity they hold to the Presbyterian system they are the latest accession to the Alliance. In concluding his address, listened to with the closest attention throughout, Dr. Mathews said: The Alliance is not doing this work in any spirit of self-glorification, but merely seeks to bring the brethren together in friendly working relations, to encourage the weak, and lead the strong to use their power with greater utility than heretofore. Several great councils have been held, and the next, which takes place in Toronto in 1892, is looked forward to not simply with expectations of a great meeting, but as an instrument which may give a great impulse to the spiritual life of the whole community, and cause a great revival of religious life throughout the world.

British and Foreign.

THE Bishop of London, speaking at the Church House, Westminster, advocated the formation of Bands of Hope.

A marble monument has been erected over the grave of Rev. M. Whannell, who was minister of Sauchie parish for many years. Surling Presbytery, U.P., have unanimously sustained the call from Budge of Allan Church, to Rev. G. A. J. Ross, probationer, of Inverness.

THE Earl of Rosbery opened the Free Library at Edinburgh, towards the erection of which Mr. Andrew Carnegie contributed \$250,000.

THE Rev. John McNeil will husband his strength. He has been forbidden to regularly conduct the weekly open air service, and has regretfully complied.

THE Rev. J. Howard Murphy has received an address and presentation of plate from the Cavan congregation on his removal to Trinity Church, Cork.

PROFESSOR LAIDLAW preached at the opening of Dunpace new Free Church recently. The building is seated for 450 persons, and has cost about \$11,000.

THE Rev. Henry Osborne, of Holywood, has asked leave from his Presbytery to resign the active duties of the ministry on the ground of his infirmities.

THE Rev. D. T. Mackay, late of First Anaghton, has been installed in the pastorate of Newmill, County Tyrone, in succession to the late Rev. James Foster.

A MEMORIAL tablet has been placed in the North Church, Kilmuir, to the memory of the late Rev. John P. Thomson, M.A., who was minister of the Church for thirty seven years.

THE Rev. W. B. Dempster, M.A., of Edinburgh, has been appointed assistant to Rev. J. M. Robertson, of St. Ninians, in succession to Rev. W. C. McGregor, now of Covington.

THE Rev. Colin Campbell resumed his ministry in the East Church, Dundee, on a recent Sunday, after a six month's holiday in Algiers. Mr. Campbell's health is thoroughly restored.

MR. CARRIERS, at the next meeting of the South London Presbytery, will call attention to the mission of Sir J. L. Simmons to the Vatican, in its bearing on the marriage laws in Malta.

ON the silver wedding of Rev. R. and Mrs. Montgomery, their friends in great Victoria street Church, Belfast, presented them with a pulpit gown, a silver tea service, and an illuminated address.

THE Rev. Walter Macfarlane, the new Moderator of the Liverpool Presbytery, is the oldest ordained Presbyterian minister in England, he having celebrated his jubilee about the time of the Union.

At the annual social meeting of Camelon congregation, when Rev. J. B. Johnstone, of Falkirk presided, it was stated that the General Assembly had sanctioned the forming of the station into a regular charge.

EAST U. P. Church, Haddington, of which Rev. James Nelson is pastor, the oldest church of the denomination in the county, are taking steps to secure the erection of a new hall to meet the requirements of the congregation.

FORKNOX Free Church Presbytery have unanimously sustained the call from Stonehaven to Rev. S. G. McEannan, assistant to St. Luke's Church, Broughty Ferry. The call has been signed by 255 members and eighty five adherents.

DR. WILLIAMSON, of the Free Church, Ascog, who will shortly retire from the ministry, is to be presented with a handsome testimonial on the occasion. Over \$3,000 has already been subscribed. Dr. Williamson was ordained in 1844.

A NEW church is to be erected for the West congregation, Peebles. The present building dates from 1829, and is seated for 450 persons. The new structure is to accommodate 650 and is expected to cost \$15,000. Rev. D. V. Currie is pastor.

GLASGOW Presbytery have unanimously sustained the call from Newlands Church in that city to Rev. George Allan, probationer. Mr. Allan has intimated his acceptance of the appointment. The vacancy was caused by the death of Rev. P. McLachlan.

A TEMPERANCE mission at a Roman Catholic chapel, Granard, Co. Cavan, led to the taking of 1,000 pledges. Defaulters are to be removed from the altar. The trade of the thirty-two public houses of the town is said to be thoroughly paralysed.

A BRAHMIN in Bengal has recently given his six aunts, eight sisters, and four daughters, in a batch of eighteen in all, in marriage to one person, a boy less than ten years old. The brides of three generations were in age from about fifty to three months.

MR. ROBERT ALLISON, of Castlehead, Paisley, has generously undertaken to build, at a cost of about \$6,000, a congregational hall for the Abbey Church in the that town. The hall is to be in memory of the donor's late brother, Mr. Arthur Allison.

