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Whole No. 805.

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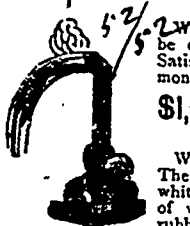
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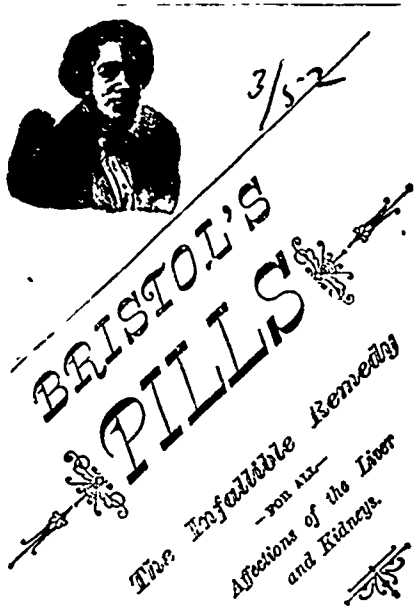
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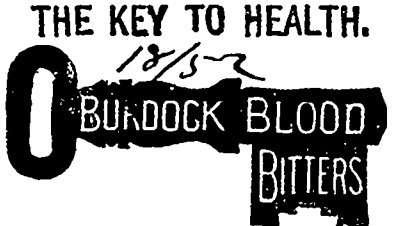
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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, JULY 13th, 1887.

No. 29.

Notes of the Week.

BULGARIA has at last secured an occupant for her vacant throne. Prince Alexander had more than enough of royalty and declined to offer for re-election. The Sobranje has decided upon Prince Ferdinand of Saxe-Coburg-Gotha, a relative of Albert the Good. He has indicated his willingness to accept the doubtful honour of nominally guiding the destinies of the Bulgarian people. Russia may be expected to be friendly or hostile to the new ruler, as it may best suit her purposes. The Bulgarian throne is lacking in stability.

MANY sorely-taxed brains, says the *British Weekly*, will now find rest. For the Jubilee has sorely exercised the wits of writers and preachers, and to little purpose. The bard of the *Daily News* had the napkin removed from his cage, but was not equal to more than the striking statement that the Queen was a "wondrous sight"—a very doubtful compliment, by the way. On Sunday we heard one of the greatest and most original preachers in London declare that "as a mother, wife and Queen, our Sovereign was equally admirable." To do the preacher justice, he delivered these revolutionary remarks with bowed head and faltering accents.

SEVERAL years since a believer in spiritualism, Mr. Henry Seybert, offered \$60,000 to found a philosophical chair in Pennsylvania University, on condition that the Faculty should appoint a commission to investigate alleged spiritualistic facts. The commission, composed of competent scientific men, have completed their investigation, and published the results. They are not flattering to believers in the spiritualistic delusion. Slate-writing, "spiritual" photography, summoning limbs from the spirit world, rapping, etc., were demonstrated to be deceptions of the most palpable description. The day of the spiritualistic fraud is over.

SYMPATHY is usually extended to those overwhelmed with misfortune, especially if disaster has overtaken a man who fairly and honestly tried to achieve success, but failed. There are some, however, who make visible success the sole criterion of merit. If a man prospers, they pay court to him; if he recedes on an adverse billow of misfortune, they neglect and despise him. Jacob Sharp, the notorious but wealthy New York schemer, has been found out in his villainies, and a pitiable spectacle he presents. He has amassed millions, but in his old age he has been discovered and disgraced. It almost appears that the worldly-wise maxim, "honesty is the best policy," may again come to be believed.

ABOUT fifty ladies and gentlemen availed themselves of Dr. J. C. Brown's invitation to attend the Dr. John Brown centenary celebration at Haddington. There was no formal programme, and the speaking was of a free-and-easy character. After dinner in the Assembly rooms, the company adjourned to the old United Presbyterian manse, where various relics of the author of the "Self-interpreting Bible" were shown. These included the Greek Testament, which, according to the well-known story, was presented to the founder of the Brown family by the St. Andrew's bookseller, on condition that he read a portion of it; a lock of his hair, two old communion tokens, portions of the MS. of his great Commentary on the Bible, etc. On Sabbath the pulpit of the East United Presbyterian Church was occupied by the Rev. David Cairns, Stitchell, in the forenoon and evening; and by Rev. Mr. Nelson, Haddington, in the afternoon.

SO far as returns have been received the following were the collections on Hospital Sunday in London: At St. Paul's Cathedral the collections amounted

in the morning to \$740, and the afternoon to \$200, and in the evening to \$220—a total of \$1,615, as compared with \$1,390 last year. The collections at Mr. Spurgeon's Tabernacle amounted to \$1,265. At St. Michael's, Chester Square (Rev. Canon Fleming's), the sum of \$5,115 was raised. Other collections being—St. Margaret's, Westminster, Archdeacon Farrar's, \$850, Westbourne Grove Presbyterian Church, \$350, Society of Friends, Stoke Newington, \$120; Brixton Unitarian Church, \$290, Chislehurst Wesleyan Church, \$210, Marylebone Presbyterian Church, \$280; St. Andrew's, Wells Street, \$570, Gower Street Baptist Chapel, \$115. The total sum thus far paid into the Mansion House amounted to \$30,000, including \$5,000 from the executors of the late Dr. Wakley, editor of the *Lancet*.

THE *Christian Leader* says that the jubilee of Dr. Robert Macdonald, of North Leith, was celebrated recently by a social meeting, at which congratulatory addresses were presented by his congregation and brother ministers in Leith. Dr. Bonar, in the course of an address abounding in deeply interesting reminiscences, produced a walking stick which had been presented by Dr. Macdonald to M'Cheyne of Dundee when the latter set out on his journey to Palestine. Dr. Macdonald said it seemed but yesterday since he became alive to the glory and enthusiasm of early manhood. Were it possible for him to live for fifty more years he would go on as before preaching the grand old Gospel. Principal Rainy remarked that one could not look back upon the men with whom Dr. Macdonald has been associated in the great time of the Disruption without being struck by the number who impressed them as men of singular purity and dignity of character. Dr. Macdonald eminently belonged to that class.

THE ladies' college and a conservatory of music is an institution which is now being established in Halifax, and is designed to provide a first class education in all its branches, which will be within the reach of the young women of the Maritime Provinces. There will be junior academic preparatory departments in connection with it, enabling pupils to begin and finish their education in the institution. The course of studies embraces English, mathematics, science, fine arts, music, calisthenics, etc., though pupils may attend for one or more of these branches. The college, which will be pleasantly situated, is in connection with the Presbyterian Church, but is open to all denominations, and will employ a staff of teachers who are thoroughly proficient in their different departments. As far as practicable they will be university graduates of home or foreign colleges. The school year will be divided into three terms: Fall term, 7th September to Christmas holidays; winter term, 1st of January to Easter; Spring term, Easter to mid-summer holidays.

THE Uxbridge *Guardian* states that at the close of the service on a recent Sunday, the Rev. Mr. Cockburn made brief reference to the recent outrage perpetrated on Mr. Armstrong. In the course of his remarks he said that he thought it his duty to speak on the subject that had cast a gloom over the place, and defamed the fair name of the town. He trusted to the intelligence of the congregation for them to form an opinion as to where the wretched plot originated. Mr. Armstrong was an elder of the Church, and a vigorous advocate of the temperance cause, and merely for this, without doubt, was the attempt made to ruin him. No true man could stand by and see the intense suffering of those poor dumb animals without his whole nature being aroused. Another event which has happened recently he took the opportunity of commenting upon, namely the receiving of several anonymous and threatening letters, unfit, we believe, for publication, by prominent men of the town. It is greatly to be hoped that some clue can be obtained for the unravelling of these infamous proceedings.

THE objects of the Canadian Chautauqua Assembly are stated in the prospectus to be to make this beautiful summer home contribute to the intellectual development of its visitors, by carrying out the Chautauqua literary and scientific course of study . . . and using the methods employed at Chautauqua, which, while it gives a "college at home" nine months in the year, adds a season of varied and rare enjoyment with those who are studying the same curriculum, thus rounding up and completing the year's work. We have the promise of the co-operation of the Rev. Dr. Vincent, Chancellor of the Chautauqua University, who will probably be present each year and present certificates and diplomas to those who pass the examinations. It is designed also that there shall be held each year an Inter-denominational Sunday School Assembly, for the promotion of normal class work, improved Sunday school methods and everything that will aid this important department of Christian work. The grounds will also be a meeting place for temperance demonstrations, Christian conventions, and other meetings of the highest moral and religious character. The course begins on inauguration day, July 23, and extends to August 28.

SCOTLAND, remarks the *Baltimore Presbyterian Observer*, is the land of Presbyterianism, and shows the power of thorough indoctrination in the faith of the Gospel. The years of training—the centuries of religious culture—there have not been in vain. It is pre-eminently the country of church goers. Some, it is true, have been lately proclaiming that the attendance of the people upon the services of the sanctuary is waning, but statistics disprove the averment. The Presbyterian Church, including the Established Church, the Free and the United Presbyterian, foots up 1,084,334 members, while other denominations number 90,813. If we adopt the usual mode of determining "the young people of a church-going family," we must multiply this aggregate by three, when we will have a church attendance of Protestants of 3,252,241. Nor must we forget that there are about 400,000 Roman Catholics in Scotland. If these be added to the Protestants, there is the grand total of 3,652,241. Now, when we remember that "the population of Scotland, at the close of last year, was only estimated at 2,920,000," we see that those who talk so glibly about "the lapsed masses" in the land of Knox have no just ground for their statement. All honour to the system of truth and teaching that makes such a noble showing.

IT is the opinion of the *British Weekly* that there will be few acts added to the Statute Book this session, and the bill for the Abolition of Prosecutions against Laymen for Opinion on Matters of Religion has little chance of being proceeded with. Still it is well to know that such a measure exists on paper, and may even pass some day. It is quite time to alter the law which vet stands against "schism, heresy, apostasy, blasphemous libel and atheism," if only for the reason that prosecution can never convert. But the bill does not only repeal, it enacts; and one of its provisions is that any person who, in a public place, utters any word which might wound the religious feelings of another shall be guilty of a misdemeanour, and liable to fine and imprisonment. Cases could easily be named that might justly have been dealt with in such a manner, but who is to discriminate when the question comes to be one of feelings? It may be a point of criticism fair or unfair; it may only be a matter of hysteria. The editor of every newspaper in the country would be in peril certainly; the freedom of the preacher would be gone. No, no; if religion cannot endure some misrepresentation, a little sarcasm, it is a millinery affair, and had better be kept in a bandbox at home. The secularist lecturer is often an ugly nuisance, the fanatic anti-Romanist is quite as bad when he makes a vulgar parody of the mass. It is best, however, severely to ignore all such and leave them to the just dealing of time, without any of those enactments which are so easily misapplied.

Our Contributors.

HOMELY HINTS FOR HOT DAYS.

BY KNOXIAN.

There are two factors in the hot weather problem—the heat and the man who stands it. There is not much use in talking about the heat. If complaining, or making observations about the heat could lower the temperature, it would be down to freezing point in a very short time. Every man you meet grunts and says "it is a hot day." Every woman you meet sighs and observes that the weather is "dreadful," or something of that kind. Neither the grunting of the men nor the sighing of the women seems to lower the temperature to any great extent. Old Sol sends down his piercing rays just the same whether you like it or not.

Seeing, then, that the weather cannot be changed, it may be well to ask, Can anything be done for the man who has to stand it? A good deal depends on what kind of a man he is. If he is a chronic grumbler, determined to grumble at everything on the earth beneath—not to mention the other localities—nothing can be done for him. No human power can do anything for a chronic grumbler. A well-known minister once recommended his Presbytery to put a neighbour into a barrel of alkali to take the acid out of him. If the acid is all there is of a man, there would be no use in putting him into alkali. If the grumble is all there is of a man nothing can be done for him without doing away with him altogether. It is just as well that a chronic grumbler should expend his bad nature on the weather as on anything else. If he were not finding fault with the Almighty, he would be nagging at some of his neighbours. Let him grumble, and perhaps the hot weather may sweat some of the bad nature out of him.

A good hint for hot weather is to *avoid worry*. Heat is trying enough in itself; worry is wearing enough in itself. Either is enough alone. Both at a time are too much. So if we cannot avoid the heat let us avoid, if possible, the worry. We say if possible, because it is not always possible. Sometimes a man's worry is cut out for him and thrust upon him in the hottest weather. In such cases he must just go to the Lord for help, and get through as best he can. A good deal of the ordinary worry of life is avoidable for a season. If a Presbytery is wretchedly tedious and unbusiness-like in its methods and much valuable time is wasted by cranks and conceited bores in useless, endless talk, just stay away until the weather cools and avoid the affliction. We use this merely as an illustration of how worry may be avoided. Of course no Presbytery is afflictive in that way.

Avoid worry. How? By getting up early and breaking the back of your day's work early in the forenoon. Men who rise early and put in some good work early in the day are rarely in a hurry. Hurry at any time is not evidence of work. It is far more frequently evidence of bad management. The men who do the most work in every line seldom seem to be in a hurry. Hurry is often evidence of weakness. It is bad enough at any time, but it is absolutely destructive when the thermometer is over ninety. A man may run a mile to the station in January with his valise in one hand and his wife's bandbox in the other, his better half following at her best pace, and the run, however it affects their temper for the time being, may have a good effect upon their health. But a run at this season is a very different thing. Hurry of any kind is not good in very hot weather; therefore, avoid hurry by doing things in time.

Avoid disagreeable people. This is a good rule for all kinds of weather, but it cannot be kept all the year round. Intensely disagreeable people must be met, but a little judicious management may enable us to avoid them in July and August. In these months associate with all the genial, breezy, companionable and otherwise pleasant people you can find. Shun the noble army of the disagreeable until the weather cools.

If possible, *shorten up your work.* Let some things go until the hot season is over. Of course there are many who cannot lessen their work. Those who can should do so. A moderate amount of work is not injurious. In fact it is beneficial. Whatever may be the best way to get through a roasting day, out of all

sight the worst way is to lie down and think about nothing but yourself and the heat. Isaac meditated at eventide. No doubt he looked after his flocks and herds during the day. Do a moderate amount of work during the day, and meet Rebekah in the evening. No sensible man should, if he can avoid it, work as hard now as he does in the bracing January days.

Above all things *shorten up sermons.* If forty minutes is the proper time in ordinary weather, thirty is quite enough now. If half an hour is long enough at any time, twenty minutes will do very well in July and August. The question now is, How long should the sermon be when the thermometer is above ninety, and the air is not any too pure, and the people are panting and fanning themselves, and some of them, if not actually asleep, are striking a rather suspicious attitude? The correct answer to this question we think is, it should not be long at all. It should be short.

So should contributions to the newspapers.

ON THE EAST COAST OF FORMOSA WITH REV. G. L. MACKAY, D.D.

BY C. A. COLMAN, CANTON, CHINA.

(Continued.)

The Memorial Chapel is a frame building with latih-and-plaster walls; behind there are nice rooms for the preacher and his family, and a room for the missionary when he comes. At one end of the chapel inside, there is a raised platform floored with tiles, having on it a table and several chairs; on the walls there are pictures and Chinese sayings, and a Chinese map of the world in hemispheres; about twenty benches complete the furniture.

In every chapel there are more or fewer pictures, and in every chapel a picture of the

QUEEN,

generally, however, only a print cut out of some newspaper.

We had not been long at the chapel when a Chinaman, surnamed Ngo, came in. He had followed Dr. Mackay ten miles to press the needs of his village, which contained 100 Chinese and 200 Peppohoans; he said he was a teacher, and had been on the lookout for Dr. Mackay for some days.

In the evening 152 persons attended the service, and twenty-three were baptized, including seven or eight children. You would have rejoiced to see their bright faces, and to hear the earnest, loud, but not unmelodious, singing. The last family in this village was brought in to-night—the family who sided with the Chinese and strongly resisted the Gospel to the last. Of course I do not mean that every member of every family is a convert, but that every family attends the services, and one or more of every family is a baptized convert. You may be sure this has not been accomplished but by a great deal of hard work, and the practice of what Dr. Mackay calls the three "P's," patience, perseverance and prudence.

