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Vol. 16.—No. 35.
Whole No. 811.

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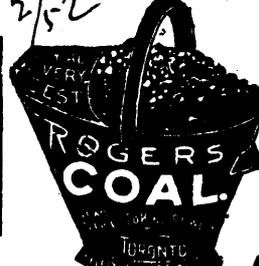
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Notes of the Week.

THE sacraments of baptism and the Lord's supper were administered lately in the Japanese Presbyterian Church, San Francisco, California. A large company of young men were present. Two young men were baptized, having been received into the Church from heathenism on confession of their faith in Christ. Two others were received by letter. The Church now numbers fifty-six members.

THE other week the Blood Indians held their sundance on their reserve near Fort Macleod. The descriptions given of it are disgusting, cruel and blood-curdling. It seems that there were no voluntary candidates for enrolment in the rank of braves, but the white spectators present succeeded in hiring a victim for \$3. This poor fellow was then subjected to the accustomed torture. The *Winnipeg Sun* justly remarks: Such an exhibition was certainly pitiable enough, so far as the poor Indians were concerned, but it was utterly disgraceful in view of the fact that it was prompted by whites. There is little use of the Dominion Government or of missionaries seeking to wean the savages away from the practices of heathenism if whites are to be found sufficiently debased to encourage the same by payment of filthy lucre.

ABOUT 400 of the convicts in the State Prison at Nashville have come to the aid of the prohibition movement in Tennessee, which seeks to insert an amendment in the constitution abolishing the liquor traffic. Made on their own motion, this appeal is something new in our diverse political literature. Habitual drinkers, if not drunkards, these men, now for once thoroughly sobered and come to themselves, give their united voice for the family as against the saloon. They thus conclude their unique appeal: Wearing the garb of disgrace, being dishonoured and counted unworthy to mingle with the people of our State, we yet have the same love for our wives, the same devotion to our mothers, the same affection for our sisters, and for their sake and for the sake of our children, we appeal to you to unite as one man, and free the State from a curse created by the hands of men, discountenanced by the law of God.

THE Rev. J. W. Horsley, so deservedly known for his work among prisoners, says that three-fourths of crime results from intemperance, directly or indirectly. It is to the honour of the poor that poverty rarely leads to gaol. He advises more practical moral teaching in schools, preferring the ten commandments to a list of kings. We wonder what schools he is familiar with. Gambling and betting, occupying so much space in the papers, is a fruitful source of crime; yet how seldom is any reference made to them from the pulpit! He would have more done in picking up the waifs and strays while young; would introduce more humanizing influences into prison life; and would aim more at the reformation than at the punishment of the offender. If in some things he is rather quixotic, the *Christian Leader* remarks, there is no man who knows better and has done more for the criminal classes than Mr. Horsley; and anything he says should command careful attention.

AN election trial in Nova Scotia has elicited a general condemnation of that degrading and demoralizing vice of party politics—bribery. Men who sell their votes could easily be induced to sell their country. Members who purchase seats may, without doing them an injustice, be open to suspicion that they themselves have their price. In commenting on the Yarmouth case the *Ottawa Citizen* says: Bribery will never be put down so long as the acts of those who bribe are excused and their offences palliated. We question if the time will ever arrive when absolute purity of election will prevail [why?]; but the outspoken denunciations on the part of the press of those found guilty of purchasing voters go

a long way in suppressing illegal practices. In some particulars the existing law may be unduly severe; but as regards open bribery, the giving of money for votes, it cannot be too severe, nor should the punishment of those who give or accept a bribe be neglected. Let the wrong-doers suffer, whether they be Grits or Tories.

THE Rev. W. D. Ballantyne, B.A., the newly-appointed Principal of Ottawa Ladies' College, has issued a circular in which he bespeaks interest and support for that excellent institution. The aim is to supply a thorough training in all essential branches and accomplishments that a liberal education for young ladies implies. That such an institution, the Principal remarks, is still urgently required will be evident when it is mentioned that, while our Roman Catholic fellow-citizens have a large and ever-increasing number of schools and colleges in that portion of the Dominion included within the bounds of the Synod of Montreal and Ottawa, the Ottawa Ladies' College is the only large public institution in the part of Canada referred to, solely for young ladies, where they can receive an education specially adapted to their needs under religious influences, and wholly Protestant. This of itself, it is felt, should commend the college to sympathetic interest and support. The institution has received the cordial endorsement of the General Assembly and the Synod of Montreal and Ottawa.

THE *New York Independent* says: The end is not yet of the conflict between Archbishop Corrigan and his priests. His personal unpopularity, arising from his asserted domineering character, has much to do with the matter. Here we have Dr. McGlynn's old assistant, Dr. Curran, an honoured priest, attending a public picnic of the Georgeites, and introduced by Dr. McGlynn to the cheering multitudes. Naturally, we should expect him to be called to account and suspended by the Archbishop. Called to account he has been, but not suspended. Report tells of a sharp interview when he obeyed the Archbishop's summons, and the Archbishop publishes the priest's "apology." It is no apology at all; only an expression of regret that his action had been interpreted as implying contumacy. That is all. No regret for attending the meeting, or for associating with a priest excommunicated *nominatim*—only regret that it had been misinterpreted. The Archbishop is very careful just now. He sees before him a case of a man who will claim his personal rights, and then appeal to Rome against suspension by his ordinary, and not, like Dr. McGlynn, give the Archbishop a chance to excommunicate him for disobedience and contumacy.

IN the year 1884, the date of our last available statistics, three so-called Christian nations sent into Africa the following amounts of liquor poison for the African market and warranted to do prompt execution there: Great Britain, 602,328 gallons; Germany, 7,132,263 gallons; United States, 921,412. And this deadly drink goes everywhere. To Lagos, a small island on the west coast of Africa, Europe sends every year 1,205,160 gallons of "trade rum," and "trade gin"—and what they are we can easily guess. Along 250 miles of the Niger coast line under British protection, 300,000 gallons of "trade rum," so vile that the native painters use it for turpentine, are consumed. This rum traffic renders missionary labours in Africa almost entirely fruitless. It is rapidly depopulating Africa. It is earnestly protested against by the native chiefs. The following appeal against it—an appeal tender and forcible enough to rouse every thinking person in Christendom, and addressed to Bishop Crowther by the Mohammedan Emir of Nupe—voices the general sentiment of the chiefs upon this subject: Barasa (gin or rum) has ruined our country; it has ruined our country very much; it has made our people mad. For God and the prophet's sake he (Bishop Crowther) must help us in this matter—that of barasa. We have all confidence in him. He must not leave our country to be spoiled

by barasa. What will be the effect of this appeal by a Mohammedan against the conduct of nominally Christian nations?

IN the August number of the *Expositor* Dr. MacLaren, of Manchester, points out that Christianity acts on spiritual and moral sentiment, and only afterwards and consequently on deeds or institutions. It hates violence and trusts wholly to enlightened conscience. "So it meddles directly with no political or social arrangements, but lays down principles which will profoundly affect these, and leaves them to soak into the general mind. If an evil needs force for its removal, it is not ready for removal. If it has to be pulled up by violence a bit of the root will certainly be left and will grow again. When a dandelion head is ripe a child's breath can detach the winged seeds; but until it is so, no tempest can move them." But while we are to shun the "raw haste" which is "half sister to delay," Dr. MacLaren shows that patience is not passivity, and that it is a Christian duty to "hasten the day of the Lord," and to take part in the educational process which Christ is carrying on through the ages, by submitting himself to it in the first place, and then by endeavouring to bring others under its influence. His place should be in the van of all social progress. It does not become Christ's servants to be content with the attainments of any past or present in the matter of the organization of society on Christian principles. Coming centuries will look back upon the obtuseness of the moral perceptiveness of the nineteenth century Christians in regard to matters of Christian duty which, hidden from us, are sun-clear to them, with the same half-amused, half-tragic wonder with which we look back to Jamaica planters or South Carolina ricegrowers, who defended slavery as a missionary institution, and saw no contradiction between their religion and their practice. Dr. MacLaren concludes that the main thing is for us to try to keep our spirits open to all the incidence of the Gospel on social and civic life, and to see that we are on the right side.

A MONTREAL contemporary says: What promises to be a most picturesque and impressive scene will take place on Saturday afternoon, the 1st of October next, when a grand gathering of all the Sunday school children of Montreal will be held under the direction of the Protestant Ministerial Association and the Sunday School Superintendents' Union. The features of the gathering will be a parade of the pupils and Jubilee mission service. There are over 12,000 scholars attending the city Sunday schools and some 1,300 teachers. It is the intention that these should meet in McGill College grounds, and walk in procession to the Victoria Rink by way of Sherbrooke, Mackay and Dorchester Streets. The children will carry flags and banners, and the streets will be suitably decorated for the occasion. The chief features of the service will be the singing of well known hymns by the great body of children and other appropriate Jubilee exercises, together with object lessons in missions. The exercises will be of a most interesting nature. Home Missions will be illustrated by the deaf and dumb reciting the ten commandments by signs, the blind reading from raised Bibles, the pupils in French mission schools singing in their own language, etc. Foreign Missions will be represented by Christian Indians from the North-West, working at their trades, coloured freedmen from the South. Chinese converts singing in their native tongue and other interesting features. Each child of the vast throng will be presented with a memento of the occasion in the shape of a *facsimile* of the mug presented by her Majesty at the Great Children's Jubilee recently held in Hyde Park, London. A general committee consisting of Rev. John Nichols, Rural Dean Lindsay, Rev. Dr. Antliff, Rev. F. B. Dewey, Rev. E. M. Hill, W. Tees, A. Kingman, D. Bentley, D. T. Fraser and R. H. Buchanan has been appointed to make all necessary arrangements for this United Protestant event, which it is expected will be most impressive in its character.

Our Contributors.

A SCENE AT SIGNOR GAVAZZI'S MEETING.

BY REV. ALEXANDER ROBERTSON, OF SAN REMO.

Above the entrance to the Exhibition are the words "Ars et labor in lætitia," a motto that suits others besides artists, for this week Padre Gavazzi has been in Venice, combining business with pleasure, by going sight-seeing whilst also holding at times large and enthusiastic meetings. One of these took place on Wednesday in the Chiesa Libera, Piazza San Marco, where the Scottish services are now being held. It was advertised for eight p.m., but as I entered the Piazza, the illuminated figures on the old clock tower told me that hour had struck, and it was five minutes more before I made my way into the church through the crowds that filled the square, sitting at its cafes or strolling about listening to the band. I had counted on the fact that Italian gatherings generally begin behind time, but for once I was wrong, for when I entered I found the church full, many standing about the door, and Padre Gavazzi already on his feet, opening up his subject, "Le Scuole Laiche," an argument for the separation of education from the Church, and the placing of it in the hands of the people—the abolition of clerical and the substitution of lay schools throughout Italy.

The audience was composed chiefly of men, who looked intelligent and intensely interested. Some of them were unwashed, having apparently just come straight from their work in the dockyards and arsenal. Amongst them were some soldiers, and in the back of the church, just within the door, as well as just outside of it, were some policemen. I was accommodated with a seat beside my friend Signor Beruatto, the Chiesa Libera minister, who presided, and so I was near the orator, and could also see the whole audience. I noticed in the third or fourth seat from the pulpit platform a young man, tall, thin, with a very pale face and a suspicious, anxious look about him, who was listening attentively. Signor Gavazzi, not mincing his words, after showing to what extent the education of the young was still in the hands of the Church, asked the question, "Why should this connection of the Church with education cease?" and answered it, "For a world of reasons." He then began to advance these in detail. Amongst other reasons, he said, was this, priests were disqualified by their own education from being teachers. They were brought up in seminaries that have no touch with the life and spirit of Italy, many of them are reared in foreign colleges, as in the Trentina (unredeemed Italy), where they become more Austrian than the Austrians, more Papal than the Pope. The youth of Italy, to be made Italians, loyal and patriotic, should be taught to admire and revere and to know of the struggles of their fathers on behalf of Italian unity and liberty; but in all these things the priests have no part, no name nor memorial. The Italy of the Church is not the Italy of the people; the priests have no Italian education, and they cannot therefore impart one. They have no national spirit; their only spirit is that of their "bottega" (shop), their Church. Signor Gavazzi was gradually warming up to his subject. His actions, his expression, his splendid utterance, as well as his incontestable statements and sound arguments, were carrying conviction into the minds of his audience, who cheered and shouted their approvals—"Bene!" "Bravo!"

He was then proceeding to show that socially the priests are equally disqualified for being teachers—"They are celibates; they have no connection with family life; they have no wives and no children"—when our young friend, who had been listening uneasily for some time, advanced to the platform, and pale and agitated, objected to what Gavazzi had said, and to his going on.

Padre Gavazzi, carried away with his subject, did not notice the interruption for a moment, but as the man continued to speak he stopped. At once up started Signor Beruatto and demanded, "Who are you?" He told them he was an agent from the "Pubblica Sicurezza." Signor Beruatto denied his right to interrupt the meeting. The law was for the protection of freedom of public speech, not for its stifling. Again the agent turned to Padre Gavazzi and forbade his going on. Gavazzi gazed at him, the pale, thin, weak, round-shouldered, shuffling clerical agent looking

such a pitiable object beside the grand old orator, a giant physically and intellectually, and all aflame with his subject. In tones of withering scorn he reminded him of the age in which we lived, that it was too late now to appear and stifle public speech, and that he knew what he was doing and saying, and what the law was, and indignantly refused to be stopped, clenching his words with a blow of his fist on the table that made the agent tremble. The audience were now on their feet in a state of wild excitement, cheering Signor Gavazzi and shouting with stentorian voices, "Avanti, avanti, fuori, fuori" (Go on, go on, turn him out, turn him out). But the civico-clerical spy had accomplices in the room, and in a moment two of the policemen I had before seen were at his side. There would have been a dreadful fray but for the splendid tact and conduct of Signor Beruatto. Everybody was speaking, when he shouted out in tones high above all others, "No one has a right to speak here but myself, my orator and the law. This man is not the law, he is simply an erroneous mouth-piece of it." (The agent said something to Beruatto about his being so described, and that he would call on him to account for it at the Questura, Signor Beruatto responding these were trifling details, and he was prepared to deal with them; but all this was in parenthesis.) Meantime his orator, in a high state of excitement, was exercising his right, and was continuing to speak. Signor Beruatto turned round to him and told him rather sharply (for it was not a moment for ceremony) to stop speaking and to sit down. Padre Gavazzi did so. He then commanded the audience to do the same, and, addressing them, he said: "When this man interrupted my orator he was saying, 'priests have no wives, no children.' These were his words, 'Vero o non vero?'" The whole assembly shouted out as with one voice, "E vero." Next of the "agente" he asked, "What can you see to object to in that?" The man was silent, and Signor Beruatto, turning to the three policemen, said they saw they had no ground for interfering, and required them to return to their proper posts, which they did. He then ordered the "agente" to sit down, pointing to a very conspicuously placed chair near the pulpit, and telling him to listen in silence, and trouble the meeting no more. The "agente" in part humiliated, objected to being ordered to do anything. Signor Beruatto again gave his command, adding, "In this my church, and in this matter, I must be obeyed." There was no help for it. The agent was in a dilemma. It was confusing and humiliating to be standing a contemptible figure beside two well-made, manly, popular leaders, and in the face of an indignant audience. He compromised matters by slinking back to his seat, saying something about the Questura on the morrow. The whole thing was cleverly managed by Signor Beruatto, especially in seizing upon the words Signor Gavazzi had uttered when the agent interrupted, and making a spear as if it were to these words that the objection was taken. Signor Gavazzi had said nothing that gave any one the right to complain, but the agent had foolishly chosen a bad moment to rise. He had evidently meant to protest against some previous statements, but had been too slow and hesitating in getting up; and then in ordering first his "orator," as he always termed him, and his audience to be seated, Signor Beruatto rendered it difficult for the agent to disobey him in this matter. Signor Gavazzi, resuming, spoke for another half hour, with even more fire and eloquence and power than before. As he afterward said to me, "The interruption was a shock of electricity both for audience and for speaker." He went beyond the scope of his proposed argument. Not content to demonstrate that the Church and priests of Italy could not be safe teachers, he went on to show that they were the direct enemies of Italy, and the worst enemies a free and united Italy had, closing his speech in a peroration of tremendous power and eloquence, in which he besought his audience never to trust the upbringing of their children to men who were in heart and life against their king, against their Government, against their laws, against their liberty and against their beloved Italy; and never to rest till they had separated between these clericals and education, and established "Scuole Laiche," throughout the length and breadth of the land. When he closed, the whole audience rose as one man, and cheered and cheered again, shouting "Bravo, bravo; bene, bene; Viva

Gavazzi! Viva Italia." Whilst the people were standing, Gavazzi secured silence, by spreading out his long arms and expressive hands and asking for a benediction on them, their king and their country; and then, before they began to move away, he said in a low voice and in a most impressive manner: "I cannot now say definitely if our meeting already announced will or will not be held, on account of the molestation to which we have been subjected to-night. I am now a veteran of seventy-nine years of age, and I have been for half a century before my countrymen, and this is the first occasion upon which I have been charged with being in conflict with the law. It is too late now to seek to charge me with that, or to seek to take away from me my liberty of speech. We must have public protection for our meetings against such interruptions." Signor Beruatto now appealed to his people to disperse peaceably and in order, so as to give the police nothing that could be laid hold of to be used against them.

The next morning I was glad to see that the newspapers took out and out the side of Padre Gavazzi. One article, entitled, "Fino a quando" (How long) says: "How long will the Italian questura [police] continue its foolish opposition to freedom of speech? How long will last these little scandals of the police, who should be looking after evil-doers—and of these there are no lack—always officiously interfering with things with which they have nothing to do?" After describing the scene, the writer adds: "Padre Gavazzi is one of the most venerable, the most liberal and most famous of Italian preachers. Lately he preached at Rome in the Piazza Sant' Angelo, in front of the Vatican, and no inspector of public security molested him. But that which is committed at Rome close to the Vatican is not permitted at Venice! It is high time that this hateful system should cease."

Curious to know whether the next meeting, which had been intimated for last night at the Church of Santa Margherita, would take place, and if so, how it would come off, I went there, taking care not to be late this time. Long before the hour for beginning the church was well filled, and ultimately it was crowded, although many times larger than that at Piazza San Marco. The only effect, therefore, of the interruption of the meeting of Wednesday evening was to give the orator a larger audience here, and to rouse him to surpass himself. His subject was "The Proposed Reconciliation between the State and Vatican," a subject that is being much spoken about in Italian and in English papers. This reconciliation Signor Gavazzi described as an impossibility.

The lecturer dealt specially with the temporal power of the Pope, the recognition of which, and the assignment to the head of the Roman Catholic Church of a part of the city of Rome, enter into the items of the proposed agreement. In an able historical survey Signor Gavazzi showed that the temporal power of the Pope rested neither on the voice of the people nor the voice of God; that its possession by him in Italy would be the undoing of the nation, and that to the demand that he should become possessed of a portion of the city of Rome, they had but one answer, and that in one word, "Giammai, giammai" (Never, never, never).

As always, Signor Gavazzi electrified his audience, rousing it to the highest pitch of enthusiasm, and, at the close, the whole assembly rose, waving hats and handkerchiefs, and cheering him to the echo. Whilst dispersing, many crowded to shake hands with the great orator, who is a politician and a patriot, as well as a pastor, and who is not only a power in the Free Italian Church, but a defender of the civil rights of the people, and a leader in the van of Italian Liberalism.

