

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 17.—No. 29.
Whole No. 857.

Toronto, Wednesday, July 11th, 1888.

\$2.00 per Annum, in advance.
Single Copies Five Cents.

A Blue Cross before this paragraph signifies that the description is due. We should be pleased to have a remittance. We send no receipts, so please send the change of date upon address slip, and if not within two weeks advise us by post card. The paper discontinued except at the option of the publishers until all arrearages are paid.

BOOKS.

THE BIBLICAL MUSEUM,
By JAMES COWPER GRAY.
NEW EDITION. 28/52

Fifteen volumes bound in eight and reduced from \$18.75 to
\$10.00 PER SET

Covering carriage, either by mail or Express to any part of the Dominion.
JOHN YOUNG,
Upper Canada Tract Society, 102 Yonge Street TORONTO.

WE HAVE MUCH PLEASURE IN announcing the publication of a
PICTORIAL CHART
OF THE :—

TEN COMMANDMENTS,
Suitable for hanging on the walls of School-rooms, or Mission Halls.
SIZE, 36 x 40 INCHES.)
PRICE, MOUNTED ON ROLLERS, \$1.50.

JAMES BAIN & SON,
39 KING STREET EAST, TORONTO

S. S. LIBRARIES. 307/52
Schools desiring to replenish their Libraries cannot do better than send to

W. DRYSDALE & CO.,
32 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requirements of every description constantly on hand.

W. DRYSDALE & CO.,
232 St. James Street Montreal.

FOREIGN MISSIONS
OF :—
PROTESTANT CHURCHES,
THEIR STATE AND PROSPECTS.

By **DR. J. MURRAY MITCHELL.**
CLOTH 35 Cents.

Dr. Murray Mitchell presents us with a wide general view of the field of Missions. Having shown what missions have done, he sets forth the fate of the different Pagan Religions; then explains and estimates different modes of missionary action, and afterwards, in an eminently practical way discusses the situation both as to the modes of the heathen and the mind and attitude of the Christian people.—*The Christian.*
A. G. WATSON, Manager.
Toronto Willard Tract Depository, Toronto, Can.

Miscellaneous.

RATES REDUCED. 22/52
The Standard Life Assurance Co'y.
ESTABLISHED 1825.

Head Offices—Edinburgh, Scotland; and Montreal, Canada.
Total Risks, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$352,000.
W. M. RAMSAY, Manager.
THOMAS KERR, Inspector.
240 Gerrard Street, Toronto.

NORTH AMERICAN LIFE ASSURANCE CO'Y. 30/52

HON. ALEX. MACKENZIE, M.P., ex-Prime Minister of Canada, President. HON. ALEX. MORRIS, M.P.P., and JOHN L. BLAIKIE, Esq., Can. Land Credit Co., Vice-President.

"Much of the unequalled success of the North American Life as a Home Institution is to be attributed to its very liberal and varied forms of Insurance, combined with its liberal principles and practices, and especially to its prompt payment of all just and approved claims, upon maturity and completion of proofs—a practice introduced here by the Company, which has continued to afford the representatives of deceased Policy-holders the greatest satisfaction."

HEAD OFFICE, MANNING ARCADE, TORONTO, ONT.
WM. McCABE, Managing Director.

THE LION 28/52
Provident Life and Live Stock Association.

CHIEF OFFICE—
47 YONGE STREET ARCADE, TORONTO.

INCORPORATED.
A MUTUAL BENEFIT ASSOCIATION.

IN THE LIFE DEPARTMENT
Indemnity provided for SICKNESS or ACCIDENT and substantial assistance in the time of bereavement.

IN THE LIVE STOCK DEPARTMENT
Two-thirds the loss by death of the LIVE STOCK of its members through disease or accident. Also for depreciation in value for accidental injury.

Those interested send for prospectuses, etc.
RELIABLE AGENTS WANTED.

WILLIAM JONES, Secretary.
Mutual Life Insurance Co. of New York,
ASSETS OVER \$118,000,000,

the largest financial institution in the world, and offers the best security. Its results on policies have never been equalled by any other Company. Its new distribution policy is the most liberal contract yet issued, placing no restrictions upon residence, travel or occupation. No forfeiture and definite cash values.
T. & H. K. MERRITT, Gen. Managers,
41 Yonge St., Toronto.

BRITISH AMERICAN BUSINESS COLLEGE,
ARCADE, YONGE ST. ARCADE, TORONTO. 1/52

Will re-open September 3, 1888.
For Circulars, etc., address
C. O'DEA.

Miscellaneous.

T. D. HOLMAN, 17/52
Wood Carver and Designer.
Church and Lodge Work a specialty.

THE JAMES ROOFING CO 10/13
Cement and Gravel Roofing.
42 Victoria St., - TORONTO/Ont.

JOHNSTON & LARMOUR, 11/52
— TORONTO. —
Clerical and Legal Robes and Gowns,
2 ROSSIN BLOCK, TORONTO.

J. W. ISAACS, 14/52
—: MERCHANT TAILOR.
Noted for honest dealing. Special rates to clergymen.
86 QUEEN STREET, PARKDALE.

J. B. THOMPSON, 17/52
529 QUEEN STREET WEST.
Dealer in Paintings, Engraving, etc. Framing to order. Satisfaction given.

WATT'S AROMATIC TROCHES, 19/52
for Coughs, Colic and all Bronchial difficulties. Price, 25 cts. per box.
98 Esther Street, Toronto.

J. ALLSOPP, Practical Watchmaker and Jeweller, 21/52
Cleaning 75 cts. Fine Watch Repairing a Specialty.
84 Queen Street West.

SCHULTZ, 16/52
743 Queen Street West,
WATCHMAKER AND REPAIRER.
Mainsprings 75c., Cleaning, 75c.
Don't pay fancy prices but call on SCHULTZ.

T. B. HAYES, 16/52
510 Queen Street West,
Maker of Ladies' & Gents' Fine Boots
Ladies' fine "Spanish Arch,"
And Gents' "Promenade" styles a specialty.

A. WADE, 21/52
349 SPADINA AVE.,
GROCERIES AND PROVISIONS,
Family Trade a Specialty.

PHOTOGRAPHS. 7/52
Finest Cabinet Photographs, - \$2 per doz.
Four Ambrotypes, 25 cents.
R. LANE, 147 YONGE STREET.

T. C. PARKHURST, 16/52
COAL AND WOOD,
Best quality and Lowest rates.
617 QUEEN STREET WEST.

H. WEAVER, 21/52
324 QUEEN ST. W.,
Fresco and General Decorative Artist.
Public Halls, Churches, etc., decorated in the most artistic manner. Satisfaction guaranteed.
Church Work a Specialty.

E. STANTON, 52/52
(Late Stanton & Vicars)
PHOTOGRAPHER,
Cor. Yonge and Adelaide Sts., TORONTO

JOHN SIM & CO., 19/52
Plumbers, Steam, Gas and Hot Water Fitters,
17 Richmond St. West, Toronto.
Telephone 1349.

SHIRTS TO ORDER 49/52
At \$1.50, \$1.75, \$2.00. Or ready-made, at 50c., \$1, \$1.25, \$1.50.
A. WHITE, 65 KING ST. WEST, TORONTO.
Send for Circular.

Miscellaneous.

ROBERT OGILVIE, 8/52
ARCHITECT AND VALUATOR.
Plans, Specifications and Estimates prepared for all kinds of public and private Buildings.
29 ADELAIDE STREET EAST, TORONTO.

WM. R. GREGG, 9/52
ARCHITECT,
9 VICTORIA ST., TORONTO.

GORDON & HELLIWELL, 16/52
ARCHITECTS,
26 KING STREET EAST, TORONTO.

KILGOUR BROTHERS, 8/52
Manufacturers and Printers.
PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.
21 and 23 Wellington Street W., Toronto.

Professional.

DR. A. B. EADIE, 16/126
127 CHURCH STREET,
Opposite the Metropolitan Church.

DR. BARTON, 38/5
Office hours: 10 a.m. to 2 p.m.; 8 p.m. to 10 p.m.
214 College Street. Telephone 1,597

SPAULDING & CHEESBROUGH, 36/5
DENTISTS, 51 King Street East, Toronto
Ont. A. W. SPAULDING, L.D.S. Residence: 43 Lansdowne Avenue, Parkdale. A. H. CHEESBROUGH, L.D.S. Residence: 23 Brunswick Avenue.

PROF. R. J. WILSON, 21/52
ELOCUTIONIST.
Classes daily 9 to 12 a.m. 2 to 4 p.m.
Evening Tuesdays and Thursdays 7 to 9 p.m.
Instruction at pupils' residence at special rates.
Highest references. 419 Queen Street West.

C. P. LENNOX, DENTIST, 57/52
Rooms A & B, Yonge St. Arcade, Toronto.
The new system of teeth without plates can be had at my office. Gold Filling and Crowning warranted to stand. Artificial Teeth on all the known bases, varying in price from \$6 per set. Vitalized Air for painless extraction. Residence, 40 Beaconsfield Avenue. Night calls attended to at residence.

PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION, 9/52
191 Jarvis Street, Toronto.
Electricity scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.)
Send for circular with testimonials, etc.

REEVE, CASWELL & MILLS BARRISTERS. 14/52
Solicitors, Conveyancers, Notaries Public, Etc.
60 KING ST. E., TORONTO.
W. A. Reeve, Q.C. Thomas Caswell, J. A. Mills.

DR. WILLIAM E. BESSEY, 7/13
CONSULTING PHYSICIAN, SURGEON and NEUROLOGIST,
(Of McGill University Montreal.)
174 King Street West, - Toronto.

Treats disease on the new German Bio-Chemic Method, an entirely new phase in the progress of Scientific Medicine, based on the recent discoveries by Profs. Virchow and Moleschott, in Physiology and Pathology. Many diseases formerly considered incurable yield readily to the new treatment, such as Diabetes and Bright's Disease, Nervous Prostration, Catarrh in all its forms and diseases of Women. Consultation free.

OUR NATIONAL FOODS 4/52
Supply the Wastes of the Body and Cure Dyspepsia.
Samples sent on receipt of five cents to pay postage.
F. C. IRELAND & SON,
27 CHURCH STREET, - TORONTO.

Notes of the Week.

ON the motion of Professor Selmond, Aberdeen Free Presbytery unanimously adopted a resolution declaring that the restriction of the occupancy of any chairs in the national universities to the members of a single ecclesiastical denomination is unjust, indefensible and not calculated to promote the best interests of the universities themselves.

It has been remarked, says the *Interior*, for the encouragement of reformers, that when one is swimming against the tide of public opinion he is certainly not a dead fish, since a dead fish floats with it. We regard it as more cheering still to reflect that reformers can beat all live fish records, by actually turning the tide of public opinion from a wrong to a right direction. Let the brethren who are swimming against the tide of public opinion which tolerates the desecration of the Sabbath, continue to head up stream. The whole body of water will flow their way by and by.