At this place—Tan-ma-ien—is the first chapel one comes to on entering this plain, which is called Kap-tsu-lan. The plain is about thirty miles long from north to south, and of varying width, from a few yards to perhaps thirty miles. The soil is very rich, as the crops of sugar-cane, sweet potatoes and rice attest.

There are thirty-six villages of Peppohoans in the plain, with a population of 4,200; the Chinese in the plain number 25,000, living separate from the Peppohoans.

A journey of two hours and a half the following day brought us to Bu-loan. Men, women and children turned out to greet Dr. Mackay with "Kai, pastor, peace." I was greeted as "lang kheh"—traveller. Service was held at once. Eighty persons attended, and twenty-six were baptized, including nine children.

After dinner we went to the "Glengarry Chapel, 1884," which is painted on a board with a maple leaf and a thistle in the corners. The village is Tang-mingthau. On our way to it we passed through the Chinese town of San kiat-a-koe, and went to call on a mandarin, a friend of Dr. Mackay's, but he was away from home.

In the evening there were 138 persons present at the service, and nineteen were baptized, including several children.

At all the chapels the people have given from fifty to 250 days' work on the building, and the people

here have newly plastered this chapel inside and out, and intend to paint the woodwork soon.

The audiences at all the chapels were neat and clean in appearance, and I noticed that whenever we came to a village without notice, the women, especially the younger ones, were a little late in putting in an appearance; but when they came in they had neatly-combed hair, clean clothes, generally an embroidered coloured cloth coat, but sometimes beautifully-embroidered silk coats, though nearly all of them were at work a few minutes before, some in the house, some in the fields.

On entering the chapel most of the men lifted their right hand, and took off their turbans and their cues, as naturally as we take off our hats on entering a church; if any one forgot it was done for him by some other.

The Peppohoans have a dialect of their own, a kind of Malay, though most of them speak Chinese also. Some of the old people, however, do not understand Chinese very well. Dr. Mackay does not try to change the habits of these much. If they live Christian lives he is content, remembering "it is hard to bend an old tree." But the young people are training in a very different way. "Our hope is in the young," and some of these old people notice this and rejoice in it, saying to Dr. Mackay: "We are old, and it is hard for us to change, but these young men, our sons, are different."

We felt a shock of earthquake at half-past four this morning.

Next morning we passed through a Chinese town, Lo-tong, and got to Tan-na-bi by half-past ten. The chapel here is a Chinese house fixed over, and has a straw roof. The Glengarry Chapel is built of sundried bricks, plastered over with coloured lime.

Sixty listened to the preaching, and six were baptized.

Going on to Pho-lo-sin-a-oan, where eighty attended the service and three were baptized, we passed by a former preacher's grave, and all got out to see it.

Three days' journey south from Tamsui, on the west coast, is a village which Dr. Mackay visited, with some students, in his early years here. No one would give them lodging, so they found shelter in a roadside temple.

Next time they came a man received them into his house. During the evening, while they were singing and speaking of the Gospel, a letter was handed to Dr. Mackay which told him that he must either leave the village early next morning or stay in the house three days, as the villagers were going to sacrifice to their ancestors for three days. He immediately sent an answer saying he would neither go away in the morning nor stay in the house, but (in the morning) he would go out and preach in every street in the place. In a little while a mob collected and made a great noise, and stoned the house, declaring they would kill the "foreign black-bearded devil" if he came out in the morning. Next morning he said to his students, "I do not wish any of you to get hurt. You may go back to Tamsui if you wish. As for me, I am going out to preach." Not one would leave him.

The woman of the house was afraid to cook anything for them. "Well," said Dr. Mackay, "give us some rice and we will cook it ourselves; surely you have humanity enough for that." Upon that the woman said she would cook it for them. They ate the rice, then went out.

The people were sitting on their haunches with stones in their hands, and when Dr. Mackay and the students passed them they followed them. When a crowd had collected, after singing a hymn, he told them he was going to preach according to promise. He preached, and went into every street and preached, and all this time only one stone was thrown, which came very near Dr. Mackay's head. This was thrown by a young man, a fine, tall, young fellow, well built and of great strength. When they went back to the house the woman had prepared a meal for them. The next day Dr. Mackay preached again and also on the third day. On the fourth morning the people went to their fields, looking as if they were ashamed of themselves. That young man became a convert, then a student and a preacher, and it was his grave we passed to-day. He died ministering to his people in a time of an epidemic like cholera. From his first acceptance of the truth he was as zealous for it as ever he had been against it.

Going on from Pho-lo-sin-a-oan we halted at the

"James In Memorial Chapel, 1884," at San-hut. This was built at the expense of a Mr. James, of Hamilton, in memory of his daughter. Four were baptized here, and the attendance in the evening was 150. The singing was good. One girl had an especially nice voice.

Next morning, it being the Lord's Day, about ninety partook of the Lord's supper. We left at half-past ten o'clock in the morning, and at noon halted at Tan-li, where Dr. Mackay preached to about seventy persons in the open air and baptized eight.

The chapel is part of a Chinese house, not capable of holding half the people.

In the afternoon we went on to So-bay, and, after crossing the bay in a boat belonging to some of the converts, we entered the "Mackay Chapel," the most southern of the stations on the east coast. It was built by the converts of North Formosa in memory of Dr. Mackay's father, and is of stone, capable of seating about 150 persons. There are nice rooms at the back for the preacher and his family and the missionary.

In the evening Dr. Mackay preached on the subject, "What Jesus does." On a narrow sheet of paper under that heading in Chinese characters there were eight pairs of characters written, each pair stating something that Jesus does. On another strip were two characters meaning "Remember." There were about 120 persons present, and, after nine were baptized, we again partook of the Lord's supper.

All the houses of the villagers are built of round stones from the beach.

The French came down here and threw some shells into the woods. They hoped to get information from the converts, but Dr. Mackay had provided against that: at sight of the French ships the people fastened their houses and fled.

When Dr. Mackay first came here the villagers shut their doors in his face and that of his students. A Chinaman, however, gave them shelter in a stable, and as it was cold, wet weather, they were glad of even that. The Chinaman pretended to be very indignant at the inhumanity of the Peppohoans, and urged Dr. Mackay not to trouble to come again. The people were poor, good for nothing. He should see that Dr. Mackay obtained lodgings in the Chinese town across the bay next time he came.

Cunning Chinaman, Dr. Mackay could tell you, if he would, why the people closed their doors in his face. In all his work Dr. Mackay had had to contend with the open and concealed hostility of the Chinese, who tried to persuade the Peppohoans not to let him into their villages, and even threatened that the mandarins would cut off their heads if they did.

(To be continued.)

CONTRIBUTIONS TO THE SCHEMES.

MR. EDITOR,—Some severe reflections seem to have been uttered in the General Assembly at Winnipeg regarding the insufficient support of the missions of the Church.

The disproportion between mission revenues and mission needs has exercised us a good deal for the last year or two, both in Church courts and in mission committees, and has been to some of us a source of much anxiety.

In both courts and committees there has been a disposition to reproach the people of the Church with illiberality—no account being taken in either of the gradual but sure increase of financial stringency, and that especially amongst that class which forms the bulk of Presbyterian congregations.

No doubt there has been a very great increase in wealth amongst a few fortunate or favoured people. In Toronto and other places many persons of very great and of very recent wealth may be pointed out, but just in proportion as those men are rich, have the rest of us been straitened. Nor are those rich men especially known for generosity to the enterprises of their Churches. They do not give in proportion to their wealth, although they have gathered to themselves whatever wealth has been created in the country for many years.

If the brethren in the Assembly think reproaches are deserved and that the employment of them is profitable, it would have been well that they had reproached with more discrimination.

The writer hereof thinks that he has very fair opportunities of knowing how it fares financially with the bulk of such people as attend Presbyterian

Churches, and he has for a year or two, or longer, been sure that the supply of means has not kept pace with the need for them in the mission work of the Church, just because those who would be givers have not got them. It would be well that our more ardent and vigorous advisers took into consideration that business anxieties, amongst all but the millionaires, are increasing from day to day, and that they refrained from further hurting the feelings of those who are sore enough already. Yours truly,

ELDER.

AN INDIAN MISSION STORY.

Mrs. D. Williams, of Sanborn, Iowa, writes: I would like to give an account of something which occurred at the sixteenth annual meeting of the Woman's Presbyterian Board of Foreign Missions of the North-West, held in Davenport, Iowa, which I attended. Many will remember the visit of Mrs. VanCleve, wife of General H. P. VanCleve, of Minneapolis, to the north-western part of Pembina County, nearly two years ago, and the cheering words of her addresses at the churches and school houses are still fresh in their memories. It was my privilege to be with her during this trip, and while at Walhalla to visit the grave of Mrs. D. B. Spencer, wife of a missionary among the Ojibway Indians, who was shot in the night by a Sioux, but of whom few particulars could be obtained.

At the last meeting at Davenport, the president, Mrs. Douglas, of Chicago, asked Mrs. VanCleve to speak to the audience of this lonely grave near Walhalla. She complied, and told of the unmarked spot, the stone which had been placed there having been removed by some person to make a doorstep for his home on the prairie. She told what a lady in Walhalla told her: how the Sioux had been on the war path, and were skulking about at night and shooting the Ojibways whenever they could, and how Mr. and Mrs. Spencer were up in the night attending to their sick babe, when a shot through the window killed her; then Mr. Spencer had gone away with the three children, and no one could tell anything more of them. The spot where the house stood was readily found; the cellar excavation remains. Mrs. VanCleve had mentioned these facts in her weekly article to the *North-West Presbyterian* shortly after her visit to Pembina County. A friend in New Jersey had sent a copy to a lady in India who had known Rev. D. B. Spencer, and in return received a package of yellow and tear-stained letters (sent from America years ago) giving an account of Mrs. Spencer's death at the post of the Hudson's Bay Company, now Walhalla. After giving these facts in her usual impressive manner the speaker stated that she thought something should be done by the different Presbyteries in these North-Western States to put up a neat and suitable stone at Walhalla to mark this lonely grave. During her remarks the large audience had remained perfectly quiet, and as she resumed her seat a lady rose in the body of the church and asked if she might say a few words. The president bowing assent, she continued: "That missionary was my brother; that martyred woman my sister-in-law; the babe in the cradle at that time has been for several years a missionary in Turkey, and the other two are living respectively in Michigan and Illinois. My brother died in Michigan three years ago." The speaker was a Mrs. Drew, of Evansville, Ind. By this time the people were eager to act, and a collection amounting to \$25 was taken up in aid of the monument fund.

During my subsequent stay in Davenport, I met a lady resting there who was an intimate friend of Mrs. Spencer, who, she said, was a most amiable and interesting lady and devoted Christian. The eldest child was five years old at the time of his mother's death, and the babe only three months. The people at the Post knew the Sioux were watching and ready to do harm, and had taken the precaution to put up wooden shutters inside the windows to prevent the lights being seen at night. This time Mr. Spencer had neglected to do so, and the illness of the babe caused them to have a light through the night showing their figures distinctly to the enemy, who mistaking them for Ojibways, fired, and Mrs. Spencer fell shot through the lungs, only living for a short time. Some of the neighbours attracted by the closed and silent house came in the morning, and found the babe moaning in the cradle; the two others had cried themselves to sleep

in the bed, and the stricken husband sat holding the dead form of his wife in his arms. For some time he seemed speechless and as if reason had fled. They afterwards dug a grave, and with his own hands he laid her to rest until the morning of the resurrection. Leaving the sad spot, he started with his three children and a party of Indians for Belle Prairie; the long journey by ox teams took some weeks. An Ojibway woman in the party took charge of the infant. The tender little one suffered much by the way, the habits and customs of these natives being so very different from our own.

On their arrival at Belle Prairie, the family were cared for, and a sister of this Davenport lady tenderly nursed the suffering babe for weeks, before they could hope for restored health, but the Lord had a great work for that little girl to do, and it was spared and subsequently found a home with the Rev. Mr. and Mrs. Ayer. I also learned that not long after Mr. Spencer left the mission another devoted young man not ordained, went out there to search the Ojibways and with his own hands worked at a school house building, but before six months were over he too was shot. His name was Mr. Terry, and his body also rests in that part of the country, but their spirits have joined "the noble army of martyrs."

REMEMBER THE SABBATH.

MR. EDITOR,—In the last issue of your paper I observe a communication from A. H. Munro, agent Sunday railway traffic. The object of the St. Thomas Ministerial Association on this question in endeavouring to educate the public in the matter must certainly commend itself to every true Christian, but I ask why steamboating or navigation traffic is not included. I mean boats arriving and departing from ports on the Sabbath Day. Is the latter not a violation of the fourth Commandment as well as the former? In both cases men are kept employed for the benefit or pleasure of those who take advantage of the opportunity offered, and I also ask, sir, is it right to attach all the blame on railway or steamboat officials when we see ministers and elders begin their travelling on Saturday with the intention of travelling on Sunday, as was done lately by the delegates to the General Assembly both in going and returning, there being no reasonable excuse for such actions? No, sir. Let Christians—or rather professing Christians—get right themselves before they cast stones at men who care little or nothing for Christianity.

Actions are what generally govern people's opinions in these days. Then what are we to think of the actions of these delegates, among whom were several D.D.'s? It is a source of thankfulness to God that a goodly number—both ministers and elders—left their homes at such times as would enable them to avoid Sunday travelling, and remained over Sunday here, in order to obey the voice of God, "Remember the Sabbath Day to keep it holy." LAYMAN.
Winnipeg, June 28, 1887.

BREVITY.

When a brother has all the virtues but brevity, might he not, by a little more study, add that also to his attainments?

The other night a chairman remarked that, however tall the speakers might be, he meant to cut them short. It sounded cruel, but it meant mercy. Very wisely does an American writer say: "There is a mighty difference between preaching the everlasting Gospel, and preaching the Gospel everlastingly."

A friend who occasionally visits the Continent, always prefers the passage from Dover to Calais, for the reason which we commend to the notice of certain prosy speakers—it is short. If you speak well, you will not be long; if you speak ill, you ought not to be so. We commend to the verbose brother the counsel of a costermonger to an open-air preacher; it was rather rude, but peculiarly sensible. "I say, old fellow, cut it short."—*Spurgeon*.

THERE can be no punishment more humiliating or degrading than the application of the lash. There is however, a class of crimes for the punishment of which it is specially appropriate. The brutality of wife-beating, and offences against defenceless children, can only be prevented by an infliction that makes the most degraded sensible of suffering. The faithful but not vindictive application of the lash for such dastardly crimes will perceptibly lessen their number, if not prevent their commission altogether.

Pastor and People.

HE RESTORETH MY SOUL.

I am often so weary of sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in
To the beautiful rest that remaineth
Secure in the city of God,
Where shall enter no evil that staineth,
Nor ever the spoiler hath trod.

But aye when the struggle is sorest,
And dark are the clouds on my soul,
Dear Lord, the sweet cup that Thou pourest
Has balm, and I drink and am whole.
From the quenchless old well of salvation
I quaff the pure waters divine,
And a sense of triumphant elation
Is thrilled through this spirit of mine.

No hand but Thine own, blessed Master,
Could comfort and cheer in the day
When the touch of a sudden disaster
Has cumbered and tangled the way.
No look but Thine own could illumine
When night gathers black o'er the land,
And strength that is failing and human
Lies prone on the desolate strand.

But ever thy help is the nearest
When help from the earth there is none,
And ever the word that is dearest
Is the word of the Crucified Son;
And aye when the tempest-clouds gather
I fly for sweet shelter and peace
Through the Son to the heart of the Father
That terror and tremor might cease.

He restoreth my soul, and I praise Him
Whose love is my chrisom and crown;
He restoreth my soul, let me raise Him
A song that His mercy will own.
For often so weary of sorrow,
So weary of fighting with sin,
I look and I long for the morrow,
When the ransomed their freedom shall win

Margaret E. Sangster.

FOR THE CANADA PRESBYTERIAN.

FROM THE SICK BED TO THE PULPIT WITH THE PSALMIST'S TESTIMONY.

BY REV. A. H. SCOTT, M.A., OWEN SOUND.

Not every one who has passed through seasons of trouble can say with David—"It is good for me that I have been afflicted." Yet those of God's children, whom He has led through the furnace of affliction, when they examine carefully and properly His dealings must concur in the correctness of the Psalmist's statement, and say of the Lord—He doeth all things well.