MANITOBA AND THE NORTH-WEST.

In the report of the Colonial Committee presented to the Free Church General Assembly, the following occurs:

The opening of the Canadian Pacific Railway is an event which cannot but enlarge immensely the already immense field of "Home Mission" work which the Canadian Church has with such admirable energy and success been endeavouring to overtake. So far from being its limit now, as it was so recently, Manitoba, with Winnipeg as its capital, is simply a halting-place by the way to vast regions beyond. The Dominion westward of Manitoba possesses already a population of about 220,000, and at several points there are signs

of increase. For 900 miles it is a prairie, either flat or rolling, and to be one of the finest agricultural regions in the world, and it is being gradually developed, by opening branch railway lines, and by the expansion of the many towns and villages which even before the railway came along had begun to grow up at favourable locations. Being constructed, moreover, through every variety of country, pastoral, agricultural and mineral, the railway serves all kinds of traffic interests, and will doubtless be the means of attracting all kinds of emigrant labourers. Of these a large proportion, as heretofore, will in all probability be Scotchmen—as large, probably, as the proportion has been of the men by whom the stupendous undertaking has been both planned and carried through. Of the five men whose names stand out prominently throughout the history of its construction, “four,” says the *Times*, “are of the Scotch race that has done so much for the development of Canada.” Their names bespeak their nationality, Sir George Stephen, Sir Donald A. Smith, R. B. Angus and Duncan M’Intyre. The enterprise which created the Canadian Pacific may be trusted to find a use for it—and the best use of it will be to provide facilities for the settlement in those vast territories which the company have at their disposal, of that kind of population which they know from experience is the likeliest to do well, both for the colony and for themselves.

The mission work of the Canadian Church (both East and West) during the past year will best be stated in the words of Dr. Cochrane, the energetic Convener of the Home Mission Board, who thus writes to our committee:

We have had a very prosperous year in the mission work of our Church. As you are aware, two separate committees are needful, on account of the vast extent of territory, to supervise the work in the Dominion of Canada. The Eastern Committee has charge of all the Maritime Provinces, the Western Committee has charge of the Provinces of Quebec, Ontario, Manitoba, with all the North-West Territories, and British Columbia. Quebec and Ontario are, of course, the oldest-settled Provinces, and receive comparatively little from the funds of the Home Mission Committee. Quebec is largely becoming a Roman Catholic Province in spite of all the efforts put forth by the different Evangelical Churches in many places. There are, however, small bands of Presbyterians who for years have maintained Church organization in the midst of large Catholic populations. It is not at all likely they will ever become self-supporting Churches, but the committee feel that it would be cruel to leave these Protestants without the means of grace; therefore, in several fields of such character we continue our grants.

In Ontario, which is the most prosperous Province in the Dominion, the grants that are given do not need to be long continued, but the Home Mission Committee has been of valuable assistance in aiding infant Churches that have now become strong and prosperous both in our country districts and in our towns and cities.

In the North-West the work prospers very much. There are now in the North-West alone some 370 churches or stations where the Word of God is regularly preached. When we bear in mind that sixteen years ago there were only some three labourers in that vast territory, and that now we have four Presbyteries with eighty regular ordained ministers or missionaries, in addition to a largely-increased staff during the summer season, the progress made seems almost marvellous. The Church and Manse Building Fund, amounting to \$100,000, has been a valuable aid in extending our work. A very large number of manses and churches are erected every year, so that now in every important point in the North-West, from Winnipeg across the Rocky Mountains to British Columbia, Presbyterianism is more or less visibly represented. There is however no end to Church extension in the North-West.

The main line of the Canadian Pacific Railway is now complete, forming a direct line from the Lower Provinces on to New Westminster, British Columbia, and towns are springing up in all directions. Branch lines are also being built to Prince Albert and other extreme points, so that for the next twenty-five years the work must continually go on. A large number of the mission stations that were supported some years ago are now regularly-organized congregations, and many of them have become self-supporting.

Winnipeg itself, from a village of 1,000 inhabitants fourteen years ago, is now a city of nearly 25,000 inhabitants, with two large, strong congregations giving material help to the Home Mission Fund. There are also one or two mission stations in the outlying districts of the city. This will give you an idea of the rapid extension of the work in the North-West. Our Committee has now entered earnestly upon British Columbia. We have now a regular Presbytery consisting of some ten ordained ministers, and are adding to our present staff as fast as our means will permit and suitable ministers can be found.

The extension of the Canadian Pacific Railway to British Columbia will materially increase the population this year, and although that Province will never be such a famous agricultural Province as the North-West Territories, still its fish, its mines and large territories for grazing purposes, as well as many fertile spots for other agricultural purposes, will make it an inviting home for many thousands in the years to come. As you are aware, the Church of Scotland for many years supported certain missionaries in British Columbia, and still have three ministers under their care. Negotiations are going on between our committee and their committee with a view to uniting, so that all the work may be under the supervision of our Presbytery there and our Home Mission Committee here. This desirable end has not yet been fully attained, but the prospects are that there will soon be an amicable union by which Presbyterianism will present an undivided front in British Columbia. Meanwhile the Canadian Church is doing what it can to supply the different parts of that Province with the Gospel ministry.

To sum up, I may say that last year there were under the charge of the Home Mission Committee of the Western Section 113 mission fields with 650 mission stations. Some 370 of these stations are in Manitoba and the North-West Territories alone. There is an attendance at these stations every Sabbath of nearly 28,000 people, representing 8,000 families and nearly 9,000 communicants. These mission stations themselves raised last year for the support of the Gospel \$38,000. Under the charge of this Home Mission also, there are 170 augmented congregations that are receiving supplements varying from \$100 to \$400 dollars every year to help and support their ministers. Nearly 9,000 families attend these augmented congregations, with a communicants’ roll of over 14,000, and last year they raised themselves, for the support of ordinances, nearly \$88,000.

I think that these brief statements are sufficient to show the Colonial Committee of the Free Church of Scotland and the General Assembly how important is our work, that we are spending the money sent to the best advantage possible, and that, taking into account the thousands that are daily coming from Scotland to settle in the Dominion of Canada, we have special claims upon the liberality of the Church at large.

It would have been gratifying to the committee had it been possible to make a more adequate grant in aid of such meritorious work, as an expression of the interest which they feel in it. But “they have done” in that way “what they could,” assigning the larger part of their grant to the North-West Missions, and renewing their donation of \$500 to the Manitoba Theological College.

THE PRESIDENT OF THE ROYAL SOCIETY ON SCIENCE.

Her Majesty the Queen having on two occasions during the past year sent messages to the Victoria Institute, signifying her pleasure in accepting the volumes of its journal, and the fact that its annual address was to be delivered by its recently elected president, Professor G. G. Stokes, the president of the Royal Society, caused special interest to attach to its annual gathering at 7 Adelphi Terrace, London, at the end of July. A large company therefore assembled. Captain Francis Petrie, the honorary secretary, read the report, showing that the number of home, colonial and American members and associates now reached twelve hundred. Lord Grimthorpe; Sir William Dawson, K.C.M.G., F.R.S.; Sir W. Warrington Smyth, F.R.S.; Sir Monier Williams, F.R.S.; Sir Joseph Fayrer, K.S.I., F.R.S.; Sir J. Risdon Bennett, F.R.S.; Professors Max Müller, F.R.S., Maspero, F.R.S., Hull, F.R.S., McKenny Hughes, and Cowall, of Cambridge; Tristram, Leitner, Rhys Davids and numerous others, had contributed

to the papers read during the session in furtherance of the Institute’s work of investigating all philosophical and scientific questions, including those bearing upon the truth of revelation, and its journal has now been made more valuable than ever.

The president, in his address, said the highest aim of physical science was, as far as might be possible, to refer observed phenomena to their proximate causes. He by no means said that this was the immediate, or even necessarily the ultimate, object of every physical investigation. Sometimes their object was to investigate facts, or to co-ordinate known facts and endeavour to discover empirical laws. These were useful as far as they went, and might ultimately lead to the formation of theories, which, in the end, should stand the test of what he might call cross-examination by nature that we became impressed with the conviction of their truth. Sometimes their object was the determination of numerical constants, with a view, it might be, to the practical application of science to the wants of life. In scientific investigation they endeavoured to ascend from observed phenomena to their proximate causes. But when they had arrived at these, the question presented itself, Could we, in a similar manner, regard these causes, in turn, as themselves the consequence of some cause stretching still further back in the chain of causation till a time well on in the past? Science conducted us to a void which she could not further fill. It was on other grounds that we were led to believe in a Being who was the Author of Nature. The subject-matter of scientific study was not at least directly theistic, and there had been a few instances of eminent scientists who not merely reject Christianity, but apparently did not as yet believe in the being of a God. The religious man, on the other hand, who knew little or nothing of science, was in the habit of contemplating the order of nature, not merely as the work of God, but in very great measure as His direct work. But when we got beyond the region of what was familiarly known, still more when we got outside the limits of well-ascertained scientific conclusions, and entered a region at a still debatable ground, when men of science were attempting to push forward, and were framing hypotheses with a view to the ultimate establishment of a theory in case those hypotheses should stand the test of thorough examination, a man such as he had supposed might feel as if the scientists who were attempting to explore it were treading on holy ground; and he might mentally charge them with irreverence, perhaps he might openly speak of them in a manner which implied that he attributed to them an intention of opposing revealed religion. The primary object of the establishment of the Institute was to examine questions as to which there was a *prima facie* appearance of conflict between the conclusions of science and the teachings of religion. Scientific investigation was eminently truthful. The investigator might be wrong, but it did not follow that he was other than truth loving. If on some subjects which we deemed of the highest importance he did not agree with us, let us, remembering our own imperfections both of understanding and of practice, bear in mind that caution of the apostle, “Who art thou that judgest another man’s servant? To his own master he standeth or falleth.” The Institute fully recognised that between Science, rightly understood, and Revelation, rightly understood, there was no opposition; if an apparent discrepancy should arise, we have no right, on principle, to exclude either in favour of the other; for however firmly convinced we might be of the truth of Revelation, we must admit our liability to err as to the extent or interpretation of what is revealed; and however strong the scientific evidence in favour of a theory might be, we must admit that we are dealing with evidence which in its nature is probable only, and it is conceivable that wider scientific knowledge might lead us to alter our opinion. Again, it was impossible for the bulk of our populations to weigh the evidence of what are stated to be the conclusions of science, they take them on trust; and if scientific conjectures are represented to them as the conclusions of science they are predisposed, knowing what science had done, to accept them as true. It is quite possible a stumblingblock might thus be placed in the way of religious belief, for though the fundamental idea of the unity of truth involved, as an axiom, the absence of antagonism between true science and Revelation, yet we had no such guarantee respecting scientific conjecture. As dangers arose from a separation of science from Revelation, and an ignoring of one of the two modes of arriving at truth, these dangers were best guarded against by recognizing both as coming, in different ways, from the Author of our being.

Pastor and People.

THE OLD GREEK HYMN, "ART THOU WEARY?"

BY THE REV. D. MORRISON, M.A. OWEN SOUND, ONT.

Art thou weary, art thou languid,
Art thou sore distressed?
"Come to Me," saith One, "and coming,
Be at rest."

Hath He marks to lead me to Him,
If He be my guide?
"In His feet and hands are wound-prints,
And His side."

Is there diadem, as monarch,
That His brow adorns?
"Yea, a crown, in very surety,
But of thorns!"

If I find Him, if I follow,
What His guerdon here?
"Many a sorrow, many a labour,
Many a tear."

If I still hold closely to Him,
What hath He at last?
"Sorrow vanquished, labour ended,
Jordan past."

If I ask Him to receive me,
Will He say me nay?
"Not till earth, and not till heaven,
Pass away!"

Finding, following, keeping, struggling,
Is He sure to bless?
"Angels, martyrs, saints and prophets
Answer, Yes!"

We are indebted to the scholarly pen of the Rev. J. M. Neale, D.D., for the translation into English of this much admired hymn. Many of those early hymns that have been translated again and again have suffered severely in the treatment, so that much of the original *virtus* has evaporated, like wine often emptied from one impure vessel to another, but this, so far as we can judge, has lost nothing of its original sweetness and grace. It is indeed a remarkable hymn, remarkable for its beauty, and, considering the age in which it was produced, remarkable for its evangelical character. Respecting the author, Stephanos, very little is known. He is called Stephen the Sabaite, from the circumstance that he was an inmate of the monastery of St. Sabas which is situated between Jerusalem and the Dead Sea. The Rev. John King in his book, "Anglican Hymnology"—published 1885—gives a very interesting account of this religious house. In substance, that it was founded early in the sixth century, and has therefore stood the desolations of 1,400 years. Many a time it has been plundered and the inmates, generation after generation, put to death. Persian, Moslem and Bedowin invaders have all in turn broken in upon its quiet and spoiled it of its treasures; but still it remains one of the most interesting relics of a past age and still sheltering a busy hive of devoted ecclesiastics. On being admitted, Mr. King found a chapel and chambers and cells innumerable, for the most part cut out of the solid rock, perched one above another and connected by rocky steps and intricate passages, all surrounded by a massive wall on which two strong towers are built near the gate way, giving the building the appearance of a fortress, as if the brothers meant to defend themselves should any bold invader come near. St. Sabas, the founder, died and was buried here in 532, so also St. John of Damascus. He was uncle to Stephen and one of the best Greek hymn writers of his day. This monastery is still a large institutio and numbers some forty inmates, all professing to maintain the same strict discipline—the same rules of life as prevailed in the days of Stephen and his uncle John. One of those rules was total abstinence from animal food, and another was to observe seven religious services *per diem*—five by day and two by night. Mr. King and his party found those monks very obliging, ready to show and explain everything. Among other things they saw the gaily decorated chapel, the tombs of St. Sabas the founder, and St. John of Damascus, and a cave chapel, containing thousands of skulls of martyred monks. They were also led to the belfry of the little sanctuary, and saw the bells which send forth their sweet chimes to cheer the weary pilgrims within sound. From a terrace they looked down, some 500 feet, into the deep gorge of the Kedron, the stream associated with all that is tender in the last days of our Lord on earth. Down into this gorge the savage wolves and jackals as-

semble at night, and in the morning are fed by the monks, who cast down food for the hungry animals. Viewed from this terrace the scene is one of utter and stern desolation. What a stirring history that of Mur Sabba, and that pertaining to those early hymnists, St. John of Damascus and his nephew Stephanos. but a more wonderful history still, if we knew it, belongs to that sweetest lyric that has come down to us from those early days:

Art thou weary, art thou languid,
Art thou sore distressed?
"Come to me," saith One, "and coming
Be at rest."

Into this monastery Stephen, or Stephanos, made his way at the early age of ten, and there abode fifty-nine years—abode, indeed, till the day of his death. He was a man of saintly life and splendid scholarship, delighting much in the study of theology and sacred song. Certainly if we are to judge of his theology from this famous hymn, we should say that he was far in advance of his compeers—that like some lofty crag on which the sunlight first falls, gilding the summit before the sun, coming out of his ocean bed, has yet reached the common horizon—his soul was filled with light, when all around might be said to be in darkness, when the Church was taking great strides into deadly error, when the ceremony of kissing the Pope's toe, in token of his supremacy over all mundane things, was introduced, when Clement, of Ireland, who preferred the decisions of the Word to the decrees of the Popes, was condemned as a heretic; and Virgilius, a great mathematician, believing in the roundness of the earth and the existence of Antipodes, brought down the frown of Pope Zachary—when in short, the Church was rapidly taking the form and fashion which it now wears, for it was in this century (eighth) that it developed into the huge overshadowing apostasy that has dominated the hearts and lives of millions, generation after generation, during these 1,200 years. Strange, that in the midst of all this degeneracy, we should come on such a lovely hymn—a hymn without the least flavour of the heresies of that early day—a hymn which has still the dew of its youth upon it, presenting precious truth to us with all the freshness of the morning, and showing how a heart in communion with God can grow in all the graces of the new creature in the most uncongenial circumstances. Stranger still, when we remember that right beside the saintly author was his uncle John of Damascus, a man that strove night and day to introduce image worship through the whole Church. Nor did he rest in his efforts till the innovation was finally sanctioned at the general council, held at Nice 784. Strange, we say, to find such a lovely hymn in these circumstances, and to think of that solitary monk, troubled on every side, feeding upon the sincere milk of the Word, and growing thereby like some old tree that we have seen rooted and grounded among rocks, where you would say there was nothing to sustain it, but still, striking its roots more deeply, draws its strength from hidden springs whereby it is enabled to do battle with the summer's heat and the winter's storms.

We have nothing in advance of this hymn in the way of doctrinal statement in this our favoured day and clearer vision. Every verse in it is but the echo of the Good Shepherd. It speaks to us of rest just as He spoke of rest, of the way to this rest as He spoke of the way, of wearing a crown as He spoke of wearing a crown, through self denial, of the blessedness that lies beyond when labour is ended and Jordan past, of the welcome extended to the sinner as He spoke of it, of the everlasting safety of all who put their trust in Him just as He spake:

Finding, following, keeping, struggling,
Is He sure to bless?
"Angels, martyrs, saints and prophets
Answer, Yes!"

We look in vain for any trace of error or superstition in this hymn. The author, in his dark day, heard much about saints and the duty of holding them in remembrance through images; but no name is mentioned here but that name which is above every name. He heard much about masses and their virtue, and the duty of offering them for the dead; but he seems to have known of no mass but that represented by the "wound-prints" of which he speaks. In short, the hymn is thoroughly Protestant and evangelical in its character, and in perusing it we feel that we are brought into contact with the Word of God that liveth and abideth forever, and not only with the

Word, but the saintly spirit that first breathed these lines, that fed upon the same Gospel, that delighted in that same Saviour whose utterances have lost nothing of their power during the lapse of these many years, but are still spirit and life to the souls of men.

At this distant day, it is too late to raise the question as to the genesis of this hymn, the occasion in the life of its author that led to its composition; but we can easily understand how that, amid the conflicts and confusions of the time, when the vulgar glory of crowns and courts proved such a magnet for churchmen as well as laymen, that one so spiritually minded would often send forth his thoughts along the line of this hymn, and that in some glorious hour of exaltation they would shape themselves into these verses that have been so useful in the hands of the good Spirit, in the way of witness for God in dark days, and in bringing rest and comfort to weary and sin-laden souls. Much of the charm of this hymn lies in its dramatic character, presenting the truths which it is intended to convey in the form of question and answer, and therefore in clearer and sharper lines than in the ordinary form of what we call the didactic method.