SKYR Presbytery have appointed Rev. J. K. Maclean, M.A., of Braes, to the parish of Waterish. The appointment has been made *tantum jure devolutio*, the congregation having failed to fill the vacancy within the time allowed by the laws of the Church.

ARRANGEMENTS are being made for a large bazaar and Highland gathering to be held in Glasgow in November, for the purpose of removing the debt on some of the remote Highland parishes. It is expected that H.R.H. Princess Louise will open the bazaar.

MR. THOMAS BELL, who recently resigned the office of Session Clerk at Regent Square, after twenty five years' service, has been presented with an address, a portion of the frame surrounding the same having been fashioned out of Edward Irving's old pulpit.

THE Rev. John Glasse conducted a masonic service in St. Giles' Cathedral, Edinburgh, recently, the first that has been held in that building for upwards of thirty years. There was a crowded congregation, which included representatives from nearly thirty lodges.

IN England, recently, a day of humiliation on account of the drink traffic was observed in many places. Conferences and united gatherings were held at Leeds and other places, at which the Government compensation proposals were condemned and Local Option was demanded.

SPECIAL services were held in Dunoon Church recently, in commemoration of the semi-jubilee of the pastor, Rev. J. C. Johnston. The morning and evening services were conducted by Dr. Oliver, of Glasgow, Mr. Johnston preaching in the afternoon. The collections amounted to \$520.

THE sum of \$12,000 has been raised towards providing a statue of the late Rev. Dr. Lang, of Sydney, who was one of the pioneer settlers of New South Wales. The Premier, Sir Henry Parkes, on behalf of the Government, has promised an additional \$10,000 towards the memorial.

PRINCIPAL DYKES recently occupied his old pulpit at Regent Square. Mr. McNeill, in making the announcement, characterized Dr. Dykes as "one who for matter and style as a preacher and expounder of God's Word stands alone," and who in that pulpit had "neither predecessor nor successor."

DR. JOSEPH BROWN took the chair at the first meeting of the reunited North and South U. P. Presbyteries of Glasgow, he being the oldest minister of the former Presbytery. Dr. Fergus Fergusson was elected Moderator for the first six months, and Rev. John Steel, of Greenhead Church, was appointed clerk.

HEALTH HINTS.

BABIES' NEED OF SLEEP.—A young baby should spend most of its time in sleep. Never allow it to be awakened for any purpose whatever. A child's nerves receives a shock every time it is roused from sleep, which is most injurious to it. Admiring friends should be made to wait until it is awake to kiss it and play with it. After it is nursed at night put it back in its crib, and if it is comfortable it will soon fall asleep. It should never sleep in the bed with an older person. Place the crib with its head to the light, so as to protect the eyes from the glare. A light canopy serves to ward off draughts. Curtains cut off the supply of fresh air, and, excepting a mosquito netting in summer, should not be used. Until a child is two years old it should spend part of each day in sleep, taking a long nap morning and afternoon. *Ladies' Home Journal.*

HOW TO DRESS A BABY.—A baby should be warmly dressed, but not encumbered with clothing. When it perspires freely it is too warm, and is likely to take cold if the air happens to be colder than usual or it is exposed to a draught. On the other hand, a great deal of vitality is wasted in the efforts of nature to keep the body warm if it is not protected with sufficient clothing. A young baby should have a flannel band long enough to go twice around it. Be very careful not to put it on too tight, and fasten it with small safety pins. On this put a long-sleeved cashmere shirt, buttoned all the way down the front. No one who has used an open shirt will ever return to the old-fashioned kind that have to be put on over the head. Next comes a long flannel petticoat, or pinning blanket, sewed to a cotton waist, and over that a loose white slip. Two napkins, one of cotton, the other of swan's-down or flannel, should be used. Twilled cotton is the softest, most absorbent material for napkins. Some mothers prefer linen diaper, but it does not retain the moisture as well as the cotton. A knitted blanket, or an embroidered cashmere one, can be wrapped around the baby unless the weather is very warm. It is always safe to use one when it is carried from one room to another, to protect the head from draughts. Little knitted socks keep the feet warm and add much to its comfort. Do not be afraid of fresh air. Open the window and provide artificial heat sufficient to keep the room at a temperature of sixty-eight degrees. Do not let the air blow directly upon the child; a screen placed near the window, or a strip of flannel pinned in front of the opening, will prevent this. Take the baby into the open air every pleasant day, putting on sufficient clothing to keep it warm. Do not trust it in a baby carriage with a young girl whose carelessness might injure it for life. Always dress and undress a young baby by an open fire. If it cries during the day, unpinning its foot blanket and warming its feet will sometimes quiet it. *Ladies' Home Journal.*

SLEEPING ROOMS.—In the most of our dwellings the important rooms, as far as the health of the inmates is concerned, are the kitchen and the sleeping room. In these two the mistress of the house, who keeps no servant, spends the largest part of her life; but it is to just these rooms that the least sanitary attention is commonly paid. We shall speak now only of the sleeping room. In this we all spend, or should spend, one-third of the day, the period designed by nature for repairing the wear of the physical and mental machinery. No greater mistake was ever made than to look on the time spent in sleep as wasted. We have improved upon such sleeping rooms as were not unusual a few generations ago; rooms forever unvisited by sunshine; rooms opening from the kitchen, so that the spoiled air of the day was breathed over again by night; rooms in low, stiling garrets, or, worse still, mere closets, wholly cut off from sunshine and from the pure outside air. But many housekeepers still need hints on the subject.