ANOTHER Zulu war seems imminent. They are said to be mustering in formidable numbers. All available forces in Natal have been hurried to the frontier and urgent calls for reinforcements have been sent to Capetown. These have been at once responded to, and a regiment, as well as artillery, horses and supplies, have been at once despatched to the scene of expected hostilities. While the British people were exercising themselves over a possible invasion of their island home, the enemy was preparing to strike at what they supposed a vulnerable point, thousands of miles away. What is the cause of the new Zulu war has not yet transpired.

THE *British Weekly* says: The great Missionary Conference, which was most appropriately to close on Wednesday with a protest against the Drink and Opium traffic, has been carried through with signal success. Without disparaging the services of others, it is only just to say that this is in large measure due to the organizing secretary, the Rev. James Johnston, (who visited America last year in the interest of the Conference) whose grasp of the whole subject, tireless industry, and dauntless courage have accomplished a great work. Not till the complete report of the whole proceedings has been published will it be known what a substantial contribution has been made to our knowledge of missions and the best way of working them.

THE Niagara Whirlpool has claimed one more fool-hardy victim. The unfortunate who tried to navigate its seething waters in a slender skiff lost his life in the attempt. If the poor man placed but little value on his life he had no right to sacrifice it while others were dependent on him. At the present time a man is endeavouring to cross the Atlantic alone in a boat of diminutive size. He may reach the other side in safety, or he may never more be heard of. His success would prove nothing; his failure would only be one more warning to those who purposely tempt Providence by setting the dictates of religion and common sense at defiance. It seems that cranks, like the poor, are always with us.

A SCOTTISH contemporary remarks that ministerial inefficiency is not the only reason why it would be well sometimes that a pastor and his congregation should part. There may be a want of adaptation producing baneful results. This reflection is suggested by the case of Claremont Street United Presbyterian Church, Glasgow. Owing to painful differences between himself, the Session and the congregation, Rev. A. Scott Matheson has resigned his charge. There was no want of earnest devotion to duty on the part of the minister, who is animated by the most fervent spirit of evangelistic zeal: but the teaching was not suited to a west-end congregation, and the people ceased to attend. Mr. Matheson might ac-

complish a great work in some other place; and we hope to hear soon that he has obtained the sphere in which he will be useful and happy.

THE name of William Quarrier, the practical Christian philanthropist, is not unknown in Canada. Many of the orphans he has been enabled to rescue have found a friendly shelter and a sphere for honest and honourable endeavour in the Dominion. Last week he was in Toronto and addressed a meeting in St. James Square Presbyterian lecture-room giving interesting details of the work to which he has devoted the best years of his life. In seventeen years they had rescued more than 5,000 children, about 2,500 of whom were brought out to Canada. Children are taken into the homes at the rate of 450 each year, and they wanted to increase that number to 700. This was the reason for the necessity of twelve further cottages. Mr. Quarrier is a man of strong faith, great zeal and much earnestness. In combination with these good qualities there is not a little Scottish shrewdness which keeps him clear of the realms of visionary enthusiasm. His style of address is direct and simple, and his story is certain to elicit sympathy from all who listen to it. While there is a strong feeling in Canada that a particular class of emigration is in danger of becoming disproportionately large, none will withhold encouragement and sympathy from such a movement as that which Mr. Quarrier conducts with so much zeal and self-denial.

THE remonstrances against Sunday labour on the Canadian canals has as yet been without avail. The Ottawa correspondent of the *Empire* says: It is understood that all the St. Lawrence canals, including the Welland, will hereafter be open for the passage of vessels on Sundays until eight o'clock in the morning and after nine in the evening. The change has been made at the request of forwarders, who complain that they are heavily handicapped by the delay which the Sunday closing of the canals entailed. The Erie canal is open for traffic on Sundays and it was represented to the department that the St. Lawrence route suffered by the difference of a day which Sunday closing made. The men employed on the Canadian canals will be paid extra for the work they do. It will be seen that the moral aspect of the question is completely ignored. The violation of the Sabbath rest, and the encroachment on the workmen's liberties are apologized for on the ground that forwarders complain. Their complaints then are more imperative than the divine law, and more to be respected than the right to Sabbath rest. The men who have to work on that day are to have their consciences salved by extra pay. That the American canals are open on the Lord's Day is no excuse why the Canadian canals should be open likewise. The people who, with their eyes open, sanction the clear violation of a divine law for the sake of gain alone and justify their action by the bad example of their neighbours, will lose much more than they can possibly gain by the operation.

IT is the belief of the inhabitants of Iona, says the *Christian Leader*, that the Roman Catholics desire to obtain possession of the island; and from what we hear from other quarters we have no doubt that the Duke of Argyll would receive, were he willing to accept it, a very handsome price for that portion of his estates. The scheme that is simmering in the minds of the Roman Catholic dignitaries is to re-edify the ancient cathedral and to plant there a new colony of monks. This was not obscurely hinted at by the two ecclesiastics who addressed the pilgrims lately when they spoke of the imminent fulfilment of a prediction which one of their legends credits to the dying Columba. But the people of Scotland will keep their eye on that cathedral at Iona, which is, we presume, not the property of the Duke of Argyll though it happens to stand on the island of which he is owner. Why does not the Church of Scotland re-edify the venerable structure instead of resting content with a parish church that is more like a barn than a place of

worship, and which is actually below the level, architecturally and in every other important respect, of the very poorest Primitive Methodist chapel we have seen in rural England? It would be easy to raise the necessary funds for such a work of restoration. If the wealthy men in the Scottish Establishment are not prepared themselves to accomplish it, there are thousands of Protestants of all the Churches on both sides of the Atlantic who would gladly hasten to assist. That cathedral in the islands of the Culdees must not be allowed to go to the monks.

THE *Glasgow Leader* says: As Principal Cairns remarked at the celebration of the ministerial jubilee of Dr. Bonar on April 5 last, the occasion was historic and will be ever memorable. It is fitting, therefore, that a full and authentic record of the proceedings should be printed such as we find in the elegant pamphlet issued this week which bears the *imprimatur* of Messrs. Lorimer and Gillies, of Edinburgh. The addresses of Sir Thomas Clark, Sir William Muir, Professor Charteris, Principal Cairns, Mr. M'All, of Paris, Mr. James E. Mathieson, of London, Mr. J. P. Coldstream, W. S., and the other speakers each contain points of permanent interest and value. The brochure is one that will be eagerly sought for and highly prized by every lover of sacred song. Mr. Sloan tells us that shortly after he became Dr. Bonar's colleague he was speaking to him about his hymns, and inquired if he remembered particularly he times at which they were written. Dr. Bonar replied that he had kept no record as to when they were written, or the circumstances. Referring especially to the hymn, "I heard the voice of Jesus say," Mr. Sloan asked, "Do you remember when you wrote that?" "I think," replied Dr. Bonar, "it was a year or two after the Disruption." He added that the most of the hymns were written for the Sabbath school children of Kelso. Perhaps once a month, or once a quarter, he would write a hymn, and have it printed and circulated among the children, and it was sung in the Sabbath school. One thinks of the text "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

AN unusual ceremony was solemnized in Scotland lately. Well nigh 600 Roman Catholics assembled at Oban, and next day sailed on pilgrimage to Iona. The proceedings bore a double character. It was half a pietistic operation, half a holiday enjoyment. The company was very variously composed. Monsignore Persico was there, the two Scottish Archbishops, and other members of the Scottish Episcopate, a throng of priests and monks, a few members of the nobility, such as the lately-widowed Lady Lovat and her son, Lord Ralf Kerr, who is brother to the Marquis of Lothian, the secretary for Scotland, with his wife, Rev. Lord Archibald Douglas, a good many gentry and representatives of the middle class, with a very considerable sprinkling of humbler folks, who were not the least fervently devout. As the Hebridean trading steamer which conveyed them neared the island, the pilgrims gathered on her deck, said the Rosary of the Blessed Virgin, and sang the hymns "Faith of our Fathers," and "Look down, oh! Mother Mary." After landing High Mass was celebrated within the ruins of the old cathedral, the Duke of Argyll having given his permission. Archbishop Smith, of Edinburgh, delivered a panegyric on the life and labours of St. Columba; the Bishop of the Diocese followed with a sermon in Gaelic; and then a couple of hours were pleasantly spent in walks and talks. There is not a single Roman Catholic inhabitant on the island; they are all Free Church folk; nevertheless, a good many of them, attended the service, and though, instigated by their own clergymen and yet more urgently by gratuitous advice from the outside, a few were sullenly discontented, feeling ashamed or deeming themselves insulted, nothing in the shape of protest or opposition arose to vex the visitors or mar their enjoyment.

Our Contributors.

POLONIUS GIVES THE YOUNG MAN SOME ADVICE ABOUT HOLIDAYS.

BY KNOXIAN.

I am glad to know, my son, that you are about to take a holiday. Holidays are much better than *nothing* and are much more easily taken. Rest implies work; you are a worker, and therefore you can take a rest. A man who never works cannot take a rest. He has nothing to rest from. Brain workers are in special need of rest. Three hours of hard brain work consumes the vital forces more than six of mere manual labour. Brain workers usually have more worry than any other class, and worry is a thousand times more destructive than any kind of work. You, my son, have a respectable share of brains, and therefore you have something in your upper story to rest. Some people go away to rest their brains who never gave any outward and visible sign that they have any.

Let me give you a few plain words of advice, my son, about this holiday business.

The first problem to be solved is how to get the money.

You can't take the first step without the money. Not being an editor nor a member of Parliament you have no pass. If you have no money stay at home like a man. Don't give your friends a hundred reasons why you are not going to any place this summer when there is only one reason—the want of money. If you give any reason at all tell the truth.

When you have the money the next question is where to go. That question need not trouble you long. There are so many good places in this country that a man who has not enough sense to select one should not be trusted to go from home. If you feel that you cannot trust yourself to select a place or a trip perhaps you had better stay at home with your parents.

Having decided on your trip and fixed the place at which you expect to rest for a week or two, the next thing is company. Unless you are a philosopher, or a poet, or a crank, never start on a holiday alone. As a general thing one of the best travelling companions a man can have is his mother-in-law's daughter. Some men have no relative of that kind, and sometimes the good lady and her husband cannot leave home at the same time, but that is no reason why a man should go alone. Go with a party of friends. Many a good holiday is ruined for want of somebody to speak to. At every resting place in the country you see lone, solitary men, sitting apart on the verandas trying to put in the time and to convince themselves that they are having a good holiday. The other guests are in groups, chatting, laughing, singing, and having a good time generally. The solitary man sits alone and gazes silently into space. Quite frequently he is a clergyman. He would be happier at home. If you must leave home alone get acquainted with a few decent people as soon as possible, and don't sit all day on the hotel veranda or on the deck of a steamboat silently gazing into space.