There is a notion among some that, when affliction falls upon a person, or upon a home, it indicates the falling upon that person or family of God's wrath. Not necessarily so. Not usually so. The wicked by their wickedness may incur God's anger and have special judgments sent to them. But to say in a general way that affliction is a token of God's anger, is to say what we believe to be incorrect. Affliction is rather a token of God's love. It marks the correcting hand of God; it indicates the teaching hand of God. It signifies the heavenly Father's interest in His child. The disowned and banished prodigal receives correction no more in the home of childhood. But the other son who is at home receives the correction of his father. There is a banishment from God, the dread consequences of which I trust no reader of mine shall ever know. But do not be carried away with the falseness of the declaration that affliction is a mark of God's disfavour. What saith the Scripture? "If ye be without chastisement, . . . then are ye bastards and not sons." "Whom the Lord loveth He chasteneth." "If ye endure chastening, God dealeth with you as with sons." It is well when affliction draws to the Lord. Blessed results are sure to follow when, after a season of retirement or distress, the Christian can say with David—"It is good for me that I have been afflicted."

The afflictions that come to mankind are of a varied character. There are spiritual sorrows, and sorrows other than spiritual. There are afflictions that come through war, plague, pestilence. There are distresses that fall upon us when the unexpected happens, when death comes on the water or on the land. There is the sore affliction when disgrace comes upon a home, when the husband, or wife, or child, brings grief to the dwelling. And there is the affliction that is laid upon us for the time as the active one is laid

aside from his activity, as the one accustomed to health is thrown upon the bed of prolonged illness. Out of such afflictions and out of many others has come good. God's hand has operated so that there have been grand results. Out of darkness light has arisen. From the soreness of the chastening healing has followed. Then the benefited sufferer may say with the Psalmist—"It is good for me that I have been afflicted."

First of all, we may learn that when the Lord sends affliction He means it for some good; it may be to cure the person of some bad habit. It may be to teach patience, or tenderness, or sympathy. It certainly is intended to make us better, more like Jesus. Nothing takes place without God's knowledge. Nothing comes without His permission or sending. Affliction is from Him and affliction works in one of two ways. It hardens and drives farther from God, or else it makes more tender and draws nearer to the Saviour. It is sad when the former is the result. It is always good when we are attracted to Jesus.

In the cloud of affliction that overhangs those who are susceptible to teaching there is a "silver lining." Sorrows open the way to joys; and afflictions are oft the harbingers of delightful blessings. It seems hard at the time of the distress, yet it is true that God has good in view when He upturns our plans and lays His hand upon us. The lion in Samson's day must be killed before honey could be taken from the carcass. The trees of our forests need the winter's frost that sap may be gathered for the spring's blossom. The sun seems to be brighter after the storm, and the birds' song seems sweeter after the confinements of the winter. "Spices smell sweetest when pounded," and "vines are the better for bleeding." The children of Israel found Elim's waters the sweeter because they had tasted of Marah's bitterness. And the children of our heavenly Father return to the duties of life, made better because they had been closeted with Him in the hours of bereavement. When the hand that led into affliction leads out again, the improved disciple is prompted to the utterance of the sweet singer of Israel—"It is good for me that I have been afflicted."

A second lesson from affliction is that service rendered to God in active life is not the only service that can be given Him. He expects that service, but often He expects something else. In our health we come to our pulpits to lead our people in the public service and to preach. We come to our worshipping places to worship. When the muscle is strong and the spirit brave, the Christian serves God in active life. Oh, that is good! Believer, do that heartily and well. This is the labour that brings in the best return. But isn't it sometimes thought that when our activity is taken from us, when our strength is reduced to helplessness, and we are taken aside from our ordinary duties—isn't it sometimes thought that then we cease serving the Lord? Oh, it is a mistake. The Lord seeks our service in whatsoever place He puts us. Our service of waiting and enduring on the sick bed, or in the secluded place, is just as acceptable in His sight as the service rendered when the body is strong.

John the Baptist was doing God's service in the desert alone, as acceptably as when he was gathering the crowds in the land of Palestine. Paul was serving his Master as much when the chains were about his person in the Philippian prison, as when he was delivering his address from the platform at Athens. Lying between two soldiers in an Eastern cell, Peter was serving just as efficiently as when preaching his sermon on the day of Pentecost. Elijah was Elijah at the brook with the ravens, as well as at Carmel with the prophets of Baal. The Christian invalid is doing the work of the Lord on the bed of affliction as well as when restored, in the activities of health. Let this be remembered. "They also serve who only stand and wait." "Wait on the Lord" is a significant injunction of inspiration. The afflicted child of God who can enter into the spirit manifested by David when he said, "It is good for me that I have been afflicted" can doubtless concur in the experience thus expressed.

I have learned by knocking at heaven's gate
The meaning of one golden word that shines about it—
"Wait."

For, with the Master whom we serve, is not to ride or run,
But only to abide His will—well waited is well done.

Affliction teaches a third lesson—the nothingness of man. No one of us has anything earthly to

boast of. The strong man is found depending on his strength, but sickness soon proves the foolishness of that dependence. The good need this teaching very often, and when we have that need it is well that the Lord sends affliction to afford the supply. Affliction reveals to us what we really are—poor, weak, frail creatures with nothing in ourselves to depend upon. Thanks be to God that in Christ we have everlasting strength.

Afflictions teach us to estimate man correctly. It is a dangerous thing for any of us to put too much dependence upon any person—father, mother, husband, wife, son, daughter, guide, partner, master, friend, minister. The one upon whom earthly dependence is placed is as liable as ourselves to be cast down suddenly, or to be taken away from us. No matter how important a part we play in the community, in the family, or in the Church, it is a dangerous thing to place over much reliance on man.

Since coming from the chamber of sickness I met a man on one of the streets of our town. With gratefulness in his heart, and with a warm shake of the hand, he said he was glad to see me out again. He went on to remark that it was a good thing I had been spared; for, added he, if you had been taken away it would have been a death stroke to the congregation. He said more that I must not repeat. He said it all sincerely and with a fondness that I would seek ever to reciprocate. But, in these expressions, affectionate as they were, was there not a something calculated to lead to the conclusion that some were leaning toward an error that ought to be dispelled? As far as the one who speaks is concerned it might have been otherwise. Instead of your coming out as usual to this place of worship to find the old voice leading in our devotions, God might have ordered it otherwise. That sickness might have ended in death, and you might have been following the hearse that was carrying my body to the cemetery on yonder hill, and you might have witnessed the lowering of a body, asleep in Jesus, into the place prepared for it. But what of that? My spirit would have winged its flight to the soul's home, and the sun would have risen as usual the next morning, and I suppose you would have been found at your work the next day, and if you deserved it God would supply you with another faithful minister to lead you. Why, we are not a necessity in the home or in the church. Let man be never so good and faithful—do not place too much reliance on him. Solomon saith well, "Whoso putteth his trust in the Lord shall be safe."

While we are together, that there should be among us mutual sympathy, tenderness and love, we should appreciate each other's excellencies, we should see, the one in the other, an earnest desire to be a prosperous people. But in attaining to these things let us have as our starting-point and our dependence—"In Me is thine help." Then, what mutual confidence we repose in one another will be right because our main confidence is in God.

There is a multitude of additional uses and blessings of affliction. But one other reflection must suffice. The season of affliction is a poor one, as a rule for beginning the great work of life. Left for its beginning until this season, means too often never begun. And life's great work never begun—the soul never cared for—thoughts of the eternal future become appalling.

Experience warrants the assurance that the seed of the new life has been implanted by the Holy Spirit at the time the sore stroke brought some one to feel that he was alone with God. But the cases where permanent spiritual results have flowed from such distress are very few, when compared with those where appearances of good have been followed by the last state being worse than the first, as health returned. While experience brings painful recollections of those for whose salvation there have been prayers and strivings, but who have passed off to deal with the solemnities of eternity unprepared. Who of us, having to deal with men, could not tell of sorrowful exits to the other world? A man well on in years was lying low with a fatal illness, he was racked with pain. He spoke of his soul, his sins, his future. When directed to Christ he said he had given his many years to Satan, and he was ashamed to offer the time that remained to God. When pointed to the Friend of the chief of sinners, he said his smothering and pain were so great that he could not look nor think nor trust, and he died. Another man was taken into

a certain room on account of an illness sudden and sore. His past years had been spent in another service than the Lord's. In less than an hour, the writer was told by the physician standing by, death would arrive. A half a moment, though sufficient for the saving operations of grace—a half an hour it is feared in this case—was too short a period to begin and complete the requirements for the day of account. The poor fellow was directed to the only Saviour; but a strange blinding unreasonableness suggested attention to Christ when he became better. He listened to assurances that he could never be better. In half an hour another spirit had gone, and on that bed lay the body of one who had left until too late that which should have been attended to long before. May other eyes and ears may be preserved from anything like what was seen and heard during the last half hour of the earthly existence of that man, who had left this world without a Saviour for the next!

The season of sore distress is not the good season for first sober reflections upon the soul's welfare and destiny. Should these lines meet some one who is putting off to a more convenient season what God says should be attended to now, let that one know that it is best, for this world and for that which is to come, to fall in with God's way. To Him who is the only Saviour, these lines would point. They would urge acceptance of Him at once, lest when the day of affliction comes the conditions may not be found for the honest repetition of the Psalmist's testimony—"It is good for me that I have been afflicted."

But that testimony is helpful when brought by the Spirit of God to the afflicted believer. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Sorrow is lightened and pain mitigated by the assurance that underneath are the everlasting arms. And when the sorest affliction is past, the believer in Christ, having reached the place where there is no more pain, will realize to the full that the Lord has been leading, so that it was for his highest good that he had been afflicted.

THE BEST HUNDRED HYMNS.

The *Sunday at Home* gave an invitation to its readers last January to send lists of the hundred best English hymns, and in response to this appeal between 3,400 and 3,500 lists have been received. An analysis of the voting shows that the largest number of votes gave the first place to Toplady's "Rock of Ages." The prime favourites after this are Lyte's "Abide With Me, Fast Falls the Eventide;" Charles Wesley's "Jesus, Lover of my Soul;" Charlotte Elliott's "Just as I am, Without One Plea;" Newton's "How Sweet the Name of Jesus Sounds;" Charlotte Elliott's "My God, My Father, While I Stray;" Sarah F. Adams' "Nearer, My God, to Thee;" Keble's "Sun of My Soul, Thou Saviour Dear;" Horatius Bonar's "I Heard the Voice of Jesus Say," and J. M. Neale's "Art Thou Weary, Art Thou Languid?" The list contains hymns from fifty-five different authors, of whom Dr. Watts and Charles Wesley stand at the head, each contributing seven to the aggregate. The favourite among Watts' hymns is by general consent his best, "When I Survey the Wondrous Cross." Cowper and Dr. Bonar have each five; four each are from Bishop Heber and John Mason Neale; while three are given severally from Tait and Brady, Dr. Doddridge, James Montgomery and Frederick William Faber; Charlotte Elliott, Ken and Keble each have two, as also have Newton, Lyte, Edward Caswell, Samuel J. Stone, W. Chatterton Dix, Frances Ridley Havergal and Mrs. C. F. Alexander.

SAYS the *Pall Mall Gazette*: It is distressing to those who value the relics of the book world of today, nevertheless it is a fact, that the original manuscript of "The Pickwick Papers" has been secured by a wealthy New York citizen, much to the delight of the idol worshippers of that city."

THE *Congregationalist* points a moral in the following. What a rebuke to this nation, receiving millions of dollars annually from its revenue on liquors, is conveyed by the Queen of Madagascar when she says, in a late proclamation. I cannot consent, as your queen, to take a single penny of revenue from that which destroys the souls and bodies of my subjects!

Our Young Folks.

NOTHING IS SMALL.

Nothing is small in all this world,
Which God has caused to be,
For everything a season has,
And place, in earth or sea.

Each speck of dust, each beam of light,
Fits into all the plan,
Each breath of air across the earth
Holds life, for life of man.

A mustard seed seems small indeed
When looked at in the hand;
But let it grow where God says so
And birds protected stand.

Twopence may seem an offering small
To give at the temple gate.
But "more than they all she gave," said One
Who knows what is truly great.

A little child—'oes it seem small?
True wisdom speaks of it,
"Except like childhood, simple, pure,
None are for heaven fit."

There's nothing small in all this world,
Which God has caused to be,
Our looks and words, and acts and thoughts
Some time again we'll see.

For small is great when seen beyond
The present passing hour,
For all is held by Him who rules
The world in love and power.

So everything that may seem small,
When lighted from above,
Is seen to fit a place designed
By providence and love.

JUST TOO LATE.

School was out, but George North and Bert Fulton lingered to work out a long, difficult problem. This was to be expected of George, who was the steady, studious boy of the school; there is always one such, you know. The teacher looked approvingly at him as he went home, but paid no attention to Bert. Bert's studious fits were too spasmodic to be worth much notice. Only the day before Mr. Lennox said, "I will turn you just three weeks longer; then, if you have not turned over a new leaf, I will turn you out of the school."

Bert was always so full of fun that he was heedless, beyond words to express, and this term he had fallen far behind his classes. He was not naturally stupid, but of late it seemed as if he would not think or learn. He ceased to make as much fun as formerly, but Mr. Lennox thought this was because he was getting sullen after so many rebukes. Bert himself was puzzled to know what had made him so dull. This night he had resolved to please the teacher by solving a problem that all the boys except George had given up; for Bert was quicker at mathematics than he was at any other study.

The two boys figured away in silence a while; then George put book and slate in his desk, locked the latter and went out to play. He was sure he must have worked out his task correctly. Half an hour after he saw Bert come out to join a companion, who said, "Got that old puzzle, Bert?"

"I think so," replied Bert, telling him the answer he had obtained, with the remark, "That ought to be right, I'm sure."

George, who heard distinctly the bit of dialogue, thought to himself, "If Bert's answer is correct, mine is not, for they are unlike."

About sundown the playground was deserted, and nobody saw George North return to the schoolhouse and go in. He did not consider that he was doing anything very wrong, but he did not care to be seen. Once in the room, he unlocked his desk, got his slate, took it to Bert's desk, which was never locked, and, taking Bert's slate, he compared the worked-out problems. They were thought out in quite dissimilar ways, and Bert's method seemed as reasonable as George's.

"If I had Mr. Lennox's 'Key,' I could tell in a second," thought George, "and I know where he keeps it. What is the harm of just satisfying my curiosity?"

He concluded that there was no harm. So he searched through a row of shelves under the teacher's private desk and found the "Key to the Algebra." He carried it down to Bert's seat and went over the

figures on his slate again. He found Bert had done his work correctly. Now, after all this, you doubtless think that George either copied over his own problem or else rubbed out Bert's. Well, he was tempted to do the first, but after a while he concluded he would not be quite so mean. He tumbled over Bert's books, already in great disorder, then, taking up, as he really supposed, the teacher's book, he carried it back to the shelf and left it there.

Next morning none of the boys save Bert had worked the problem out correctly. Mr. Lennox praised him heartily for his unusual perseverance, and George secretly considered himself very honourable. Just before school was dismissed, Mr. Lennox found Bert's grammar on his shelf. He was walking about the room, so he took it round to Bert, saying, "This is your book."

"No, sir; mine is here," said Bert, opening his desk and quickly catching up a very similar book—Mr. Lennox's "Key to the Algebra."

The angry teacher thought he understood it all, and he poured out his indignation and disgust toward poor Bert, in the presence of the whole school.

"I don't know anything about it," was all Bert could say.

It seemed then just impossible for George North, the "good" boy of the school, to tell of his part in the performance, so he kept still. For a week after, Bert was so dull and sullen that George silenced his conscience by saying to himself that Bert did not care for a few extra scoldings, he got more or less of them anyway. If he confessed, everybody would say he left the "Key" there on purpose, whereas he thought himself very honourable not to copy the right answer.

A week passed, and Bert was not at school one day. "Expelled," the boys said, until Mr. Lennox gravely announced that Bert was dangerously ill, and the doctor said he must have been greatly out of health for weeks—that his dulness and languour were the result of disease. "I have far more charity now for poor Bert's fault than I have had," added Mr. Lennox kindly. "I think he may not have been quite in his right mind. He was careless, but never before dishonourable."

George North, conscious-smitten, resolved to explain everything if—if—well, if Bert got worse or seemed to care when he got well. Two days passed; then late one afternoon a messenger came to say Bert Fulton was dead.