1. A sleeping room should never be a small one, dependent for most of its air on an open window. Such a room is seldom safe, and in certain states of the weather the air is sure to be shut off.
2. Few rooms are large enough not to require continuous ventilation. The two sleepers are constantly vitiating the air. No air is pure which contains an excess of carbonic acid, and at every breath a certain amount of oxygen is converted into this poison-

52/52
Good morning
HAVE YOU USED PEARS' SOAP?

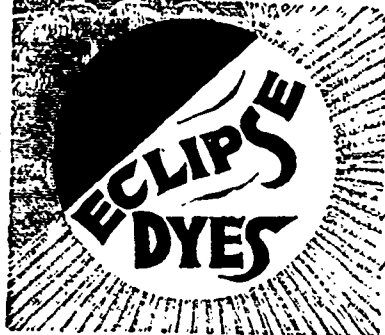
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OF PURELY VEGETABLE INGREDIENTS
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OVER 120 YEARS, IS

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

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Only Water required in Using.

10¢ a package. For sale everywhere. If your dealer does not keep them, send direct to the manufacturers.

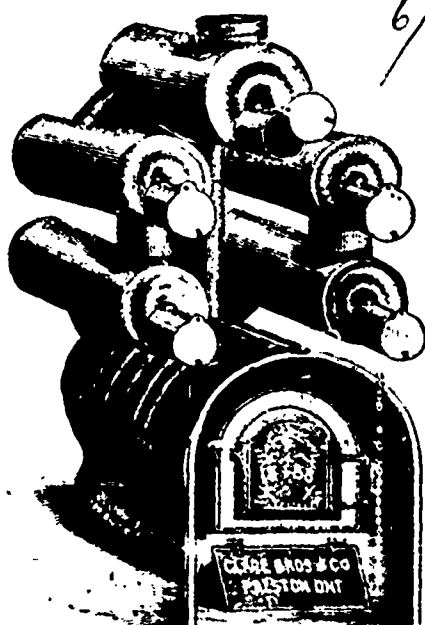
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WHAT WILL "SELL,"

Not what will "WASH," is unfortunately the policy too often adopted in the Soap trade. Much of this evil is due to the want of knowledge among purchasing consumers, who have poor and adulterated Soaps offered to them, and who buy them because they appear to be CHEAP.

2/
"SUNLIGHT" SOAP

Is not offered to the public on the score of Cheapness, but as an article which has NO EQUAL for its Washing and Cleansing properties, for its purity, labour-saving qualities and general excellence. The VALUE is in "SUNLIGHT," besides which, no washing powder or boiling of clothes is necessary with this Soap. It has been awarded Five Gold Medals. Try "Sunlight."



6/13
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HOT AIR WOOD BURNING FURNACE.
June Dept & Co.

This Furnace, made in six sizes, is unequalled for Efficiency, Economy, Ease of Management, and Durability. Its corrugated and made very heavy. The Drums are of Sheet Steel.

WILL SAVE FIRST COST WITHIN A FEW YEARS
As the toughest kind of wood may be utilized.

This is the only Furnace made that can be cleaned out at any time satisfactorily. Its heating capacity is enormous, there being more radiating surface than in any other Wood Burning Furnace made.

Write for illustrated catalogue of the Largest and Best Variety of Hot Air Furnaces and Registers manufactured in Canada.

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We manufacture a full line of
COAL AND WOOD FURNACES,
As well as Combination Heaters, Registers, etc.
227 Montreal paper.

ous gas. Think of twelve thousand such inspirations during the night! Moreover, each breath conveys with the carbonic acid and throws into the air effete matter thrown off by the lungs, which is also poisonous. Nor is even this all. Millions of sweat tubes are all the time pouring their polluted waste into the room. Ventilation, it is evident, is a hygienic necessity. 3. Sunshine is essential to a good sleeping room. Sunshine is a powerful disinfectant, and every sleeping room needs to be disinfected daily. Let the head of the family appropriate the sunniest room; the guest room, with its occasional occupant, is of secondary importance. 4. The sleeping room should be in an upper storey. As the night air cools, many of the disease producing particles sink to the lower strata. It is said that one may live safely in a malarial region by avoiding the night air and sleeping above the ground floor. 5. The sleeping room should not only be one of the most spacious, but one of the cheeriest and neatest and best-furnished rooms in the house. It should be emphatically "the chamber of peace." *Youth's Companion.*