Having fixed your route and joined your party—start. Yes, start and don't make as much fuss about it as if you were going in search of Sir John Franklin's remains.

Don't expect that the railway company have put on a special train, or even a special car, for your party.

Don't try to occupy four seats while other passengers stand who have paid as much fare as you have.

Don't assume that the conductor has nothing to do but answer your questions.

Don't growl and grumble because you have not the best state-room in the boat. Everybody can't have the best room.

Don't make a superhuman effort to sit beside the captain at meals. If you are much account you can afford to sit anywhere. If you are not much account forcing yourself up to the captain's end of the table won't make you anybody in particular. If the captain cares much to have you beside him he'll ask you to sit there.

Don't make a fuss because you cannot get the best room in the hotel.

Don't expect all the waiters in the hotel to devote themselves to you.

Don't pose as a distinguished man when you are among strangers.

Don't assume that a holiday must be all pleasure. A few days' fog on the Lower St. Lawrence, or a night's unrest on the cabin floor of a crowded steamer, or a three hours wait for a place at the steamer's dinner table, or a seven by nine room in the attic of a summer hotel with thousands of small but intensely active companions, or an hour's exercise in giving yourself away over the side of the vessel—all these combined, or any one of them singly, may be sufficient to convince you that a holiday is not all pleasure.

Having given you these few plain directions, my son, about your holidays, allow me to give you one word of advice about the way you should conduct yourself when you come home.

Don't bore your neighbours with a long list of the distinguished people you "met" during your travels.

Don't try to make it appear that you became quite intimate with these distinguished people. Perhaps they were not very distinguished, and possibly you and they got acquainted mainly because neither party had anything else to do. Wait until you see your new friends in their own home before you put them on your list, and don't "blow" about them even then.

FROM THE NORTH-WEST.

Many no doubt are interested in our work at Round Lake and would like to hear of progress. I am glad to be able to report progress. If I contrast the solitary tent pitched on the shore of Round Lake in June, 1884, and the splendid school buildings now occupying the same spot, I see there is progress.

Our new buildings were opened on December 30 under favourable circumstances. We are not able to give a full description of the buildings, but we may say that the main building is 23 x 54 feet, with basement and two story above. In the basement we have cellars, furnace room and school room. To the main building there is a wing 24 x 32, on the one side and the old buildings form a wing on the other side 30 x 42. On the first flat we have four bed rooms, two parlours, dining hall, girls' sewing room, store room, bath room, kitchen, pantry, wash room and two class rooms. On the upper flat we have bed rooms and dormitories, etc. The basement is stone work; the upper part frame. The buildings are comfortable, and when the thermometer was forty-five below zero, we found no trouble in keeping every part warm. We are now able to carry on our work with comfort and we hope to be able to accomplish much good.

We had the opening at a later date than we expected, being much detained in our work through sickness. A fever among the workmen stopped the work for a month. We were delighted to have with us on that occasion Hayter Reed, assistant commissioner, and Mr. McKae, inspector of schools, from Regina, also Colonel and Mrs. McDonald, and others interested in mission work among the Indians. We expected to have the Governor with us, but he was detained through sickness; also Professor Hart, of Winnipeg. All seemed to be delighted with our buildings. If you looked in at our parlour you would find a room 14 x 22, with beautiful bay window of coloured glass, looking towards the lake and river and Indian Reserve, you find that the parlour is beautifully furnished, and when told that it is the work of St. Andrew's Sabbath School, Winnipeg, you would see at once that they are interested in our work.

If you passed through our dormitories you would be surprised to see so many beautiful little beds on iron bedsteads, and if you enter our store room you might be still more surprised at seeing a good supply on reserve of quilts and blankets, sheets, pillow-slips, towels, etc. We have not forgotten the ladies of Stratford and Huron Presbyteries, and we are glad to know that they still think of us. From Harrington we are receiving a bell. Many also noticed a valuable case of medicines sent from Seaforth and a beautiful writing desk and book case also from St. Andrew's Sabbath School, Winnipeg. We can't give even in condensed form what was said on this occasion. Hayter Reed wished me to say to the Church, and especially to the Womans' Foreign Missionary Society, that they do not know how much the Government appreciated their efforts in civilizing and Christianizing the Indians of our country. The commissioner watches with interest our school, and hopes to see results which shall justify a larger support and also the establishment of other schools

on the same principle among the Indians of the North-West.

M. de Cazes said that this institution would be of more use to the country than 100 one hundred policemen.

Mr. McKae is much pleased with our plans and with results which he has already seen, and expects to see our institution grow.

Mr. McKittrick was glad to see the flag of Britannia fluttering in the storm, and hoped that by the power of the Gospel this poor degraded people may be raised so that they may no longer be as a spot upon the flag; a burden to our country and a stain upon the Church. A large number of Indians were present, and many were delighted at the privilege of having a school to which to send their children.

I fear my letter is now too long, but I must say that our school is now open and about thirty attending, ten have been taken by our brethren, the priests, but we expect others soon to take their place. We are thankful for the clothing we have received our Indians are now more comfortably clad than what they were five years ago. We are thankful for the school books sent of "Gage's series," also copy books, pens, pencils, slates, etc., also illustrated papers. We are always glad to receive boots and shoes, old or new.

Our new buildings have cost \$4,000, and are now free of debt. I trust we have spent the money given to us by the Womans' Foreign Missionary Society to good purpose, and that they may look with pleasure from time to time upon the results of their investment. You have been sowing gold and silver, may you gather souls on which are written immortality. You have been scattering the dust that glitters and becomes dim, may you gather jewels which shall sparkle forever.

REV. H. MCKAY.

LETTER FROM FORMOSA.

For more than two weeks I have been looking on at work that would rejoice the hearts not only of Canadians, but of Christians in any land to see. A large number of preachers and students are here at Tamson studying. Preachers, old and young, from stations near and far, are out for drill. Dr. Mackay arranges subjects so that the class of students at present in Oxford College can take part and be profited with the older preachers. All form one large class.

Native pastors and preachers who have already acted as teachers ("professors") in Oxford College, preachers of sixteen years' standing, listen as eagerly, take notes and go over the work as earnestly as the latest acquisition to the college. Indeed the older preachers—having had experience—know best how to prize the privilege they are enjoying. They count every minute precious. Some of them are so engaged with work at their stations in the country that they can seldom come out to attend classes. Pastor Tan is one of these. A look at his face is enough for any one to see that he is more than thankful.

The text-book in use from day to day is the Bible itself. How can those whom Dr. Mackay has been teaching for sixteen years still continue to take lessons? Will they not go over the same ground?

Who asks the first question does not know Dr. Mackay. Who asks the second does not know the Bible. Dr. Mackay never repeats. He teaches the same truth many times, but always in a different way.

In constant study of nature, and in reading latest news from all parts, he gets a fund of illustrations apparently inexhaustible. He gathers light, as he says, from everything else, brings it to a focus and concentrates it on the pages of that one book. So powerful is the light that through scientific investigation by the help of God's Spirit Mr. Mackay is enabled to cast into that "mine of truth" that his students have many times been spell-bound. No wonder they are men of faith! Dr. Mackay often says, "they need—we all need—all we can get to confirm our faith because we worship the invisible God." Before telling you of subjects in which I have heard students drilled, let me give you some account of how classes are conducted.

Any and every way is taken to have variety and keep students wide awake. They certainly are not only alive and wide awake, but enthusiastic. They are called for an hour either to the college classroom, assembly hall, or to Dr. Mackay's study and

veranda. Their work is begun and ended with singing and prayer, if a long session, enlivened by occasional singing. Students are seldom kept in class more than an hour; they stand or sit, just as convenient. With paper and Chinese pen they take notes in Chinese characters—running hand, which, by the way, I can no more read than I can read Greek. Dispersed, the preachers go to copy their notes into books or to learn by rote something already given them. I see them, alone, or in twos and threes, or groups of four, five and six, wandering up and down the garden and all over the grounds studying. In half an hour or more they are called again. Again the earnest hearty singing—often singing the creed or a prayer for China—and again they are taught more or drilled and questioned on what they have learned. Thus for hour after hour every day. Sometimes they get seven hours' teaching in a day. They are often up till midnight copying notes, etc., for the older preachers cannot stay long. Preachers near Tamsui return weekly to take charge of Sabbath services. Stations at a distance are in the meantime supplied by other men. Every evening preachers, students, girls and their teachers, and all converts on the premises assemble for worship.

For the evening worship Dr. Mackay arranges the exercises so that the youngest, even little Georgie Mackay, may be interested and enjoy the service. At intervals Dr. Mackay attends to sick students, mandarin dispatches, converts calling him and numberless other mission matters, while younger students are drilled by native teachers in Oxford College. Mrs. Mackay and the matron and another Chinese lady are teaching the girls. Altogether the scene from day to day is an animated one. The singing is full of life. It is always so. I never heard half-hearted singing in North Formosa.

The daily singing and prayer and study of the Word of God is like what we would call in the West a "revival." It is not a revival; rather, all the work in North Formosa seems to be one continuous revival. I think this is because Dr. Mackay keeps preachers and converts constantly stirred up.

Stations are frequently visited. Often Dr. Mackay selects one station, pays a visit to it with a band of students, teaches them in the chapel and preaches nightly. Converts are strengthened in faith and become heartier than ever. Many of you heard Dr. Mackay in Canada. Be there four or five to listen or several hundred I never heard him speak in any other than the same earnest emphatic way.

I believe the singing is a great power in all the work. I never saw one of the native worshippers standing with closed lips while a hymn was being sung.

Preachers, converts, men, women and children join in praise. The hymns are full of prayer and praise and heart-comforting Gospel truth.

While bearing patiently with students' mistakes during first days at college, Dr. Mackay will not allow either half-hearted singing or half-hearted speaking.

In the country when I have listened to some of these native evangelists, my own heart has been stirred and my soul fed by their teaching. Here in Tamsui, as they are gathered together, deep spiritual earnestness prevails among them, and can easily be read on their faces. Joy, evidently more than they can express, is produced by the reunion and Christian fellowship of earnest souls who love the truth, who hunger for more of it, and who are daily having their minds filled with it.

ANNIE C. S. JAMIESON.

JUSTICE TO THE ROMISH CHURCH AND TO GAVAZZI.

MR. EDITOR,—Some time ago, I received from an unknown friend, two copies of a pamphlet entitled "Essay on the Times, Canada, 1887. By VII. CCCXXVIII." It is printed in good type, on excellent paper, and, no doubt, has been read by a goodly number. There are several strange statements in it. One, especially, ought not to be allowed to pass unnoticed. To it I shall here confine myself.