"He died very quietly; he sent his love to all the boys begged Mr. Lennox to forgive all his faults, and to believe him when he said he did not cheat about that 'Key.'"

There were low sobs in the school room, but no such bitter grief as that which broke forth from George North, and no boy who heard his confession would have been in his place for anything then or afterward.

"God may forgive me, but I wronged Bert, and he never can come back to speak to me," was his sorry cry.

WHO HIS OWN SELF BARE OUR SINS.

Some time ago a war raged in India, between the English and a native monarch named Tippoo Sahib. On one occasion several English officers were taken prisoners, among them one named Baird. One day a native officer brought in fetters to be put on each of the prisoners, the wounded, not excepted. Baird had been severely wounded and was suffering from pain and weakness. A gray haired officer said to the native official.

"You do not think of putting chains upon that wounded young man?"

"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn."

"Then," said the officer, "put two pairs on me. I will wear his as well as my own."

The end of the story is that Baird lived to regain his freedom, lived to take that very city, but the generous friend died in prison. He wore two pairs of fetters. But what if he wore the fetters for all in the prison? What if, instead of being a captive himself, he had been free and great, and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead, that they might go free! Such a thing has been done. For all who receive the grace of God's Son, the chains are struck off, and the prison is thrown wide open.

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TORONTO, WEDNESDAY, JULY 13, 1887.

Now let the people of this country have a quiet time. We had a very bitter election in Ontario, last autumn. There was another in February almost as bitter. Then followed the Dominion and Local Sessions. Right after these came the ecclesiastical parliaments. Sandwiched between some of these important events were many lesser ones, such as the visit of O'Brien, which caused a good deal of feeling not the best in quality. Now let there be peace for a few months. The people of some parts of Canada suffer more from want of reading, thought, reflection than from any other cause. We should give more attention to social and family life; we should have more enjoyment in the home and in the social circle, and less running to meetings of a useless kind. The present is a good time to sit on the veranda in the evenings with the family and cultivate family life. A family picnic is a good thing, and so is a picnic made up of a nice little circle of friends. Politics, even ecclesiastical politics, should be given over for a time, and people who are not harvesting should take things easy. Those who are harvesting can have a cool time all next winter. Let us have peace. No distracting subject should be touched when the mercury is away up among the nineties.

COMMENTING on the Andover trial, our neighbour, the *Guardian*, says:

It was somewhat curious that the trial did not turn on their difference from the standards of any denomination or any particular creed; but from the creed and belief which the founders of Andover designed should be taught there for all coming time. In one sense, that detracted a good deal from the interest of the trial. To the general public it was a matter of very little importance whether the views of these professors were or were not the same as those of certain men of the past.

To that portion of the general public which contributes to the endowment of Theological Halls—by far the most influential and intelligent portion of said general public—the question tried was of quite as much practical importance as any question that could have been discussed. Our Methodist friends are raising a large sum to endow Victoria. Every Methodist who puts a dollar in that fund expects that Victoria will teach Arminianism for all coming time. If the Methodists had the slightest idea that Victoria would teach Calvinism or Unitarianism, a hundred years hence, Dr. Potts would not raise money enough to pay his travelling expenses. We have just completed an endowment of about \$200,000 for Knox College. The amount would not have been \$200 if the contributors had the remotest idea that the future professors of Knox would teach Arminianism. Supposing Mr. John Macdonald, of this city, were to bequeath \$100,000 to Victoria, would it be fair a hundred years hence to use Macdonald's money to teach Calvinism or Unitarianism? The fact is, this Andover question is one of the most important that has been before the public for years. It is of interest to every man who puts a dollar in a theological college.

THE *Mail* is of the opinion that thoughtlessness, not illiberality, is the reason why so many Canadian

ministers are paid inadequate salaries. Our neighbour says:

The trouble then is, no doubt, that the people are thoughtless. They forget that the clergyman and his family are built on the ordinary plan, that it takes money to feed and clothe all hands and to educate the children. They do not consider that the clergyman is the first man appealed to for help when financial assistance is required, and that he cannot—indeed he must not—turn a deaf ear to the appeals of charity. They forget that the clergyman, to be efficient, must be a persistent reader, and that he cannot read unless he has books, and that he cannot get books unless he has money. In fact, they overlook all the peculiarities of clerical life; and the trouble is that the clergyman cannot very well enlighten them, for the subject is personal, and it would be too delicate for him to touch upon.

Assuming this to be true, how much does it better the case? If the minister's coat is threadbare, knowing that his people don't pay simply because they are thoughtless won't get him a new one. A low diet caused by thoughtlessness is just as enfeebling as a low diet caused in any other way. Thoughtlessness is no doubt one cause, but there are many others. Some ministers are poorly paid because their people are mean, and some because their people think they are receiving as much as they are worth. Sometimes the people are right in so thinking. Perhaps the majority of Presbyterian ministers are poorly paid because we have too many congregations. In many localities two congregations might be put into one, or three into two. Years ago the people were led or allowed to believe that it was "evangelical" to open a station at every cross-roads. Before the Union the Kirk, the Free Church and the United Presbyterian opened rival stations in many places where they were not needed. Other stations were opened in self-defence against the Methodists. One of the bitter fruits of this work—in many cases necessary work at the time—is that we have too many small congregations that really cannot pay a living salary. The worst feature of the case is that too many Presbyteries are as willing as ever to open a new station for any half-dozen people who are too careless or too lazy to go three or four miles to church. If anything could reconcile us to see the Augmentation Fund wiped out, it would be the spectacle of half-a-dozen ministers, some of whom are kept from want by the fund, deliberately arranging for a station where it is no more needed than a fifth wheel is needed on a waggon.

CHRISTIAN UNION.

THE desire for a more complete unity of the visible Church than now exists is not the result of individual effort, nor is it confined to any one denomination of Christians. It is a manifest tendency of the age in which we live. Expressions in its favour, strong and ardent, come from unlooked-for sources. Churches numerically small may naturally desire union, which is recognized as strength, but when we find fervent appeals in favour of unity coming from the larger denominations, it is difficult to attribute the desire for incorporation to a realization of weakness. In some cases it may have a motive that is far from exalted, as when it is the offspring of pride in vast numbers, and the political influence they may be able to wield. Such motives, happily, do not explain the existence of a tendency, which in itself is eminently Christian, and therefore laudable and fraught with hope. In some degree it may spring from a vague sentiment, but beyond and underneath all ecclesiastical selfishness and vapid dreams, there is a strong undercurrent setting in the direction of a large and comprehensive union of the followers of Jesus Christ.

The movement now making itself felt bears evidence of the growth of larger and more tolerant ideas throughout the various Churches. A century has not yet elapsed since even in different sections of the Presbyterian Church attendance at services other than their own was an offence calling for the exercise of discipline. The hard, uncharitable, not to say spiteful, things said of each other by professedly devout people, who could not in all things see alike, are rarely heard in these days. There is a fuller recognition of the right of private judgment and its logical sequences. There is a greater willingness to agree to differ. Exceptions to this general tolerance are, from the nature of the case, more conspicuous, because they are becoming more rare. It need hardly be remarked that instances of sectarian bitterness and intolerant bigotry lose none of their hideous deformity in the clear light of the nineteenth century. Earnest

contendings for what are believed to be matters of doctrine or principle are even, though mistaken, always entitled to respectful consideration. But it needs no small degree of grace to be patient with the arrogant assumptions of exclusiveness, now and again to be met with, not only in lands where State Churchism has put in its fine work, but even in such countries as Canada, where no Church can possibly become the pampered creature of the State. What absurd folly and extreme littleness it is for individuals belonging to any Christian Church to arrogate for that Church that it, and it only, has any claim to be regarded as *the* Church, all others being only schismatic bodies to whom it would be sacrilege to concede the right to call themselves Churches! It is more than suspected that in some instances those who suffer themselves to be betrayed into this silliness have, for reasons best known to themselves, found their way into the Anglican communion from the fold of despised dissent, and thus make good their ecclesiastical calling by reviling the communion they left. It is generally the case that a recent convert is fired with a red-hot zeal that well-nigh consumes his common sense, but not always. No more exclusive and arrogant Church than the Papal exists, yet when in many respects we see that such deserters from the Anglican fold as Cardinals Manning and Newman, whose intellectual and spiritual breadth render bigotry impossible, are large hearted and tolerant, lesser lights might have modesty sufficient to prevent them from making spectacles of themselves.

It is these spirits of belated intolerance and assumption that stand in the way of union as much as any thing else possibly can. There may be differences of opinion as to doctrine, polity and usages, but fair and candid conference, not hastily carried on, will adjust differences and remove difficulties; but the senseless vapourings of shallow-pated bigots are only mischievous, and that continually. They are not confined to one denomination, but may be found in all. They are not numerous, and the noise they make is quite disproportionate. The strength of the union sentiment is a strong evidence that intelligence and liberal mindedness are growing, and will continue to grow, in the Church. A large and comprehensive Christian union may not be so near as some fondly hope, but its coming in due time may be regarded as certain.

FRENCH EVANGELIZATION.

ONE of the best ways of exposing error is by the full and free exposition of the truth it obscures. This is the method the French Evangelization Board seeks to pursue. Speaking the truth in love is generally most effective. It may not indeed always meet with acceptance or disarm opposition, but in many instances it will secure a respectful hearing. The work of the French Evangelization Board is growing year by year, and the results are very encouraging. In the last report presented to the General Assembly there are interesting details of the work accomplished. The circulation of the Scriptures and religious literature by colporteurs is a most effective means of disseminating the truth. These self-denying labourers in the cause of the Gospel generally meet with a cordial welcome. In not a few instances their visits are looked for with great interest. They embrace every opportunity of conversing with the people on the doctrines of the Gospel. It is stated that in several districts there are large numbers who possess copies of the Bible, which they read with regularity and profit. The difficulty of finding men suitable for the work of colportage has disappeared, and now more are available than can be employed, simply because the means at the disposal of the Board are inadequate. Last year no fewer than eighteen colporteurs were engaged in spreading the truth of the Gospel. They distributed 1,715 copies of Scripture, 17,160 tracts and pamphlets, and made 38,167 visits. Other missionaries employed by the Board were also engaged in circulating the Bible and Christian literature, so that over 3,000 copies of the Scriptures were distributed together with 26,400 pamphlets, etc., being the largest distribution yet made in one year. Colporteurs were engaged in cities, towns and counties of Quebec, New Brunswick, Prince Edward Island and the eastern counties of Ontario.

Another important department of the work conducted by the Board of French Evangelization is educational. The common schools in the Province of Quebec are to all intents and purposes

Roman Catholic schools. Separate, i.e., Protestant schools, can only be established where the people are sufficiently numerous for their support. The Board has been able to render effective assistance in a number of districts. The number of schools has doubled within the last four years. There are now twenty nine, with thirty four teachers, and an attendance of 905 pupils, the increase during the year being four schools and 101 pupils. The sum of \$3,262 was expended in support of mission schools, not including Pointe aux Trembles. Concerning the last named institution the report states that in no previous year were so many former pupils in attendance, and the schools were never, perhaps, in a more efficient and satisfactory condition than they are now. The total attendance was 120, taxing to the utmost the capacity of the building. As many have to be denied admission, additional accommodation has become absolutely necessary, and arrangements are being made for the enlargement of the institution. Fifty-five of last session's pupils are members of the Church, twenty-eight of these having this year professed their faith in Christ for the first time. Fourteen were employed as colporteurs or mission teachers. Several expect to begin their studies in the Presbyterian College, Montreal, with a view to the ministry.

The congregations and mission stations under the Board's supervision give evidence of faithful and persevering work accomplished. There are twenty-five churches, seventy-eight mission stations, with an average aggregate attendance of 2,650, and a membership of 1,268. The members received during the year numbered 238, and the people themselves raised \$3,804.36 for the support of ordinances. The paragraph in the report relative to the finances is as follows :

As will be seen from the accompanying financial statement, the receipts for the year amounted to \$25,668.81 for the ordinary fund, \$7,512.50 for the Pointe aux Trembles Schools, and \$75 for the extension of these schools, making a total of \$33,256—fully \$1,000 in excess of the preceding year's receipts. Among the receipts are included an unusually large number of legacies, amounting in all to \$2,216. To the Presbyterian Church of Ireland for a grant of \$750, the thanks of the Board are due; as also to Mr. G. D. Ferguson, of Fergus, who generously contributes \$200 quarterly on behalf of the work, and whose contribution has enabled the Board to continue a larger number of colporteurs in the field than in any former year. The Board also desires to make grateful acknowledgment of the continued practical interest manifested by Mr. Ignatius Cockshutt, of Brantford, in his annual gift of \$400 on behalf of the Pointe-aux-Trembles Schools, and of a generous and unsolicited gift of a large box of stationery, etc., for the schools, from a friend in Montreal. While the receipts have been considerably in excess of the preceding year, so also has the expenditure—the balance on hand in May, 1886, for the ordinary fund, having been reduced from \$848.59 to the small sum of \$29.49. Owing to the continued business depression in Great Britain, the amount received by Rev. James McCaul is much smaller than under other circumstances it would have been. Mr. McCaul's engagement terminated in April, and he contemplates settling in Scotland. In his receipts is included the sum of \$215 collected through the instrumentality of Mrs. Macnider, of Edinburgh, who continues from year to year to show her heartfelt interest in our work.

The record of the year's work is one of permanent and encouraging progress, and its influence for good is also extending. It has to be borne in mind that many who have received the Gospel through French Evangelization agency have gone both to the Eastern and Western States, where they bear consistent testimony to the faith they profess. The work conducted by the Board cannot but commend itself to the prayers and sympathy and the liberality of the Presbyterian Church throughout the Dominion. Patriotism and principle should prompt to a generous support. The circular issued by the Board, and which appears in another column, should receive prompt and careful attention. Let it be the earnest endeavour of all to make this a year of still greater prosperity in the work of French Evangelization.

Books and Magazines.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The attractions of the July issue of this excellent monthly are the commencement of a new serial entitled "Marzio's Crucifix," by F. Marion Crawford; the continuation of Farjeon's "Secret Inheritance," descriptive and finely illustrated papers, "Walks in the Wheatfields," "The Private Journal of a French Minister," and "Old Hook and Crook." There is also a good poem, "Love the Eternal," by Morley Roberts.

THE AMERICAN MAGAZINE. (New York: E. A. Bush.)—The number for this month presents a varied and attractive table of contents. The illustrations are both numerous and good. The remarkable story of the Metlakahla Mission is interestingly told by Z. L. White. Rev. S. W. Calver describes the coloured schools, and their work in the South-West. "Literary Life in Philadelphia" is well described by Moses P. Handy. Poetry, fiction and short stories are also well represented in the pages of the *American*, and the Supplement supplies good specimens of the American pulpit.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong & Son.)—As usual the *New Princeton Review* presents a varied and excellent collection of papers by contributors who can command the respectful attention of their readers, as the following will testify: "Certain Tendencies in Current Literature," by R. W. Gilder; "American Art since the Centennial," by S. G. W. Benjamin; "The Theory of Prohibition," by Sanford H. Cobb; "Recollections of the Duc de Broglie," by Mme. Blazé de Bury; "The Vicissitudes of a Palace," by Henry Van Dyke; "Literary Criticism," by T. W. Hunt; "The Minister's Factotum," and "Sevastopol in May," a story of the Crimean War, by Count Tolstoi. The number as a whole is one of decided excellence.

STILL HOURS. By Richard Rothe. Translated by Jane T. Stoddart. With an introductory essay by Rev. John Macpherson, M.A. (Toronto: S. R. Briggs.) This excellent volume forms one of the Foreign Biblical Library series. By thoughtful and cultured Christian readers it will be very highly prized. The aphoristic sayings of one who was influenced by the leading minds in German literature, philosophy and theology, and who in turn wielded so powerful an influence himself on the younger minds of his country, will be read with great interest. They stimulate thought. The fields over which they range are so varied and extensive that they cannot fail to interest the general reader. Mr. Macpherson's introductory essay is a genial delineation of Professor Rothe's career. The concluding sentences are these: To many this collection of choice reflections by so profound and earnest a thinker as Richard Rothe will prove a rich mine of intellectual and religious suggestion, helpful and stimulating in no ordinary degree. So varied too are the themes discussed that all classes of readers may find something to interest and instruct, something fitted to throw new light on old-discussed and long studied themes, or to lead to new departures in thinking not ventured on before.