RULES FOR A CLEAR SKIN.—Don't bathe in hard water; soften it with a few drops of ammonia, or a little borax. Don't bathe your face while it is very warm, and never use very cold water for it. Don't attempt to remove dust with cold water; give your face a hot bath, using plenty of good soap, then give it a thorough rinsing with water that has had the chill taken off it. Don't rub your face with a coarse towel; just remember it is not made of cast iron, and treat it as you would the finest porcelain—gently and delicately. Don't use a sponge, or a linen rag for your face; choose instead a flannel one. Don't believe you can get rid of wrinkles by filling in the crevices with powder. Instead give your face a Russian bath every night; that is, to bathe it with water so hot that you wonder how you can stand it, and then, a minute after, with cold water that will make it glow with warmth; dry it with a soft towel and go to bed, and you ought to sleep like a baby, while your skin is growing firmer and coming out of the wrinkles, and you are resting. *Ladies' Home Journal.*

SOME USES FOR BORAX.—Sprinkle places infested by ants with borax, and you will soon be rid of them. Blankets and furs put away, well sprinkled with borax and done up air-tight, will never be troubled with moths. A little borax put in the water before washing red or red-bordered tablecloths and napkins, will prevent their fading. Ring-worms will yield to borax treatment. Apply a strong solution of borax three times a day; also dust on the fine powder very often. Silver spoons and forks, in daily use, may be kept bright by leaving them in strong borax water several hours. The water should be boiling when they are put in. Put a teaspoonful of borax in your rinsing water; it will whiten the cloths and also remove the yellow cast on garments that have been laid aside for two or three years. One of the best things to clean the scalp thoroughly is to dissolve one-half teaspoonful of borax in a quart of water and apply it, rubbing it in well. Rinse thoroughly in clear water. For washing fine nice flannels nothing will cause them to look so nice as borax in the water, a tablespoonful of borax to a pail of water being the right proportion. Always wash baby's little flannel skirts, shirts, etc., in this way. Always wash baby's mouth and gums every morning with water in which you have put a pinch of borax. It keeps the mouth fresh and sweet, and prevents that uncomfortable affliction, a sore mouth, with which so many poor babies are troubled when their mouths are not kept perfectly clean. Borax water is excellent for sponging either silk or wool goods that are not soiled enough to need washing. In washing cashmere or wool goods put a little borax in the water. This will cleanse them much more easily and better, without injury to the colours. Do not rub them on a board, but use the hands, and throw on a line without ringing. Press them on the wrong side and they will look almost like new. *Good Housekeeping.*

A HOME QUESTION.
To the Editor of THE CANADA PRESBYTERIAN. I want to bother you just a little about a "household question." I have used

cream of tartar and soda for many years, but too often with poor success, owing, I suppose, to the variable quality of the cream of tartar. I desire to use baking powder, but find myself puzzled to determine which kind is pure. Can't you give me a simple test that I can make at home which will settle the vexed question? If so you will oblige
AN ENQUIRER.

In reply to our correspondent we give the following simple but effective test for baking powder :-

Mix in a tin cup, or other small suitable vessel, one heaping teaspoonful of the powder with one teaspoonful of water, or a little more water if required to wet the powder to the consistency of paste. Place it over a hot fire, stir to prevent burning, and let it boil rapidly for a few moments. At intervals lift the cup from the fire, and smell, and notice whether you detect the odour of AMMONIA in the steam that rises. Pure baking powder will not give the faintest odour of ammonia.

THE CLIMAX OF ABSORPTION!

—THE ONLY—
ELECTRIC :- APPLIANCES

—HAVING—
- ABSORBENT QUALITIES. -



A CERTAIN CURE WITHOUT MEDICINE!

All diseases are cured by our Medicated Electric Belts and appliances on the principle that electricity is life. Our Appliances are brought direct into contact with the diseased parts; they act as perfect absorbents by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