The writer charges the Romish Church with falsifying a certain part of the Word of God, and gives Gavazzi as his authority for saying so. To make the matter clearer to the readers of THE CANADA PRESBYTERIAN, I shall give his own words. He says:

The root and foundation of that great apostasy is the perversion of a text of the Holy Scriptures, the falsifying of the words of the apostle Matthew, one of Christ's own called

and appointed apostles. In the version of Matthew's Gospel, printed in the English New Testament, under the auspices of England's King James I. (the translators having no means of maintaining its truth or falsity), from the thirteenth to the twentieth verse of the sixteenth chapter, it reads as follows. (The passage need not be here quoted.) Gavazzi, the Italian Christian preacher, once a Romish priest, in several of his interesting discourses, told us of his conversion, as he said, from Romanism to Christianity. The commencement of which conversion, or that which first opened his eyes to the great deception perpetrated by Romish ecclesiastics during the fifth and sixth centuries, was the discovery by him in the library of the Vatican of the oldest copy of the Gospel of St. Matthew which was then and has ever been in existence. It is a Gospel which the Papacy does not acknowledge, and to which the endorsement of the College of Cardinals of the Church of Rome has not been given, though bearing date in the thirty-fifth year of the first century, or about two years after the crucifixion of the Redeemer,—at least 400 years before the date of the copy which was used by the bishops in King James I. time, when translating the Gospels to form part of our English New Testament, and which bore the endorsement of the Papacy as authentic. Of course the Protestant Bishops had no option—they were compelled to use the spurious copy, having no means of ascertaining its truth or falsity.

"Father" Gavazzi, as he was called, gave us the translation of the passage above referred to as written by the apostle Matthew in the old hidden-away Gospel which he had found, and which translated is as follows—which must be read instead of the seventeenth, eighteenth and nineteenth verses of King James's version of the Gospel by Matthew, as above is quoted:

"Thou art Simon, but thou shalt be called Peter. What do the people say of Me, whose Son art I? One of the disciples answered, Some say Thou art Elias; and some say John the Baptist come again into the world; but what sayest thou Simon that I am? Simon answered, Thou art the Christ, the Son of the Eternal Father. Then said He, Thou sayest it; upon this Rock I will build My Church and the power of Satan shall not avail against it (p. 6, 7)."

The above perverted passage in the said sixteenth chapter of Matthew in the seventeenth, eighteenth and nineteenth verses (p. 7). "The seventeenth, eighteenth and nineteenth verses are entirely changed from the original copy as found by Gavazzi. The version issued from the Vatican as authentic, and represented as having been written by the Apostle Matthew, which the translators in James I. time used, was not authentic, and was never seen until the end of the fifth century, 400 years after the Apostle Matthew's death, when the Church of Rome succeeded in gaining supremacy over all other Churches; the nineteenth verse is from the first to the last word of it false, and foisted into the original text found by Gavazzi."

At the instigation of Satan the Word of God was changed, and upon that changed and falsified part the Church of Rome was built (p. 8). " . . . that one passage, the seventeenth, eighteenth and nineteenth verses of the sixteenth chapter of the Gospel by St. Matthew, as given in the English Version of the New Testament . . . and which is shown by the good and truthful Gavazzi to be utterly false and not in the Gospel as written by St. Matthew." " . . . upon which falsified copy, that Church, I say again, is built." "The true copy which had been written by the Apostle St. Matthew in the year 35 A.D., had been long before put out of the way or concealed in the Vatican, never came to light until found by Father Gavazzi (p. 9). "How was it that with all their cunning and deceit the Romish priesthood did not burn it? God no doubt overruled it should remain concealed and be found by Gavazzi. His description of his finding that precious Gospel was noticed by the papers at the time he was in America." "Did Father Gavazzi tell the truth about finding that precious old Gospel written by St. Matthew himself, above referred to? . . . I believe he did."

That perverted and falsified passage in the sixteenth chapter of the Gospel by St. Matthew (p. 10). "The so-called Catholics . . . succeeded at last by various means, and the getting up the invention of the perverted three verses, seventeenth, eighteenth and nineteenth of the sixteenth chapter of the Gospel by St. Matthew, to read as in King James I. version of the English New Testament, was their strong point, and which in fact carried the day in their favour. The dogma (of Peter's supremacy) was asserted to be correct, and shown by antedated and falsified copies of St. Matthew's Gospel; and it appears that no body of Christians were in a position to refute the falsehood (p. 11)."

In these passages the writer of the pamphlet referred to most distinctly says that the Romish Church has falsified a part of God's Word, and does so on the authority of Gavazzi. Well, I wrote to Gavazzi on the subject. I received no answer. By and by I had occasion to write to the Rev. Mr. Macdougall, of the Scotch Free Church in Florence. I requested him to write to him for me. In due time I received a reply from Mr. Macdougall, enclosing a few lines from Gavazzi, in which the latter says that he answered my letter (which answer I never received), and adds that he has nothing to do with the statement referred to, and that it pains him to hear such things said about him. Well, then, the "good and truthful," the "pure and upright," Gavazzi calls a lie, the statement of the nameless writer regarding him, which I have quoted. This should be published for two reasons (1) In justice to the Romish Church. She has a heavy enough load of real guilt on her without anyone adding lies to it. The very vilest should not be falsely accused. Even Satan

should not be represented as worse than he really is, which is sometimes done. (2) In justice to Gavazzi. It is most infamous to put into his mouth what he never said, and what is, in itself, a lie. The writer of the pamphlet, in every instance, spells Gavazzi's name "Gavaszi." Is there a trick in this? Does he mean to make his readers think that he is speaking of the famous Gavazzi—and no intelligent reader can do otherwise—yet be able to say when "taken to task," "O, I do not mean him but Gavaszi?" If he do, then I say that he is, in plain English, a rascal. I may add that the combination "sz" is not found in Italian.

T. FENWICK.

Elders Mill, Ont.

WHERE LIES THE FAULT?

MR. EDITOR,—You have lately had letters from certain among us whose minds are uneasy regarding the welfare and usefulness of the Church. They see, or think they see, that the Presbyterian Church is practically losing ground in Canada. They do not deny its absolute growth in the Provinces, but they see reason to conclude that its comparative growth and influence are not what they might be, but that other Churches are making, relatively, more advance. Among ministers, elders and people there has been manifested dissatisfaction with the progress of the Church, and there seems to have been a variety of causes given for the affirmed evil, and a variety of proposals has been made for the correction of it. It is, perhaps, unfortunate that, among those who, with more or less directness, have dealt with the subject, no one, belonging to either of the three classes named, has looked in his own class for the possible cause of the complaints. A worthy minister has, in the General Assembly, proposed a resolution for the reform of the eldership, while in your columns it seems as if an elder and co-member had unwittingly joined hands to afford the like benefit to the ministry, and again, as if a minister had kindly exhorted elders and people to look to themselves in this matter.

Far be it from me to say that all those good friends of the Church have been in error. Nay, I am willing to admit that they are, all of them, in the right. Admitting this, it is in order to ask: How is the evil to be amended?

How are ministers, elders and people to be moved to a sense of responsibility. Not attempting to answer this question at present, I make bold to say that of the three classes, the first has upon it the heaviest responsibility, the ministry being its undivided calling. The rest of us, for the most part, have all we can do to provide things honest in the sight of all men by our daily occupations. Therefore congregations can hardly be said to be unjust if, when things are not prospering with them, they do not take to themselves the chief blame of their misfortune. It has been attempted to make them see that the fault is chiefly theirs, but the showing has not been in the least successful. The minister may be sure that more will continue to be expected of him, than of all others in the congregation put together, and if he thinks this a hardship, he may reflect that it is also a great honour, and if the honour be thought too heavy, he may farther reflect that he but shares such honour with every other professional man, of whatever sort he may be.

J. D. MACDONALD.

Hamilton.

THE various reports presented to the General Assembly of the Presbyterian Church in Ireland, held in Belfast, are of a most encouraging and hopeful character, and indicate that the churches generally under the care of the Assembly enjoy a vigorous life. The contrast between fifty years ago and now by the retiring Moderator, Rev. Dr. Orr, possesses more than a denominational interest. This much, said the new ex-moderator, may be mentioned, that the ministers of the two Synods constituting the General Assembly were then 404, now they are 627; then we had 392 congregations, now 555; then our professors were five in number and their classes located in a building which was not our own; now we possess two suitable colleges with libraries (and in one a set of students chambers) and with investments amounting to nearly \$515,000; and we have fourteen professors. Then our Home Mission income amounted to \$13,000, now it reaches \$80,000.

Pastor and People.

EIN FESTE BURG.

NOTES ON THE GREAT GERMAN HYMN OF MARTIN LUTHER, "A SURE STRONGHOLD OUR GOD IS STILL." SEE HYMN 227 PRESBYTERIAN HYMNAL.

BY REV. DUNCAN MORRISON, M.A., OWEN SOUND.

This hymn has been called the Marseillaise of the Reformation—the battle song of the Church militant in its terrific conflict with the Roman hierarchy. It is a translation or rather a paraphrase of the forty-sixth psalm, and a noble paraphrase it is, for although some of the lines may be rugged, the strength and majesty of the original are well preserved, and apart altogether from its historic associations, is fitted in a high degree to stir the heart and minister to the faith and the courage of the believer.

As to the genesis we must look to the life of the author, especially the Diet of Worms, for it was then (1521), as is generally believed, it was composed. He was born at Eisleben, Thuringia, Nov. 10, 1483, and "born again" about twenty years after, when a flash of lightning killed a young companion by his side, and when he resolved to enter a monastery and take the cowl and the vows of a monk. This, he thought, was the first sure and certain step toward the higher life of the soul. He was admitted to the monastery of Erfurth in 1505, a monastery of the Augustinian order, and there he soon discovered that though a man may flee from the world he cannot flee from himself—from his sins and the retribution that cleaves to them. He had been deeply impressed by the sudden death of his friend in the thunder storm referred to, and had taken some steps in the divine life, but he had not entered into liberty. We still find him dimly groping his way after the light, spending much time over an old Latin Bible, and humbly, thankfully receiving instruction from Staupitz, the Vicar-General of the establishment—a man who had passed through a similar experience to himself and had made his way to the light within the walls of the monastery. But Luther was far from being happy. His heart condemned him, for, do what he might in the way of penance and duty, it still pointed, even on his best day's performances, to a long arrears of duty at night. Very great were the penances he imposed on himself, and severe the austerities that he practised with the view of satisfying his conscience and securing that blessed peace for which he longed and longed more than they that seek for hid treasures, but in vain. He was miserable. His strong iron frame gave way, his falcon eyes sank deeper in his forehead and the once round and rosy youth looked like a spectre as he walked up and down the corridors. Still he prosecuted his studies with amazing industry and attained to such mastery and familiarity in dealing with the Scriptures that every one that heard him, even at an early stage, was impressed. Then his prosperity was equal to his industry. In two years from the time he entered the monastery he was ordained to the priesthood, and in the year after he was raised to the professoriate in the new university of Wittenburg (1508). He was made a D.D. of Erfurth in 1512, and in April, 1516, was made vicar of his monastic order, in which capacity he visited extensively the various cloisters of the province of Saxony, to which he belonged.