The same thing may be noticed in some of the psalms, where we have the strophe and the antistrophe, e.g., 107th. Here we have something like a review of the common mercies of God, and at the close of each case we have the antiphonal rebound, probably from the whole congregation. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Or take again the 136th psalm, in which we have an account of the extraordinary mercies of God in a critical period of the nation's history, the exodus of the Israelites, their deliverance from their enemies. Og, king of Bashan, and Sihon, the king of the Amorites, the cleaving of the Red Sea, mysterious guidance by a pillar of cloud, etc.; how, in short, the chief events in their history are thus set before them in the service of song, and how as each case is recited, the refrain is taken up: "For His mercy endureth forever." Take this psalm of thanksgiving which we in our cold and monotonous minstrelsy can scarcely make any use of, and we have another illustration of the dramatic character of the service of song in the house of the Lord. Take one psalm more, the twenty-fourth, in which we have also a series of antiphonies, in which two, probably, three parties, share in the performance. One part of the choir asks the question: "Who shall ascend into the hill of God, or who shall stand in His holy place?" Another answers: "He that hath clean hands," etc. A third party, probably the whole congregation adds: "He shall receive the blessing of the Lord, and righteousness from the God of our salvation. This is the generation of them that seek Him, that seek thy face, O Jacob. Selah." Then comes another series of questions of the same character. "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory?" etc. Stephen the Sabaite's hymn takes its form and fashion from such psalms, and much of its charm and power comes from its antiphonal structure. Not unlikely the original music to which it was set in that old monastery was also in the same line, and it would be well for our Churches, especially for our young people, if more attention was given to sacred song, and the true rendering of such psalms and hymns as that under consideration. All our Churches need rousing on this subject. Our service of song has not half the power it should have, not even the power, as a rule, of engaging over one-half the congregation. The listless look, the dumb lip, the unmoved heart, the whole frame so unedventional, is far from engaging with "the spirit and the understanding," and forms a sad contrast to what we are warranted to believe was the original *eu-charistia*. From 1 Chronicles xxv. we learn there were 4,000 Levites, the best men in Israel, whose chief business was to look after the music of the temple; that out of these 288 leaders were chosen who were divided into twenty-four courses, each course doing duty in its turn. These were all instructed in the songs of Zion, instructed both as to music and doctrine. They knew what they were doing, those old minstrels, when they touched the harp or organ, or opened their mouth in song. They all "prophesied on the harp," and preached on the harp; preached in song like that great minstrel Mr. Sankey, whose thrilling words often make a way for themselves into

hearts closed against the most splendid eloquence that man can offer. A truth in words is not half so mighty as a truth in song. Luther's sermons have been forgotten, but the judgment hymn that he composed and set to music is still resounding through the world. In the light of these considerations think of the effect of that great provision for sacred song in a didactic point of view upon the many thousands of Israel, on the occasion of their festivals. The white robed choristers standing in their places in the presence of the divine symbols, the smoking altars, the high priest in his robes of honour and glory, the golden candlesticks that sprang upward and branched out like trees. Imagine the harmony that would be evoked in such circumstances, the volume of song that would arise from the great congregation, led by that great choir, even in the days of Nehemiah, amounting to 245 singing men and singing women. Think of the rendering of the twenty-fourth psalm in these circumstances; one party raising the question: "Who shall ascend the hill," etc., and another replying: "He that hath clean hands," etc.; and at intervals the whole congregation uniting with full swell with beating heart and open mind to receive, like the blazing iron on the anvil, the deep impressions of sacred truth. A great deal was done for sacred song in those days, and a great deal has been all along the ages. Ambrose and Augustine and Gregory the Great and Charlemagne gave it their mighty influence; and in our day Handel and Mozart and Bach and Durante and Wolfe, etc., have also given it a great lift; but a great deal has still to be done in order to bring out the full meaning of those grand old psalms, or even to give full effect to such a duet as:

Art thou weary, etc.

In the absence of the original Greek, on which I am not able to lay my hand, I take the liberty of presenting a translation in Latin from a gifted but unknown hymnist:

An tu fessus? An tu lassus?
An tu pressus malo?
"Ad me veni," inquit Iste,
"Requiemque dabo."

Aliquane signa monstrant,
Quarenti ductorem?
Pedum manuumque spectra,
Latetis cruciorem.

Modo Regis frontem ornat,
Diadema clarum?
Diadema, immo vero,
Attamen spinarum.

Sin repertus, sin secutus,
Quid mihi donabit?
Lachryma, labore, luctu,
Multo onerabit.

Si manerem, harenis Isti,
Quid mi prodest denum?
Aceris labor, victus dolor,
Transitus ad cœlum.

Ut acciperet si rogam,
Dicet, non accipiam?
Ruat cœlum, ruat terra,
Hoc dicet priusquam.

Si repertus, si secutus,
Me beat it certe?
Vates, angelus et Virgo,
Quisque sit pro teste.

THE SHUT DOOR.

"And the Lord shut him in."—Gen. vii. 16.

In the life of the late Hugh Miller we find the following passage from Mr. Stewart, of Comarty, whom Miller considered one of the very best and ablest of Scotland's ministers: "Noah did not close the door. There are words that God keeps for Himself. The burden is too heavy for the back of man. To shut that door on a world about to perish would have been too great a responsibility for a son of Adam. Another moment, and another, and another, and another might have been granted by Noah, and the door might never have been shut and the ship that carried the life of the world might have been swamped. And so it is in the ark of salvation. It is not the Church, nor the minister that shuts or opens the door. These do God's bidding; they preach righteousness; they offer salvation and it is God that shuts and opens the door. O, what a sigh and shudder will pass through the listening universe when God will shut the door of the heavenly ark upon the host!"—*Old Testament Anecdotes.*

Our Lung Folks.

THE GROUND-BIRD'S NEST.

BY CLARA THWAITES.

A cradle of fern and feather and moss,
With many a twig athwart and across,
A pilgrim nest—for the birds must rise
To the azure depths of the sunny skies.

A nursery of faith and love and song,
While the airs blow soft and the days are long,
And voices call through the moonlit night,
And pinions grow for their upward flight.

O poet and prophet in mossy cell,
There are themes of song in the lowly dell;
Carry the breath of thy praise away
To the crimson gates of the opening day.

There are quiet homes and a sheltered nest
Where pinions grow,
Far from the proud world's wild unrest,
Its pain and woe.

From their soft enfoldings of peace and love
The nestlings rise,
In pilgrimage to the land above
Of azure skies.

There are voices calling from earth and heaven,
To youth and maid,
And songs of spirit land are given—
A burden laid.

Rich souls are dowered with gifts to bless
The world's great mart,
And a voice is heard from the wilderness
Which lifts the heart.

GOLDEN GRAIN BIBLE READINGS.

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

"CONSIDER!"

The condescension of God,	Psa. viii. 3.
The lesson taught by the lilies,	Matt. vi. 28.
The endurance of Christ,	Heb. xii. 3.
The duty we owe each other,	Heb. x. 14.
The life we live,	Haggai i. 5-7.
The end of life,	Deut. xxxii. 29.
The requirements of God,	Psa. l. 21-22.
The character of Christ,	Heb. iii. 1.
The work of God for us,	1 Sam. xii. 24.
The infidelity of God's people,	Jer. ii. 10-13.

LEGENDARY LORE.

Children, do you know what a legend is? It is a story, not written, but handed down by word of mouth from one generation to another, founded perhaps on some remarkable event that has really happened, but which, like a snowball, gathering as it goes, collects into itself many wonderful additions, till it stands forth at last a miraculous story, something that exceeds belief because it goes beyond the bounds of possibility. Now every nation has its legends, and, as a good and sensible writer remarks, these show the character of the people among whom they have sprung up. If the people are in general good and virtuous, fearing God and honouring their rulers, then their legends will be true in the best sense, for they will teach a high and useful moral lesson. Now I am going to tell you some legends, leaving you to find out the moral lesson they teach, as I think you will be able to do. The first I shall relate is a very weird and awful one.

Once upon a time there lived a God-fearing couple, who had an only son. But he was a naughty, undutiful boy, and though they warned, reproved and prayed with him, he paid no heed to their words, but went on in his wicked ways. At last they took the rod and chastised him. But this only made matters worse, for in the end he snatched the rod out of his mother's hand and rudely struck her with it. The measure of his sins was now full: after that he grew sick and died.

Now it happened that after he had been buried the sexton was walking one evening in the churchyard, and to his great sorrow he saw a hand rising from the grave. He covered it up and trampled down the earth above it, but next night there was the hand again. Again he covered it up, and the poor parents wept and prayed and fasted, but on the third evening the hand was again there, rising higher than ever.

At length a wise bishop proposed that it should be cut off with a sword that had been consecrated to the Lord, as David consecrated the sword of Goliath. It was done, and the hand was seen no more.

Then all the people understood that the daring young hand, that had been raised against a mother, should have been struck off during the lifetime of the boy. The hand was laid up in a cathedral and became petrified, that is, changed into stone, and when any church festival called the boys and girls together, the sexton would gather them round him, tell them the story, and enforce the duty of respect and obedience to their parents by giving them cuffs right and left with the stony hand.

I hope none of you will ever need to be reminded of your duty to your parents by such uncanny cuffs as these; but remember that, though hands do not really project from the grave, yet disobedient boys and girls leave a bad influence behind them, whether they live to be old or die young.

The next legend I shall relate is a beautiful one. You remember Pontius Pilate, the unjust governor who condemned the Lord Jesus Christ to be crucified, even while he believed Him innocent. Pilate had all along been a wicked man and a cruel and unjust governor, and at last his master, the Roman Emperor Caligula, called him to account for his crimes. He came, but the instant he entered the presence-chamber the Emperor's wrath fell as if by magic, and he spoke with kind and gentle words. Pilate left the room, and instantly Caligula's fury blazed up again, and he ordered the governor to be called back. He came, but again the same thing happened. Once more the lion become a lamb, and greeted Pilate as a friend. Once more he left the room, and the Emperor burst into a violent passion against himself, declaring that Pilate must have some charm hidden under his clothes, and commanded that he should be searched. It was done, and what do you think they found? Beneath the Roman toga or gown which Pilate wore he had put on the seamless robe of Christ. This was the charm; it was removed and the sentence of death was passed. He was cast into prison, where he put an end to his own life, and his body was thrown into a lake, over which a mountain, called Mount Pilatus, casts such a dark shadow that the lake goes by the name of the "Black Pool."

Can you draw a lesson from this beautiful legend? I will give you one little text which may be a key: "Put ye on the Lord Jesus Christ."

One more legend. You have heard of the Crusades, those wars in which so many Christian kings and knights of Europe engaged, that they might take the Holy Land out of the hands of the Saracens, who cruelly ill-treated devout pilgrims.

Now there was once a brave Christian knight who joined an army of Crusaders, and went with them to fight for the Holy Land. But a band of Saracens, who were lying in ambush, took him prisoner, and, by the command of the Sultan, their king and ruler, he was cast into a deep and dark dungeon, while an immense sum of money was demanded as his ransom. If not paid the knight must die. When his noble lady heard the news, she at once girded up her loins, took her infant son in her arms, and set out for the Holy Land. "If my lord must die," she said, "the will of God be done, but he shall die in my arms; I will be with him to the last, and he shall bless our infant son before his eyes are closed in death."

She had no money; bad harvests had caused great distress in the land; her husband's tenants had been unable to pay their rents, and his castle had been burned to the ground. But, strong in love and faith in God, the brave lady started on her long journey. She reached the Holy Land; but, alas! the cruel Sultan, disappointed that the ransom money was not produced, refused to admit her even to see her lord, and gave forth the stern command, "At dawn of day let the warrior die."

The lady retired, overwhelmed with grief, but in the watches of the night, as she lay mourning and weeping, a bright and beautiful angel descended to earth, bearing in his hands a necklace composed of three strings of pearls, which flashed and sparkled in the darkness like gems of living light.

"My daughter," he said, "weep no more. Thy toils and fears and sorrows are over. These gems shall pay the ransom for thy lord's release. They were formed in the realms above. Thy courage, faith and love are the materials of which they are made. I have watched and guarded thee all the way, gathering thy tears one by one, and now the holy will of God is done in thus rewarding thy faith and love."

Next morning the ransom was paid, the dungeon gates were thrown open, and the noble knight was free.

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TORONTO, WEDNESDAY, AUGUST 24, 1887.

ONE of the advantages of a clerical holiday is that it gives a minister an opportunity to look at his work from the outside. With two sermons a week to prepare, calls to make, the sick to visit, Presbytery matters to attend to and many other duties, a pastor has little opportunity to view the situation as a whole. It is a good thing for him once a year at least to stand aside for a short time, and take a calm view of his work from a new standpoint. A professor is perhaps none the worse for looking at his chair from a distance of a few thousand miles. In fact it is a good thing for any man to look at his work occasionally from the outside. Taking a calm view of the situation in this way, he may see improvements that may be made that he could not see in the midst of the work.

PASTORS who have been fortunate enough to have a holiday are returning to their pulpits. The "stray parson" who has been giving "supply" during the pastor's absence is finding his way to his regular work. Let us hope that all parties have been benefited. The pastor should certainly preach better, and visit more for having had a holiday. Congregations may have profited by hearing a strange voice. On the whole this annual moving about in August is a good thing. Now let the work go on with additional power in all our congregations. Many of our elders, Sabbath school teachers and other workers have had a holiday. They are no doubt all the better for their outing, and should show their gratitude by increased zeal and energy in the Lord's work. A good rest should be followed by good work.

THE defeat of Hanlan the other week on Toronto Bay may be used to point a moral. Assuming that the great oarsman is not the Hanlan of other days, he may be looked upon as a striking representative of the large class of successful men who do not know when to stop. Had Hanlan retired a few years ago with the laurels he had then won, future generations would have looked upon him as an oarsman that was invincible. But he did not retire, and people now look upon him as an oarsman easily beaten. He is a representative man so far as not retiring at the right time is concerned. Scores of business men now in poverty would have been comfortable to the end of their days had they retired at the right time. Many a broken-down politician would have saved his reputation by retiring when his popularity was at its height. It is said that not one public speaker in fifty knows when to stop. Perhaps an equally small number know how to retire gracefully when things are at their best.

IT requires constant iteration to secure the reform of acknowledged abuses. The public conscience is not easily aroused. Only when something of a startling character occurs is popular attention directed to what in time is generally admitted to be a grave affair. The hearing of the official ear is not quite so acute as it ought to be. Meanwhile abuses continue, and their sad consequences are multiplied. For years it has been acknowledged on all hands that huddling poor unfortunates, whose only crime is insanity, in the county gaols is out of harmony with all that is humane

and Christian. Attention has been called to this manifest wrong again and again in grand jury presentments, in official reports, and by the public press. Yet all the while the poor victims of lunacy are sent for safe keeping to the places built for the restraint of the criminal population. Cases to which attention has recently been directed appeal powerfully alike to the public and to our governing bodies that adequate provision ought to be made for the care, and, if possible, cure, of those bereft of reason. No one will surely be found to maintain that it is the proper thing to subject them to the discomforts of a gaol and its wretched associations.

GREAT CALAMITIES.

THE great advancements achieved by scientific research and the marvellously varied practical applications of discovery and invention have strengthened the general belief that chance and accident ought to be excluded from human affairs. Science has demonstrated that we are under the reign of law, and law as it operates in the material sphere is inexorable. The number and severity of recent disasters by land and sea might at first sight seem to disturb the general belief that in reality there can be no such thing as accident. Notwithstanding the degree of perfection in mechanical completeness and directing skill attained in the management on a large scale of railways, the great highways of modern civilization; notwithstanding the immense advances made in navigation in the construction and equipment of great ocean vessels, appalling disasters are of too frequent occurrence. The awful horrors that happened recently at St. Thomas, in our own country, at Chatsworth, Illinois, and several at various places since, the total destruction by fire in mid-ocean of the *City of Montreal*, and such like events, are fitted to give rise to questionings whether man has attained to that mastery over nature of which such boastings are made.

These sad calamities, bringing as they do, mourning and desolation to so many homes, do not in any single instance invalidate the fact that physical laws are universal in their operation. Every such accident can or may be traced to a distinct violation of an obvious natural law. The Chatsworth coroner's jury found that there had been negligence on the part of the railway employes. They omitted to inspect the bridge, whose burning was the cause of the terrible accident. Had they attended to their duty, the bridge would have been unharmed, or at least the danger would have been ascertained in time to prevent the train approaching to destruction. No doubt the manner in which the cotton in the hold of the Atlantic steamer was set on fire may be learned, and it is probable that it may be demonstrated that the calamity might easily have been prevented by ordinary caution and forethought. The obvious lesson that these happenings impress is, that there are moral laws as imperative as are the physical. If, as the jury's finding would indicate, the men neglected to do the work expected of them and said that the bridge was all right, their conduct was most reprehensible, and they are justly held responsible for the consequences of their failure to perform the work entrusted to them. It is not for a moment thought that they had the remotest intention of injuring their fellow-men, but their neglect was the cause of most awful consequences. Effect follows cause with remorseless regularity, and effects sometimes appear to be dreadfully disproportionate to the cause, yet all the same when the cause operates the result is inevitable.

There is another lesson that these calamities teach no less impressively. We are so accustomed to rest in the operation of physical law that we are disposed to forget that the moral government of God is just as unerring and as universal as are His laws governing all material things. It is not the dictate of superstition that impels the passengers on an imperilled railway train to cry instinctively to God for mercy, or voyagers at sea, appalled by the wild rush of the elements man cannot control, are moved by a strong impulse to cry for help to Him that holds the waves in the hollow of His hand. If it is right to prosecute physical research to the utmost, and to conform to the requirements of natural law, it is no less incumbent on us to ascertain the nature of those laws that operate in the moral and spiritual realm, and to be in harmony with their behests. He likewise in neglecting to obey them there may be no purposed

intention of doing wrong, but the consequences of simple neglect may be terrible. God's law is perfect, and in its keeping there is a great reward.

If one has been in the presence of a great calamity by land or sea, he cannot fail to be impressed with the eagerness with which most, whatever may have been the current of their thoughts a few moments before, beseechingly appeal to God for protection. In the life of Dr. McDonald, the Apostle of the North, a significant thing is recorded. The vessel on which he had embarked for America was wrecked on the Scottish coast. Many of his fellow-passengers were rushing about and frantically crying for mercy. He was calmly pacing the deck, self-possessed. Several thought him awfully callous, if not wicked, and called on him to pray. His answer was to the effect that if he had neglected to seek God till he was imperilled by imminent danger, it would not say much for his piety. Compliance with the laws of God's gracious kingdom will encourage men to face danger undismayed, fearlessly and with composure to do their duty in positions of deadly peril, and enable them to trust in the infinite mercy and love of their Heavenly Father, who doeth according to His will in the armies of heaven and among the inhabitants of the earth.

EVANGELICAL PREACHING.

THE doctrines known as evangelical have held a prominent place in the history of the Church. There have been times when they were all but obscured by the prevalence of worldliness and indifference. Superstition has not unfrequently almost displaced them in the minds of the people, but when the spirituality of the Church was at its lowest ebb, the doctrines of grace have never been extinguished. They have found asylums in pious hearts, in obscure homes, and even in monastic seclusion. In early and medieval hymns we have abundant evidence that the truths preached by the apostles and confessors, by Augustine and others, were the solace and strength of those who in degenerate times longed for God's salvation. At the Reformation, evangelical truth was felt to be a power that recalled new life to European civilization and shook the all-powerful Church of Rome to its centre. In all great spiritual awakenings evangelical preaching has been the means blessed of God for the revival of the Church, the conversion of sinners and the animating principle of all missionary and philanthropic endeavour.