1890. A NEW LIST OF HOME TESTIMONIES. 1890.

- Senator A. C. Botsford, Sackville, N. B., says Actina is good for defective eyesight. He tried it.
- Rev. Chas. Hole, Halifax, N. S., recommends Butterfly Belt for general debility.
- Jas. S. Musselman, Berlin, Ont., general debility and catarrh—cured.
- Mrs. Geo. Planner, Toronto, Liver and Kidneys—now free from all pain and strong and happy.
- John Arnott, Iona, Ont., Lame Back cured after trying everything.
- D. D. Gilles, Lucknow, Ont., Dyspepsia and Kidneys—after suffering eight months—cured.
- Daniel Campbell, Port Talbot, Lame Back and Headache, after suffering for years, cured in less than a month.
- Mrs. Lottie Collier, Simcoe, Ont., Weakness and Spinal Affection, strength fully recovered.
- G. R. Glassford, Markdale, Ont., Sciatica and Dyspepsia, 15 years, cured in six weeks.
- Mrs. McKay, Ailsa Craig, Ont., Sciatica 13 years—no pain after the first day.
- A. G. Henderson, Hudson, Ont., Lame Back entirely cured.
- B. C. McCord, Medicine Hat, N.W.T., Butterfly Belt worked wonders—Rheumatism, Back, Shoulders and Side.
- J. Cameron, Beaver, B.C., feels like a new man after wearing our Butterfly Belt 4 weeks. [in 2 weeks.]
- F. W. Martin, St. John, Newfoundland, suffered several years with Inflammation of the eye—Actina cured.
- W. J. Gould, Gurney Stove Works—After laying off 3 weeks went to work—Wore Butterfly Belt 4 days—Sciatica.
- James Story, Fitzroy, Ont., after wearing Butterfly Belt one night, attended a fair, a walking advertisement for us, 70 years old.
- J. R. Johnson, Solgirth, Man., tried a hundred remedies, nothing effective, Butterfly Belt cured Biliousness and Dyspepsia.
- Jas. Mansfield, Saskatchewan, N.W.T., Piles and complete prostration—completely cured.
- Josiah Fennell, Toronto, for six weeks could not write a letter—went to work on 6th day—Neuralgia.
- Miss Flora McDonald, 21 Wilton avenue, reports a lump drawn from her wrist.
- Geo. H. Bailey, Union, Ont., a suffering cripple for 17 years with Rheumatism and Scaly Sore Feet, cured in one month.
- Jas. Nicholson, Zephyr, Ont., Rheumatism 18 years—Resumed work in the harvest fields the second day.
- Mrs. Connell, Lambton, Ont., Catarrhal Bronchitis 2 years, relieved in one treatment; cured in one month.
- L. D. Good, Berlin, Ont., cheerfully recommends Actina for Catarrh and Cold in the Head.
- David Richards, Toronto, Your Butterfly Belt cured me of Liver and Kidney Complaint of long standing in 2 weeks.
- Thos. Guttridge, Argyle, Man., says our Butterfly Belt and Suspensory did him more good than all the medicine he paid for in 12 years.
- Thos. Bryan, 341 Dundas street, Nervous Debility—Improved from the first day until cured.
- Chas. Cozens, P.M. Trowbridge, Ont., after five weeks feels like his former self.
- J. A. T. Ivy, cured of Emission in 3 weeks. Your Belt and Suspensory cured me of impotency, writes G. A. I would not be without your Belt and Suspensory for \$50, writes J. McG. For general debility your Belt and Suspensory are cheap at any price, says S. M. C. Belt and Suspensory gave H. S. of Fleetwood, a new lease of life. K. E. G. had no faith but was entirely cured of impotency. Many such letters on file.

Catarrh Impossible

Under Its Influence.



CERTAIN CURE.
NO VINEGAR OR ACID USED.

Combined Belt and Suspensory

ONLY \$5.00.

NAME THIS PAPER.

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Diseases of the Eye.



Given on 15 Days' Trial.

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An Old Friend in a New Dress.



Absolutely the Best.

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

MORE THAN WONDERFUL!



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

St. LEON WATER

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

More than Wonderful.

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

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

THE ST. LEON MINERAL WATER CO. (Limited), TORONTO.



GREATEST BLOOD PURIFIER ON EARTH.

EVERY DISEASE IS CAUSED BY MICROBES.

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

"MICROBE KILLER"

WILL NOT DISAPPOINT YOU.

Cancers, Tumors, Consumption

Catarrh, Kidney Disease, Blood Poisoning, Etc.,

All give way before this great Germ Destroyer. Full investigation solicited. Pamphlets with testimonials free. Convincing letters from prominent persons on exhibition at office.

WM. RADAM MICROBE KILLER CO., Ltd., 120 KING ST. W., TORONTO, ONT.

Sole Manufacturers for the Dominion.

R. R. R. — RADWAY'S READY RELIEF

CURES AND PREVENTS

Colds, Coughs Sore Throat, Influenza, Inflammation Rheumatism, Neuralgia, Headache, Toothache Asthma, **DIFFICULT BREATHING.**

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

Radway's Ready Relief is a Cure for Every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the first, and is the only PAIN REMEDY

That instantly stops the most excruciating pains, allays inflammation, and cures Congestion, whether of the Lungs, Stomach, Bowels, or other glands or organs, by one application.

Half a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Sour Stomach, Heartburn Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all Internal Pains

MALARIA Cured in its Worst Forms. CHILLS AND FEVER.

FEVER AND AGUE cured or 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers (aided by RADWAY'S PILLS) so quick as RADWAY'S READY RELIEF.