POPULAR LECTURES ON THEOLOGICAL THEMES. By the late Rev. Archibald Alexander Hodge, D.D., LL.D., Professor of Didactic and Polemic Theology in Princeton Theological Seminary. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—The lectures which compose this volume originated in the request of a number of ladies in Princeton to be formed into a class for instruction in theological subjects. In the fall of 1885 a few ladies of Philadelphia proposed that the lectures should be repeated to a similar class in that city. Twelve of the nineteen were thus given before large audiences. The remaining seven were written by Dr. Hodge shortly before his death, with a view to delivery in a second course. The lectures illustrate Dr. Hodge's wonderful power of popularizing scientific theology. The subjects treated cover the whole field of theological doctrine, and the treatment is in Dr. Hodge's best vein. The volume is one that not clergymen only but intelligent Christian men and women of the laity will find interesting and instructive. Many topics which are prominent in the discussions of the day receive ample attention with reference to these discussions. Among these may be mentioned miracles, inspiration, prayer-cure, the "higher life," the state of man after death and the resurrection, and final rewards and punishments. The treatment of all such topics is original and unique. No one who reads Dr. Hodge's pages will be left in any doubt as to what the author believes or why he believes it; and his plain, simple, almost child-like reasoning will be found very hard to confute. These lectures, prepared at the close of Dr. Hodge's years of work, contain his ripest thought on the great subjects to whose consideration and elucidation he gave his life. No fitter memorial could be put into the hands of the thousands who have learned to look to him as a wise and safe teacher.

THE MISSIONARY WORLD.

CENTRAL INDIA MISSION—REV. I. F. CAMPBELL'S REPORT

We see profound cause for thankfulness as we glance back at the past year, or rather eleven months, covered by this report. It may be better not to enter into particulars even yet, but, to say the least, our position affords a wide contrast from that of a year ago, and hindrances have doubtless been so overruled as to become helps. Our position was certainly somewhat anxious for a time, and our unfinished native house in the city extremely trying in the hot season and the hot parts of the rainy season. But we were graciously sustained in remarkably good health and in much happiness, on the whole. It generally takes a long time to get anything done here, but gradually we got our house made more comfortable, so that with other improvements now possible it would be less trying this year. But whatever we may do for the house, its situation in a narrow lane remains unfavourable for ventilation and fatiguingly difficult of access—almost dangerously in the heavy rains. We therefore feel it to be a matter for much thankfulness that our position is so far improved that we have just obtained the Rajah's consent to our renting for a time part of a bungalow now used as a Dák Bungalow and which is cool in the hot season, though said to be unhealthy in the rains; and that it now seems settled that we are to be allowed to purchase a site, and build for ourselves.

The work has been from the beginning interesting and encouraging. Our house in the city, though not in the most favourable situation, yet brought us so far into the midst of the people that numbers soon found us and visited us for conversation and for medicine, as well as to attend our services.

We have regularly had two services on the Lord's Day, and one on other days, the former always, and the latter generally, attended by outsiders as well as the Christians, the total number present occasionally rising to over sixty. The non-Christians have been of almost all classes and castes—from Brahmins to outcastes, rich to poor, educated to ignorant; some residing in the city, others from distant places; some only for one or two services, others—even non-Christians, more or less regularly; government officials and their subordinates, merchants and mechanics, Pundits, Sadhus, Faqueers, Hindus, Jains and Mohammedans.

At first, and occasionally afterwards, I tried to provide means of grace in English for the few Europeans and Eurasians here, mostly connected with the railway, and mostly Roman Catholic, but the difficulties as to hours were so great and the willingness to attend so small that the results were not encouraging. The daily services have partaken largely of the nature of a training class. Each of my helpers was expected to prepare the lesson for the day, no one knowing beforehand who would be called on to speak on it. Sometimes, after one had finished, another would be invited to add his remarks; generally, I would follow, or throw in suggestions or questions, or at other times I alone would speak; and finally one or more would lead in prayer.

Visitors have sometimes come in such numbers as for hours to keep one almost constantly engaged with them and the daily service. Some have apparently been sincerely, though not very profoundly, seeking for truth, and taking pleasure in hearing it, some came from curiosity, some from politeness, some to hear us sing and especially to hear the little organ, some for medicine, the gift of which has been a great help in convincing the people of our true character and desire to do them good. My medical knowledge is not great, but my efforts were blessed with a success which surprised myself, and led others to an exaggerated estimate of my skill. So that the drain on my time and strength, not only from the direct medical work but from the anxiety and study it involved, was becoming too great, when, in November, I secured the services of a medical assistant, Mr. George Bailey, late assistant civil surgeon in a district of British India, since which time my medical work has mostly been confined to those villages which I have visited without him. Previous to January 6th, no regular record of cases was kept; since then he reports 328 different cases as treated at Rutlam, and from eight to ten cases in each of twenty-five surrounding villages he has visited, twenty-two of them frequently.

contained in Mr. Groff's article. The free-thinking school here are deeply versed in Oriental languages, which gives them a certain advantage over Protestants, who are content to exercise a passive faith in the inspiration of the Bible; but when the stones cry out the critics howl, for the incarnation of truth was with the Father before the world began.

I cannot do better than quote an extract from the article of Mr. Groff: Tradition places the descent of Israel into Egypt under one of the shepherd kings named Aphobis, who was evidently one of the Apapi. The shepherd kings were expelled under Anosis, and the eighteenth dynasty was formed, of which the great Thotmes III. figures as sixth sovereign. Under this reign took place a coalition against him of the tribes of Canaan, among whom are found Jakob-el and Joseph-el. After the downfall of the eighteenth dynasty was founded the nineteenth with the Rameses. It is probably under Rameses II. that, according to the Bible narrative, Moses was born, and under his son and successor, Merenphat, that the Exodus took place. There we find the Hebrews divided into twelve tribes, from which ten spring directly from Jacob, and two from Joseph. Thus we remark a perfect harmony of our hieroglyphic teaching, which divides at the epoch of Thotmes III. the Hebrews into two tribes, Jacob and Joseph, and the Bible, at the time of the Exodus, which expresses the same sentiment. Genesis ends with the death of Jacob and Joseph, and Exodus begins with Moses. What took place between these epochs? It is precisely then that the hieroglyphic texts show us two tribes, Jakob-el and Joseph-el, made prisoners by Thotmes III. at Megiddo, and led prisoners into Egypt at Thebes. Have we there a lost page of the Bible?

As will be noted the names Joseph and Jacob have the termination "el," the Hebrew word for God. This is explained by the fact that in the Hebrew proper names there exists a double form, namely, the full form where the name of God is written, and the short where it is only understood—for instance, Nathan is the shortened and understood form for Nathan el, hence the names of Jakob-el and Joseph-el are in the full form in the lists of Karnak. All this accords well with Josephus, who after Manathon supposes the Hebrews expelled with the shepherd kings, also of a contact hostile on the part of a king called (Thotmosis) Thotmes against the Hebrew tribes, and speaks also of the Exodus at the time of Moses. That little precious word "El" means that no strange god was with them.—*Alexander Donaldson, in Christian Leader.*

LINCOLN ON THE DECLARATION OF INDEPENDENCE.

In the instalment of the "Lincoln History," published in the June *Century*, an account is given of the famous Dred Scott decision, with quotations from Lincoln's and Douglas' opinions on that decision. Lincoln incidentally referred to the Declaration of Independence in the following striking language. "I think the authors of that notable instrument intended to include all men; but they did not intend to declare all men equal in all respects. They did not mean to say that all were equal in colour, size, intellect, moral development or social capacity. They defined with tolerable distinctness in what respects they did consider all men created equal—equal with 'certain inalienable rights, among which are life, liberty and the pursuit of happiness.' This they said, and this they meant. They did not mean to assert the obvious untruth that all were then actually enjoying that equality, nor yet that they were about to confer it immediately upon them. In fact they had no power to confer such a boon. They meant simply to declare the right, so that the enforcement of it might follow as fast as circumstances should permit. They meant to set up a standard maxim for free society, which should be familiar to all, and revered by all; constantly looked to, constantly laboured for, and even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life to all people of all colours everywhere. The assertion that 'all men are created equal' was of no practical use in effecting our separation from Great Britain; and it was placed in the Declaration, not for that, but for future use. Its authors meant it to be as, thank God, it is now proving itself, a stumbling block to all those who in after times might seek to turn a free people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants, and they meant when such should reappear in this fair land, and commence their vocation, they should find left for them at least one hard nut to crack."

HEARTY FOOD.

From Professor Atwater's illustrated article in the July *Century*, we quote the following: "I well remember how the sensible and thrifty New England people among whom my boyhood was spent, used to talk about 'hearty victuals,' and how prevalent were the doctrines that a 'hard working man wants real hearty food,' and that 'children ought to have hearty food, but not too hearty.'"

"With these eminently orthodox tenets the science of nutrition in its newest developments is in its fullest accord. But there always used to be an unsatisfactory vagueness about them. I never could make out exactly what were 'hearty' foods, and in just what their heartiness consisted. It has since occurred to me that these words express one of the ideas which the unerring sense and insight of man have wrought out of his long experience, but have wanted for science to put into clear and definite form. The synonym with which our science defines this idea is energy. Hearty foods are those in which there is an abundance of potential energy."

"The lumbermen in the Maine forests work intensely in the cold and snows of winter and in the icy water in the spring. To endure the severe labour and cold they must have food to yield a great deal of heat and strength. Beans and fat pork are staple articles of diet with them, and are used in very large quantities. The beans supply

protein to make up for the wear and tear of muscle, and they, and more especially the pork, are very rich in energy to be used for warmth and work.

"I cannot vouch for the following, which has just struck my eye in a daily paper, but, if it is true, the workmen were sound in their physiology:

"A lot of woodchoppers who worked for Mr. S—— in H—— stopped work the other day, and sent a spokesman to their employer, who said that the men were satisfied with their wages and most other things, but didn't like 'your fresh meat; that's too fancy, and ain't got strength into it.' Mr. S—— gave them salt pork three times a day, and peace at once resumed its sway."

"The use of oily and fatty foods in arctic regions is explained by the great potential energy of fat, a pound of which is equal to over two pounds of protein or starch. I have been greatly surprised to see, on looking into the matter, how commonly and largely the latter kinds of meat are used by men engaged in very hard labour. Men in training for athletic contests, as oarsmen and foot ball teams, eat large quantities of meat. I have often queried why so much fat beef was used, and especially why mutton is often recommended in preference to beef for training diet. Both the beef and the mutton are rich in protein, which makes muscle. Mutton has the advantage of containing more fat along with the protein, and hence more potential energy. Perhaps this is another case in which experience has led to practice, the real grounds for which have later been explained by scientific research."

ANITHESIS.

I.

Sadly the poet of the Past complains
That all his fair illusions fade away;
No more the fairies in the woodland play,
No longer Fancy undisputed reigns.
The stubborn world his magic art disdains,
And harsher grows, and colder day by day:
Beauty, for use, is trampled into clay;
Music is dead, and only sound remains.

The Golden Age was ended long ago:
The songs are sung, and greatness is no more;
What themes are left to set our hearts aglow,
And wake anew the fiery tongues of yore?
Far from its source, the Stream of Life runs low,
In weedy shallows on a barren shore.

II.

Gladly the poet of the Future sees
A nobler beauty than his elders knew:
The lovely falsehoods melt away like dew,
But Truth remains, more beautiful than these:
His vision ranges over wider seas;
In deeper space, new planets meet his view:
He reads the legend on the rainbow's hue,
And starry secrets render up their keys.

A broader world, a higher life he knows:
His great ideals higher yet arise;
And over all his quickened fancy throws
A shining halo of transcendent dyes.
Old suns have set! Another sunrise glows
In golden promise over clearer skies.
—F. W. Clarke, in the *American Magazine*.

PROHIBITION A CIVIL, NOT A MORAL REMEDY.

The sum of it, then, is this, that as a remedy for the moral evil of intemperance, prohibition is wanting in the first principles of true morality. Its advocacy on moral and religious grounds is pernicious to the last degree; oppressive to the conscience; restrictive of a true liberty of mind; dishonourable to the Christian idea of manhood; and discreditably to the Church that can write its name upon her banners. Prohibition is, or must be, a civil measure, sustained by civil reasons and looking to social ends. Notwithstanding its involvement in, and suggestion by, social conditions which display immoral aspects, it yet stands as a civil measure on the same level as the tariff law, and is as much out of place in the pulpit and Church courts as a discussion of the fur-trade would be. Such exclusion, of course, does not bar out the discussion of intemperance or of all moral means for its removal. Intemperance is a sin loudly demanding the animadversions of the Church and her consecrated efforts for its reduction, in which she would have been more successful than she has been, but for those diverse counsels which have thrust so many obstacles in her path.—*Sanford H. Cobb, in New Princeton Review for July.*

CIVILIZED BY THE LASH.

Although Mr. Duncan's whole course has been calculated to win the love and confidence of the Metlakahla Indians, his rule has always been firm. One of the first public buildings erected was a gaol, and the whipping-post became an established institution for the punishment of those who threatened to take life. On one occasion it became necessary to whip a desperately bad man, and the constables were afraid he would afterward kill the one who applied the lash. Mr. Duncan told them to blindfold him so that he would not know who did the whipping. A handkerchief was tied about his eyes, and the constable took the piece of rope, but he was so nervous that he began to talk. Of course the man recognized his voice. Thereupon Mr. Duncan took the piece of rope from the constable, and, going up to the criminal, said: "I will tell you who is going to whip you; I am going to do it myself; do you understand?" Then he whipped him. The culprit is now one of the best men in Metlakahla.—*Z. Z. White, in the American Magazine.*

British and Foreign.

THE Rev. George Smith, of Aberdeen, has declined the call to Mr. Stalker's pulpit at Kirkcaldy.

A JUBILEE hymn by Miss M. R. Dow, of Strathmiglo manse, has been accepted by her Majesty.

THE Rev. A. C. Mackenzie, of Bridgeton Free Church, has accepted the call to St. David's, Dundee.

A STRENUOUS movement is on foot among the Baptists of New South Wales to induce Mr. Spurgeon to visit Australia.

THE *Presbyterian Monthly*, of Melbourne, states that Professor Henry Drummond contemplates paying a visit to the Australian colonies.

MRS. DUNN, widow of the late minister at Cardross, has offered to present the Church with an organ, and the gift has been cordially accepted.

ST. ANDREW'S CHURCH, Glasgow, is the second congregation connected with the Free Church in that city which has abolished seat rents.

THE Irish General Assembly decided by a majority that the money now being raised as a Jubilee fund should be devoted to erecting an assembly hall.

MR. COLIN MACRAE, secretary of the Highland Committee, and Professor Taylor were engaged last week investigating the condition of the churches in Uist.

IN St. George's, Southwark, London, it has been discovered that \$150 out of every \$500 given out as outdoor relief was spent in the gin shop during the same day.

THE late Mr. Newdegate, in bequeathing his estates, has inserted a proviso in his will that if any legatee becomes a Roman Catholic the devise in his favour shall be revoked.

IT seems to be a not uncommon course in English training ships for boys who wish to be dismissed to pelt the chaplain with prayer books during the performance of the service.

THE Church of Scotland General Assembly received sixteen tickets for the Jubilee service in Westminster Abbey; while ten tickets were given to the Scotch Episcopal Church.

SIR WILLIAM COLLINS laid the memorial stone of the new Free Church at Chapelton lately. In 1838 his father laid the foundation stone of the *quoad sacra* church in the same village.

A CONFERENCE of the Evangelical Alliance is to be held in Aberdeen on September 20 and two following days. Principal Cairns and other eminent divines will take part in the proceedings.

MR. J. N. CUTHBERTSON, chairman of the Glasgow School Board, and a devoted elder of the Church, is one of the new Jubilee knights, as also is Professor G. H. B. Macleod, brother of Norman Macleod.

THE late Mr. W. D. Alexander, of Tunbridge Wells, has bequeathed \$100,000 to the London Missionary Society, \$150,000 to the London City Missions, and \$50,000 each to the Religious Tract Society and the Bible Society.

THE Queen, on the eve of her leaving Balmoral, attended the wedding of a daughter of one of her tenants, the first Scotch marriage at which her Majesty has ever been present. The Rev. John Middleton, M.A., of Glenmuick, was the officiating minister.