And yet the truths so clearly revealed in Scripture, especially those expressed in the familiar formula, Ruin by the fall, Redemption by Jesus Christ and Regeneration by the Holy Spirit, have had to sustain constant criticisms from various quarters. The speculative mind, intent on the why and wherefore of everything, has raised subtle metaphysical objections to the nature and reality of the Atonement. Opposing theories have been suggested as explaining its nature, extent and efficacy. Some have so endeavoured to refine its significance that were their views to prevail it would have little or no significance left. The same may be said of the other doctrines generally included under the term evangelical. The opposition arises from two main tendencies within the Church. One goes strongly in the direction of Naturalism, and the other toward Sacerdotalism. These forces are plainly visible at the present time.

Those who value the doctrines of grace recognize their divine origin. It is because they are of divine not of human origin that they are so potent and so precious. God the Father devised the plan of redemption; God the Son came from heaven to earth to make His soul an offering for sin and become the Author and Finisher of our faith; and God the Holy Ghost applies savingly the truth of Christ in regeneration and sanctification. Like Nicodemus, Naturalism is constantly asking, *How can these things be?* and engages in endless discussion as to man's total depravity, the freedom of the will, the vicarious character of Christ's death, and such like questions. The new birth into the kingdom of God is as mysterious to us as it appeared to Nicodemus, but the answer he received may well satisfy the people of this generation. We need not look for one more explicit or more satisfactory. "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit. . . . If I have told you

earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" It is not meant that the human reason is to be silenced by authority, but all who receive the Scriptures as the truth of God will reverently accept the utterances of the Great Teacher, as indicating the true path in which enlightened reason is to advance. Many have found by actual experience that the essential truths of the Gospel are accordant with, though they transcend the limited grasp of human reason.

Evangelical doctrines are opposed by a tendency in the Church moving in another direction. It is nothing new to say that in human nature there are strongly contradictory impulses. While there is a desire to explode all mystery, the mysterious nevertheless has a great fascination. The mysteries of divinely-revealed truth are sublime, the mysteries of human contrivance are clumsy and cumbersome, and such are usually found to be these so-called mysteries with which human priesthoods seek to complicate the simplicity that is in Christ. The Church of Rome accepts the truth of the Atonement, but adds to it the efficacy of human merit, sacrifices and penances, and rejects the doctrine of justification by faith. It elevates the Virgin Mother to a place in the plan of salvation for which the Scripture affords not the slightest foundation. It inculcates the invocation of saints, encourages masses for the dead, making salvation contingent on money payment. Everywhere it invests a human priesthood with a power and authority unwarranted in Scripture, and as a system it makes the truth of God of none effect by its vain traditions. All this is antagonistic to evangelical truth, because it seeks to supersede it by putting the human instrumentality in place of the divine.

In the Anglican Church the same tendency is at work, and has been instrumental in swelling the ranks of the Papacy with a large class designated as converts. There are two distinct sections within the bosom of the Anglican Church itself whose antagonism is as pronounced and as bitter against each other as that of any opposing sects can possibly be. The Low Church claims to be distinctively evangelical, and to this claim they are justly entitled, for, hampered though they are by the traditional trammels incident to State Churchism, they are earnest in the proclamation of the saving truths of the Gospel, and are zealous in every good word and work. The High Church party are not without zeal and earnestness. They have done much to bring the lapsed masses within the reach of Christian truth, but they have sought the adventitious aid of a gorgeous ritual, imposing ceremonial and mediævalism generally. There has been a marked movement in the direction of assimilating much that characteristically pertains to Romanism, especially in sacramental theories and practice, auricular confession and such like. Within the Church of England the antagonism of the two parties is kept alive and fostered. High Church dignitaries and denominational papers often speak derisively of their evangelical brethren, and habitually refer to evangelicalism in most contemptuous terms. They also indulge in the prophecy that it is doomed to early extinction. What may the outcome of division in the English Church it would be difficult to say, but one thing is certain, that attachment to evangelical doctrine will not be weakened by the scornful abuse of the sacerdotal party. Just as the doctrines of grace are proclaimed in their fulness with all the strength of sincere conviction, will they be found to be the wisdom of God and the power of God unto salvation.

When man's need is most powerfully felt, the doctrines of the cross in all their scriptural simplicity come home most effectively. Then is their reality most apparent. Theological speculation may be interesting, the discussion of the passing popular questions of the day may be exciting, and ornate ecclesiastical decorations and superfine artistic music may be soothing and attractive, but all of these together are not soul-saving powers. The one source of the Church's permanent strength is the faithful and earnest preaching of Christ and Him crucified.

"BEAUTIFUL things are somehow difficult to learn," according to an old Greek proverb quoted by Plato. The soul best learns its like, and we come to the knowledge of beautiful things slowly, in proportion to the lack of beauty in the soul itself.

Books and Magazines.

SOUL GUIDANCE. A Packet of Twelve Beautifully Illuminated Scripture Texts in Oval Designs. (Toronto: S. R. Briggs.)—In design and execution these illuminated texts are models of beauty and neatness.

THE KINDERGARTEN DRAWING COURSE. (Toronto: Selby & Co.)—The drawing lessons in this course are characterized by accuracy and simplicity. They are admirably adapted to fulfil their design, and are authorized by the Minister of Education.

TWOK. A Novel. By Watson Griffin. (Hamilton: Griffin & Kinder.)—This little work is interestingly written, and its delineation of character shows careful observation and insight. The heroine makes her appearance in rather unpromising circumstances, but the story gradually develops into healthier and happy surroundings. It is a creditable contribution to Canadian literature.

EIGHTY-SEVEN. By Pansy. (Toronto: William Briggs.)—The writings of this famous author are widely known and highly appreciated. In these days there are many acceptable writers for young people, but none have surpassed "Pansy" in the production of stories that combine interest with instruction, in a spirit so excellent. The present volume contains twenty-nine delightful stories.

A DAY IN CAPERNAUM. By Franz Delitzsch, D.D., Professor in the University of Leipzig. Translated from the third German edition, by Rev. George H. Schodde, Ph.D., Professor in Capital University, Ohio. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Professor Franz Delitzsch is generally recognized as the leading Old Testament scholar of our time. This excellent little work of his has run through several editions in Germany. If its merits were known here, it would become immensely popular. It is an effort to give, within the space of a day, a vivid picture of the Galilean activity of Jesus. The historical data are taken from the Gospels, and consist not only of what is there narrated, but embrace also many features that have hitherto been but little noticed. It breathes a poetic fervour that holds the attention to the end, and it is written with a glowing love for the Saviour and faith in His salvation that is inspiring.

THE GUIDING HAND. Or Some 'Phases of the Religious Life of the Day. By Rev. E. A. Stafford, A.B., pastor of the Metropolitan Church, Toronto. (Toronto: William Briggs.) This little volume contains a series of nine sermons. They are fresh, interesting and instructive. The author succeeds admirably in giving clear and forcible utterance to the thoughts he wishes to impress on his readers. The following sentences from the preface, which is more direct than prefaces usually are, are reproduced: The contents of this book are sermons because they grew so. The writer does not think that they are very wonderful sermons. They are not presented here under any such impression. Possibly even he could have found something more astonishing in his own barrel. But these are given to the public because the subject is important and interesting. It belongs to the higher Christian life. The book is an effort to find an atmosphere both of common sense and of perfect purity.

THIRTY THOUSAND THOUGHTS. Edited by Rev. Canon Spence, M.A., Rev. Joseph S. Exell, M.A., and Rev. Charles Neil, M.A. With introduction by Very Rev. Dean Howson, D.D. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This magnificent work contains carefully-classified quotations from all sources, patristic, mediæval, puritan, modern, foreign, scientific, classical, Welsh, bearing on subjects theological, philosophical, biographical, practical, ethical, biblical and ecclesiastical. The publishers state that in order to place the entire range of literature under contribution, scores of workers have searched thousands of volumes, especially of the Fathers and the Puritans; books of biography, books scientific, classical, philosophical, foreign; University lectures and all the great reviews of the age. The volumes contain illustrative extracts and quotations, choice and carefully-selected literary gleanings of the highest order, anecdotes aiding to define moral and religious truths, historical parallels, similitudes—in brief, useful and suggestive thoughts gathered from the best available sources on all subjects. The present volume (the fifth) of this grand work is devoted mainly to Christian Dogmatics, and hence is specially rich and valuable in homiletic material.

THE MISSIONARY WORLD.

THE INFLUENCE OF A MISSIONARY SPIRIT ON CHURCH LIFE.

In reading the life of the celebrated Andrew Fuller, a distinguished minister of the Baptist denomination, I was struck with the following incident connected with the history of the Church under his charge. His Church it seemed to him, had been for some time in a dull, lifeless spiritual state. This conviction, as may be imagined, was to him a cause and source of pain and alarm. He was led to consider what might be the best plan to remedy existing evils, and to bring about a change for the better. He adopted various expedients. As there were many unconverted persons in his congregations, he resolved to preach a series of sermons, especially adapted to convince of sin, and to awaken in the minds of the unsaved a lively sense of their danger, and the extreme and pressing necessity for an immediate change of heart. And though it would not be strictly correct to say that no good resulted from this effort, yet we have his distinct assurance that no marked effect followed. To his great disappointment and grief things remained in very much the same condition.

He was just nearly at his wits' end in view of the low state of religion in his Church. He was deeply depressed in spirit, in consequence of his want of success in removing this spiritual apathy. Just at this critical juncture it so happened (or as I prefer to express it, it was so ordered) that the subject of a mission to India was mooted at a ministers' meeting at which he was present. Indeed, he was the prime mover in that undertaking, and did more than any man or minister in the denomination to provide means for its support. The proposed mission was brought under the notice of his people who, at once, as if waiting for some such outlet for their sympathies, manifested an interest in its success. That interest was not transitory; did not sensibly abate, but on the contrary, continued to grow and gather strength and intensity to the very last. As the result, life, love, zeal and, in proportion to their numbers and resources, liberality abounded. Something to do kindled a zeal that had before languished and been ready to die, and called forth energies that had long lain dormant!

At this point I must guard against leaving a false impression, and laying myself open to misrepresentation. I do not mean to say—it is not my intention to show—that preaching to the unconverted, or to the people of God is, as a general rule, ineffectual and unprofitable. If it were necessary to do so, the very opposite could be shown to be the actual state of the case. All that would be required would be a simple reference to Scripture teachings and Scripture facts. In the face of such a record as that of the conversion of the 3,000 under the preaching of Christ by the apostle Peter on the day of Pentecost—in the face of such vast and valuable results as are known to have followed the public proclamation and enforcement of Gospel truth in every age and land—few would desire or venture, if they did desire, to utter a single word in disparagement of the Christian ministry. Neither doing, nor giving, nor suffering, nor all of them put together must be placed on a footing of equality therewith as the divinely appointed agency for the salvation of men. "Through the foolishness of preaching are saved those who believe." "Faith cometh by hearing, and hearing by the Word of God." "And how shall they hear without a preacher?" "And how shall they preach except they be sent?"

It is true notwithstanding—and the case of Andrew Fuller illustrates and confirms its truth—that when a Church is not doing its duty to the cause of Christ at home and abroad, preaching will prove largely and lamentably unfruitful, whether it be specially addressed to saint or to sinner. And the converse holds good. No sooner does a Church set about its proper work in an earnest spirit, and begin to do and give in proportion to its ability than apathy gives place to activity; languor to life, and dreams to deeds. "Give and it shall be given you; good measure, pressed down, shaken together and running over, shall men give into your bosom." J. B. D.

It is not sixty years since an order was issued by the Indian Government that "missionaries must not preach to natives."

Choice Literature.

LAD'S LOVE.

BY L. B. COCROFT.

(Continued.)

Without knowing all the details I knew enough to feel sure that there was some truth in Lilian's surmise. Rex, never studious at the best of times, had fallen in with an objectionable set during the last year of his college life. There were stories of card and billiard parties kept up to all hours of night or morning, and rumour had it that Rex had won and lost a good deal of money on such occasions. Harsh the Doctor could not find it in his heart to be, but still, conduct such as this could not be passed over in silence. Rex had resented his brother's words of remonstrance and sad entreaty, and, finally, instead of returning to Bythessea, had gone to the West. There, out of Humphrey's reach, he might either be coming to his better self, or plunging yet deeper into the mire. None of us could do more than hazard a guess as to his probable course, for he was easily swayed, whether for good or evil, and was equally capable of redeeming his past or ruining his future. He had professed sorrow for the faults of which the doctor had accused him, and had promised amendment; but he had been silent regarding various transactions of which his brother was ignorant, and it was only after Rex's departure that they had come to light. Such a beginning was not likely to inspire his friends with any great degree of confidence in his sincerity, nor did it lead Humphrey to be sanguine as to the sequel.

"One would think," went on Lilian, after a pause, "that Mr. Tracey could not find it in his heart to grieve the doctor, who seems to think that there is no one in the world quite like him. And you know how hard it is to be disappointed in those we love. I wish I dared to tell Dr. Shirley how sorry I am."

"Tell him," I spoke impulsively—"tell him; he needs a kind word sometimes just as much as any of us."

"I believe I will," was Lilian's answer; and later in the day she did so.

I had guessed, when I gave the advice, what the result would be; consequently it was no surprise to me to see the doctor coming up his garden path in the twilight with Lilian's arm through his own. If I had not already known the story I should have guessed it all as he bent over her, drawing her close to him for a moment, and then, turning, put her in his mother's arms, while Lilian's head went down on Mrs. Tracey's shoulder to be lifted again presently for her tender kiss and blessing.

My husband having been called to New York, I was to spend the night at my friend's, but after seeing that little tableau I had lingered on my own piazza until the dusk had deepened into darkness. Then I went over, and found Mrs. Tracey alone. Lilian had gone down the street on an errand, and the doctor had been summoned several miles away to the scene of an explosion which had occurred that afternoon.

"It is rather hard on him to have to go there to-night of all nights," said his mother regretfully. "Well," she added, "it has come all right at last, though I can hardly believe it even now. If it had been Rex, I could have understood it easily enough; but Humphrey, who would have thought Humphrey one to win a girl's heart."

"Anybody who knows him might think it," I answered warmly. "Why should you be surprised? Surely she would have been blind, if she had failed to see that his love is worth taking."

"But the things best worth having are not always those which we most value," said Mrs. Tracey. "I grant you that any woman might feel touched and honoured by such a devotion as he offers to Lilian, and yet—and yet—"

"And yet you are surprised to find a woman wise enough to know, after a summer's close companionship, that he is one among a thousand," I said, a trifle indignantly.

"He is; indeed he is. But you know that every girl likes to throw the halo of a little romance around her lover, and Humphrey, with all his goodness, is but a homely subject for such work."

"I should like to alter the definition of that word 'homely,'" I retorted. "From our use of it one might imagine a home to be the spot where all that is harsh and rude and unlovely centres. And yet, surely, our homely joys are our holiest, homely sorrows sink deepest into our hearts, homely friends are our nearest and dearest, and homely duties make, for most of us, the best work of our lives. Homely—it ought to mean the next best thing to heavenly."

Mrs. Tracey had no chance to reply, for just then Lilian came in, and slipped into her favourite seat, a footstool at the old lady's feet.

There was silence for a few moments after that. Lilian's thoughts were doubtless busy with the future, as I think Mrs. Tracey's were with the past. Watching her, I saw a tear steal down her cheek and fall upon the sunny head which she was stroking with gentle mother fingers.

Perhaps the tears were given to some tender memory of long ago; perhaps they were given to Rex, who was never wholly absent from her thoughts.

My own fancies, too, strayed to the wilful lad, self-exiled from the home which would, I sadly feared, be home to him no longer. He had been first there all his life. How would he brook it to see the doctor's wife in his place?

"But, after all, she will take her own place, not his," I mused; "and when he knows her, he cannot fail to like her. As to the rest, if Humphrey is happy, why need we disquiet ourselves as to the fitness or unfitness of his choice? He knows what he wants—and who can blame him for loving Lilian?"

Lilian herself seemed tranquilly happy. Mrs. Tracey went to her room at her usual hour, but we others, anxious to hear the doctor's report, decided to wait a little longer before giving up to the drowsiness which was fast stealing

over us. "Besides," urged Lilian, "who could tell how long it might be before we spent another evening together. Was I not going back to New York in a few days' time, and before another summer came round?"

"Oh yes; I know what will happen before another summer comes round," I said, laughing. "And no doubt Lilian Shirley will be far too dignified a personage to curl up in my arms like a kitten, as she is doing at this present moment."

"Only she isn't Lilian Shirley yet," said the girl, laughing too. Then, "Were you surprised, Nell? I was; I never had dreamed of such a thing. Do you know, he had an idea that I might think him too old and grave to be worth caring about. As if I could help loving him for all his goodness to me! Nelly, do you suppose there is another man in the world who would have done as much as he did for—for her, and afterward for me. I sometimes think that if I died for him, even that would not pay the debt I owe him."

"He is much more concerned in having you live for him," I said, smiling. "And, Lilian, I can't tell you how glad I am for you both."

"Are you? for me; yes. But are you satisfied for him? It seems to me that I can never be half good enough, or wise enough for him, though I mean to learn to be like him, if I can. And then, you know, I shall grow older too."

"Rest content, Lilian; he has no idea of moulding you."

"No," said Lilian, assentingly. Then after a moment she went on:

"I do not remember my father; he died when I was two years old, but I often think that I should have felt toward him just as I should toward the doctor. You cannot choose but love Humphrey, and look up to him and trust him. He gives you that feeling of absolute safety and security and—and rest."

Her frank, half-reverent affection was not the coin in which to repay a love such as Humphrey's, but, such as it was, it was genuine, and as she talked my heart grew lighter. It was evident that he had no rival; she was not conscientiously withholding her heart from his keeping, and surely at last it would, it must be his as fully and absolutely as even he could desire.

We sat talking until we heard the doctor's steps on the piazza, and Lilian sprang up to open the door. He came in exhausted and almost unmanned by the scenes through which he had passed, and yielded himself passively into Lilian's hands as she fairly guided him to his chair.

"One man was instantly killed," he said, in answer to my eager questions. "There were four others badly injured, and two of them died while I was there. One of the others I hope to find alive in the morning, but the other is past help; and a little child, who had been playing near the mill at the time of the accident, is crushed so that—and there his voice failed him, and the hand which had lately held the surgeon's knife without a tremor shook visibly as he laid it upon Lilian's shoulder."

She laid her own hand lightly on his lips.

"Don't try to talk. Wait here just a moment," and at the last word she disappeared, to return in an instant with a little tray in her hands.

"I knew you would be tired and cold," she said, sitting it down beside him, "so I thought this would be the best thing to do for you. It is tea—the kind you like."

Humphrey took the cup from her, and bent down to kiss the little fingers that had held it.

"You stayed up to make this for me? Lilian, what ought I to say to you? Do you know that it is past two o'clock? And remember that you are a fragile bit of porcelain after all, not fit—"

"Not fit for anything but just to be petted, and taken care of? Don't say that, Humphrey."

"Precious enough to be worth all the petting and care I know how to give you. There, Mrs. Morris has gone after her lamp. Say good-night and go too."

She lingered for a few moments, but gained my side as I reached the upper hall.

"Humphrey says we are not to talk under the penalty of his high displeasure," she said, slipping her arm through mine. "Oh, Nell! were you ever so tired in your life? Talk, indeed! I can't say another word except good-night."

She was asleep as soon as her head touched the pillow, and the breakfast bell failed to waken her in the morning. Thinking it a pity to arouse her, I let her sleep on, and did not see her again until afternoon, for my husband, came on the early train with news that set me to work to make ready to leave for home at a few hours' notice. We had an early lunch, finished our packing, and then went over to bid our friends good-by.