It was in 1510, when he visited Rome, the occasion on which that great spiritual change took place, which was followed with such mighty results to the world. It was then, and not till then, that he was enabled to shake off the *malibus* that was crushing his spirit and darkening to his view all the promises of the Gospel. Doing penance on the stairs of Pilate creeping up and down like other pilgrims, he presented a spectacle, but suddenly there flashed into his soul a passage which he must have often met before—the just shall live by faith. Then it is not by labourious acts of penance? So Luther reasoned, and the result of his reasoning was liberty—even the glorious liberty of the children of God. He rose from his knees strong in God and in the power of his might, like a giant refreshed with new wine. He went to Rome as a mediæval ecclesiastic, full of admiration and reverence for his Church, but he returned disgusted with its abominations, with what he had seen with his own eyes and heard with his own ears in that city of churches and priests and friars and nuns and eccle-

siastics of many names. Still, at this stage, he had no idea of raising his voice against the Church. His idea was simply reformation, and to this he bent all the tremendous energy of his nature. He would now in his lectures and sermons make it clear as day that the facts of man's spiritual experience were of more value than their expression in stereotyped church forms—the church forms that were prescribed—the only forms she would recognize.

His first encounter (1517) was with Tetzel on the subject of Indulgences—that is the liberty, on the authority of the Church, for a given price, to take a plunge into sin! A few days after the encounter he posted up on the church door of Wittenburg ninety-five theses against the sale of such indulgences. This was a blow that struck right home, and so the Reformation began. The Pope in his wrath (Leo X.) issued a bull upholding the indulgences, and placing Luther under the ban (boycot), declaring him a heretic. How did Luther treat the Pope's bull? Cringe, fall down upon his knees and sue for mercy? No! but in effect hurled the bull back in his face. Nay, more than that. He had a fire kindled at the eastern gate of the city (Wittenburg) and at the head of a procession of professors and hundreds of students of the university of the city, walked forth with the offensive bull in his hands till they reached the gate, whereupon Luther flung the sacred missive into the flames, and another professor did the same with a copy of the Canon Law of the Church of Rome, saying: "Because thou, O godless book, hast long afflicted the saints, be thou also afflicted and consumed in everlasting fire!"

The result of all this was the Diet of Worms (1521), to which Luther was summoned to meet the Papal Nuncio, Cajetan by name, to answer for his sins before the princes and high estates of Germany. The Nuncio contented that Luther should not be heard on the ground that he by the bull of the Pope had already been condemned, but the Emperor Charles V., who presided on the occasion, thought that he should be allowed a hearing, and he was heard accordingly. The legate loses his temper. He will "not dispute any longer with such a beast, he has such wicked eyes in his head, and such horrid thoughts in his head," and so the meeting was broken off, but great was the sensation and tremendous the enthusiasm with which the doctrines of the Reformation were received. But the meeting—this historical occasion was one to which the Reformer looked forward to with much anxiety. He spent the preceding night in prayer, and many of his supplications that night consisted of two words, "More light! More light!" It was in view of this meeting, this Diet of Worms, that Luther wrote his translation of the hymn under consideration.

A sure stronghold our God is still, etc.

And here many illustrations might be given of the power of this regal hymn—power to cheer, comfort, to inspire with manly courage. In this respect this hymn has had a wonderful history. Luther himself was accustomed to sing it in times of despondency or in seasons of danger when the sky was dark and a storm from enemies was impending. "Come Philip," he would say to Melancthon, "let us sing the forty-sixth Psalm," and then would raise his splendid tenor voice on *Ein feste burg*, "A sure stronghold," etc. "Sing on my little maid, you don't know what famous people you comfort." That was what Melancthon himself said on one sad occasion on hearing a little girl singing this same hymn on the streets of Weimar. And so he might speak thus for many a desponding spirit has gathered a strange strength from its inspiration, and among these, it is said, Queen Elizabeth on one sad occasion. But the most interesting case that has come under public notice, probably, is that of Gustavus Adolphus, King of Sweden, the great Christian hero that came to the rescue of the German Protestants 24th June, 1630, one hundred years after the famous protest was entered at the Diet of Spire by Martin Luther and his friends—the occasion from which the term Protestant took its rise. He landed on the coast of Pomerania with 30,000 troops, all in sympathy with their leader and the brave Germans that had been scattered and peeled by many years of harassing warfare. They united into a strong phalanx and marched together to successive victories, and ultimately in the case of the chivalric Gustavus Adolphus to death. Here is what Duffield says of him. At the battle of Leipzig the king bade his army sing

Luther's hymn, *Ein feste burg*, "A stronghold firm our God is still." So he did again in his last struggle at Lutzen with Wallenstein, on that occasion with the accompaniment of the drums and trumpets of the army. Then he knelt beside his horse and offered this prayer, "Oh, Lord Jesus Christ, bless our arms and this day's battle for the glory of Thy holy name." Then he arose and went along the lines encouraging his troops, and gave the men their old slogan, "*Got mit uns*—God with us," as their battle cry. "Now let us begin." The fog which had hung over the plain was thinning away, and the king had only a buff coat on. "God is my armour," he said to his servant who wanted him to put on his coat of mail. Later on he exclaimed, "Jesu, Jesu! help us to fight this day for the honour of Thy name." About eleven o'clock the fatal bullet struck him from his horse, but by this time he had won the battle. As he fell he cried out, "I seal with my blood the liberty and religion of the German nation." Then he said, "My God, my God!" and finally, "Alas! my poor Queen!" It is not strange that the name of Gustavus Adolphus should be dear to Protestant Germany, and that an association bearing his name should seek to perpetuate the principles for which he lived and died, and that ever as the association meet from time to time, they should sing, "A sure stronghold our God is still."

Luther wrote only about seventeen hymns altogether, and probably translated from the Fathers about as many more, but each and all were a power in the land. One great purpose which they served was the spread of the truth. They flew, we are told, as if on the wings of the wind from one end of Germany to another. Sometimes one song would win a whole town as by one blow. A poor weaver walks through the streets of Magdeburg, singing one of the hymns of Luther, and makes a sensation. The mayor lays hold of him and throws him into prison, but the hymn has done its work and 200 sturdy citizens march up to the mayor and demand his release, and he is released accordingly.

To mention one case more. Luther hearing a poor lad from Prussia singing one of his hymns before his door—a lad that knew nothing about the authorship—took him in and asked him where he had learned it, and finding that he had learned it in Prussia, that his hymns were being sung in the Churches in that land, that the truth had already spread so far, his eyes filled with tears of holy joy. And what shall we say of such hymnists as Decius, the monk so long bound in affliction and iron, that heard the sound of the Reformation in his cell and entered into liberty the minstrel whose one song, "Glory in excelsis," was so greatly blessed? And Schneising, whose joyful peans celebrate the day of conversion or illumination when the darkness rolls away from the weary spirit of the penitent, and the Sun of Righteousness arises with healing on his wings? And even with his weak and withered *physique*, but his soul strong in God and in the power of His might, because living in the light of God and daily drinking of the wine which He has mingled? And Neumark whose song of comfort and trust in Providence, "Leave God to order all thy ways," has been such a blessing to the Church and met with such a welcome in his day that when the people of New Brandenburg heard a baker's boy sing it in the streets, it was at once caught up by them and carried from town to town till it became a household word throughout the land! And Gerhardt whose contribution to the hymnology of the German Church, is in some respects the richest and best of all, whose 120 hymns are still in great favour, and for the most part, are likely to be for generations to come. They may not have the strength and majesty of some of those of the great Reformer but in literary finish, in sweetness and poetic grace, they excel his, and they are no less fragrant with the one grand name and promises, great and precious to those that believe.

Time would fail us even to enumerate the great masters of sacred song in this favoured land. Germany is pre-eminently the land of hymns. No country has been more blessed in this respect. What a power they have exercised! They have been the means of quickening, illuminating and comforting the hearts of the people for ten generations—feeding the flame of piety when all around was dry as summer's dust. Our covenanting forefathers had no such advantage—no such spiritual songs to cheer them in their long and arduous struggles—no Luther to sing to their little children as he sang to his little Hans

"concerning the Child Jesus," now the chief Christmas song in Germany. They had to content themselves with the Psalms of David and celebrate the praises of Christ and redemption in verse, in which His name often does not appear. How the Germans would have acted in such circumstances it is not for us to say; but one thing is clear that God did a great thing for them when He raised up such minstrels as we have named—men whose hearts were open to the sweet loving light of heaven, and whose lips had been touched with a live coal from the altar. False teachers have again and again arisen to teach another Gospel and bring them into bondage; broad school men like Strauss have sneered at the evangel of Luther and sought to eliminate the miraculous and the spiritual from the sacred page; infidels, sitting in the seat of learning, where the best youth of the country were to be taught, have done their work; but so long as these songs of Zion are in favour with the people the great Reformation truths are safe, and they will still continue to warm the hearts of the people and help to bind them as with a golden chain to the throne of the Eternal. It is instructive to see what a high purpose they served in Martin Luther's day—how they spread in all directions those great doctrines which, through faith, are able to make us wise unto salvation; and we cannot read the story of Luther, and the part he played in the providence of God, without being reminded of the apocalyptic angel whom John beheld when in the isle that is called Patmos—the angel that he saw flying in the midst of heaven, carrying with him the everlasting Gospel to preach unto all them that dwell upon the earth.

(To be concluded.)

PERSONAL STUDY OF THE SCRIPTURES.

The modern Sabbath school teacher and Bible student possesses facilities, aids and helps, for Bible study of which the generation past never dreamed.

A single periodical, secured at the nominal price of \$1 per year, lays before him the results of the highest scholarship of both continents, the homiletical treatment of lessons by the ablest living divines, and the practical thoughts and suggestions of the most successful teachers and superintendents of the present day.

But there is serious danger in the very abundance and perfection of the helps placed within the easy reach of every student, danger lest these aids and helps should take the place of the teacher's own personal study of the lesson itself, should lead him to neglect his own devotional reading of the Holy Scriptures.