MR. DAVID MACKENZIE, an octogenarian elder at Sydney, died on April 22; he was a native of Inverness, and retained after sixty years' absence from his country the marked impression of that form of piety which has so long characterized the Highlands of Scotland.

THE quarterly Gaelic service was held in Crown Court Church, London, recently, the preacher being Rev. Dugald Matheson, Free Church minister of Tarbet. The increased attendance, including Scotch M.P.'s, and a large contingent of Highland soldiers, show that these services in the Gaelic tongue are appreciated.

THE official tabulation of the membership of the Society of Friends shows that in Great Britain the members include 7,364 males and 8,089 females, the total being seventy-three more at the end than at the beginning of the recent denominational year. The number of adherents who are not members also shows an increase.

THE Princess Christian opened a three days' bazaar held in the Duke of Wellington's Riding School, Kensington, in aid of the building fund of the new church to be erected at East Dulwich, the only place of worship in connection with the Church of Scotland in South London. The Princess was presented with a bouquet by Miss Eva Stuart, daughter of Rev. J. Niblock Stuart, the pastor.

FROM statistics presented at the General Assembly in Liverpool, it appears that the number of church members in connection with the Welsh Presbyterian Church has increased from 91,717 in 1867 to 129,458 by the end of 1886, and the total collections have advanced from \$520,935 to \$838,970. The total collections of the Connex on during the last twenty years have been close upon three millions of pounds.

PROFESSOR STORY was entertained at a dinner in the Grand Hotel, Glasgow, by the members of the Dumbarton Presbytery and other friends to the number of nearly seventy. Rev. John Lindsay, of Helensburg, who proposed the health of the guest, stating that Dr. Story was the fourth clergyman who had left Dumbarton Presbytery for a professorial chair in Glasgow University during the present century.

THE Rev. Hugh Cairns, of Monreagh, near Londonderry, suddenly elected by Lorne Street Church, Leith, after they had heard him preach twice, arrived six weeks ago to enter on his duties, but was forbidden until he should give a satisfactory explanation of certain rumours. Thereupon he disappeared from the town, and letters addressed to him received no answer. At length a communication has come in which Mr. Cairns resigns the appointment.

Ministers and Churches.

THE collection at the laying of the corner stone of the Oakville Presbyterian Church was \$355, which was increased by the entertainment on the afternoon and the concert at night to \$515.

THE Rev. R. F. Burns, D. D., Moderator of the General Assembly, on his way eastward, spent last Sabbath in Toronto, preaching in Knox Church in the morning, and St. James Square Church in the evening.

THE Rev. J. C. Smith, of St. Andrew's Church, Guelph, and family have gone to Muskoka for a few weeks holidays. Rev. D. Morrison, M. A., of Owen Sound, will supply the pulpit of St. Andrew's Church for a few Sundays.

THE Rev. Dr. McTavish, of Inverness, Scotland, now on a visit to Canada, has been preaching to his former congregation at Woodville. Last Sabbath he preached and dispensed the communion in the church at Beaverton.

AT a meeting of the Charles Street Presbyterian Church Auxiliary of the Ladies' Foreign Missionary Society, held on the 5th inst., Mrs. Neil, mother of the esteemed and popular pastor, was presented with a life membership.

THE Rev. T. G. Smyth, D. D., of Warsaw, Wis., formerly of St. Andrew's Church, Kingston, passed through this city last week on his way to Kingston. During his stay in Canada Dr. Smyth will advocate the endowment fund of Queen's College.

THE Rev. Branch Howie, M. A., addressed unusually large audiences in North Bruce and St. Andrew's Churches on the 3rd, 4th and 5th of July. Mr. Howie is expected in Niagara-on-the-Lake and in Knox Church, Owen Sound, on July 29 and August 7 respectively.

A BRANCH of the Woman's Foreign Missionary Society of the Presbyterian Church has been formed at Farmersville by Mrs. Blair, of Prescott, and Mrs. Farrell, of Kingston. The following were elected office-bearers: Mrs. Pullar, president; Mrs. Johnston, vice-president; Mrs. Bryce Saunders, secretary; Mrs. Joseph Gallagher, treasurer.

THE garden party in connection with the Presbyterian Church, Rodney, held on the Messrs. Stinson's lawn Wednesday evening, July 6, was a grand success. The evening was all that could be desired, and the attendance was large, and all seemed to enjoy themselves well. The Rodney band was present, and rendered excellent music. The receipts were \$32.20.

THE Presbyterians of Norwood held a most enjoyable and unique Jubilee lawn social at Cessnock. The young people entered heart and soul into the spirit of the occasion. There was an original and finely-expressed address to the Queen, and an appropriate reply. The varied and attractive character of the celebration was such that old and young went home with the happy consciousness that their efforts had been crowned with complete success.

THE ladies of Knox Church, Shelburne, recently presented the Rev. T. J. McClelland, pastor of the congregation, with an address expressing the high esteem in which his character, worth and pastoral labours were held by his people. At the same time Mrs. McClelland was presented with a handsome carpet. Mr. McClelland, on his own and his wife's behalf, made a graceful and fitting reply. The ceremony ended with the singing of the National Anthem.

ON a recent Sabbath Mr. Caswell dispensed the ordinance of the Lord's supper in Oneida and Hagersville, and a gracious blessing was experienced. Eight names were added to the roll, which makes seventy-five during the ten months Mr. Caswell has been in the field. Last winter special meetings were held in Oneida for four weeks, during which time the pastor was assisted for two days by Dr. Smith, of Galt, and for five days by Mr. Mutch, of Toronto. Fifty persons have united with the Church as a result.

LAST week the young people of Knox Church, Guelph, held a lawn social on the grounds of the Rev. R. J. Beattie, Idylwyld, the proceeds of which are to go toward paying off the debt on the organ. There was a large turnout, and as the evening was beautiful every one seemed to enjoy themselves. The ladies had an abundance of ice cream, lemonade, pine apples, and other delicacies for sale, which were rapidly disposed of. The grounds were illuminated with numerous Chinese lanterns, and these, with the gay and happy throng sitting across the lawn, presented an inviting picture. The city band was present, and furnished excellent music. The gathering broke up about eleven o'clock, all seeming to have enjoyed themselves.

SABBATH, June 26, was a special day in Knox Church, Owen Sound. The twentieth anniversary of the organization of the Sabbath school was observed by a special service in the morning, when Mr. Morrison, a former pastor, spoke of the school in its infant days. The pastor then spoke of the record for later days. The occasion was taken to present the superintendent, Mr. R. Malcolm, with an address. Two chairs found their way to Mr. Malcolm's house on Monday, as a gift from the school. On the evening of the same Sabbath, a very large congregation assembled to take part in the Jubilee service. The Owen Sound Times makes special mention of the sermon preached by the Rev. A. H. Scott, M. A., on the occasion, from Esther viii. 15-17.

ON Wednesday evening, 29th ult., a jubilee social was held in the Presbyterian Church at West Flamboro' to celebrate the fiftieth anniversary of Mr. William Henderson's ordination to the eldership of that Church. The ladies of the congregation provided a splendid feast of strawberries and cream, tea, cakes and other things. There were lots of ice cream and lemonade also supplied by the ladies. After ample justice had been done to the feast supplied in the basement, the large crowd repaired upstairs to the Church, where they were entertained by Mr. S. Fisher, the pastor, who gave a good resume of the history of the

congregation from its organization under the Rev. Thomas Christie to the present time. Mr. William Henderson was then presented by the Session and congregation with an address and a splendid easy chair, a pair of gold spectacles, a book-case and secretary, a Bible and other articles as a token of their appreciation of him as a man and elder. Although he was completely taken by surprise, he made a very suitable reply, thanking them for the fine present which they had given him. Rev. Dr. Laing, of Dundas, also gave a very excellent address. Between the speeches were interspersed exquisite singing by Miss Bolton and Mr. Moore, accompanied by Miss S. Boyle. The Lynden choir also performed their part admirably. A most sociable and enjoyable evening was spent, and all were sorry when twelve o'clock arrived and they had to separate.

THE St. Andrew's Sabbath School, Scarborough, held their annual picnic on the church grounds on the 24th ult., and, at the request of the executive committee of the Township Sabbath School Association, were joined by many of the Sabbath schools of the township, making a monster jubilee picnic, when between 1,000 and 1,200 people were present, and a day long to be remembered was enjoyed by parents and children alike. Quite a stir was created by the arrival of the Christ Church and the Washington Sabbath schools with their friends, filling about thirty vehicles, and headed by the Scarborough brass band, with flags flying, and playing "God Save the Queen." Knox Sabbath School was also well represented, as well as Parsonage and Chalmers. The Eilesmere Maple Leaf Cornet Band enlivened the proceedings during the afternoon with choice selections of music. A collection was taken up at the tables to defray expenses and also for the benefit of St. Andrew's school, and so heartily was the goodwill of the visitors shown that the collection amounted to the handsome sum of \$108.08. One pleasing feature was the hearty co-operation of the young people of the different denominations in waiting on the tables, and also of the whole assembly in uniting as one family in the proceedings, a fine spirit of brotherly love and mutual goodwill being manifested by all. Addresses which were really good, loyal and instructive, and listened to with marked attention, were given by ministers of Episcopal, Methodist and Presbyterian Churches, representing the three branches of the British nation, English, Irish and Scotch, as well as native-born Canadians, and each vied with the other in loyalty to our Queen, to our Dominion and to King Jesus.

BRITISH COLUMBIA papers contain references to the visit of Rev. Dr. Cochrane. The *Daily News-Advertiser* says: The Rev. Dr. Cochrane delivered a very interesting address on "Glimpses of the Old World" last night at the Presbyterian Hall to a large and appreciative audience. The reverend gentleman treated the subject in a manner that went to show that he was a close and studious observer of men, manners and nature. At the close of the lecture everybody felt that they had enjoyed a thorough treat, and many took the opportunity of thanking the Doctor for the entertainment he had given them. The *Victoria Daily Times* has the following: This divine arrived from the mainland last evening. For several days he had been engaged on work in connection with the Presbyterian Church in Canada at Vancouver, New Westminster and elsewhere. It is five years since he last visited Victoria, and he is surprised at the great change that has everywhere taken place since then. To-morrow he will visit Nanaimo, returning in the evening. On Sunday it is expected that he will officiate in St. Andrew's Church in the morning. After the services there he will assist the Rev. D. Fraser, M. A., in the First Presbyterian Church, Pandora Street, in dispensing the communion services. In the afternoon he will address the Sabbath school in that church, and in the evening conduct the services in the Reformed Church, Humboldt Street, for Bishop Cridge. On Tuesday morning he will proceed east, via the C. P. R., filling engagements to preach and lecture in Regina, Portage la Prairie, Port Arthur and other places. The reverend gentleman has been pastor of Zion Church, Brantford, for over twenty-six years. His congregation is a large one, and by them he is highly esteemed. He is as active and energetic as he was a quarter of a century ago, and his presence is felt at all meetings of the courts of the Church of which he is so distinguished a member.

We have received a copy of the *New England Presbyterian*, which promises to be a valuable help to the cause in the New England States. It is gratifying to notice that Presbyterianism has taken a fresh start, and the establishment of a Church in the prosperous city of Portland, Maine, will be a source of satisfaction to many here who heretofore were denied the privilege of worshipping God according to the dictates of their consciences. The congregation meets in a large hall, and is under the pastorate of the Rev. Mr. Crossar, a talented, energetic young man. The Rev. Professor Ross, of Kingston, conducted the services in connection with the congregation a week ago, and it is needless to say that large congregations were present. The following is from the *New England Presbyterian*. On Sunday, June 12, our Sabbath school celebrated its second anniversary with an interesting programme. From the superintendent's reports, it appears that the school has been in session every Sunday during the year but one, when the hall was being repaired. There are 105 connected with the school. Largest number present at any one session, 104; smallest number, forty-four; average attendance, eighty-three, a gain on last year's average of forty-three; whole amount collected in school, \$52.61; balance in treasury at beginning, \$6.19; balance in favour of school from their picnic, \$12, donated by a friend toward Christmas tree, \$1; total, \$71.80; dispensed school literature, \$23.02; Christmas entertainment, \$14.75; Board of Home Missions, \$3.06; total, \$40.83; balance in treasury, \$30.97. Library consists of eighty-three volumes, average given out each session, fourteen. School is divided into fourteen classes, the most of them overflowing. We are cramped for room, having outgrown our cradle. O, for a large-souled Presbyterian to help us "launch out into the deep." After some remarks by Elder Gibson, the school voted \$15 to the Board of Home Mis-

sions. At the annual meeting the officers elected were Kenneth McDonald, superintendent; Selina Rins, assistant superintendent; M. McMillan, treasurer; Charles McArthur, secretary; Johnnie Gibson, librarian; Miss Mamie McDonald, organist.

PRESBYTERY OF SARNIA.—This Presbytery held its regular quarterly meeting on Tuesday, 28th ult., at Park Hill. There was a small attendance of members. Standing committees for the year were appointed, and are as follows: Home Missions—Messrs. Hector Currie and J. Anderson, ministers, Mr. Robert Rae, elder; Temperance—Messrs. J. C. Tibb and J. Macdonald, ministers, Mr. Wm. Cole, elder; Finance—Rev. George Cuthbertson and Messrs. George Leys and D. Mackenzie, elders, Statistics—Messrs. P. McAdam and Hugh Cameron, ministers, and Mr. Thomas Gordon, elder; State of Religion—Messrs. George McLennan, R. W. Leitch and James Pritchard, ministers, and Mr. J. H. Laud, elder; Sabbath Schools—Messrs. Beemer and J. R. Johnston, ministers, and Mr. Harley, elder; Colleges—Messrs. Hugh Cameron and Robert Hume, ministers, and their elders; Arrangement of Business—The Clerk and Rev. Mr. McLintock; Schemes of the Church—Messrs. J. S. Lochead and J. Lees, ministers, and their elders; Examination of Students—Dr. Thompson, Messrs. D. C. Johnson, J. McCutcheon, Hector Cameron, J. C. Tibbs and J. Anderson, ministers, and Messrs. Cole and Rae, elders. Intimation was received from the General Assembly that leave had been granted the Presbytery to receive Mr. Matthew Smith as a minister of this Church. Mr. Smith was received accordingly. Arrangements were made for a public missionary meeting in the evening, to be addressed by Rev. Mr. Curtis, on "Home Missions." Rev. Mr. Anderson, on "Augmentation," and Rev. Mr. Beemer, on "Foreign Missions." Session records will be called for at next meeting. The next ordinary meeting was appointed to be held in St. Andrew's Church, Strathroy on the last Thursday in September, at half-past two p. m.—GEORGE CUTHBERTSON, Pres. Clerk.