There, too, the house was in confusion. Rex had telegraphed from New York that he would be home that night, and Mrs. Tracey, in a flutter of joyous agitation, was making all sorts of preparations for his arrival. Lilian, pale and heavy-eyed, in spite of her long sleep, was in the dining-room, piling a fruit dish with grapes, peaches and pears, of which the doctor had brought in a supply from the garden.

"Humphrey has gone to that place where he went last night. He will be dreadfully sorry not to say good-by," she said regretfully. "And I—oh, Nell! what shall I do without you all this long winter?"

"But you know you are to come and see me in New York, if Humphrey can be brought to spare you. And, besides, you have forgotten Rex. You cannot be lonely where he is. Take my word for it, by this day week you will be the best of friends."

"I hope we may," said Lilian soberly; but her tone showed that she was not very confident in seeing my prophecy fulfilled.

I did not see Bythessea again for many months, nor did I see Lilian, who failed to pay her promised visit. She wrote, however, frequently, and thus I learned that she was spending a pleasant winter, and learning, as she said, to do all sorts of useful things. With Rex she was, as I had foreseen, the best of friends, and his name occurred far more frequently than did Humphrey's in her letters. The doctor

wrote, too, occasionally, but the tone of his correspondence was less cheerful than Lilian's. He looked in upon us once or twice before Christmas, and, on his second visit, spent an hour or two with us.

"Lilian was well," he said, "and brighter than she had been at any time during the summer." She and Rex between them were making the old house young again. They got on capably; Rex took great care of her, and the doctor felt that she was acquiring great influence over him—greater than anybody else had been able to exert over the wilful lad. Both he himself and Mrs. Tracey hoped great things from that influence, though I failed to see much ground for their expectations. Rex liked Lilian, and was devoting himself to her service for the winter. By spring he would doubtless have transferred his affections elsewhere.

"Well," I reflected, "by spring she will have ceased to need him," for the wedding was to take place early in May.

She would have come to me after Christmas, the doctor assured me, but when the time came there was no Lilian—only a letter from the doctor, saying that she was ailing, coughed constantly, and was not in a fit state to leave home. Could not I come to them instead?

(To be concluded.)

THE PSALMS IN HISTORY.

There lately died in Scotland a minister whose fame was in all its Churches, and a professor whose influence for good was very marked among the students of the "body" to which he belonged.

Shortly before his death Dr. Ker had completed a compilation which cannot fail to be interesting to a large number of people. Good as it is—and it is very good—it is perhaps more valuable for the field it opens up and the study it suggests than for its own intrinsic merits, great as these are, because this collection of illustrations of the part the Psalms have played in history and biography can only be regarded as the first sheaf of gleanings from a very abundant harvest-field.

It is curious to note that the sixth psalm is associated with such strangely different people as Catherine de Medici, Elizabeth Charlotte, niece of Sophia, Electress of Hanover, and wife of the Duke of Orleans, brother of Louis XIV., Mrs. Carlyle, John Calvin, and Robert Rolloch, first Principal of the University of Edinburgh.

The twentieth psalm was called by the late Sir James Y. Simpson, and his brothers and sisters, "Mother's Psalm." When she was hard pressed with thinking and toiling, and could not see her way "through," she used to sit down and repeat it, and rise refreshed. When Edward Irving was on his deathbed he repeated the twenty-third psalm in Hebrew, and the well known fourth verse were the dying words of Sir William Hamilton. The twenty-fifth psalm was the dying song of Margaret Wilson, one of the Winton martyrs.

The fifth verse of the thirty-first psalm, "Into thine hand I commit my spirit," has naturally been the closing utterance of many a life, sanctified as it is by being one of the seven sayings on the cross. "The Lord Himself gave the word, and great has been the company of those that publish it."

"It was the parting word of Luther, of Knox, of John Huss, of Jerome of Prague, of Julian Palmer, one of the noted martyrs in the reign of the English Mary, of Francis Tessler, the first martyr of the 'Desert,' who ascended the scaffold singing it in 1686, and of countless more." The second verse of the thirty-second psalm contains the spiritual ideal which quaint old Izaak Walton set up for the model of his life. In closing his biography of Bishop Sanderson, he says: "'Tis now too late to wish that my life may be like his, for I am in the eighty-fifth year of my age; but I humbly beseech Almighty God that my death may be, and I earnestly beg of every reader to say 'Amen.' Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

Thomas Fuller tells how Queen Mary of England erected again the hospital of the Savoy, which had been founded by her grandfather, Henry VII.; and how her maids of honour, out of their own wardrobe, furnished it with beds, blankets and sheets; and he adds, "Were any of these ladies still alive, I would pray for them in the language of the Psalmist, 'The Lord make all their bed in their sickness.' (Psalm xlii. 3.) And He is a good bed-maker indeed, who can and will make it fit for the person and please the patient. But, seeing such are all long since deceased, it will be no superstitious to praise God for their piety, and commend their practice to the imitation of posterity." The forty-sixth psalm and the thirty-seventh are respectively the basis of Luther's "Ein feste Burg ist unser Gott," and Paul Gerhardt's "Befiehl du deine Wege." The seventh verse of the fifty-first psalm has a touching association. Dr. Ker says, "Probably the northernmost grave on the surface of the earth is one made for a member of the expedition of Sir George Nares to the Arctic Sea, in the ship *Alert*. It is near Cape Beechy, on the brow of a hill covered with snow, and commanding a view of crowded masses of ice which stretch away into the mysterious Northern Ocean, where, hung like a lamp over the door of the unknown, shines the Polar Star. A large stone covers the dead, and on a copper tablet at the head the words are engraved, 'Wash me, and I shall be whiter than snow.'" Darnley read the fifty-fifth psalm on the night of his murder.

The sixty-eighth psalm was known among the Huguenots as the "Song of Battles," and was chanted by Savonarola and his brother Dominicans as they marched to the Grand Piazza of Florence to meet the trial of fire, to which they had been summoned by their enemies. The seventy-fourth psalm, "a cry of the Church on the brink of despair," was the song of the band of Covenanters defeated at Rullion Green, on Nov. 28, 1666. The seventy-sixth psalm was sung at Drumclog thirty-three years later. The ninety-fifth, the *Venite exultemus Domino*, was the chant of the Templars, the Knights of the Red Cross, when they fought with the Saracens for the conquest of Jerusalem. The one hundred and fiftieth, *Non nobis Domine*, was the battle song of the heroic John Sobieski, King of Poland, when he marched down from the heights of Kalenberg, and defeated

the immense army of the Turks which was besieging Vienna—a "turning point in history, the final great Eastern invasion which has thundered at that gate of Europe." The one hundred and seventeenth was sung by Cromwell and his army after the victory of Dunbar, September 3, 1650, as described so graphically by Carlyle. The one hundred and eighteenth was sung by the Huguenots on bended knee at Coutras. Seeing their attitude, some courtiers in gay dress cried, "Behold, the cowards are already begging for mercy!" "No!" cried an officer who knew their way, "you may expect a stern fight from the men who sing psalms and pray." After their victory they sang the one hundred and twenty-fourth, a psalm memorable in Scottish history, and known as "Durie's Psalm." John Durie had been expelled from his pulpit and from Edinburgh for boldly criticising some of the high-handed acts of King James VI. So great was the popular indignation that the sentence had to be reversed; and James Melville tells the story in his quaint Scotch: "Within a few days after the petition of the nobility, John Durie got leave to go haim to his ain flock of Edinburgh; at whose returning there was a great concours of the hailtoun, wha met him at the Nether Bow; and going up the street with baird heads and loud voices sang to the praise of God, and testifying of great joy and consolation, the one hundred and twenty-fourth psalm. 'Now Israel may say, and that trewly,' till heaven and earth resoundit. This noise, when the Duke of Lennox, being in the toun, heard, and ludging in the Hiegate, looked out and saw, he raved his beard for anger and hasted him off the toun."

This psalm is still sung in Scottish churches, and to the same stirring martial air that in those days made heaven and earth resound.—*Spectator*.

PHILIP G. HAMERTON ON FICTION.

In a communication to the *British Weekly*, Philip Gilbert Hamerton, speaking of the books that have influenced him, says: My pleasure in fiction is limited to a very few authors. Scott I know intimately, but there is not any novelist whom I appreciate so heartily, except Thackeray, whose masterpieces I have read over and over again; indeed, I never tire of them. I have read Balzac's principal novels as a study, but should never take them up for pleasure, and George Eliot's books have also been a study for me, sometimes rather an arduous one. I find it hard to read Dickens, and, in fact, have a very limited acquaintance with his novels, some of which I have begun but laid aside. I dislike his literary method, which seems to proceed by repetitions of little peculiarities, and by describing traits and oddities of character rather than complete characters. I admire George Sand for a facility that was never careless, but have a very limited acquaintance with French fiction generally. The *Spectator* once made a very clumsy shot by assuming for me a familiarity with French novels, because I have an intimate knowledge of the language, but, in fact, I have read them little, and should never have read even Daudet, if George Eliot had not made me ashamed of my ignorance by speaking very favourably of a book of his then unknown to me. French literature of other kinds has had a very favourable influence upon me by correcting to some extent the natural English preference of energy and abundance to exactness. The best French authors have so far inherited the classical spirit that they value precision in the use of language more than the appearance of force. This is especially true of the best French critical literature, which is unrivalled in its desire for not merely rude truth, but delicately accurate truth, so far as the writer can attain to it. No Englishman ever acquires a perfect sympathy with French poetry, and my enjoyment of it has been very partial—a mere selection of pieces that I read repeatedly. The French classical drama of Racine and Corneille appears to me a very elevated form of art, like some kinds of painting and sculpture. I did not appreciate it until I knew the difference between art and nature in other forms of human production.

The list of books in this letter is very meagre, the difficulty being that I cannot trace influences from much of my reading. I have sometimes wondered whether Italian literature had had any influence upon me, without being able to answer the question satisfactorily. Shakespeare has not influenced me in any perceptible way, and the only plays of his that I occasionally re-read are the great tragedies. But, as I said at the beginning of this letter, there are influences which we cannot trace. There are also very powerful influences from comparatively humble sources. An essay on "La Délicatesse dans l'Art," by M. Constant Martha, has been a very precious book to me, and so has a small treatise called "Théorie de l'Invention," by M. Paul Souriau. Even an extract from an anonymous newspaper article may sometimes be of importance. The following, from an old number of the *Saturday Review*, has been of great value to me, practically and intellectually:

"It is the slovenliness of men and women which for the most part makes their lives so unsatisfactory. They do not sit at the loom with keen eye and deft finger; but they work listlessly and without a sedulous care to piece together as they best may broken threads. We are apt to give up work too soon, to suppose that a single breakage has ruined the cloth. The men who get on in the world are not daunted by one nor a thousand breakages."

HE ASKED A FAVOUR.

"My lads," said a captain when reading his orders to his crew on the quarter-deck to take command of a ship, "there is one law that I am determined to make, and I shall insist upon its being kept. Indeed, it is a favour which I ask of you, and which, as a British officer, I expect to be granted by a crew of British seamen. What say you, my lads; are you willing to grant your captain one favour?" "Ay, ay!" cried all hands; let us know what it is, sir." "Well, my lads," said the captain, "it is this: that you must allow me to swear the first oath on the ship. No man on board must swear an oath before I do. I am determined to have the privilege of swearing first on board. What say you, my

sons; will you grant me this favour?" The men started, and stood for a moment quite at a loss what to say. "They were taken," says one, "all aback." "They were brought up," said another, "all standing." The captain reiterated. "Now, my fine fellows, what do you say—am I to have the privilege of swearing the first oath on board?" The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company announced, "Ay, ay, sir!" with their accustomed three cheers. The effect was good, and swearing was almost wholly abolished on the ship.

EUROPEAN NAMES.

Sweden and Norway were anciently called Scandinavia, which the modern antiquarians think means a country and woods that have been burned or destroyed. The appellation, Sweden, is derived from Sittuna or Svitheod; the native term Norway, or the northern way, explaining itself. Prussia, from Peuzal, a Slavonic race; but some writers supposed it took its name from Russia and the Slavonic syllable "po," which means adjacent or near. Denmark means the marches, territories or boundaries of the Danes. Russia is the ancient Sarmatia, which has been subsequently named Muscovy. It derives its present name from Russi, a Slavonic tribe, who founded the Russian monarchy. The original inhabitants used to paint their bodies in order to appear more terrible in battle. They generally lived in the mountains, and their chariots were their only habitations. Spain, the ancient Iberia, from Iberius; or Hispania, from the Phœnician Spaniga, which signifies abounding with rabbits—which animals are very numerous in that country—hence Spain. France, from the Franks, a people of Germany who conquered that country. Its ancient name was Celta, Gaul or Gallia Barachatta, the latter signifying striped breeches, which were worn by the natives. Switzerland, the ancient Helvetia, was so named by the Austrians, who called the inhabitants of these mountainous countries Schweitzers. Italy received its present name from a renowned prince called Italus. It was called Hesperia, from its western locality.

FOR THE CANADA PRESBYTERIAN.

FLYING CLOUDS.

On an autumn day, as I looked on high,
A large mass of dark clouds o'erspread the sky.

They were flying clouds, and in quick pursuit,
O'er the broad expanse, they did swiftly shoot.

Though fast they flew, the sun between,
As I chanced to look could be plainly seen.

Then gladly I marked how the clouds, each one,
Grew brighter far as they neared the sun.

Yes, all their blackness had vanished away,
As the dark recedes from the light of day.

Is thy sky o'ercast with clouds of care?
Unto Christ, the Sun, draw thou near in prayer.

Blyth.

J. A. M.

MARIE ANTOINETTE.

Marie Antoinette was in no way a woman fitted for the affairs of State. She was simply a woman. That was her charm and her misfortune. There was no trace in her of the genius of her mother, Maria Theresa. She was simply a young Viennese princess. Fond of pleasure and sympathetic, she was too proud of her rank and birth and too disdainful of the opinions of the world to sacrifice to them even a trifling caprice. Frivolous, but little educated, and never reading, difficult to advise and impatient of schooling, which bored her, she judged of policies by persons, and of persons by the opinion of coteries. With little judgment she had plenty of courage, but her valour was apt to dissipate itself in anger or tears. Her heart, nevertheless, was noble, and honour was with her a passion. When the dignity of the Crown seemed compromised or lowered—when it was outraged amid provocation and insult, she hardened herself against attack, and one could then recognize in her the daughter of Maria Theresa.—*Europe and the French Revolution—Albert Sorel*.

MR. EVELYN ASHLEY, the Liberal-Unionist candidate for Bridgton, declared in regard to disestablishment that Mr. Gladstone had put the matter on the right footing when he said the majority of the Scottish people should settle the question.

THE editor of the *Free Church Monthly* says: Now that Sir Henry Moncreiff has gone, there is no one who has such a store of ecclesiastical anecdotes at command as Dr. Burns of Kirkliston, and it would be a thousand pities not to seek to preserve the best of these.

DR. GUNNING, of Brazil, who placed the tablet in memory of Jenny Geddes in St. Giles's, was present at the graduation ceremonial in Edinburgh University and received the honorary degree of LL.D. He began his career as dux of the parish school of Ruthwell, in Dumfriesshire, and graduated with high honours at Edinburgh. He enjoys the intimate friendship of the Emperor of Brazil, who is himself a man of scientific attainments.

REV. HENRY WALLACE, professor of Christian ethics in the Assembly's College, Belfast, died on 25th ult. Born at Newtownards, in 1801, his collegiate education was principally received in the old institution in Belfast. He was ordained minister of Holywood in 1826, and subsequently laboured at Cork and also at Londonderry. In 1867 he was elected to the professorship which he held till last Assembly. Mr. Wallace was offered and declined the degree of D.D. from Princeton and also by the theological faculty of which he was himself a member.

British and Foreign.

ABOUT 300 Free Church congregations are still without missionary associations.

A SECOND edition has been called for of Rev. John Lowe's valuable work, "Medical Missions."

THE Belgian Government have passed a bill for the punishment of inebriety and faults connected with it.

IT is proposed that a United Temperance Sunday should be observed by all the Nonconformist Churches of England.

COUNTESS OLGA PONTATINE, recently an attendant on the Empress of Russia, has gone to Japan as a missionary of the Greek Church.

PROF. J. G. MACGREGOR, of Dalhousie College, Halifax, has arrived in Edinburgh to superintend the issue of a work on natural philosophy.

REV. W. LAMBIE NELSON, D.D., the oldest Presbyterian minister in Queensland, is dead; he had reached his eighty-fourth year. He was long minister at Toowoomba.

MR. REITH, pastor of the Free College Church, Glasgow, has been on a yachting excursion to Norway with Sir William Collins, who is an elder of his congregation.

THE heritors have decided to demolish the old parish church of Moffat, which will be vacated a few months hence. Some desired to convert it into a public hall.

THE value of spirits and beer consumed in Ireland during 1877, the year before the Sunday Closing Act, was twelve millions, while in 1885 it was ten and a half millions.

MR. LEITCH, of Helensburgh, has resumed pulpit work after a somewhat prolonged illness, during which his duties were discharged by a ministerial friend from Canada.

DR. SOMERVILLE, ex-Moderator of the Free Church General Assembly, has been preaching at Grantown. His son, Rev. J. E. Somerville, also gave a discourse specially addressed to young men.

MR. E. C. BERTRAND, the author of "Grandfather's Clock," died in the University hospital lately. Thousands of pounds were made by the sale of his songs; but its author got only a few shillings for it.

AT Würzburg preparations have already begun for the celebration in 1889 of the introduction of Christianity in Franconia by St. Kilian of Scotland, who is supposed to have suffered martyrdom in 689.

LARBERT Church has been reopened after renovations costing upwards of \$3,500, and the erection of an organ. The collection at the opening services, with the proceeds of a musical recital, amounted to \$650.

CHRISTIAN work continues to extend throughout the great English railway systems. A large portion of it is maintained by the railway employes themselves; but they are greatly helped by Christian ladies.

NEARLY all the Presbyterian ministers of Sydney signed a memorial to the Governor of New South Wales, praying that an amnesty should be granted to deserving and short-sentenced prisoners in celebration of the Royal Jubilee.

A RECENT visitor to the great cathedral at Florence notes the fact that not a single sentence from the Bible is to be found sculptured on its walls, and adds that perhaps not a single copy of the sacred Scriptures could be found within the building.

THE value of medical missions and the probability of their great extension may be estimated by the fact that forty young men have this year been in correspondence with the Edinburgh Medical Missionary Society with the view of adopting the profession.

THE temperance people of Liverpool are uniting with special heartiness in the testimonials about to be presented to Archdeacon Bardsley, bishop-elect of Sodor and Man, as he is not only a lifelong teetotaler, but the son of the first teetotal Anglican clergyman.

DR. VARTAN, after years of waiting, has been informed by the Council of State at Constantinople that the hospital which he had begun to build at Nazareth must be abandoned. He is permitted, however, to continue his practice at Nazareth, and he does not despair of yet obtaining a local habitation there.

DR. JOHNSTON, of Belfast, suggests that during the absence of Rev. Mr. Whigham from Ballinasloe on business connected with the coventorship of the Sustentation Fund, his pulpit should be supplied by each of the thirty-six Presbyteries of the Church sending one of their best ministers in regular succession.