"It is one thing," says Dr. John Hall, "to prepare by an intellectual effort to be a teacher; it is another thing for your own hungry soul to feed upon the living bread. Do not let the one thing be a substitute for the other. Do not suppose that your Christian activity in this department of Christian work is a substitute for your own close walking with God, for your own imitation of Christ. There is always danger of that. Let me illustrate it to you. I once saw an intelligent man on his dying bed, taken to see him at the request of a friend. He was well enough to talk perfectly freely. I asked him about his church relations. Yes, he said, he had been a member of the Church. Where? Well, it was not recently; it was a good while ago. How was that? Well, he said, he attended such and such a Church, and they were building a new edifice, and they made him chairman of the building committee, and he was very active then, and enjoyed it very much; but when the building was completed and there wasn't anything particular for him to do, then he got out of the way of going. Ah! there is the peril in this so-called active age. We fuss and run about, and are active, and associate ourselves with our fellows, and join in social co-operation; and we are tempted to make that a substitute for a personal growth in grace, for a personal fighting the good fight of faith, for the personal putting on of Christ, and becoming a living epistle of Christ, known and read of all."—Associate-Reformed Presbyterian.

The New Hebrides Presbyterians are raising a fund for assisting aged and infirm ministers; and it is contemplated to give them a minimum of \$250 and a maximum of \$750. This is doing exceedingly well for the Presbyterian citizens in these distant islands of the blue Pacific.

Our Young Folks.

THE EMPEROR'S FAVOURITE HYMN.

The late Emperor Frederick, of Germany, in the long and heroic struggle with his fatal malady, became so attached to a little hymn, especially appropriate in his case, that it is called his favourite. The words are by Ernest von Millich, a twelve-year-old boy, composed as he lay on his dying bed. The following is a translation:

When the Lord me sorrow sends,
Let me bear it patiently,
Lifting up the heart in prayer;
Comfort He will not deny,
Therefore let there come what will,
In the Lord my heart is still.

Through the heart is often weak,
In despair and all forlorn,
When in days of utmost pain,
Not a day of joy will dawn,
Tell it; Let there come what will,
In the Lord all pain is still.

So I pray, O Lord my God,
That my faith and hope may stand,
Then no care I know nor need,
Guided ever by Thy hand I
Therefore let there come what will,
In the Lord my heart is still.

SHORT LECTURES FOR BOYS.

Most boys and girls do not like lectures—they say they are too long for their highnesses. Perhaps they may like these short lectures. They will give food to think over, and must not be read too hastily.

A Swedish boy fell out of a window and was badly hurt, but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did, for he became the famous General Bauer.

A boy used to crush the flowers to get their colour, and painted the white side of his father's house in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow who amused himself making drawings on his pots and brushes, easel and stool, and said: "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself: "Now this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" and he flung the book into the river. He was Fichte, the great German philosopher.

Do you know what these little lectures mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil that make the man or woman good or not.

SHE SAW THE PROCESSION.

The Germans have a story about a little girl named Jeannette, who once went out to see a grand review. She found a capital place from which to see the soldiers pass, and she noticed a poor old woman in the crowd trying very hard to get where she could see.

Jeannette said to herself: "I should like to see the soldiers march, but it isn't kind in me to stay in this nice seat, and let that old woman stay where she can't see anything; I ought to honour old age, and I will." So she called the old woman, and, placing her in the nice seat, fell back among the crowd. There she had to tip-toe and peep and dodge about to catch a glimpse of the splendid scene, which she might have seen fully and easily if she had kept her place.

Some of the people said she was a silly girl, and laughed at her. Jeannette was rewarded in her heart for the kindness to old age. A few minutes later a man, covered with lace, elbowed his way through the crowd, and said to her: "Little girl, will you come to her ladyship?" She could not imagine who her ladyship was, but she followed the man to a scaffold within the crowd. A lady met her at the top of the stairs, and said: "My dear child, I saw you yield your seat to the old woman. You acted nobly. Now sit down here by me; you can see everything here." Thus Jeannette was rewarded a second time for honouring old age.

DON'T LOOK AT IT,

I once learned a lesson from a dog we had. My father used to put a bit of meat or biscuit on the floor near the dog, and say "No," and the dog knew he must not touch it. But he never looked at the meat. No, but he seemed to feel that if he looked at it the temptation would be too strong, so he always looked steadily at my father's face.

A gentleman was dining with us one day, and he said, "There is a lesson for us all. Never look at temptation. Always look away to the Master's face."

Yes, this is the old way; do not look at temptations "Avoid it, pass away." When the thought of doing wrong in any way comes into your heart, however small a thing it is, you may be sure it comes from Satan; so do not look at it, but look up at Jesus, and ask Him to keep you and make you more than conqueror over every temptation, through Him that loves you.

COVETOUSNESS.

There is an old Scotch proverb which has a lesson of wisdom contained within it. "He that would eat the kernel must crack the nut." How much trouble might have been and would be saved if people did not envy the nuts that other people crack, and determine greedily to possess the kernels by fair means or foul. If it were not exasperatingly provoking it would be ludicrous (and I rather think it is anyway) to see the swagger and bravado with which some street loafer claims that he is "just as good as anybody," and that he is "desirous of better treatment" (means money mostly) than he gets. A good many of this class who want to eat other people's kernels have lived lives as idle as that of the Alpine shepherd, who spent fifteen years in learning to balance a pole on his chin, or as the king who employed himself in hunting through his kingdom for a white mouse with green eyes.

It is a crying shame to see great able-bodied men going about idly and discontentedly envying the kernels of the nuts belonging to industrious people who have cracked them. Socrates talked none too strongly when he said: "Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, the perpetual tormentor of virtue. Envy is the filthy slime of the soul, a vermin, a poison, a quicksilver, which consumeth the flesh and drieth up the marrow of the bones."

And envy is the twin sister of covetousness. Spencer remarks, "It is one property, which, they say, is required of those who seek for the philosopher's stone—that they must not do it with any covetous desire to be rich; for otherwise they shall never find it. But most true it is that whosoever would have the jewel of contentment (which turns all into gold) must come with minds divested of all ambitious and covetous thoughts, else are they likely never to obtain it."—Ernest Gilmore.

CHRISTOPHERS.

The young men of to-day are growing up with a great enthusiasm for science—for the marvellous things she has done, for the marvellous things she is yet to do. It is a noble enthusiasm, for true science is God's voice speaking among His works of creation, saying to all, "Come and see." Yet a caution is needed in this eager pursuit: Science is great, but she is not greatest. The thing this poor world needs most is not more speedy and wonder-working ways of doing things, but the impulse, the desire, the purpose, to do right things, the fear, the hatred, the forsaking of evil things. And this change not all the chemistry of the day can produce. This move from wickedness to purity no electricity can effect; only the religion of Jesus Christ can give new hearts, can make new lives.

There is a beautiful old story—with which, perhaps, you are all familiar—of the giant who would serve only the strongest, and, finding that his earthly master feared the devil, he took service under the devil; but, seeing the devil tremble at the sign of a cross, he left his employ and offered himself to the crucified One. His Lord set him the task of carrying travellers, in Christ's name, over a dangerous ford, and, finding no Lord so great as this one, he ever after remained a Christopher—a Christ-bearer.

You may help your generation by scientific research, by faithful work in those fields so rapidly opening up, but see that you do it all in His name, as servants of the Highest—as Christophers.

THE CANADA PRESBYTERIAN.

— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company
(C. BLACKETT ROBINSON).

AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERMS.—Under 3 months, 10 cents per line, per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, JULY 11th, 1888.

ON all sides, and by all parties, it is predicted that the coming Presidential contest will be a "clean campaign." No doubt these predictions are founded on the fact that both candidates are Presbyterians. Not long ago an esteemed Presbyterian pastor whom we know was considerably annoyed by the proselytizing practices carried on by his Methodist neighbours during an alleged revival in the Methodist Church. The Presbyterian pastor remonstrated with the Methodist pastor who said that he did not do any work of that kind himself, but he "could not restrain the ardour of the people." Cleveland and Harrison being decent men and good Presbyterians may want a clean campaign, but perhaps they may not be able to restrain the ardour of their friends. It is to be hoped they will try harder to do so than some Methodist ministers do during those revivals which prompt their people to steal sheep.

CLERGYMEN and other people who get or take no holidays have a fine opportunity just now to test the merits of the mind-over-matter theory. If the mind has absolute power in the body all a stay-at-home need do is to imagine himself having a good holiday, and the best holiday effects will follow. To aid the imagination it might be well to read some of the letters from resting places with which the journals will teem for the next two months. Read, for example, one of Dr. Cuyler's graphic descriptions of Saratoga water. Then put a full head of steam on your imagination and see if the imaginary water has as beneficial an effect as the real. Imagine yourself sitting on a rock near Portland sniffing the Atlantic air and listening to the roar of the waves. Let your mind sail around among the islands of Muskoka, and see if the bodily effects are as good as sailing around on one of Mr. Cockburn's fine boats. Mental efforts like these with the mercury at ninety-five might probably convince one that mind has not absolute power over matter.

THE *Globe* says:

There is a school of fanatical prohibitionists, who in default of prohibition, and as a means of disgusting respectable people with the liquor traffic, would incontinently abolish all licensing and excise systems. They would not attempt to regulate the traffic and would not take any revenue from it, but allow whiskey to be sold as freely as sugar is. When it is pointed out to them that this would mean free trade in liquor, the cheapening of whiskey to less than one-fifth of its present price the placing of temptation under everybody's nose, and the general bedevilment of the country, these prohibitionists reply, "Exactly; this is what we earnestly want; the greater amount of crime and misery caused the sooner we shall get total prohibition."

Now these fanatics are but a very small portion of the Temperance people. To the ordinary Christian their plan appears horrible, callous, diabolical. To do evil that good may come of it is not permitted to Christians.

But if a man believes that the sale of liquor is a crime against society what other course can he take? It is not permissible to license crime. Does not the theory that the sale of liquor is criminal, or even sinful, logically shut out the man who holds it from having anything to do with a license law? That is the point.

THE *Interior* gives the following racy account of the college and courtship days of Benjamin Harrison, the Republican candidate for the Presidential chair:

He was a close student and a good debater—and never assumed superiority—which indeed was allowed to no one among the boys of Farmer's College, except as they won it in the classes and literary societies. He left the college and took his degree at Miami. Professor John W. Scott, still living at the age of eighty-eight, had the class in chemistry,

and also taught a school for young ladies. His daughter Caroline and Benjamin soon became friends, and were married probably before he finished his law course—very young at any rate. She was a talented, pretty and vivacious young girl. There was a handsome and popular student from the south, Thaddeus —, who put in his claims for Miss Carrie, and most girls would have preferred him—but she chose the better part in a less showy garb. They set up housekeeping in a little cottage of three rooms in Indianapolis, she doing her own housework. Mrs. Harrison retains much of the vivacity and beauty of her youth. The two have climbed the hill together from humble and straitened circumstances, and all the friends of their youth will join in hearty congratulations.