Price 25 cents a bottle. Sold by all Druggists.

RADWAY & Co., 419 St. James Street, Montreal.

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REMEMBER, AFTER THREE YEARS

Policies are Incontestable

Free from all Restrictions as to Residence, Travel or Occupation.

PAID-UP POLICY AND CASH SURRENDER VALUE GUARANTEED IN EACH POLICY.

The New Annuity Endowment Policy

AFFORDS ABSOLUTE PROTECTION AGAINST EARLY DEATH

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

Policies are non-forfeitable after the payment of two full annual Premiums. Profits, which are unexcelled by any Company doing business in Canada, are allocated every five years from the issue of the policy, or at longer periods as may be selected by the insured. Profits so allocated are absolute, and not liable to be reduced or recalled at any future time under any circumstances.

Participating Policy-holders are entitled to not less than 90 per cent. of the profits earned in their class, and for the past seven years have actually received 95 per cent. of the profits so earned

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THE BOWELS, BILE AND BLOOD CURES

Constipation, Biliousness, all Bile Humors, Dyspepsia, Liver Complaints, Scrofula and all Broken Down Conditions of the System.

WATFORD, ONT.

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

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CLINTON H. MENEELY BELL COMPANY TROY, N.Y.

MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS, For Churches, Schools, etc., also Chimes and Pells. For more than half a century noted for superiority over all others.

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NO DUTY ON CHURCH BELLS.

W'SHAN EBELL FOUNDRY. Finest Grade of Bells Chimes & Pells for Churches, Colleges, Tower Clocks, etc. Fully Warranted; satisfaction guaranteed. Send for price and catalogue. HENRY McSHANE & Co., Baltimore, Md., U.S.

Mention this paper.

Miscellaneous.

MOLAREN'S
COOKS' FRIEND
BAKING POWDER.



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



Alma Ladies' College,
ST. THOMAS, ONT.

FACULTY 20. STUDENTS 212.
2500 Seven Full Advanced Certificates given by the Education Department during the past two years to Art Colleges, affiliated Ladies' Colleges and Collegiate Institutes, etc. Alma has taken SIX Equally successful Departments of Music, Education, Commercial Science and Literary Work.
Sixty page Calendar free. Re-opens September 4th, 1890. Address: **PRINCIPAL AUSTIN, B.D.**

FAT FOLKS
Will be found invaluable for
RIDGE'S FOOD
No biliousness, heavy snoring or colic
SEATTLE No biliousness, heavy snoring or colic
SE-AT-TLE Seattle, Wash. Territory

AGENTS
WANTED. MOST LIBERAL TERMS.
Unquestionable quality. One of the best, oldest established and best known in the country. Address: **W. T. SMITH, Geneva Nursery, Established in 1846. Geneva, N.Y.**

CONVERTIBLE WIRE BASKET.
MARVELOUS!
No loose parts and yet can be converted into 100 useful and ornamental shapes. It is a Lamp Shade, Cake Stand, Card Receiver, Egg Boiler, Water Heater, and innumerable other articles that are indispensable in the house or office. Nothing like it in existence, and Agents make \$5 and \$10 per day. Bought eagerly by all classes. Send at once for particulars. **Cassgreen Mfg Co., 58 Victoria Street, Toronto.**
[Mention this paper.]

Physicians strongly recommend
Wyeth's Malt Extract,
(Liquid)
To patients suffering from nervous exhaustion; to improve the Appetite, to assist Digestion, a valuable Tonic.
40 Cents per bottle.

The most satisfactory BLOOD PURIFIER is
Channing's Sarsaparilla,
It is a Grand HEALTH RESTORER.
Will cure the worst form of skin disease; will cure Rheumatism; will cure Salt Rheum.
Large Bottles, \$1.00.

ALLEN'S LUNG BALSAM
For CONSUMPTION,
Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs.
In three sized bottles 25c, 50c and \$1.00.

FOR HEADACHE AND NEURALGIA,
THE MENTHOL PLASTER
"The Ambago, Scatica, "Cicks," Stitches," Rheumatism, Pains and Chronic Rheumatism."
Each plaster in an air-tight tin box. 25c.

WYETH'S BEEF, IRON AND WINE.
For Pallor, Weakness,
Palpitation of the Heart.
Valuable Restorative for Convalescents.
Combines Nutrient with Stimulant.
Be careful to ask for WYETH'S, the only GENUINE.

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS.

DIED.
At his residence, McLellan's Brook, near New Glasgow, N.S., Tuesday, June 17th, George Fraser, aged 80 years. Deceased was the only surviving brother of Rev. W. Fraser, D.D., Hurrie, Ont.
At Sunny-side, Aultsville, Ont., on 26th June, John Croil, senior. Born in Glasgow, Scotland, in 1824.
At 110 Havelock street, Toronto, on Sabbath June 29, James Bruce, infant son of the Rev. John Mutch.