PRESBYTERY OF TORONTO.—An ordinary meeting of this court was held on the 5th inst., Rev. H. M. Parsons, Moderator *pro tem*. A letter was read from Rev. Dr. J. M. King, of Winnipeg, cordially thanking the Presbytery for the minute adopted some time ago anent the domestic bereavement sustained by him. As Convener of a committee previously appointed, Rev. Dr. Caven submitted and read a minute, which was unanimously adopted, anent the death of the late Rev. J. Pringle, of Brampton. The minute set forth the long duration of his ministry in that locality (thirty-nine years), the high regard entertained toward him, not only by his co-presbyters, but also by all who knew him, for his personal worth, his ministerial diligence and fidelity, as also for the singular conscientiousness of all his utterances, and the credit and comfort he latterly had in seeing the two Presbyterian congregations in Brampton formed into one, with an esteemed and valued colleague to co-operate with him seeking their good, while he set a fine example to his brethren in his regularity in attending our Church courts, and taking his part in the business thereof. A full copy of this minute was ordered to be sent to Mrs. Pringle, a statement being also made therein of the Presbytery's sympathy with her and her family. The Presbytery took up the matter of Rev. J. W. Cameron's resignation, as tendered by him at last meeting. In connection therewith five commissioners from the Sessions and congregations concerned, viz., of Richmond Hill and Thornhill, appeared, and were severally heard, some of them bearing very favourable testimony to his ministry, while all of them consented to the acceptance of his resignation. Mr. Cameron was then heard on his own behalf, when he noticed some unwarrantable language which one of the city journals had used on his case, and pressed the Presbytery, notwithstanding the statements made in his favour, to accept of his resignation and loose him from his charge. On motion of Rev. A. Gilray, seconded by Mr. J. Knowles, it was agreed to accept and loose him accordingly, said decision to take effect after the last Sabbath of this month, and the Clerk was appointed to preach the following Sabbath at Richmond Hill and Thornhill, and declare the charge vacant. Rev. G. E. Freeman was also appointed Moderator of Session during the vacancy. And the clerk was instructed to draft a minute anent Mr. Cameron, with authority to send said minute at once to our Church journals. (Said minute is interjected here: The Presbytery, though constrained to accept of Mr. Cameron's resignation, would record their regret at the untoward circumstances which led them to take such a step. They would also express their regard for him, both in his private and public capacity; their sense of his diligence and zeal and fidelity in preaching and enforcing the lessons of the Gospel, as also in attending to his pastoral work; and the favourable impression he has made upon them in attending so regularly the meetings of the court, and taking part in the business thereof. Their good wishes will go along with him; and their hope is that in some other part of the Master's vineyard he may soon obtain a suitable sphere for employing his talents with acceptance and success.) A committee was appointed to assign the students within the bounds subject for summer exercises, said exercises to be duly submitted before the reopening of the colleges of our Church. Leave was given to Rev. F. Smith to moderate in a call from the congregations of St. Andrew's Church, Scarborough, and St. John's Church, Markham. An extract minute of the Presbytery of Owen Sound was read anent a call—sustained by said Presbytery—from the congregations of Thornbury, Clarksburg and Heathcote to Rev. Peter Fleming, minister of Laskay, etc. Said call was produced, and laid on the table. Rev. P. Nicol was appointed to exchange pulpits with Mr. Fleming on an early Sabbath, to inform his people of said call, to place in their hands a copy of the reasons for translation, and to cite them to appear for their interest at next meeting of the Presbytery. There was read an application from the Session of West Church, Toronto, for leave to establish a mission station, with all the usual privileges, on Manning Avenue (or the neighbourhood thereof) with

of Arthur and north of Queen Streets. Dr. Woods was heard in support of the application. And, on motion made, it was agreed to instruct the Clerk to correspond with the Sessions of College Street and Chalmers Churches, and ask them to report their minds thereon to next meeting. On behalf also of the Session of Parkdale, Rev. R. P. Mackay applied for leave to establish a mission in a specified quarter in that town, where no other session would be interfered with. The said application was conceded by the Presbytery. Various other matters of business were disposed of, and the next ordinary meeting of the court was appointed to be held in the usual place on the first Tuesday of August, at ten a.m.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

The Rev. Dr. Mathews, of Chalmers Church, Quebec, sailed on Thursday, by the *Vancouver*, for Britain. He purposes visiting Holland while absent, and expects to return in the beginning of September. The Rev. M. Fraser, of Knox Church, Hamilton, is to supply his pulpit for four Sabbaths during his absence.

On Saturday of last week, the Rev. J. Barclay, of St. Paul's Church, returned from Scotland. He occupied his own pulpit on Sabbath morning and evening. He and his family spend the following month at Cacouna.

The union services of Knox and Erskine congregations were initiated on Sabbath last, when the Rev. R. H. Warden preached. The wet weather interfered somewhat with the morning meeting, but in the evening the attendance was very large.

The Rev. Dr. Smyth, of Calvin Church, leaves on Monday for Buctouche, N.B., where he is to spend his vacation, and on the same day the Rev. W. R. Cruikshank, of St. Matthew's Church, leaves here for a month's rest in Nova Scotia.

The Rev. G. M. Milligan, of Old St. Andrew's Church, Toronto, passed through here on his way to Britain, where he is to spend his vacation.

On Tuesday the regular quarterly meeting of the Presbytery of Montreal was held in the David Morrice Hall. The July meeting is generally attended by a small number of members. The meeting this year, however, was large, and well up to the average. The Rev. J. Nichols, of St. Mark's Church, was elected Moderator for the ensuing six months.

The following are the Conveners of the Standing Committees of the Presbytery for the ensuing year, as appointed on Tuesday: Home Mission, Rev. R. H. Warden; City Mission, Rev. Dr. Campbell; French Work, Rev. G. C. Heine; Examination of Students, Rev. Dr. Smyth; Statistics, Rev. James Patterson; State of Religion, Rev. L. H. Jordan; Temperance, Mr. Walter Paul; Sabbath Schools, Mr. F. M. Dewey; Sabbath Observance, Rev. J. Nichols; Protestant Education in Quebec, Rev. Principal MacVicar; Applications for Work, Rev. Professor Scrimger. The attention of the Presbytery was called to the desirability of arranging for Sabbath services at all points within the bounds frequented by summer visitors. It was stated that the number of visitors was yearly increasing at Ste. Rose, Bord a Plouffe, Longueuil, St. Lambert and all along Lake St. Louis, from Lachine to Ste. Anne. The Presbytery were of one mind in the matter, and instructed its Home Mission Committee to arrange for services at the several places named. Should it not be practicable for this season to secure the services of missionaries to labour continuously throughout the summer at each point, the committee were authorized to make the best possible arrangements. Several of the members of the Presbytery agreed to give a Sabbath each, and it is hoped that hereafter no summer resort in the bounds of the Presbytery will be without Presbyterian service. Presbyterian families during service at any point should correspond with the Rev. R. H. Warden, Convener of the Presbytery's Home Mission Committee. The report submitted to the Presbytery by the Rev. G. C. Heine, Convener of the French Committee, was encouraging. Ground has been broken in Lachine where a French service is held on Sabbath afternoon by one of our missionaries. In St. Hyacinthe a very large number of families are friendly to the missionary and his work. The mission school recently established in the East End of Montreal has outgrown the place in which it is held, and the work there is so hopeful that the Presbytery instructed its French Committee to take immediate steps to secure funds for a lot and suitable mission buildings in that section of the city, and earnestly commended this effort to all the congregations and friends within the bounds.

The City Mission report was presented by Rev. Dr. Campbell. The Rev. J. Patterson continues to labour with great zeal and assiduity in this work, visiting the hospitals, gaols, immigration offices and the numerous charitable institutions, ministering to the spiritual wants of their inmates, and also giving valuable counsel and aid in the work of administering the affairs of several of these institutions. The Presbytery agreed to ask a special collection for this City Mission work from all the rural congregations between now and October 1.

The consideration of reports from the two congregations in Lachine as to the matter of union occupied much time. The Henry's Church congregation sent in a lengthened document, signed by 250 for union and three opposed to it. A large majority of the First Church congregation reported in favour of a trial of united services. The Presbytery instructed the two ministers to commence immediately united services on both Sabbath morning and evening, to be conducted by them alternately, the result to be reported at next regular quarterly meeting.

The Rev. Principal MacVicar, whose term as member of the Montreal Protestant Board of School Commissioners has expired, has just been re-appointed for another term of years by the Quebec Provincial Government. This appointment commends itself to all, as Dr. MacVicar's services are invaluable in this work.

FRENCH EVANGELIZATION.

ANNUAL COLLECTION, SABBATH, 17TH JULY, 1887.

By appointment of the General Assembly, the annual collection on behalf of the French Evangelization Scheme of the Church will be made on Sabbath, 17th July

We append you herewith a copy of the annual report, as submitted to the Assembly last month. Will you kindly give the substance of it to your congregation, and urge liberal contributions on behalf of the Scheme?

A careful estimate has been made of the expenditure for the current year, showing that, with the staff at present employed, the sum of \$36,000 will be required to carry on the work with efficiency, viz.: \$28,500 for the ordinary work, and \$7,500 for the Pointe-aux-Trembles Schools. The expansion of the work by the employment of additional colporteurs and teachers will necessitate an increase upon this amount. It will be observed that upwards of \$4,600 were received last year from Great Britain and Ireland. As the Board has no agent there at present, largely increased contributions will be necessary from the congregations of the Church in Canada.

In addition to bringing the claims of the ordinary work before your congregation, will you also kindly present the claims of the Pointe-aux-Trembles Schools to the teachers and scholars of your Sabbath school? The Board is most desirous that these mission institutes should be entirely supported by the young of the Church. With the fullest confidence we commend them to the sympathy and liberality of all Sabbath schools and Bible classes, believing that no Scheme can be presented to them more deserving of countenance and of help. A copy of the report has been addressed, in your care, to the superintendent of your Sabbath school. Kindly see that he receives it.

Regarding the enlargement of the Pointe aux Trembles Schools, etc., referred to on pages eight and nine of the annual report, the General Assembly unanimously adopted a resolution commending this Scheme to the liberality of the Church. All contributions for this purpose should be specially designated, and should be additional to the regular contributions for the maintenance of the work.

We are having prepared a brief summary of the annual report for distribution among the congregations of the Church, and will be glad to forward you as many copies as you may desire for this purpose.

Knowing how dependent for success, under God, upon the ministers and missionaries of the Church, is any appeal for increased interest and liberality, the Board very earnestly solicits your hearty co-operation:

First.—In securing from every one of the stations and Sabbath schools under your care a liberal contribution, proportionate to the requirements of the Scheme. An average of about thirty cents per communicant is required this year. It is hoped that an effort will be made to reach this average in every congregation and mission station throughout the Church.

Second.—In seeing that this contribution is made on Sabbath, the 17th of July, if convenient, and forwarded with out delay to the Treasurer, addressed Rev. R. H. Warden, 198 St. James Street, Montreal. Yours faithfully, D. H. MacVicar, LL.D., Chairman, Robert H. Warden, Sec-Treasurer.

P.S.—The General Assembly having enjoined that contributions be made in all mission fields, students and other missionaries will kindly see that this collection is taken up at each preaching station supplied by them, and the amount forwarded as early as convenient to the Treasurer. In vacant congregations the Session will please attend to the collection.

OBITUARY.

REV. JOHN W. SMITH.

Rev. John W. Smith, of Grafton, Ont., died on the morning of the 21st of June, in the seventy-sixth year of his age. For the last seven months, Mr. Smith had been in feeble health. His death, though not unexpected, was a shock to the whole community. The evening before his death, Mr. Smith was able to conduct family worship, and as if conscious of his approaching end, prayed long and earnestly for the people amongst whom he had so long and faithfully laboured. Next morning he was seized with a violent pain in the region of the heart, and soon became unconscious and passed peacefully away to his reward. The funeral took place on the 23rd of June. A large number of ministers were present and took part in the services. The Rev. Mr. Duncan, of Colborne, who had been long and intimately connected in Christian work with Mr. Smith, delivered an impressive address from the words, "Behold thou unto death, and I will give thee a crown of life." The large assembly of people who were present testified to the loving esteem of those of all classes and creeds toward one who, like his Divine Master, delighted not so much in being ministered unto as in ministering to the temporal and spiritual necessities of others. Mr. Smith was born near Coleraine, in Londonderry, Ireland. He was educated in the Royal College, Belfast. After spending some time in mission work in Belfast, Mr. Smith came to Canada in July, 1849, and was inducted minister of Grafton and Colborne, on the 9th of November of the same year. Mr. Smith never changed his field of labour, and continued to work earnestly and faithfully in the Master's cause, until failing health compelled him to relinquish the active duties of the ministry. To the very last he was deeply interested in the welfare of the flock to which he had so long broken the bread of life. He was ever a faithful, watchful and kind pastor and friend. His outward walk and conversation were but the expression of a deep earnest soul-life of faith upon the Son of God. Our aged father in Christ now rests from his labours, but his works follow him. He being dead yet speaketh, and by God's grace the good seed sown by God's faithful minister, who is now in glory, will continue to bring forth abundant fruit. His parting words were, "Come, Father! Come!"

He sets as sets the morning star,
Which goes not down behind the darkened west,
But melts away into the light of heaven.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 24 } THE BAPTISM OF JESUS. } Matt. 3
1887. } 3-17.

GOLDEN TEXT.—This is My beloved Son, in whom I am well pleased.—Matt. iii. 17.

SHORTER CATECHISM.

Question 31.—Salvation is a divine work. God the Father wills the salvation of the sinner; God the Son has died to secure it, and God the Holy Ghost applies salvation. This is the Spirit's special work. The first step in the process is convicting the soul of its sinfulness and misery, then enabling us to see Christ as an all-sufficient Saviour, and then persuading the will to resolve on accepting Christ's salvation, which is freely offered to us in the Gospel. The offer is genuine, and can be relied upon. It is offered in the Gospel, therefore on God's own authority.

INTRODUCTORY.

Jesus had passed His life quietly in Nazareth until the time had come for entering on His public ministry. He was now in His thirtieth year. John the Baptist had been preaching in the wilderness for about six months. He had announced that the kingdom of heaven was at hand, and that the Messiah was about to appear. Jesus came from Nazareth to Bethabara, at the fountains of the Jordan, where John was baptizing. The baptism of Jesus was the first act of His public ministry.

I. The Baptism of Jesus.—When Jesus came to be baptized by John, the humility of the Forerunner is again conspicuous. He never sought to magnify himself. He is intent only on the discharge of the duty to which his life was consecrated. He had a true and profound reverence for the Saviour. He shrinks to comply with Jesus' request for baptism, and would have hindered Him. "Suffer it now," was Jesus' reply, and He adds that "thus it cometh us to fulfil all righteousness." Herein, as in all other instances, Christ hath left us an example that we should follow in His steps. Righteousness consists in doing what God requires of us. In all things Christ has given us an impressive example of obedience. The reason given was sufficient. John at once complies with Jesus' request. He did not permit his own diffidence to interfere with the discharge of his duty. John's reluctance was not only a felt recognition of his own unworthiness, but a strong testimony to the spotless character of Jesus. He needed not the water of baptism to signify the washing away of sin. He recognized that Jesus was the coming Messiah. In submitting to this ordinance our Saviour identifies Himself with sinful men, though He knew no sin, and solemnly ratified the ordinance that symbolizes admission to the kingdom of God. He consecrated His life to the Will of God. Thus in the beginning of His public ministry He submitted to that ordinance which He ratified in His parting commission to His Church: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."

II. The Father's Approval.—As Jesus went up out of the water, an unwonted appearance was seen in the sky. The expanse seemed to open. In the parallel passage in Luke's Gospel, this manifestation was made while Jesus prayed. It is remarkable how frequently it is recorded in Scripture that Christ prayed. As man, He was ever conscious of His need. He begins his public life in prayer, and His last utterance on the cross is a prayer. From this we ought to learn the value and efficacy of prayer. From what John says elsewhere, it is plain that he also saw the opened heavens, and the descent of the Holy Spirit in dove-like shape; for Luke tells us that "the Holy Ghost descended in bodily shape, as a dove." Ever since the waters of the flood had abated the dove was associated in the Jewish mind as the messenger of peace. Our Saviour Himself spoke of it as the emblem of harmlessness. What more fitting form could symbolize the innocence of Jesus, and the message of reconciliation He came from heaven to earth to proclaim, and to secure which He freely gave His life? The Holy Spirit, descending and resting on Jesus, marked Him as having the Divine approval in the beginning of His ministry, and that Spirit in all fulness was given to Him, and was with Him till He ascended up on high, leading captivity captive. What appeared to the eye at the Saviour's baptism was striking, impressive and full of meaning; but the ear was also addressed. There came a voice from heaven. The words were clear and distinct. They were sufficient to enable John to say, "Behold the Lamb of God that taketh away the sin of the world." God says, "This is my beloved Son, in whom I am well pleased." Thrice did these words of divine approval come from the excellent glory, at His baptism, at the Transfiguration and near the end of His ministry. God's approbation rested on the Son, and on all that He did. God's believing children are called the sons of God, but to the Only Begotten alone are these words applicable. The words "well pleased" in His case are expressive of the fullest complement of delight. Father, Son and Holy Ghost are thus revealed in the baptism of Jesus. The Son is consecrated by the Spirit, and approved by the Father.

PRACTICAL SUGGESTIONS.

Jesus openly consecrated Himself to God's service. We cannot fulfil all righteousness without a public profession of our faith in Christ.

Only consecrated work is efficient work.

We need the Holy Spirit to instruct, guide and sanctify us. While Christ prayed the Spirit rested on Him. God gives the Holy Spirit to them that ask Him.

The Rev. W. J. McCughin, of Mountpottinger, Belfast, has received two months' leave of absence to visit America. The congregation presented him with a purse of sovereigns, on the eve of his departure.

AYER'S HAIR VIGOR

42/5-2
No More Bald Heads.