When we read the foregoing and remember that Harrison is a Presbyterian elder, we almost hoped next November would see him President of the United States. But then Cleveland is a Presbyterian and a son of the manse. May the right side win. Whoever wins the next President is sure to be a Presbyterian. That will not help Presbyterianism much, for we don't depend for success on kings and presidents, but it may be a good thing for the United States.

THE well known contributor "Clement" gives the *New York Evangelist* a fine descriptive letter on the Convention that nominated Harrison the other day as Republican candidate for the Presidency of the United States. Among many other sensible things "Clement" says:

It is the fashion, which the clergy are quite too forward in setting or following as the case may be, to look upon such men, and to speak of and denounce them as a set of unscrupulous and crafty schemers, without honour or honesty or principle, supremely devoted to self-interest by any methods, however despicable, which may promise to further it. This is a very reprehensible practice which does great harm. For one, I have found those who are called politicians, meaning by that those who are holding or are seeking offices of State, to be about as free from evident and low self-seeking as editors or lawyers, or business men, or physicians, or even ministers. I have seen more trickery manoeuvring to achieve place, or to carry a point, in a General Assembly, than I have ever seen of the same kind of tactics employed for the same ends in a political convention. This business of denouncing politicians, as if all selfishness, corruption, double-dealing, and infidelity to principle, were all to be laid at their door, is immensely overdone. It is doubtless, most done by those who themselves are most guilty of the crimes which they charge upon others.

Undoubtedly it is, and the practice damages the ministry and proves a serious stumbling block to candid, honourable men, who are outside the Church, and who should be within her pale helping to do her work. How can any sensible man respect a minister who habitually denounces politicians, and at the same time practices as much "trickery manoeuvring" as any politician. A few "tricky" ecclesiastics in any Church expose all their brethren to suspicion and make it much harder to do the Lord's work. Denouncing politicians and then practising the unsavoury arts of unscrupulous politicians is a bad business and should be stamped out.

THE PRESBYTERIAN COUNCIL.

AS detailed accounts of the meeting of the Presbyterian Council in London have not yet arrived, and as the cabled dispatches have been of the most meagre description, all that is yet known in Canada of the proceedings of this important body is tantalizingly little. The production of a new opera, or a fashionable wedding would have received much more prominence in the associated press despatches. Still real and relative importance are often very different, and in due time the desire for a fuller acquaintance with the proceedings will be gratified. At present it can be gleaned from the meagre notices of the meetings that have yet appeared that they have been most harmonious and profitable, that many of the most prominent representatives of the great Presbyterian family from all over the world have had a most pleasant reunion, which has cheered their hearts and strengthened their hands, and which will result in benefit wherever Presbyterianism exists—and on Presbyterianism the sun never sets.

Questions both of administrative and speculative interest have been ably and fully discussed. One great advantage which the Council possesses over ordinary Church Courts is, that its functions are not legislative, so that general subjects may be considered on their merits, irrespective of any personal or local interest they may excite. At former meetings the existence, causes and character of unbelief, have received careful consideration. At the present gathering, this, and kindred subjects have been

treated by thoughtful and scholarly men in a judicious and becoming spirit. The discussions on these themes have been participated in by the British, American and European divines, and by intelligent laymen from both continents. Social and industrial questions now pressing for solution have as their importance demands, received more attention this time than on any previous occasion. It is gratifying to observe that Canadian representatives occupied the place of honour at the time these questions were discussed, the chair being occupied by Justice Taylor, of Manitoba, and one of the most important papers was read by Principal MacVicar, of Montreal. For some time the learned Principal has been giving the great social problems of the time his earnest attention and has already given utterance to the conclusions he has reached in one of the best of our American quarterlies.

One conclusion unanimously reached by the Council will be peculiarly gratifying to Canadians generally and be of special interest to the people of Toronto. Some time ago the Presbyterian Council of this city resolved to invite the general Council to hold their next meeting here. This proposal was promptly urged in these columns, and generously commended in Canadian, British and United States journals. The invitation conveyed by Principal Caven and ably supported by Dr. Cochrane and other Canadians met with a unanimous and cordial response, resulting in the resolution by the Council to hold the next regular meeting here four years hence. That meeting will be looked forward to with great interest. It is eminently fitting that such a representative body should meet in the Dominion, and if in Canada, then in Toronto, as the most central meeting place that could well be selected. It is easily accessible from all parts of the Dominion and from the United States—whence a large representation are sure to come. Toronto will also form a convenient centre from which delegates from abroad can radiate in all directions, as they will be desirous of seeing all they can in a land that will astonish most and interest all. The position attained by the Presbyterian Church in Canada will be a matter of interested enquiry to most of the delegates from abroad. They will doubtless learn much that will encourage them to faithful continuance in well-doing in the lands whence they come. They will learn much from actual observation of the condition and resources of the Dominion, as doubtless facilities will be offered many of them to travel from ocean to ocean. The Church in Canada will be greatly benefited by the presence of men whose names are household words in the Evangelical Church. Many will come to hear and see men whose spoken and written words have been widely read in Canada. It is superfluous to add that the delegates to the Presbyterian Council of 1892 will be tendered a cordial welcome not by the people of Toronto alone, but by the Presbyterians and people of Canada generally.

THE PROHIBITION CONVENTION.

LEADERS in the Temperance movement have, by the Convention held last week in Montreal, taken a step in advance. This has been achieved, not so much by any of the special decisions to which they have come, as by the conciliatory spirit which for the time seemed to animate the members of the Convention. Hitherto one hindrance to the advancement of the Temperance cause has been the existence of so many separate organizations, each with its own particular purpose and methods, that a certain degree of antagonism and friction was perhaps inevitable. Of late, there has been a growing disposition to unite various bodies of temperance workers, whose severance tended to promote petty jealousy and rivalries that are never anything else than sources of weakness if nothing worse. Unity of aim and of action, associated with large-hearted tolerance, will necessarily be helpful to the great cause in which earnest and zealous workers are engaged.

The representation at the Convention was not quite so large as many expected. It was, however, composed for the most part of prominent and active workers in the good cause. Senator Vidal, a veteran Temperance reformer, presided at the opening meeting, and Mr. W. H. Howland was elected permanent chairman. The Hon. Neal Dow was among the visitors present. The Hon. Mr. Foster, Minister of Finance, took part in the proceedings, and expressed

the opinion that the Canadian people, as a whole, were not yet prepared for the enactment of a general prohibitory measure. In the delegation were two Senators, eight members of the House of Commons, sixty-six clergymen of various denominations and two ladies. The Provinces sending delegations were Prince Edward Island, two; New Brunswick, nine; Nova Scotia, twelve; Quebec, ninety-nine; and Ontario, 158.

The recent repeal of the Scott Act was not considered so much a matter for discouragement as an additional reason for greater and more energetic effort to work for the entire suppression of the liquor traffic by urging the adoption of prohibition. The Act received the emphatic endorsement of the Convention, and recommendations for its extension, and its adoption by the Dominion Parliament were made. Much satisfaction with the deliverances on the Temperance question by the Presbyterian General Assembly and the Methodist Conference was expressed,

The live question before the Convention was the course that ought to be pursued politically. The Third or Prohibition party movement had its zealous promoters, but they were in a hopeless minority. The general feeling is that much more effective work can be accomplished by prohibitionists retaining their present political affiliations. The Conservative and the Reformer can make their influence better felt in the respective camps to which they belong than by withdrawing and acting together in a party whose distinctive plank is prohibition. The action of the convention only brings out what many were previously convinced of, that it would be a difficult thing to detach even strong temperance men from the existing parties with which many of them have so long been associated. While the formation of a Third Party was emphatically discouraged, it does not follow that the Convention was indifferent to political action. Measures were taken to make such action more thorough and effective than ever. Until complete electoral organization is effected, which is to be pushed forward with all due diligence, an influential committee was appointed to act wherever good work can be done in supporting temperance candidates for municipal, legislative and parliamentary vacancies, and if need be of bringing out a reliable temperance man if neither of the parties place an acceptable candidate in the field. This is calculated to bring prohibition more immediately before the people than could be done by any other method. It will bring prohibition within the sphere of practical politics and have an excellent educative effect.

The Convention makes a recommendation to Christian pastors throughout the country to use every effort to organize temperance societies in their respective localities, a recommendation on which no doubt many will act. At the closing meeting which was largely attended by the ladies of Montreal, and at which eloquent addresses were delivered by several prominent leaders, the following summary of the Convention's work was read and unanimously adopted by a standing vote:

- A demand for a government measure of immediate total prohibition, declaring the convention definitely opposed to compensation to the discarded liquor traffic.
- Expressing appreciation of good results attained through the Scott Act, and calling on temperance people to stand by it.
- Recommending the formation of law and order leagues to watch and supplement official enforcement of anti-liquor legislation.
- Endorsing the principle of woman suffrage.
- Approving measures of scientific temperance, instruction secured, and pleading for further extension of the same.
- Providing a scheme for re-organization of the Dominion Alliance on a broader basis, so as to make it a federation of all temperance and religious organizations.
- Laying out a unanimously adopted scheme of political action in a detailed report declaring for (1) united electoral action towards prohibition; (2) endorsing the Jamieson resolution of 1887, and calling for persistent Parliamentary action on the same line; (3) a definite plan to secure the nomination and election in different provinces and localities to at once organize for the carrying out of this electoral action policy.

THE meeting of the International Missionary Union of the United States and Canada is being held this year at Bridgeton, N. J. It opened on the 5th and will continue to the 15th inst. From fifty to seventy-five returned missionaries, of all the principal Protestant denominations, are expected to attend, and the meetings will have religious and practical interest enough to attract ministers and Church workers from great distances.

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—This favourite is undoubtedly one of the best of the magazines specially designed for very young readers.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This magazine, which makes it appearance weekly, places before its young readers in the most attractive form a great variety of instructive papers, stories and poems splendidly illustrated.

THE DOMINION ILLUSTRATED (Montreal: Desbarts) has made its appearance, and an excellent appearance it makes. The illustrations, produced by the photo-graveur process, are admirable specimens of art. If real merit can command success, then this new Canadian literary and artistic venture will have a splendid career.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The first of a series of papers by the editor on "Landmarks of History" appears in the July number of this varied and interesting Canadian monthly. Another series is begun by George J. Bond, B.A., on "Vagabond Vignettes," illustrative of life in the East. There is a third series begun in this number, "Round About England," all illustrated. Dr. Daniel Clark contributes a very interesting paper, "Half Hours in an Asylum." There are other papers of value by eminent contributors.