SOME of the ignorant natives of India regard the postal institution as absolutely miraculous, and in certain places the letter-boxes are worshipped. A native will take off his shoes on approaching the wonderful box, go through his devotions before putting in the letter, and on retiring will leave a little propitiatory money offering.

MR. J. CAMPBELL WHITE, of Overtoun, has offered \$5,000 to aid the extension of evangelistic work by the Free Church in India, its educational missions having prepared the ground for a vigorous effort to gather in results. Principal Miller, of Madras, has offered \$3,500 if the Church sends a missionary to the Conjevaram district.

EDINBURGH Presbytery has been discussing the subject of preparatory services before the Lord's supper now that the fast days are abolished. Some pleaded for uniformity; others thought that each kirk session should be left free to fix its preparatory services at the time most suitable for the particular congregation. It was agreed by a majority to take no action.

MANY of the Episcopal congregations in Tasmania are stoutly protesting against the action of the Synod in recognizing the semi-Romish innovation of sisterhoods. Mr. Gardner, a venerable clergyman, denounces anything that could be construed into a vow; and Mr. Milne, an influential layman, declared that if any of the clergy thought it their mission to force sisterhoods on the laity they had better leave the colony.

Ministers and Churches.

REV. BRANCH HOWIE is to lecture in Allenford on the 2nd, and in London on the 4th September. He returns to Toronto for the 11th.

THE managers of Gardiner Presbyterian Church, Battleford, wish to convey their thanks to Mr. Alex. Patterson, of Kemble, for his contribution toward the building fund of their church.

THE Rev. J. Mackay, of Agincourt, writes to say that Mr. A. J. McLeod, B.A., of Knox College, has been appointed treasurer of the Knox College Alumni Association Mission Scheme, and that all contributions should be sent to him.

A LARGE edition of the General Assembly's Foreign Mission report is issued for general distribution. Its wide circulation is admirably fitted to arouse interest in missions. Copies at the rate of \$1.50 per hundred can be obtained from the secretary, Rev. J. M. Cameron, 7 Pembroke Street, Toronto.

ON the 7th inst., Rev. H. Crozier dispensed the sacrament of the Lord's supper at Black's Corners, one of the stations under the care of Mr. J. C. Madill, student of Knox College. Mr. Madill has been holding evangelistic services there, and as a result thirty-seven persons were received into membership.

THE Rev. M. McGillivray, M.A., is to be inducted at a meeting to be held in Chalmers Church, Kingston, on Tuesday, September 13, at half past seven in the evening. Mr. Cumberland is to preach and preside. Dr. Mowat is to address the minister, and Mr. Gracey the people. The vacancies in the Kingston Presbytery are being rapidly filled up.

THE Kingston *News* says: The father of the Rev. Mr. Smith, of the Manse, Centreville, and brother of Dr. Smith, of Wasau, Wis., late of Kingston, has returned to Canada from Scotland, where he intends to reside permanently. Mr. Smith has crossed the ocean five times within two years. He is about seventy years of age—a retired Scotch parish teacher and an alumnus of Glasgow University.

REV. D. C. MCINTYRE, of Beamsville, has had the degree of Doctor of Philosophy conferred upon him by the Bloomington University, Illinois. For three years he has been studying a course of philosophy, having passed written examinations upon the philosophical works of thirty different authors, covering a wide range of subjects, and having written a thesis upon the "Brain as an Organ of the Mind," "The Infiniteness of Platonism," "The Contributions of Physiology to Psychology," etc. The Senate of the University, satisfied with his scholastic attainments, bestowed upon him the honour.

THE congregation of Big Bay and Lake Charles, in Presbytery of Owen Sound, were not only much pleased but profited by listening to Mr. Howie's lectures, "From Joppa to Jerusalem," and "From Jerusalem to Bethlehem," on Monday and Tuesday evenings, 15th and 16th of August. Very vividly were these cities, as they now stand, presented to the minds of those who listened. Mr. Howie's description of the customs of the people throw much light on many an otherwise obscure text of Scripture. His evident aim to impress men with the danger of sin and the need of a Saviour could not but be felt by all.

THE *Napanee Beaver* says: A great crowd filled the eighth concession Presbyterian Church, Camden, last Sabbath. Many could not get admission. The church has just been overhauled, and looks like a beautiful drawing room. A very fine organ has been put in too. The pastor of the church, the Rev. Mr. Smith, is a great worker among his people, and is greatly beloved by them. He is deservedly popular with all denominations. The reverend gentleman has few equals, either in the pulpit or on the platform. On Sabbath he preached a powerful and eloquent sermon, and dispensed the sacrament of the Lord's supper.

THE *Acton Free Press* says: The Rev. Wm. Cleland, of Toronto, conducted the services in the Presbyterian Church on last Sabbath. The sermons were able, eloquent and instructive, and though the reverend gentleman is considerably advanced in years they were delivered with great energy and earnestness. We understand that Mr. Cleland retired from pastoral work a few years ago, but finding his health and strength greatly restored by rest, he contemplates entering upon active work once more. We should suppose that in the Presbyterian Church a suitable field could easily be found for the labours of one evidently competent to occupy an important position.

THE *Manitoba Free Press* says: Augustine Presbyterian Church, which has recently been erected on River Avenue, Fort Rouge, was opened for public worship last Sabbath. The Rev. Mr. Macpherson, of Stratford, Ontario, conducted the services in the forenoon, preaching an excellent discourse upon 1 Peter i. 3-5. Mr. Macpherson some years ago retired from the active duties of the ministry after spending a long life in rendering efficient service to the Church, but the sermon he delivered showed no abatement of his mental powers. At the evening service, the Rev. Mr. Whimster, who has taken a deep interest in the formation of this new congregation, preached an able and practical sermon on Luke viii. 5-10. The music was supplied by an efficient choir, accompanied by a small organ, played in a pleasing manner by Miss Chisholm, of Port Hope, at present visiting in the city. The attendance at both services was good, and the collection amounted to the creditable sum of \$46.70. The church is a plain but neat frame building, and will accommodate about 200 worshippers.

ON Sabbath, August 7, the usual quarterly communion was held in the Presbyterian Church, Emerson, Manitoba. The Rev. James C. Quinn, M.A., pastor, preached and officiated. After an appropriate sermon from the text "To me, to live is Christ," in which the pastor showed the new converts how to live the Christ life daily, dwelling on the

following points: First, Think much and often about Jesus, as He is now your Saviour. Instead of thinking about yourself, ponder well His love. Keep looking to Jesus. Second, In receiving Jesus as your Saviour, you have taken a new element into all your life. Let your daily life be spent ever under divine guidance. "Lord, what wilt Thou have me to do?" Do nothing that you would not like Jesus to see you do. Say nothing that you would not wish Jesus to hear. Read nothing that you would not like Jesus to examine. Do everything for the glory of God. Third, Study what Scripture says about what believers have; and having done that, look within for evidences of a changed life. Fourth, Work for Jesus. In seeking to save others—to lead others to Jesus—your own spirituality will be quickened. Fifth, Attend the Sabbath services regularly. Cultivate fellowship with the Father, Son and Spirit, and thus you will have your faith strengthened, your hope brightened, your love intensified and your zeal stirred up. You will thus grow in grace and in the knowledge of Jesus Christ. The pastor called upon the new converts to stand up, and addressed them a few words of counsel, and welcomed them to the fellowship of the Church, after which the Lord's supper was dispensed, sixty-eight members, including the Session, participating. Fifteen new members were added to the roll, thirteen on profession of faith and two by certificate. We praise God for the manifestations of His presence and the Spirit's power in our midst on this occasion and during the special revival services held last spring.

ON the afternoon of Wednesday, the 10th inst., a large number of the members and adherents of Calvin Church, Pembroke, assembled by invitation at the hospitable residence of Mr. William Moffat. The occasion was one of mingled interest—of pleasure mixed with pain. Owing to circumstances, now generally well known, the Rev. W. D. Ballantyne, B.A., felt it his duty some time ago to tender his resignation of the pastorate of the congregation, of which he had been for over eleven years minister. The resignation took effect on the last Sabbath of July. Before this, Mr. Ballantyne had been offered and had accepted the principalship of the Ottawa Ladies' College, and accordingly was about to remove from Pembroke and take up his residence in the capital. His friends in the congregation, who are both numerous and very cordial, took advantage of his leaving to present him with an address and testimonial, expressive of their appreciation of his character and services. The address was read by Mr. Wm. Moffat, and spoke in very high terms of the preaching, the zeal, fidelity and wisdom which marked the pastoral labours among old and young, rich and poor, of their late minister, referred especially to his services in connection with the erection of the beautiful new church the congregation now worships in, and to the high esteem in which he was held by his fellow-citizens for his urbanity, public spirit and interest in all that pertained to the general good of the town; and concluded with hearty congratulations upon his appointment as principal of the Ottawa Ladies College and good wishes for his success and the happiness in the future of both himself and wife, whose exertions had always in every good work ably seconded his own. At the close of the address a sealed envelope was put into Mr. Ballantyne's hands by Mrs. Esther Tupper, one of the oldest members of the congregation, and president of the Ladies' Aid Society, containing a cheque for \$425, as an evidence of the kind feeling which the donors had for, and of the interest they would always feel in their late minister and his wife. Mr. Ballantyne replied in feeling and appropriate terms to this address, thanking the friends present for the assurance which had just been given of their confidence and goodwill as especially precious in the circumstances, adding that they would be a stimulus and help to him in his new sphere, one of whose recommendations was that it was within such easy reach of Pembroke that he would have frequent opportunities of meeting friends who had become so much endeared to him, and of revisiting them and renewing from time to time personal intercourse with those whom he could never forget, and assuring them in return of his deep and abiding interest in, his warmest wishes and his earnest prayer for the prosperity in the highest sense of the church and people he had so long ministered to. At the close of the address and presentation of coffee and cake were handed round, and after pleasant social intercourse, the friends bade their late pastor good-bye, and next day he left for Ottawa and the West, to rest, visit friends and some of the ladies' colleges before beginning his honourable and responsible duties in the important work he is about to enter upon with the good wishes of many friends in all parts of the country.

PRESBYTERY OF PRINCE EDWARD ISLAND.—The Presbytery of Prince Edward Island met in Orwell Head Church on the 28th July, for the induction of the Rev. D. B. McLeod. There were present: Rev. J. M. McLeod, William R. Frame, J. G. Cameron, Alexander Raulston (Moderator), James Carruthers, A. S. Stewart, E. Gillies, Malcolm Campbell, W. H. Spencer, J. W. McKenzie, Roderick McLean and D. B. McLeod, ministers; and Messrs. T. C. James, D. M. Fraser, William Ross, Angus E. Leitch and Donald McLeod, elders. Rev. Mr. Falconer, of Pictou, M. L. Leitch, of Quebec, and George Steele (Methodist), of Pownal, being present, were invited to sit as corresponding members. The edict of induction having been read a third time in the hearing of the congregation assembled, and no objections having been offered to the life, literature or doctrine of the pastor elect, the Presbytery resolved to proceed with his induction. The Rev. J. M. McLeod preached a sermon from Luke iii. 16. Rev. E. Gillies narrated the steps. The Moderator put the usual formula of questions, led in prayer and inducted Rev. D. B. McLeod into the pastoral charge of Orwell. The members of Presbytery then gave to Mr. McLeod the right hand of fellowship, after which he was suitably addressed by the Rev. James Carruthers. The congregation was addressed in English by Rev. Mr. Frame, and in Gaelic by Rev. A. S. Stewart. Both addresses were pointed and forcible. Mr. McLeod received the usual welcome from the congregation on their retiring from the church. He was introduced to the Session by the *interim* Moderator. Afterwards his

name was, on motion, added to the roll of Presbytery. We must not omit to mention that the treasurer of the congregation, at the close of the service, paid Rev. D. B. McLeod the first quarter's salary in advance. The congregation was large, and seemed to be deeply interested in the proceedings. There were not less than 1,000 people present at the induction services, which, throughout, were interesting and impressive. Mr. McLeod is settled here under favourable circumstances. The congregation, though not large, is compact. The people are mostly industrious and prosperous farmers. The land is well cultivated, the farms are free of debt, and no agricultural district on the Island is making more rapid progress than that of Orwell and its adjacencies. With their church open now every Sabbath, instead of once in a month or six weeks, as under their former church connections, no doubt the congregation will improve rapidly, and be amongst the best of our country congregations.—M. McLeod, *Pres. Clerk*.

PRESBYTERY OF WINNIPEG.—A special service was held in St. Andrew's Church, Winnipeg, on Wednesday evening, the 10th inst., for the purpose of ordaining Mr. A. B. Winchester, who has decided to devote himself to the foreign mission field. The attendance, considering the weather, was very large, and much interest was manifested in the event. The Presbytery proceeded to the ordination of Mr. A. B. Winchester, Rev. Principal King presiding. Rev. J. C. Quinn conducted the preliminary services, and preached an appropriate and able sermon from 1 Chronicles iv. 23, "There they dwell with the king for his work." He applied the text as showing the position of God's children, their work, and their encouragement in the fact that they were working under the King's eye. The position of believers in the King's house, he said, implied loyalty, sympathy, provision for their daily need, and communion or fellowship. Secondly, the preacher spoke of the service in which believers, and especially Christian ministers, are engaged working amongst clay, that is redeemed humanity, moulding it after the perfect pattern of Christ Jesus, and also going out into the highways and hedges, doing aggressive work. He spoke of the importance of the latter, and of the special qualifications required. Lastly, he dwelt upon the encouragement derivable from the fact of their being commissioned by the King and directed by Him; and he pointed out that the missionary to be ordained would find solace, comfort and inspiration in his hours of loneliness from the assurance spoken of. The speaker said he felt it to be a peculiar pleasure and honour to be asked to speak on this occasion, in view of the fact that Mr. Winchester was designated for North China, the field to which he (Mr. Quinn) had desired to devote his labours, but in the providence of God had not been permitted. The ordination ceremony was then proceeded with, Principal King narrating the steps leading up to Mr. Winchester's ordination. The usual questions of the formula having been put and answered in a satisfactory manner, Principal King offered up the ordination prayer, and Mr. Winchester was ordained by the laying on of hands by the Presbytery. Rev. C. B. Pitblado then addressed the newly-ordained missionary. He referred to the intimacy that had existed between Rev. Mr. Winchester and himself, and expressed his high appreciation of that gentleman's character and attainments. While feeling that his departure would be a personal loss, as well as a loss to the Church, still they would be glad to remember that they had enjoyed so much of his society and labours. As encouragement to the missionary in going forth to his work he called his attention to three passages of Scripture which he knew had been a source of great strength to other missionaries—among them Rev. Dr. Geddie and the two Gordons, both of whom he well knew, and who were martyred in the South Sea Islands. These texts were, first, "The Lord reigneth," second, "The Word of the Lord endureth forever," and third, "It is the Spirit that quickeneth." After a hymn had been sung, Rev. Prof. Han addressed the audience, pointing out the necessity of mission work. He showed that the ratio with which Christians increased was greater than the ratio with which the heathen had increased, though absolutely there were more heathens in the world now than there were fifty years ago. He referred to the foreign mission work carried on by the Presbyterian Church in Formosa, and the success attending the labours of Dr. Mackay. He also referred to the work being carried on among the North American Indians, and stated that one of the chiefs—Cote—had recently applied to be received into the Christian Church. He concluded by asking the people to remember Rev. Mr. Winchester in their prayers. A collection was taken up, Rev. Dr. Bain, of Kingston, pronounced the benediction, and the meeting separated. Rev. Mr. Winchester will leave for the North China field under the auspices of the American Board of Commissioners for Foreign Missions. Pursuant to adjournment the Presbytery met in Seikirk Hall at ten o'clock Wednesday evening. The following standing committees were then appointed: Home Missions—Rev. C. B. Pitblado, Convener, Rev. Messrs. D. M. Gordon, Principal King, A. MacLaren, D. B. Whimster, J. C. Quinn, and Professors Bryce and Hart, ministers; Hon. Justice Taylor, and Mr. C. H. Campbell, elders. Foreign Missions—Prof. Hart, Convener, Prof. Bryce and Rev. J. C. Quinn, ministers; Mr. R. MacBeth, elder. State of Religion—Principal King, Convener, Messrs. D. M. Gordon, James Lawrence, R. Nairn, J. Douglas and W. H. Spence, ministers; Mr. D. Macdonald, elder. Sabbath Schools—Rev. John Pringle, Convener, Rev. Messrs. A. McFarlane, W. D. Russell and James Hamilton, ministers; Messrs. J. W. Driscoll and John Sutherland, Kildonan, elders. Sabbath Observance—Rev. D. M. Gordon, Convener, Rev. Messrs. C. B. Pitblado, J. Pringle, C. W. Bryden, ministers; Hon. C. E. Hamilton, elder. Finance and Statistics—Prof. Bryce, Convener, Rev. J. C. Quinn, minister; Mr. J. B. McKilligan, elder. Temperance—Rev. J. C. Quinn, Convener, Rev. Messrs. A. McFarlane, R. Nairn and J. Hamilton, ministers; Messrs. D. Agnew and James Thompson, elders. Examination of Students—Rev. C. W. Bryden, Convener, Rev. Messrs. J. Douglas, A. MacLaren, D. M. Gordon, C. B. Pitblado, ministers; Hon. Justice Taylor, elder. Systematic Benevolence—Rev. J. C. Quinn, Convener, Rev.

Principal King and Rev. D. M. Gordon, ministers; Mr. G. D. Macvicar, elder. Committee on the Maintenance of the Theological Department of Manitoba College—Rev. D. M. Gordon, Convener; Rev. Messrs. C. B. Pitblado, J. C. Quinn, A. Macfarlane, A. MacLaren and J. Pringle, ministers; Hon. Justice Taylor, C. H. Campbell, Duncan MacArthur (Emerson), P. R. Young, John Sutherland (Kildonan) and Dr. Smellie, elders. On motion of Prof. Hart, the report as a whole was adopted. The next meeting of the Presbytery was appointed to be held in Knox Church on the first Tuesday in September at half-past seven o'clock. The Presbytery was then dissolved by Principal King, who pronounced the benediction.—JAMES C. QUINN, *Pres. Clerk.*

MONTREAL NOTES.

The Rev. J. F. Pritchard, of Danville, is supplying Starley Street Church for a Sabbath or two in the absence of the Rev. F. M. Dewey on his vacation.

On the morning of Sabbath week the Rev. Dr. Jenkins preached in the St. Paul's Church. There was a large congregation present, this being the first time that the Doctor has occupied his former pulpit for about three years. Sabbath week was also the Doctor's jubilee, he having reached the fiftieth year of his ordination. He still looks hale and hearty, and his voice is as strong and full as ever. His text was: "Say not thou, What is the cause that the former things were better than these? for thou dost not inquire wisely concerning this." After referring to the progress made during the past half century in things material, science and the arts he asked the question, "What of the Christian position now?" which he answered at length. "I allow," he said, "that the teaching and system of Christ and His apostles, as embodied in the New Testament, have been subjected to widespread and even fierce opposition. Science, philosophy and irreligion have vied with each other, or have combined in attempts to discredit Christianity and its claims. I believe that the Christian position in the world has not been seriously, or even at all, imperilled by these attacks. True, there are chronicled from time to time one and another surrender on the part of individuals to the clamour of unbelief. Men who in childhood and youth were surrounded by Christian influences give up their Bible, their Saviour, their Christian trust, their hope of immortality, and often enough their morals, too. Some of them are conspicuous as thinkers and writers. But for all, brethren, the name and character, the teaching and work, of the Christ of the Gospels are more widely known, honoured and trusted in the world to-day, than in any age since the days and successes of Paul." The Doctor then referred to his connection with St. Paul's Church during the twenty-three years of his pastorate, dwelling especially on the erection of its present edifice, the union of 1875, and the changes in the families of the congregation during these years. He congratulated the congregation on its success and prosperity under its present pastor. The Doctor purposes spending other two months in Canada before returning to Britain.