Restores the color, gloss, and youthful freshness of the hair; stimulates a rich and luxuriant growth, thoroughly cleanses the scalp; prevents dandruff and humors; and is the most cleanly and effective preparation for the hair ever offered to the public. Rev. J. W. Davenport, Illinois Bend, Texas, writes: "Ayer's Hair Vigor, used in my family for several years, has no equal as a dressing, nor for preventing the hair from falling out or turning prematurely gray. It ranks among the first luxuries of our house." Miss Kate Rose, Ingersoll, Ontario, writes: "While 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.

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 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."

AYER'S HAIR VIGOR.

PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass., U. S. A.
For sale by all Druggists.

AYER'S HAIR VIGOR.

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THE INSTALMENT BOND, SEMI-ENDOWMENT AND GRADUATED PREMIUM.

Plans of this Company are meeting with universal favour among the insuring public. Special advantages given to Total Abstainers.
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HENRY O'HARA, Managing Director.

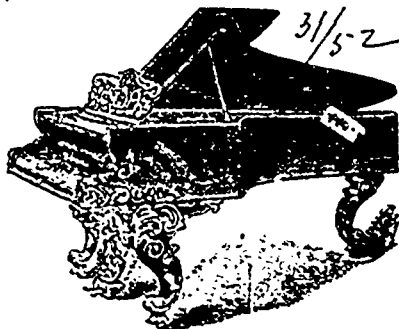
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GRAND, SQUARE AND UPRIGHT.

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Illustrated Catalogue free on application.

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23/5-2 SUPERIOR TO ALL OTHERS.

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

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GURNEY'S STANDARD FURNACES.

HARRIS,	-	Coal and Wood,	8 Sizes.
BOYNTON,	-	Coal,	4 "
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BELL ORGANS

AT THE COLONIAL EXHIBITION.

82/8/26 EOM
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.

JOHNSTON'S FLUID BEEF

5/5-2
Is generally looked upon as a winter beverage, when, in reality, its strengthening properties are perhaps more requisite during the hot months of summer, when our appetites fail us—we do not feel inclined to eat anything: and yet we require something to keep up our strength. By taking two or three cups of Johnston's Fluid Beef during the day, it will be found to strengthen, refresh and nourish the system, and supply in every respect the place of meat diet.



BUTCHERS HOPE FOR THE AFFLICTED.
ANTISEPTIC INHALER. 3/1/52
The only sure cure for Consumption, Asthma, Catarrh, Bronchitis, and all Diseases of the Throat, Lungs or Nasal Organs

Butcher's Antiseptic Inhaler.
By using which proper healing remedies are applied directly to the affected parts, rendering immediate relief and a permanent cure.
Highly recommended by all Physicians. Send for Pamphlet, containing wonderful Testimonials, to

Antiseptic Inhaler Co., 4 King Street East, Toronto.



ILLUMINATED ADDRESSES
46/52A SPECIALTY.

SPORTS.

How to make a Maltese cross—By stepping on its tail.

THE man who speculates in stocks should bear in mind that a bell is never rung to give notice when the trap is to be sprung.

FOR coughs and colds, use Allen's Lung Balm. Relief is warranted or money refunded.

"Do you rectify mistakes here?" asked a gentleman as he stepped into a drug store. "Yes, sir, we do, if the patient is still alive," replied the urbane clerk.

THE TRIUMPHANT THREE.—"During years' suffering with dyspepsia I tried almost every known remedy, but kept getting worse until I tried B. B. B. I had only used it only three days when I felt better, three bottles completely cured me." W. Nichols, of Keedall, Ont.

SMITH, who is afflicted with a sore throat, has asked his friend Brown to examine it. Brown (peering down Smith's throat): On which side is the sore spot? Smith (speaking with difficulty): On the left side. Brown: Coming up or going down?

USE Campbell's Cathartic Compound for iver complaints and bilious disorders. "Oh, mum, the' was an ugly-looking tramp kim into the front parlour this mornin' when oi was afther dustin'." "A tramp! And what did you do, Bridget?" "Oi dusted, mum."

Catarrh is Not a Blood Disease. No matter what parts it may finally affect, catarrh always starts in the head, and belongs to the head. There is no mystery about the origin of this direful disease. It begins in a neglected cold. One of the kind that is "sure to be better in a few days." Thousands of victims know how it is by sad experience. Ely's Cream Balm cures colds in the head and catarrh in all its stages. Not a snuff nor a liquid.

WIFE (to second husband): Ah, James, you are so different from my first husband! Husband: Yes, that's so, when you come down to the fine point. He died four years ago, and I didn't.

HEIRESS: I am afraid it is not for me that you come here so often, but for my money. Ardent Waver: You are cruel to say so. How can I get your money without getting you?

JAMES PYLE'S PEARLINE has indeed become an article of established value in domestic economy, and now is the time for every family to test it, for house-cleaning as well as for laundry purposes. A more useful article for housekeepers is not to be found, and they who neglect a trial of it deprive themselves of a great convenience. Sold by grocers generally, but see that counterfeits are not urged upon you.

JONES (who has been interrupted in telling a long story by Smith's sudden departure): By the way, old man, I have quite forgotten what I was telling you the other day. Smith (gratefully): Thanks.

A PEN picture—Esterbrook's display of Steel Pens at the various expositions, Philadelphia, St. Louis, Louisville, New Orleans, all of which medals were awarded.

THE latest literary movement worthy of note is reported from M.ouri, where a high wind blew the library of a country justice out of the window, and carried several editions of statutes into the next county.

Horsford's Acid Phosphate. Give Satisfaction. Dr. S. N. Horsford, Bellows Falls, Vt. says "I have used it and it gives good satisfaction."

COUNSEL: Married? Witness: No. Counsel: Single? Witness: No. Counsel: Ah, widow? Witness: No. Counsel: But, my dear madam, surely you must be one or— Witness (simpling): No, engaged.

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to those suffering from the above named complaints, and 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. Novak, 149 Power's Block, Rochester, N.Y.

"MAWNIN', Willmy, yo' dressed up like yo' gwine to one ob dese yere collyridge commencings. What degree yo' gwine to take?" "Ef you doan stop yo' talk, I'll rec'mend you so' de degree what jawge jinning died ob." "What's dat?" "Dat's marder in the first degree."

Educational.

TORONTO LADIES' COLLEGE.

Next Term opens SEPTEMBER 7. Lady students sent up to University Examination this term. Literary work done by specialists. Music and Fine Arts by best masters. Apply to MISS MATHIESON, 81 Wellesley St., late 60 Gloucester St.

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, 9th SEPTEMBER. MISS HAIGHT, Principal.

TORONTO CONSERVATORY OF MUSIC. Incorporated by Government in 1856. Will open September 4th, 1887. Cor. Yonge St. and Wilton Ave. Capital, \$50,000. Ho. G. W. ALLAN, President. 33 TEACHERS. All departments of Instrumental and Vocal Music taught, from the beginning to graduation. Also Theory, Languages, Education, Tuning, etc. Prizes, Certificates and Diplomas. Free Advantages: Recitals, Concerts, Lectures, Rudimentary Theory, etc. Tuition \$5 to \$15 per term of ten weeks, embracing a One Hour lesson. Board and room provided. For course catalogue, giving full information, address Edward Fisher, Director, Toronto.



READ WHAT THE REV. JOHN POTTS, D.D., Pastor of the Elm Street Methodist Church, says of the efficacy of the

St. Leon Mineral Water.

Dear Sir, The St. Leon Water is strongly recommended upon high scientific authority. I have used it for some time, and believe it to be both curative and refreshing.

JOHN POTTS, D.D. This highly recommended Water is sold retail at 50 CENTS PER GALLON. Ask your Druggist or Grocer for it. Also Wholesale and Retail by JAMES GOOD & CO., 101 1/2 King Street West, and 270 Yonge Street, Toronto, Agents. C. E. A. LANGLOIS, Dominion Manager.

STAR SAFETY RAZOR!



KEYHOLE & CO., 69 Languechellere Street, Montreal. Sample Razors, 5¢ Descriptive circulars.

ALEX. ROSS'S NOSE MACHINE.

Applied to the nose for an hour daily, so directs the soft Cartilage which the member consists of an all-formed nose is quickly shaped to perfection, 10¢. 6¢; post free for 25¢ secretly packed. Pamphlet, two stamps, sent to 107 Dundas Street, High Holborn, London. Hair Curling Fluid, curls the straightest and most unmanageable hair, 35¢. 6¢; sent for 34 stamps. Alex. Ross's Ear Machine, to remedy outstanding ears, 10¢. 6¢, or 5¢ stamps. His Great Hair Restorer, 35¢. 6¢, it changes gray hair to its original colour very quickly; sent for 34 stamps. Every specialty for the toilet supplied. As Chemists keep his articles, see that you get his Hair Dye for the light or dark colour, his Depilatory for Removal of his Oil of Cantharides, for the Growth of

HOOT OINTMENT FOR PAIN. Perfect Remedy. Cures hard and cracked feet, scratches, cuts, bites, bruises, sprains, sore shoulders, galls, swellings, etc. Price 25¢ and 50¢. Descriptive Circulars, 5¢. Adelaide West.

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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 cured the diseases of FITS, EPILEPSY or FALLING SICKNESS, a life-long study. I warrant my remedy to cure the worst case, because others have failed, and no reason for not trying it. Send at once, or a treatise and a free bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address DR. H. O. HOWE, Branch office, 37 Yonge St., Toronto.

Advertisement for Dr. Fowler's Strawberry Cholesterol Cholera Infantum Diarrhea, and All Summer Complaints. Sold by all Dealers.

TIMBER AND LAND SALE.

CERTAIN lots and the timber thereon situate in the Townships of Allan, Assinack, Bidwell, Billings, Carnarvon, Campbell, Howland, Sheguandah, Tehkummah and Mills in the Manitoulin 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 conditions 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, 2nd June, 1887.

PURE GOLD GOODS ARE THE BEST MADE.

Advertisement for Pure Gold Goods, including Baking Powder, Flavoring Extracts, Shoe Blacking, Stove Polish, Coffee, Spices, Borax, Curry Powder, Celery Salt, Mustard, Powdered Herbs & All Goods. Guaranteed Genuine Pure Gold Manufacturing Co., 31 Front St. East, Toronto.

Advertisement for The Great Light Church Light, featuring a lamp illustration and text about its benefits for churches and homes.

Carved Stone Medallions. A Perfect Likeness of



Now is your chance to get a Splendid Perfumed Stone Medallion to commemorate the 67th Birthday of Queen Victoria and the Grand Jubilee in memory of her 50 years reign as Queen of England. The Medallions are new and will last as long as time lasts and become more valuable. A small carved portrait in cameo (perfect likeness) will cost from \$100 to \$300, but we offer these Carved Medallions at a price within the reach of all only 25 cts. each, post paid. We supply Perfumed Stone Medallions of QUEEN VICTORIA, PRESIDENT CLEVELAND, ABRAHAM LINCOLN, GEN. GRANT, HENRY WARD BEECHER, GEN. ROBERT E. LEE, GEN. SHERIDAN, GEN. SHERMAN, HIS HOLINESS POPE LEO XIII, GEN. McCLELLAN, HON. WM. E. GLADSTONE, and ALEXANDER THE GREAT. Select those you prefer. They are the most accurate Carved Medallion Portraits in the world, being the first and only Stone Carvings of these persons that have ever been produced. A Splendid Portrait CARVED IN STONE—No wonder thousands want them. Their VALUE and BEAUTY astonish all that see them. A lady writes that she sold her Sample Medallion for One Dollar. Agents sell 100 to 200 per day, and are actually making \$60 per week clear profit. They are wonderfully fast selling goods. These Medallions are Works of Art of the highest order, and we appeal to the intelligence of nations whose judgment and refinement are never questioned. These Medallions are speaking likenesses in SOLID STONE. Sent Post-paid, any address, 25c. each, in Silver, Five for 50c. E. NASON & CO., 111 Nassau St., New York.

Literary REVOLUTION.

STANDARD AND NEW PUBLICATIONS; lowest prices ever known. NOT sold by booksellers, books sent for EXAMINATION before payment, on satisfactory reference being given. 64-PAGE CATALOGUE free. JOHN B. ALDEN, Publisher, 33 Pearl St., New York, or Lakeside Building, Chicago, Ill. Mention this paper. 427 Yonge Street, Toronto, O. L. CAROLINE THE LIVER when torpid with National Pills, a good anti-bilious cathartic, sugar-coated.

MEETINGS OF PRESBYTERY.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, July 19, at ten a.m.
MIRAMICHI.—In Newcastle, on Tuesday, July 19, at eleven a.m.
WHITBY.—At Bowmanville, on Tuesday, July 19, at half-past ten a.m.
BRANDON.—In the First Presbyterian Church Brandon, on Friday, July 22.
GUELPH.—In Knox Church, Guelph, on Tuesday, July 19 at half-past ten a.m.
LINDSAY.—At Uxbridge, on Tuesday, August 30, at half-past ten a.m.
HAMILTON.—In Central Church, Hamilton, on the third Tuesday of July (the 14th), at ten a.m.
BARRIE.—At Barrie, on Tuesday, July 26, at 11 a.m. A commission of the Synod of Toronto and Kingston will meet at the same place and time, and advise the Presbytery in the interim case, the parties to which have been duly cited.
TORONTO.—In the usual place, on Tuesday, August 2, at ten a.m.
SARNIA.—In St. Andrew's Church, Strathroy, on Thursday, September 29, at half-past two p.m. Session records will be called for at this meeting.



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On and after Monday, June 6, the STEAMER CHICORA will leave Yonge Street Wharf at seven a.m. and two p.m. For Niagara and Lewiston, connecting with express trains FOR THE FALLS, BUFFALO, NEW YORK, and all points East and West. As Steamer connects DIRECT with above Roads, passengers avoid any chance of missing connections. Choice of Rail or Steamer from Albany For rates, etc., inquire at principal ticket offices.



PRICE OF MACHINE With Extra Type Wheel, \$125.

The Hammond Type-Writer. Mr. G. G. McPherson, of Woods, Fisher & McPherson, Barrie, Ontario writes to me: 'DEAR SIR, I enclose with great pleasure my cheque for \$125 to pay for the Hammond Type-Writer. I am more than pleased with it. I have not yet seen any work produced by any other Type-Writer that can be compared with the really beautiful production of this one. Yours truly, G. G. McPherson.' Write for particulars to CHARLES STARK, Sole Agent for the Dominion, 52 Church Street, Toronto.



1529 Arch Street, Philadelphia, Pa. CANADA DEPOSITORY: E. W. D. KING, 38 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, Headache, Debility, Rheumatism, Neuralgia and all Chronic and Nervous Disorders. Treatise on Compound Oxygen free on application to E. W. D. KING, 38 Church St., Toronto.

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 is the first and is the only

PAIN REMEDY

that instantly stops the most excruciating pains, allays inflammation, and cures Congestions, whether of 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 Woolens 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.

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THE 'EMPRESS' IS THE MACHINE TO BUY.

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.

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OFFICES—49 KING STREET WEST, TORONTO, ONT.



CLEARING THEM OUT!

STRAW HATS AND HELMETS

Less than Wholesale Prices.

WE GUARANTEE EVERY PURCHASER A BARGAIN.

J. & J. LUGSDIN, DIRECT IMPORTERS, 101 YONGE STREET, TORONTO.

SPECIAL NOTICE.



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.

One reason for making this change are: 1st—Its wonderful curative qualities will be better preserved by the medicine being kept entirely in the dark.

2nd—As the Jug will be registered, it will be impossible to counterfeit it. 3rd—The name, DR. JUG'S MEDICINE, will be more easily remembered by associating it with our friends will be able to recognize at once that they are getting the genuine article, as there is no other medicine put up in a jug. PRICE, \$1 PER JUG. SIX FOR \$5

DR. JUG MEDICINE CO., TORONTO AND STRATFORD.

CLINTON H. MENEELY BELL COMPANY TROY, N.Y. MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

McShane Bell Foundry. Finest Grade of Bells, Chimes and Pools for Churches, Colleges, Tower Clocks, etc. Fully warranted, satisfactory guaranteed. Send for price and catalogue. H. Y. MCSHANE & CO., BALTIMORE, MD., U. S. Mention this paper.

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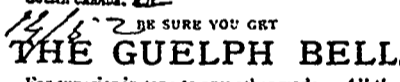
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