MEETINGS OF PRESBYTERY.

BARRIE At Barrie, Tuesday, 29th July, at 11 a.m.
BRANDON—At Postage la Prairie, on the 3rd Monday in July, at 3 p.m.
BURLINGTON—In Knox Church, Tara, on the 2nd Tuesday in July, at 1 p.m.
CHATHAM—In St. Andrew's Church, Chatham, on the 2nd Tuesday in July, at 10 a.m.
COLUMBIA—In St. Andrew's Church, New Westminster, 2nd Tuesday September, at 10 a.m.
GLORVINGHAM—At Alexandria, 2nd Tuesday in July, at 11 a.m.
GUELPH—In Knox Church Guelph, on Tuesday, 15th July, at 10.30 a.m.
HAMILTON—In St. Paul's Church, July 15th, at 9 a.m.
HURON—In Goderich, on July 8, at 11 a.m.
LINDSAY—At Cannington, Tuesday, 26th August, at 10.30 a.m.
LONDON—First Presbyterian Church, London, July 8, at 2.30 p.m.
MAITLAND—At Wingham, Tuesday, July 8, at 11.15 a.m.
MINNEBODA—At Neepawa, on Wednesday, July 10, at 7 p.m.
ORANOROTH—In St. Andrew's Church, Orangeville, Tuesday, July 8, at 10.30 a.m.
PATERBORO—In Port Hope, on the 8th July, at 9.30 a.m.
REGINA—At Moosomin, on the 2nd Tuesday in July.
SARNIA—In St. Andrew's Church, Sarnia, on the 1st Wednesday in July, at 1 p.m.
SAGGERS—In Knox Church, Harrison, on the 8th July, at 10 a.m.
STRATFORD—In Knox Church, Stratford, on Tuesday, July 8, at 10.30 a.m.
TORONTO—In St. Andrew's Church West, on July 8, at 10 a.m.
WINNIPEG—In Knox Church, Winnipeg, on Tuesday, July 22, at 7.30 p.m.

MEETING FOR BIBLE STUDY

AT NIAGARA-ON-THE-LAKE.
JULY 10TH TO 17TH, 1890.

The Fourteenth Annual Meeting will be held in the Pavilion of the Queen's Royal, as above. The usual topics of Scriptural Doctrine and Practice will be taught by experienced teachers. For information as to details, reference may be made to **WILLARD TRACT DEPOSITORY.**
Or **REV. H. M. PARSONS, D.D.**
235 Jarvis Street, Toronto.

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

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the western mail on **WEDNESDAY, the 1st Day of JULY** next, for the construction of a lift lock, weirs, etc., at Morrisburg, and the deepening and enlargement of the Rapide Plat Canal. The work will be divided into three sections, each about a mile in length.
A map of the locality together with plans and specifications of the respective works, can be seen on and after **WEDNESDAY, the 1st Day of JULY** next, at **THIS OFFICE**, and at the Resident Engineer's Office, Morrisburg, where printed forms of tenders can be obtained.
In the case of firms there must be attached to the tender, the signatures of the full name, the nature of the occupation and residence of each member of the firm, and further, an ACCEPTED CHEQUE for the sum of \$5000, must accompany the tender for Section No. 1, and an ACCEPTED CHEQUE of a chartered bank in Canada, for the sum of \$2,500 for each of the other sections.
The respective Accepted Cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheques thus sent in will be returned to the respective parties whose tenders are not accepted.
This Department does not, however, bind itself to accept the least or any tender.
By order **A. P. BRADLEY,** Secretary.

Department of Railways and Canals,
Ottawa, 14th June, 1890.

ELIAS ROGERS & CO'Y.

ROGERS COAL
THE VERY BEST
HEAD OFFICE: KING'S WEST TORONTO
COAL. — WOOD.
LOWEST RATES.

Miscellaneous.

ROYAL BAKING POWDER
Absolutely Pure.



A team of 14 in baking powder. Highest of all in leavening strength—U. S. Government Report, August 17, 1889.

C. C. RICHARDS & Co.
Gentl. I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied **MINARD'S LINIMENT** free y, and in thirty eight hours could use my leg again as well as ever. **JOSUA WYNALGH,** Bridgewater, N.S.




BELL CHURCH PIPE ORGANS
First class in every respect, and in prices from FIVE HUNDRED DOLLARS up. Specifications and designs submitted to intending purchasers on application. Bell Pianos and Reed Organs suitable for all purposes. Recognized as the Standard Instruments of the world. Send for catalogue.
W. BELL & Co., GUELPH, ONT.
BUY ONE.

THE NORTHERN QUEEN
PAT. OCT 25 1886
It is the best washboard made.
FOR SALE BY ALL DEALERS.
MANUFACTURED BY **TAYLOR, SCOTT & Co.**

WRIGHT & CO.,
ART FURNITURE MANUFACTURERS
DESIGNERS AND WOOD CARVERS
MANTELPICES
— AND —
Ecclesiastical Furniture.
A Specialty.
62 and 64 HIGH STREET, TORONTO.