A compilation by the New York Independent of the statistics of the churches in the United States shows that there are 132,435 congregations, 91,911 ministers and 10,018,977 members. Deducting deaths, removals, etc., there is a net increase during the past four years of 1,631,799 members; that is 407,950 a year, or 1,117 every day in the year, or forty-six every hour in the day. About thirty-five per cent of the entire population are church members. During these four years the number of congregations has increased by 15,325 and the number of ministers by 9,694. The Sabbath schools number 99,762 with 1,107,179 teachers and 8,034,478 scholars. Will not some statistician render a similar service in showing the growth of all branches of the Protestant Churches in Canada during the past four or rather during the past ten years? The information would doubtless prove profitable as well as interesting.

The Knox Church people have availed themselves of the opportunity, while worshipping in Erskine Church for the past six weeks, to place in their own church edifice a handsome new organ and effect other necessary changes. The organ has been placed immediately behind the pulpit. The Rev. James Fleck has returned to the city, and conducted the re-opening services on Sabbath. Both Erskine and Knox congregations continue to worship together for the next few Sabbaths in Knox Church.

Under the auspices of the Ministerial Association and the Sabbath school superintendents of Montreal there is to be a grand jubilee gathering of all the Sabbath school children of the city on Saturday, October 1, in the Victoria Rink. It is intended that the 12,000 scholars, with their 1,300 teachers, meet in McGill College grounds, and march with banners, etc., by way of Sherbrooke, Mackay and Dorchester Streets to the rink, where a jubilee service will be held. At this service Home Missions will be illustrated by the deaf and dumb reciting the Ten Commandments by signs, the blind reading from raised Bibles, etc.; French Evangelization, by the pupils from the French schools studying in their own language, etc.; and Foreign Missions by Christian Indians from the North-West working at their trades, coloured freedmen from the South, Chinese converts singing in their native language, etc. Each of the Sabbath school children will be presented with a *fac-simile* of the mug presented by the Queen at the great children's jubilee, recently held in Hyde Park, London.

The Rev. John McLeod, of Antwerp, New York, was inducted on Tuesday, the 2nd inst., into the pastoral charge of the congregation of Richmond and Melbourne. The Rev. J. R. McLeod, of Kingsbury, presided, and addressed the minister; Rev. C. A. Tanner, of Levis, preached, and the Rev. J. G. Pritchard, of Danville, addressed the people.

The following figures, from an authentic source, show the rapid advance made by the French-speaking people in Eastern Ontario. In proportion to the entire population the French number in Stormont and Glengarry twenty per cent.; Ottawa city, thirty-four per cent.; Russell, forty per cent.; and Prescott County, sixty-five per cent. Taking these

counties unitedly, about forty per cent. of the population are French-Canadians, and ten years hence they will be largely in the majority.

The Rev. Christopher Harrower, from Liverpool, England, arrived here ten days ago, purposing to settle in this country. He studied in connection with the Church of Scotland, but has been recently labouring among the Congregationalists of Liverpool. He desires to connect himself with the Presbyterian Church in Canada.

The Rev. W. R. Cruikshank, of St. Matthew's Church, Rev. Dr. Smyth, of Calvin Church, and Rev. Dr. Campbell, of St. Gabriel Church, have returned from their vacation, and resumed work last Sabbath.

The Rev. Dr. Campbell, of Renfrew, is enjoying a well earned holiday at Metis along with Rev. M. MacGillivray, pastor-elect of Chalmers Church, Kingston. The congregation of Metis is making an effort to remove the debt on their two churches, which is proving successful.

The Rev. A. H. Scott, of Owen Sound, is at present on a visit to friends in Montreal. He supplied St. Andrew's Church, Lachine, on Sabbath last, and preaches there again next Sabbath.

The Presbytery of Montreal met on Tuesday to consider an application from Lachine for moderation in a call to a minister. This congregation have the prospect of an early settlement. They are at present re-painting their church and school room and effecting other improvements on their church property, which will add greatly to its appearance.

As illustrative of the rapid growth of the east end of the city, and the increase of the English speaking population there, the congregation of Taylor Church are cramped for room, and are increasing the sitting accommodation by removing the partitions between the vestry and library and making these part of the church proper. This will give accommodation to about sixty additional persons. This congregation will be under the necessity of securing a new site and erecting a much larger church building ere long.

At the back river, near to Sault au Recollet, a new church building has been erected this season through the instrumentality of the summer visitors from the city who have residences there. A beautiful site was gratuitously given by Mr. Jackson Rae, and a neat frame church, capable of accommodating about 200, has just been completed. The church is nominally a union one, though the Presbyterians have been chiefly instrumental in getting it up, and the money has largely come from Presbyterian sources. It is intended to have Sabbath school and one service regularly each Lord's Day. On Sabbath last the new church was dedicated, the services being conducted by Rev. Messrs. Fleck and Warden. There was a large attendance, nearly the whole Protestant community turning out. The building is free from debt, excepting some \$300, which will be provided in the next few weeks. The trustees are Messrs. J. M. Kirk, G. R. Grant, H. Macartney, W. B. Smith and Charles Gurd, to whose exertions the district is indebted for this tasteful, commodious church.

OBITUARY.

MR. WILLIAM McDOWEL, TAMWORTH.

The subject of this sketch was born eighty-five years ago in Carrickfergus, County Antrim, Ireland. He married fifty years ago Miss Janet Girvan, who survives him. Soon after his marriage he emigrated with his wife to Canada, and first settled in Fredericksburgh, and, after a residence of seven years, he removed to near Centreville, and finally bought a farm on the ninth concession of Camden, where he lived for twenty-eight years. Owing to failing health, he sold his farm, and bought a comfortable house and lot in the village of Tamworth, where he lived in peace and quiet till his death. His children numbered twelve, three only being alive, two daughters and one son. Mr. McDowel was a Freemason in Ireland, but never connected himself with the craft in Canada. His certificate shows that he was initiated in all the degrees of the mysteries of Masonry in the year of Masonry bearing date 5831, and registered at Dublin in the month of January, 1829. It was the wish of the deceased that he should be buried by the craft, but for some unexplained reason his wishes were not carried out. Mr. McDowel was all his life an adherent of the Presbyterian Church. He was received into Church membership only, however, about six months ago, when the minister and session and a few friends met in the sick chamber, and celebrated the blessed ordinance, and received him into full communion on profession of his faith in the Lord Jesus Christ. For more than seven months the old gentleman lay on a sick-bed, and for the last two months of his life he was a great sufferer, but he bore his sufferings with a wonderful degree of fortitude and Christian patience. He was, I am sure, fully prepared for the end when it came. He had a desire to depart, and to be with Christ. He spoke always of his readiness and willingness to go. He trusted Christ fully.

"Jesus, my only hope Thou art,
Strength of my failing flesh and heart,"

Might be the language of his soul at any time during his trying illness. He died peacefully about six o'clock on the evening of the 11th of July, having been attended throughout his long illness by a faithful and devoted wife, whom he has left to mourn his loss. The funeral took place at the eighth concession church of Camden, where an impressive sermon was preached by the Rev. George O. Yeomans, B.A., of Harrowsmith, who officiated in the room of his pastor, who was unable to attend.

"They who die in Christ are blessed,
Ours, be then, no thought of grieving:
Sweetly with their God they rest,
All their pains and troubles leaving.

So be ours the faith that saveth,
Hope that every trial braveth,
Love, that to the end endureth,
And through Christ, the crown secureth."

Sabbath School Teacher.

INTERNATIONAL LESSON.

Sept. 4, 1887. **TRUST IN OUR HEAVENLY FATHER.** [Matt. 6: 24-34.]

GOLDEN TEXT.—Casting all your care upon Him; for He careth for you.—1 Peter v. 7.

SHORTER CATECHISM.

Question 37.—There are special blessings for believers at every stage of their existence. There are mercies for the living and mercies for the dying. Death separates the believer from sin. He is then removed from all temptation, and made perfectly holy. The soul severed from the body passes immediately into glory. The apostle tells us that to be absent from the body is to be present with the Lord. The body remains in the grave till the resurrection, when, being still united to Christ, the redeemed nature, soul and body, sown a natural body but raised a spiritual body, will be forever with the Lord.

INTRODUCTORY.

The spirit animating the citizens of God's kingdom is different from that which influences the citizens of the world, the former live by faith; the latter by sight. The happiness for which the worldling looks is, he imagines, to be found in earthly things, while the citizen of the heavenly kingdom seeks his true welfare in being reconciled to God, and in doing His will, looking for complete happiness in the world to come.

I. Undivided Service.—Man's nature is the same now as it was in the Saviour's time. The love of money had then, as it has in these days, a strong fascination. If that love is yielded to, it will gain the mastery. The inordinate love of money is incompatible with the love of God. If He is our Master, mammon cannot be. The one casts out the other. It is impossible to love both supremely. No man can serve two masters. Their commands would continually conflict. There will be an inevitable choice either of the one or of the other. It may not be calmly and deliberately made; it may be by insensible degrees that the love of wealth gains ascendancy in the heart, but every one makes the choice. If the love of God is not there, the love of the world will occupy the vacant place. Whatever the heart most desires that will it love most. If mammon is the object of the heart's love, then from the necessity of the case God will be hated. Mammon, a Syriac word, signifies treasure; here it is personified as Riches.

II. The Folly of Over-Anxiety about Worldly Things.—Food and raiment are necessary things, and have to be laboured for, but to permit the desire for obtaining these to disturb and perplex is both foolish and sinful. The new version brings out our Saviour's meaning more clearly. Instead of "Take no thought," it reads, "Be not anxious." To dispel this over-anxious, eager care about what is necessary to life and bodily comfort, the Saviour, who understands the meaning of nature, draws therefrom illustrations of remarkable beauty and significance. Probably as He spoke the birds were winging their flight in the sight of His hearers. He points to them and says, "They sow not, neither do they spin; yet your heavenly Father feedeth them. Are ye not much better than they?" Then this over-anxiety is utterly useless. This Jesus shows by asking if it would add one cubit to the stature of any one desiring to be taller than he is. To wish for such a thing is absurd. Then as to the raiment, Christ points to the flowers that grow in great abundance in Northern Palestine. Consider the lilies. Unlike men, they neither toil nor spin, yet in beauty of adornment no human art can approach them. Solomon, the most magnificent of Israel's kings, with all his splendour was not arrayed like one of these. They were God's own handiwork; their beauty was developed from within; man's raiment is put on, and it is in its grandest only human handiwork. The lesson then is obvious, the conclusion irresistible. It is God that clothes the fields in their beauty. The devout soul sees God everywhere, in the earth, in air and sea. The people in Palestine cut down grass and flowers and, after being dried, used them as fuel for the ovens. So if what is so short-lived as the lilies of the field are so beautiful in their adornment, will not He whose work they are, "much more care for you, O ye of little faith?" How much stronger would that faith be if we could only read aright the lessons everywhere around us? He sums up by repeating the warning against over-anxiety for worldly things, though necessary in themselves, and adds a most encouraging reason why we should have full confidence in God's care for us. The Gentiles, here meaning the people that know not of a heavenly Father's care, are consumed with this over-anxiety. These are the chief things which they seek. "Your heavenly Father knoweth that ye have need of all these things." Use the means He has given you for obtaining them, but trust Him. He knows that you need them.

III. The Chief Thing to be Sought.—Better than all the objects generally pursued by man is God's everlasting kingdom. Seek that, for there the only true happiness is to be found. That is the only pursuit worthy of man's immortal nature. Seek to be a subject of that kingdom and earnestly seek its coming, that it may daily extend its conquests. Seek it first in time for the blessed life cannot be entered upon too early. It ought to be esteemed first in importance. Then with the kingdom of God His righteousness is to be eagerly sought, the righteousness which He bestows on every one that enters His kingdom. God's children long to be made perfectly righteous, they not only desire to be justified, but to be righteous as He is righteous. The lesson closes with the exhortation to dismiss all feverish anxiety about the future. "Be not anxious for the morrow." When the morrow comes it will bring its own joys and sorrows, mingled good and evil inseparable in this life, the blessings and the trials, together with the grace to bear them which each day brings. Trust in the Lord, and He will bring to pass that which concerneth you.

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To produce a new growth of hair on bald heads, in the case of persons advanced in years, is not always possible. When the glands are decayed and gone, no stimulant can restore them; but, when they are only inactive, from the need of some excitant, the application of Ayer's Hair Vigor will renew their vitality, and a new growth will result. L. V. Templeton, Newbern, N. C., writes: "After a protracted illness, with fever, my hair all came out, leaving me entirely bald. I procured a bottle of Ayer's Hair Vigor, and, before I had used all its contents, a

AYER'S HAIR VIGOR.

keeping my head clear of dandruff, and preventing Scald Head, Ayer's Hair Vigor has also caused my hair to grow luxuriantly, resulting in my now possessing hair forty-two inches long, and as thick as could be desired." The wife of Dr. V. S. Lovelace, Lovelaceville, Ky., had very bad tetter sores upon her head, causing the hair to fall out. Ayer's Hair Vigor healed the sores, and in less than twelve months produced hair a foot long.

thick growth of hair, nearly two inches long, covered my head." L. D. McJunkin, Perryville, Md., writes: "Baldness is hereditary in my family. Five years ago the hair on the top of my head was becoming weak and thin. I procured Ayer's Hair Vigor, the application of which invigorated the hair roots, and sent out a new growth of young hair. To-day my hair is as thick and vigorous as ever. I still use the Vigor occasionally to keep my scalp in a healthy condition."

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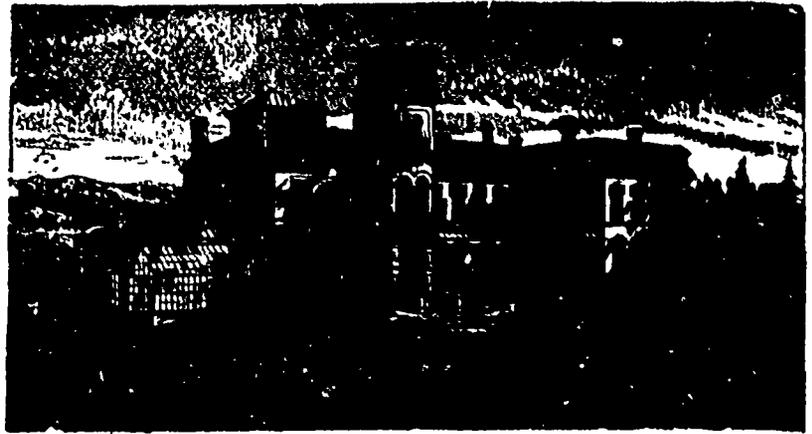
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GURNEY'S STANDARD FURNACES.

HARRIS,	- Coal and Wood,	8 Sizes.
BOYNTON,	- Coal,	4 "
MAMMOTH,	- Coal,	4 "
MONARCH,	- Coal,	3 "

MANUFACTURED BY THE E. & C. GURNEY CO. (LIMITED),
Toronto, Hamilton, Montreal and Winnipeg.



BRANTFORD LADIES' COLLEGE.

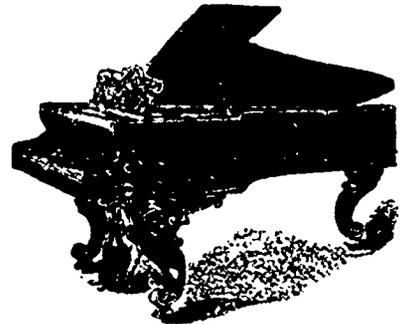
Session 1887-88 Will Open on Wednesday, September 7, 1887.
A College that has gained success and confidence. For (1) the life, (2) healthfulness and beauty of location and surroundings, (3) efficiency and experience of its staff, (4) thoroughness in educational training and (5) for completeness of its courses in Art and Music, this institution is still unrivalled in the Dominion. University Work in Full Progress. Only a limited number of students received, thus securing the most direct and personal supervision in the social and in the moral life of the young ladies. Parents will do well to consider this feature of our work.
Send for our new Calendar, giving full information. T. M. MACINTYRE, LL.B., Ph.D.

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MANUFACTURERS OF

PIANOFORTES

GRAND, SQUARE AND UPRIGHT.



One of the oldest Piano Houses now in the Trade.

Their thirty-six years' record the best guarantee of the excellence of their instruments.

Our written guarantee for five years accompanies each Piano.

Illustrated Catalogue free on application.

Warerooms: 117 King St. West, Toronto.

BELL ORGANS

AT THE COLONIAL EXHIBITION.

The Marquis of Lorne and H. R. H. the Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

For Tone and Pleasing Design the BELL ORGAN maintains its supremacy as the best. Send for latest circular to

W. Bell & Co., Guelph, Ont.

KARN ORGANS.

SUPERIOR TO ALL OTHERS.

3,500 Sold at the Colonial Exhibition, London, Eng.

75 STYLES. FOR CHAPEL, LODGE, SCHOOL, PARLOR, ETC. EVERY INSTRUMENT WARRANTED FOR 7 YEARS.

Send for Catalogue and Price to D. W. KARN & CO., Woodstock, Ont.

Sparkles.

It's funny, but a crooked man is often put into a strait jacket.

SEEMS as if the most likely place for a fisherman to get a bite would be at the mouth of the river.

CAMPBELL'S CATHARTIC COMPOUND is effective in small doses, does not occasion nausea.

THE sun that causes the most sun-strokes rises with the bartender, and sets with the chandler over the bar.

WHEN does a lady treat a man like a telescope? When she draws him out, looks him through, and then shut him up.

THREE hundred witnesses watched the wonderful curative operations of St. Leon Water in the case of N. Dorval. See advertisement.

PAIN-KILLER will cure Cramps or Pains in any part of the system.

ONE danger of female suffrage is that the women may want to bet their fifty-dollar bonnets against six-dollar hats on the result.

PATIENT: Why do you watch the thermometer on the wall so closely? Nurse: Because the doctor said if the temperature rises I should give you the quinine.

AN express train moving at the rate of sixty miles an hour goes through eighty-eight feet in a second. An Esterbrook pen in the hands of an expert is also a marvel of rapidity.

"I SAY, Dumley," remarked Featherly, "you look tired and worn out. Why don't you take a vacation?" "I've just got back from one," replied Dumley, wearily.

If you ever notice a look of intense absorption and mental concentration in an editor's face, just step back, please, and keep still. He is about to swoop for a fly on his ear.

A VALUABLE DISCOVERY.—F. P. Tanner, of Newburg, Ont., says he has not only found B.B.B. a sure cure for Dyspepsia, but he also found it to be the best medicine for regulating and invigorating the system that he has ever taken. B.B.B. is the great system regulator.

"SWIM? Not a bit, stranger; but I reckon if ye'd drap me down in the middle of this byer river, I'd reach land 'thout much difficulty." "Why, how so?" "Waal, I calculate I'd go right to ther bottom."

LEONCE is explaining the telephone to his wife: "Do you know, Zenobia, how this ingenious instrument is worked?" "No, my dear." "Well, you seize the apparatus with one hand, and then you—speak with the other."

We Caution All Against Them.

The unprecedented success and merit of Ely's Cream Balm—a real cure for catarrh, hay fever and cold in head—has induced many adventurers to place catarrh medicines bearing some resemblance in appearance, style or name upon the market, in order to trade upon the reputation of Ely's Cream Balm. Don't be deceived. Only Ely's Cream Balm. Many in your immediate locality will testify in highest commendation of it. A particle is applied into each nostril; no pain; agreeable to use. Price 50 cents.

MRS. MULDOON: Teddy, my son, you should divide yer swatemates with yer brother Dinnis and the other byes. Teddy: That are you giving us? Do you take me for a Hinky George?

SAD-EYED WANDERER: Say, m' friend, can't yer help a poor feller wot has lost his only means of support? Sympathetic Gentleman: Him! How did it happen? Sad-Eyed Wanderer: Why—er—you see my wife died this morning.

CONSUMPTION CURED.

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

It is claimed that the telephone was invented in 1635. It did not come into general use, however, because the word "hello" was not invented till some years after. If you will just try it a few times you will understand how it was utterly impossible to run the telephone by saying "Prithee, friend," or "Odds bodikins, man," or "Give thee good morrow, sirrah." No wonder the telephone was a failure.

Educational.

OTTAWA LADIES' COLLEGE.

CLASSES RESUME WEDNESDAY, SEPT. 7.

APPLY TO W. D. BALLANTYNE, B.A., Principal.

TORONTO LADIES' COLLEGE,

83 Wellesley Street, late 60 Gloucester. The best equipped of the Ladies' Colleges, as in no other city in Canada could the facilities for higher education of women be obtained. Literary Department in charge of specialists. Music—Prof. Theodore Martens and Carl Martens. Fine Art—T. K. Davidson and G. D. Reid. The services of a successful lady teacher have been secured to take charge of junior departments. Pupils received from seven years of age. For particulars, etc., apply to MISS MATHIESON, 52 Wellesley Street, late 60 Gloucester Street, Toronto.

SAN FRANCISCO Theological Seminary.

THE NEXT TERM WILL BEGIN on the first Tuesday, THE SIXTH DAY OF SEPTEMBER NEXT.

The Faculty are Drs. Burrows, Alexander, Lindley and Fraser. Aid to students who need it. Best climate in the world for vigorous health and successful study. Address REV. A. L. LINDSEY, D.D., 963 Centre Street, Oakland, California.

ONTARIO Agricultural College

WILL RE-OPEN ON THE 1ST OCTOBER. Full Courses of Lectures on Agriculture, Live Stock, Dairying, Chemistry, Veterinary Science, etc., and a good practical training in English and the Elementary Mathematics. For circular giving information as to terms of admission, course of study, cost, etc., apply to JAMES MILLS, M.A., President. Guelph, Aug., 1887.

MORVYN HOUSE, 348 JARVIS STREET, TORONTO. Boarding and Day School for Young Ladies. This School has a well-earned reputation for the best intellectual training, and moral and religious culture. Every department is under the personal oversight of the Principal, whose aim is to make it a thoroughly good school, and to provide for resident pupils a refined Christian Home. The Modern Languages, Instrumental and Vocal Music, Drawing and Painting taught by competent teachers. Terms moderate. A liberal reduction made to the daughters of clergymen. The Fall Session will open on THURSDAY, 8th SEPTEMBER. MISS HAIGHT, Principal.

TORONTO CONSERVATORY OF MUSIC Incorporated by Government in 1886. Will open September 5th, 1887. Capital, \$50,000. Hon. G. W. ALLAN, President. 35 TEACHERS. All departments of Instrumental and Vocal Music taught from the beginning to graduation. Also, Theory, Languages, Elocution, Tuning, etc. Prizes, Certificates and Diplomas. Free Advantages: Recitals, Concerts, Lectures, Rudimentary Theory, etc. Tuition \$5 to \$15 per term of ten weeks, embracing 20 One Hour lessons. Board and room provided. For course calendar, giving full information, address Edward Fisher, Director, Toronto.

NOW READY! The American Magazine, ILLUSTRATED.

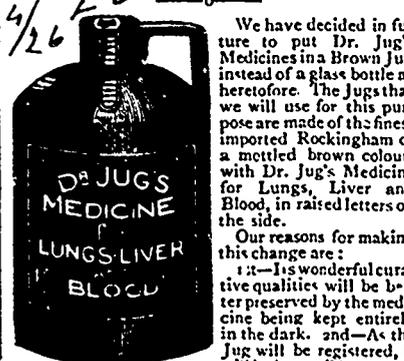
Partial Contents for September: ALONG THE CARIBBEAN. II. Illustrated. —Dr. W. F. Hutchinson. OLIVIA DELAPLAINE, IX. X. Illustrated. —Edgar Fawcett. OUR NEW NAVY. Illustrated. —Lieut. W. S. Hughes U.S.N. THE MILITARY SYSTEM OF CANADA. II. Illustrated. —J. Macdonald Oxley. JEWISH PROGRESS IN THE UNITED STATES. —Dr. A. S. Isaacs. IN AND OUT OF A CANOE. —A. E. Dumble. DENHAM ON THE VAUFLARS. —Rose Hawthorne Lathrop. SOME CURIOUS SEA WORDS. —Lieut. F. S. Bassett, U. S. N. BISHOP SIMPSON. THE PORTFOLIO. For Sale by all Newsdealers. PRICE 25 CENTS. THE AMERICAN MAGAZINE COMPANY, PUBLISHERS, 139 Pearl Street, New York.

STAR SAFETY RAZOR!



SEYMOUR & CO., 619 Lagachetiere St., Montreal

SAMPLE RAZORS, \$2. DESCRIPTIVE CIRCULARS SPECIALLY NOTICED



DR. JUG'S MEDICINE FOR LUNGS, LIVER AND BLOOD. We have decided in future to put Dr. Jug's Medicines in a Brown Jug instead of a glass bottle as heretofore. The Jugs that we will use for this purpose are made of the finest imported Rockingham of a mottled brown colour, with Dr. Jug's Medicine for Lungs, Liver and Blood, in raised letters on the side.

DR. JUG MEDICINE COMPANY, TORONTO AND STRATFORD.

Advertisement for Dr. Fowler's Strawberry Catarrh Cure, featuring a large illustration of the product name and text: 'DR. FOWLER'S EXTRACT OF WILD STRAWBERRY CURES CHOLERA, CHOLERA INFANTUM, DIARRHŒA, AND ALL SUMMER COMPLAINTS. SOLD BY ALL DEALERS.'

Advertisement for Esterbrook Steel Pens, featuring an illustration of a pen and text: 'ESTERBROOK STEEL PENS Popular Nos.: 049, 14, 130, 333, 161 For Sale by all Stationers. MILLER, BOP & CO., Agrs., Montreal.'

Advertisement for CS&M Memorial Windows and Household Glass, featuring an illustration of a window and text: 'CS&M MEMORIAL WINDOWS HOUSEHOLD GLASS. DR. JONES' PLEASANT WORM REMEDY is a safe and reliable worm remedy for all worms afflicting children or adults.'

TIMBER AND LAND SALE.

CERTAIN lots and the timber thereon situate in the Townships of Allan, Assinack, Bidwell, Billings, Carnarvon, Campbell Howland, Sheguindah, Tehkummah and Mills on the Manitowaning Island, in the District of Algoma, in the Province of Ontario, will be offered for Sale at Public Auction in blocks of 200 acres, more or less, on the 1st day of September next, at ten o'clock a.m., at the Indian Land Office in the Village of Manitowaning.

Terms of Sale.—Bonus for timber payable in cash, price of land payable in cash, a license fee also payable in cash and dues to be paid according to Tariff upon the timber when cut. The land on which the timber grows to be sold with the timber without condition of settlement. At the same time and place the Merchantable Timber of not less than nine inches in diameter at the butt, on the Spanish River Reserve and French River lower Reserve will be offered for sale for a cash bonus and annual ground rent of \$1 per square mile, and dues to be paid on the timber as cut, according to Tariff of this Department. For full particulars please apply to Jas. C. Phipps Esq., Indian Superintendent, Manitowaning, or to the undersigned. No other paper to insert this advertisement without authority through the Queen's Printer.

L. VANKOUGHNET, Deputy of Supt. General of Indian Affairs. Department of Indian Affairs, Ottawa, and June, 1887.

Advertisement for 'I CURE FITS!' featuring a large illustration of a person and text: 'I CURE FITS! When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed, a good reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs nothing for a trial, and I will cure you. Address DR. H. G. ROOT, Branch Office, 37 Yonge St., Toronto.'

Advertisement for Pure Gold Goods, featuring a large illustration of a gold medal and text: 'PURE GOLD GOODS ARE THE BEST MADE. ASK FOR THEM IN CANS, BOTTLES OR PACKAGES. THE LEADING LINES ARE BAKING POWDER, FLAVORING EXTRACTS, SHOE BLACKING, STOVE POLISH, COFFEE, SPICES, BORAX, CURRY POWDER, CELERY SALT, MUSTARD, POWDERED HERBS & ALL GOODS GUARANTEED GENUINE. PURE GOLD MANFG. CO. 31 FRONT ST. EAST TORONTO.'

Advertisement for 'A ROYAL GIFT.' featuring an illustration of a crown and text: 'A ROYAL GIFT. Every person sending us 25 Cts. for a three month subscription to the ILLUSTRATED COMPANION will receive as an ABSOLUTE FREE GIFT this ELEGANT PARSIAN DIAMOND RING presented by the autographed illustration. This ring is of a new and very beautiful pattern guaranteed to be solid Milled Gold Plate and will wear well. The Stone with which it is set is very clear, brilliant and sparkling. This Ring is of such value that any lady of our acquaintance will be the envy of all her friends as it is to all appearances a very valuable article. Send a slip of paper the size of the Ring you wish. The ILLUSTRATED COMPANION is a mammoth 64 column 15 page paper fully illustrated by fullpage engravings of artistic merit and contains Stories, Sketches, Poetry, Anecdotes, Wit and Humor, and in fact all that goes to make up a complete family publication. Wherever this once taken it is universally popular as our new award show. We know you will like it. The regular price is \$1.00 per year. The above described Parsian Diamond Ring in the Velvet-lined Case and the ILLUSTRATED COMPANION for three months for 25 cts. is too liberal an offer to be passed by. Full satisfaction guaranteed. This is a special offer to WRITE TO DR. H. G. ROOT, as this will appear again. E. F. NASON, Publisher, 111 Nassau St., N.Y.'

Advertisement for 'Literary Revolution' featuring a large illustration of a book and text: 'Literary REVOLUTION. STANDARD AND NEW PUBLICATIONS; lowest prices ever known. NOT sold by Book-sellers; books sent for EXAMINATION before payment on satisfactory reference being given. 64-PAGE CATALOGUE free. JOHN B. ALDEN, Publisher, 281 Pearl St., New York, or Lakeside Building, Chicago, Ill. Mention this paper. 30 Adelaide Street East, O.'

MEETINGS OF PRESBYTERY.

LINDSAY.—At Uxbridge, on Tuesday, August 30, at half-past ten a.m.
SARITA.—In St. Andrew's Church, Strathroy, on Thursday, September 29, at half past two p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 19, at three p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, September 23, at half past ten a.m.
PETERBOROUGH.—In St. Andrew's Church, Peterborough, on Tuesday, September 13, at ten a.m.
ORANGVILLE.—At Shelburne, on Tuesday, September 13, at eleven a.m.
QUEBEC.—At Inverness, on Tuesday, September 20, at seven p.m.
HURON.—In Caven Church, Exeter, on Tuesday, September 13, at half past ten a.m.
WHITBY.—At Oshawa, on Tuesday, October 18, at half-past ten a.m.
CHATHAM.—In First Presbyterian Church, Chatham, on Tuesday, September 20, at ten a.m.
SAUGREN.—In the Presbyterian church, Mount Forest, on Tuesday, September 21, at ten a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, September 20, at half-past ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on Tuesday, September 20, at half past one p.m.
BRUCE.—In Knox Church, Walkerton, on Tuesday, September 13, at two p.m.
BARRIE.—At Barrie, on the last Tuesday of September, at eleven a.m.
MONTREAL.—In the David Morrice Hall Montreal, on Tuesday, October 4, at ten a.m.
PARIS.—At St. George, on Tuesday, September 13, at ten a.m.
MAITLAND.—At Lucknow, on September 13, at half-past one p.m.
BRANDON.—At Portage la Prairie, on Tuesday, September 13, at half-past seven p.m.
TORONTO.—In the usual place on Tuesday, September 6, at ten a.m.
CALGARY.—In Calgary, on Tuesday, September 13, at ten a.m.
MIRAMICHI.—In St. Luke's Church, Bathurst, on Tuesday, September 20, at ten a.m.
LONDON.—In the First Presbyterian Church, London, on Tuesday, September 13, at half-past two p.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, September 6, at half past seven p.m.

R. R. R. Radway's Ready Relief.

In from one to twenty minutes, never fails to relieve Pain with one thorough application. No matter how violent or excruciating the pain, the Rheumatic, Bedridden, Infirm, Crippled, Nervous, Neuralgic or prostrated with disease may suffer, Radway's Ready Relief will afford instant ease. It instantly relieves and soon cures Rheumatism, Coughs, Cold in the Head, Asthma, Pneumonia, Headache, Toothache, Neuralgia, Colds, Sore Throat, Bronchitis, Sciatica, Inflammations, Congestions, Difficult Breathing, 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. It cures inflammation, and cures Congestions, whether in the Lungs, Stomach, Bowels or other glands or organs by one application.

INTERNALLY, a half to a teaspoonful in half a tumbler of water, will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Colic, Flatulency and all internal pains. Where epidemic diseases prevail, such as Fevers, Dysentery, Influenza, Diphtheria, Typhoid Fever, Scarlet Fever, Pneumonia and other malignant diseases, Radway's Ready Relief will, if taken as directed, protect the system against attacks, and if seized with sickness, quickly cure the patient.

Malaria in its Various Forms Cured and Prevented.

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 quickly as RADWAY'S READY RELIEF.

R. R. R. not only cures the patient seized with Malaria, but if people exposed to the Malarial poison will every morning take twenty or thirty drops of Ready Relief in water, and eat, say a cracker, before going out, they will prevent attacks.

Price 25 Cents a Bottle.

SOLD BY ALL DRUGGISTS.

RADWAY & CO. (Limited), 419 ST. JAMES STREET, MONTREAL.

COMPLETE SPRING STOCK.

A Magnificent Display of Fine Woollens and Furnishings.

Gentlemen residing at a distance can have their Goods delivered free of express charges, and by placing their order in the morning (when in Toronto), can have their Coats fitted before leaving in the afternoon.

R. J. HUNTER,

Merchant Tailor, CORNER KING AND CHURCH STS., TORONTO.

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The Great Church LIGHT. PRINCE'S Patent Lighters give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. L. F. PRINCE, 551 Pearl Street, N. Y.

THE TEMPERANCE AND GENERAL Life Assurance Company, HEAD OFFICE: - Manning Arcade, TORONTO.

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For full information apply to J. W. LANGMUIR, Manager.

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LIGHT RUNNING, NOISELESS, DURABLE, CONVENIENT.

ASK YOUR PHYSICIAN

Whether the Lightest Running and Quietest Sewing Machine is not the one you should use above all others.

Empress Sewing Machine Company.

OFFICES—49 KING STREET WEST, TORONTO, - - ONT.

COMPOUND OXYGEN

And its wonderful cures have become as familiar as household words all over the land. The cures which have been effected at this office in what have been considered incurable diseases, the happy homes and hearts that have followed the recovery of friends from the dread disease which was rapidly bringing them to an untimely grave, speak as no words can of the blessings of this wonderful curative.

Office and Rooms S. W. CORNER YONGE AND RICHMOND. Entrance No. 3 Richmond St West.

CELEBRATED THE COOK'S FRIEND BAKING POWDER PURE, HEALTHY, RELIABLE. Retailed Everywhere.

BRITISH AMERICAN BUSINESS COLLEGE ARCADE Yonge St. TORONTO RE-OPENS SEPTEMBER FIRST NEXT. C. O. DEA, Secretary.

TRADE MARK REGISTERED. DR. STARKEY AND PALEN'S COMPOUND OXYGEN NOT A DRUG

1529 Arch Street, Philadelphia, Pa. CANADA DEPOSITORY

E. W. D. KING, 58 Church St., Toronto. No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it. A Well-tried Treatment for Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

Treatise on Compound Oxygen free on application to E. W. D. KING, 58 Church St., Toronto.

ANOTHER SUFFERER CURED.

St. Leon, The Wonderful.

N. DORVAL, shoe cutter, Montreal, writes: Add my name to your list of cured. Five long years of suffering from Kidney and Liver Troubles, Blood Poisoning, etc. Nothing in existence can equal the Wonderful Curative St. Leon.

Three hundred witnesses watched my sufferings, and saw me cured. Would that the eyes of sufferers like me should see this.

This wonderful Water is sold by all dealers at 30 CENTS PER GALLON. Ask your Druggist or Grocer for it.

JAMES GOOD & CO., Wholesale Dealers, 102 1/2 King Street West, and 220 Yonge Street, Toronto.

C. E. A. LANGLOIS, Dominion Manager.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St., N. Y.

THE MEMORY AND HOW TO IMPROVE IT.

SEND TO PROFESSOR WOOD, F.L.S., (Lecturer, Trinity College, Dublin).

For his prospectus of his system of training the memory. Recommended by clergymen, doctors and lawyers in all parts of Great Britain, United States and Canada for the wonderful results attained. Lectures and sermons can be fixed in the mind by once reading over. Foreign languages learned at the rate of from eighty to 120 words per hour. Dates and figures (the most difficult of all subjects to remember) cannot be forgotten after being once read.

Rev. W. B. Pope, D.D. (author of "Pope's Theology," etc.), says: "I have great pleasure in testifying to the vast benefit to be derived from the study of your system of Memory. Although it appears incredible that such knowledge can be acquired so quickly and so easily, the success of our students here in our college would satisfy the most sceptical. Wishing you success in your Educational Revolution."

Rev. J. Odery, 77 Herkimer Street, Hamilton, Ont., says: "Your teachings are sound, sensible and practicable." PROF. F. H. WOOD, F. L. S. POST OFFICE, TORONTO.

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McShane Bell Foundry. Finest Grade of Bells, Chimes and Peals for Churches, Colleges, Tower Clocks, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. BY. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

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

MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1830. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BLYMYER BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS CHURCH SCHOOL FIRE ALARMS. NO DUTY ON CHURCH BELLS.

LE PAGE'S LIQUID GLUE THE ONLY GENUINE. Used by thousands of first-class Manufacturers and Mechanics on their best work. Its success has brought a lot of imitations copying with every way possible. Remember that THE ONLY GENUINE Le Page's Liquid Glue is manufactured solely by the RUSSIA CEMENT CO., GLOUCESTER, MASS. Sample by mail.