Miscellaneous.

NESTLE'S MILK FOOD
PERFECT NUTRIMENT FOR INFANTS CHILDREN AND INVALIDS



GAS FIXTURES.
22/52 GREAT BARGAINS.
Largest Assortment IN THE DOMINION.
KEITH & FITZSIMMONS,
109 KING ST. WEST, TORONTO.

BRISTOL'S Sarsaparilla.
The Great Purifier — OF THE —
BLOOD AND HUMORS

ROYAL YEAST
Is Canada's Favorite Yeast. Can be used in 10 years in the market without a complaint of any kind. The only Yeast which has stood the test of time and is made our unwholesome bread. All Grocers sell it.
W. GILLET, M.F.R., TORONTO ONT. & CHICAGO, ILL.

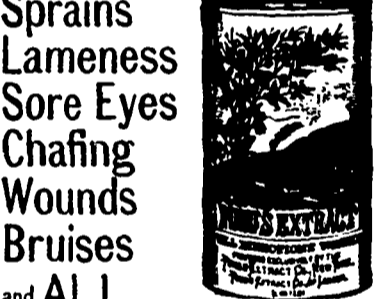
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Leading Nos. 14, 048, 130, 135, 239
For Sale by all Stationers,
W. MILLER, SON & Co., Agts., Montreal

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The well-known Manufacturers and Importers of Watches, Jewellery and Diamonds, have pleasure in introducing themselves to the thousands of readers of THE CANADA PRESBYTERIAN this week for the first time, trusting that it will widen into a mutually advantageous acquaintanceship. To emphasize our Initiatory Address, we will sell you this week any one of a hundred articles for \$4. We call it our **\$4 WEEK.** Call and see us, or write for illustrated Catalogue, to **KENT BROS., - - 168 YONGE STREET, TORONTO.**

A BRIDE'S CONFESSION
"Yes, dear, I am married now, and George and I are keeping house in the hotelier flat on 6th St. Well, you would get married so what suddenly, so health, you know, had for some time been very delicate, and Dr. Heavy-fee told mamma that he feared I would follow poor dear sister Belle, who died three years ago from a wasting disease. Dear George was almost hysterical when he heard I had decided to get married, but one day I overheard that 'hateful Nelly Parker' say to her mother, 'I think that George Blauvelt is just too lovely for anything, and when the girl has engaged to do as they say, they are dying of a rattling consumption. I'm going to step into her shoes and become Mrs. George Blauvelt; now just you wait and see.' This spring I told George I was almost resigned to the idea that we should never be married, and the thought that that dear little husky might get him after all nearly drove me crazy. One day I read the testimony of Lawyers Howe and Hummel as to the wonderful invigorating effect of DR. CAMPBELL'S AGENIC WAFERS, and I resolved to try what they would do for me. I commenced their use on the 4th of July. George had just sailed for Europe on business for his firm. On Sept. 18 he returned. I was, from the use of the Wafers, by that time again a well woman, and so enraptured was he with my health and robust appearance that he insisted we get married the very next day. I could not say him nay, and, as you will see by my card, I am now Mrs. George Blauvelt. Do call soon and let me introduce George to you; I am sure you will like him, he is so handsome, and as good as he is handsome. Good-by; be sure not to forget."

THE DEY OF ALGIERS!
THE SHAH OF PERSIA and the SULTANS OF TURKEY and MOKHED now FATEH and HAFATIFY their harem exclusively on DR. CAMPBELL'S ARSENIC COMPLEXION WAFERS. So great is the demand for these marvelous Wafers that their manufacture is continued day and night.
"The Shah found his harem in a state of disorder on his return to Persia."—N. Y. World, Oct. 12, 1890. Reason—Their supply of CAMPBELL'S WAFERS has exhausted.
ILLUSTRATIVE of the desirability of a certain amount of Phosphorus, rimour has it that the above distinguished Oriental Potentates make it a practice to weight their lives regularly once a month, precedence in rank and imperial favour being accorded to the possessor of the greatest number of pounds avoirdupois.
By Mail, \$1. Depot—220 6th ave. New York Drug-Store.

FOR USE
Mosquito Bites
Sunburn
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Inflammations
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Sprains
Lameness
Sore Eyes
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BAILEY'S COMPOUND
The Silver-Plated CONJUGATED GLASS REFLECTORS
Wonderful invention for Lighting Churches, Halls, etc. Highest quality. Signs Satisfaction guaranteed. Catalogue and price list free.
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ESTERBROOK'S STEEL PENS.
Leading Nos. 14, 048, 130, 135, 239
For Sale by all Stationers,
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HOW DO YOU DO?
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