THE AMERICAN MAGAZINE. (New York: The American Magazine Publishing Co.)—The first paper in the July number is most attractive to all interested in fine art. It is devoted to a description of the "Walter's Collection," and is illustrated by fine engravings of several of the more noteworthy pictures in that collection. One of the features of the *American* is the variety and brevity of the contributions. There is fiction and poetry in profusion, and a number of excellent and readable papers, several of them finely illustrated. The cabinet also contains much that is valuable and useful.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The frontispiece of the July number of this attractive monthly is an excellent engraving of Sir Joshua Reynolds's portrait of Dr. Samuel Johnson, in the National Gallery. The second part of C. F. Gordon Cummings paper on "Pagodas, Aureoles and Umbrellas" is given. A short, racy paper on "William Hutton" will be read with interest. Other descriptive illustrated papers are "A Hampshire Hamlet," and "Coaching Days and Coaching Ways,"—the latter dealing trenchantly with Harrison Ainsworth's "Turpin's Ride to York." Professor Minto's serial novel, poetry and "Et Cetra," complete a capital number.

THE ATLANTIC MONTHLY. Boston: Houghton, Mifflin & Co.)—The high literary quality of the *Atlantic Monthly* is well maintained in the July number. The public has taken kindly to J. P. Quincy's rather weird story, "Miser Farrel's Bequest," which now reaches its closing chapter. Miss Harriet Waters Preston's article on "A Changing Order" goes far to prove that a woman can write upon a large historical topic in a manner thoroughly to be admired. One of the bright, short articles is entitled "A Browning Courtship." A practical theme is treated very intelligently by H. C. Marwin in his timely review of "The Telephone Cases." William H. Downes begins a series of papers on "Boston Painters and Paintings"; Bradford Torry describes "A Green Mountain Corn Field"; and Lillie B. Chance Wyman contributes some thoughtful "Studies of Factory Life," which are most excellent reading. The charming story "Yone Santo," retains all the charm with which this unique narrative began. It was a happy thought of Mr. Aldrich's to run this novel of Japanese scenes along with "The Despot of Bromsedge Cove," by Charles Egbert Craddock. Dr. Holmes's new volume, Lea's "Mediæval Inquisition," and Kinglake's "Crimea" are noticed at length in the book reviews; and the books of the month are epitomized in the brilliant manner which raises this regular department of the *Atlantic* into an invaluable feature. "Mr. Stevenson and Mr. James," "The Average Man's Verdict," and "The Science of Names" are among the bright skits given a lodgment in the "Contributors' Club."

THE MISSIONARY WORLD.

AT THE MISSIONARY CONFERENCE.

Miss Butler, of the Medical Missionary Association, felt she must say a word for the children, who had no representative there. If the children did not hear of that work in a way they could understand it was hopeless to try to excite their sympathy. She advocated simple plans of bringing this distant work to their notice, and especially the plan of providing suitable missionary literature, that would appeal to them, and not to them only, but also to older people.

Mrs. Mary Nind spoke from "a mother's standpoint." Her enthusiasm had been imbued from her mother in England. Early led to Christ, and taught to give herself wholly to Him, she had never read a novel save "Uncle Tom;" but had read Baxter, Doddridge and Angell James. So she soon became a Christian. She was taught as a child not to spend money on candy or other "superfluities of naughtiness." In her home they were brought up plainly, and taught to save that they might give. She wanted them to teach their children that the great end of life was to glorify God and enjoy Him for ever, and not to bring up their daughters with the miserable idea that the great thing to do was to marry a man with lots of money. She wanted the children to be "living collections." She thanked God she had been brought up on the "Shorter Catechism"—"though, mind you," she added, to some ardent Presbyterian who cheered this, "I don't believe in predestination."

Dr. Schreiber said it was better to interest people in missions than to plague them for money, for when interested they would give. Nor should they refrain from taking up a work for want of funds, because God would see to it that the money came. In Germany they had not many rich men who were masters of their money. Rather the men were too often possessed by the money. In Germany they got most of their money from the poor people.

Dr. W. B. Derrick, of New York, a coloured speaker, said they needed missionaries who were adapted to the work. A large number of pastors in London and New York were not fitted to be missionaries. Christ should be the leader of all their efforts, and missionaries should go forth in His spirit. Missionaries sometimes went into the foreign field not remembering that all are equal before Christ, whether coloured or not. By their thus preaching one thing and practising another the kingdom of God failed to be advanced. Dr. Warden, of Montreal, described their method of collecting money in envelopes weekly, by which means more money was got than by any other plan. He said that missionary societies should publish the names of subscribers and amounts given, although some objected to that course. Good methods needed to be well worked.

Rev. F. T. Hamilton, of the British Syrian School, said their societies were put to unnecessary expense in having to send missionaries and deputations to churches. Ministers should make more missionary speeches and sermons themselves. There should be also missionary working-classes, at which the workers should have missionary information read to them while at work.

Principal Cairns spoke on missions and commerce. The divine idea of commerce, he said, was that it should minister to human wants, and it was theirs to see that it accomplished the divine end. Was it enough even to say that what they produced and sold, although it might minister to caprice and fashion, was at least innocent? Certainly there was no good or profitable end in the slave trade, or the opium trade, or the liquor traffic. The general principle which should regulate all commerce was that our buying and selling should be done unto the glory of God. Commerce did not work in fields of charity, but in righteous dealing. There should be no unfair compact, no lying advertisements, no cheating. If they had been governed by this high morality, would heathen nations have been robbed and spoiled? Would they not in everything have remembered that the earth is the Lord's and the fulness thereof?

A missionary from Africa said it was the duty of missionary societies to spare the lives of their missionaries as much as possible, and that was why the Church of Scotland had determined to keep to the hills. But they were training native missionaries for the plains. These would be the true missionaries of the future. They were the men who would regenerate Africa. The Arab slavers were beginning to be afraid of the missionaries; and the speaker told a very moving story of rescue, and charged the Portuguese on the coast with being the real sources of the mischief, adding, in a low tone, that some British subjects were concerned in the evil?

Choice Literature.

THE SPELL OF ASHTAROTH.

BY DUFFIELD OSBORNE.

CHAPTER XIV.—Continued.

As he spoke his voice had softened until fierceness and bitterness were gone. Only deep and overpowering affection was in its tones. He threw himself down upon the rude bench. His head bent forward upon his breast, and for a space no word was heard. Then she came softly to his side and, kneeling down, took both his hands in hers and said:

"If my lord so loveth his handmaid that he would die thus, such love as he hath given shall he have in return."

At her words and touch the old life sprang up within him. The blood again coursed ho ly through his veins, and with arms wouled close around her slender form, he strained her to his bosom and kissed fiercely again and again the flower-like face turned unresistingly toward him. Then, releasing her, he rose to his full height, once more in the semblance of the fierce soldier that had pressed on eagerly in the forefront of the battle; once more that Adriel who had mounted the breach sword in hand against the spears of Canaan; but not he who had spoken to Miriam of love where the standard of Judah waved on that night before the city fell. There only was the image changed; for the heart had gone into the keeping of the daughter of Ashtaroth.

At last Adriel spoke again.

"Now is my heart free to welcome death and torment, and laugh with thee, my beloved, at those who may seek to do us ill. We shall die a merry death."

She seemed to ponder while her hand still rested in his. Then she looked up again and said:

"Wherefore, O Adriel, dost thou speak of death? The morrow is not yet come, and shall we stand and wait for it like sheep at the shambles? Let us rather hasten to the city that has overthrown thy people's warriors in battle, and peradventure we shall live and not die."

Adriel shook his head mournfully while he smiled on the girl who stood erect and eager before him.

"Thinkest thou," he said, "to fly from Jehovah? That the God of Israel is such a feeble God that those whom he hath marked out for destruction may say, 'I will arise and journey ten miles, or I will journey twenty miles, and this God shall not find me?'"

"Nay, but," she answered stoutly; "shall we therefore set ourselves down and say that death is upon us because some God hath frowned? Are there not other gods beside the Jehovah? There are Ashtaroth, and Baal-Moloch, and Baal-Melkarth, and Adonis, and Ashea; and there are all the mighty gods of my father's people in the East. And I have heard of the great things they have done for those who worshipped them. Dost thou think that thy God can slay thee if all these bid him nay? Yet, know that thou must regard thine own safety, that the gods may see it is of value, for they bend not from the heavens for little things."

As she spoke a dark perplexed cloud spread itself over his face, and after a moment's thought he answered:

"It is taught among my people that there is no God but Jehovah; that those whom thou callest gods are but wood and stone, and gold, and silver, and that they slay not, neither save."

Once more she laughed, this time low and softly.

"Think not," she said "that the stories of old are false, and that thy God has but to breathe upon all others that they sink away. Is it for nothing that Ra has reigned for a 1,000 years in Babylon, with Ana, and Belus, and Hoa? that thy people, coming naked out of the desert, should say that these are not gods? Arouse thee! Shake thy superstition from thy soul, and I will show thee that there are mighty gods who know not the God of Israel."

"Wherefore, then," asked Adriel, "did they not save the city?"

"The gods know all things, she answered, solemnly. "They give life, and they take it. Peradventure they smote the city that it should be as a warning unto others to neglect not their worship, for the men of Jericho thought not of aught but feasting and pleasure, until the word came that Israel was come up against them. Then it was that they fell down and worshipped and made sacrifice; but the gods bend not to time-servers, and they gave them unto thy people for a prey. Markest thou that he smote not the men of Ai, and they met ye man to man in the open field?"

Again Adriel's brow was drawn in thought. Then he said:

"What wouldst thou, maiden, that I should do?"

"Fly!" she answered promptly, "and not linger here to be stricken down like a slave under the lash. It is not yet the middle watch, and thou canst return to thy camp and get beasts of burden that shall bear us across the mountains even unto Ai, and laugh at thy God ere he arise to slay thee in the morning."

"It shall be as thou sayest," he answered. "I will make the attempt, and do thou pray unto thy gods that they bare their arms in our defence, for I tell thee that the God of Israel is mightier than thou drestest. Come thou with me, and I will lead thee unto that border of the city nearest the camp, that thou mayest await me there until I return with the beasts, for of a truth no asses could pick their way through the pate by which I seek thee here."

Taking her once more by the hand, he led her out into the night, and they passed again through the remains of narrow, crooked streets, clogged and well nigh impassable from the ruin that had fallen over them.

Suddenly, as they turned a corner, Adriel, whose watchful eye had been ever active for signs of danger, perceived three figures standing but a few paces ahead of them.

He sprang back behind the angle of a wall, drawing Elissa with him. But it was too late. He was seen by one of the men, who called out:

"Ah, Badezor! Thinkest thou to hide? I will bring thee forth—" and his sandals sounded on the stones as he

sprang forward to seek one whom he thought to be a comrade minded to jest. But as he turned the corner, a different greeting was in store for him.

Adriel stood close to the wall, with Elissa crouching behind him, and the man started back in astonishment as he found himself face to face with one he had never seen. The flash of a weapon in the moonlight came before his eyes, and then he sank down with the sword deep set in his throat.

A gasp—a vain attempt to cry out; and then the gurgle of swift-rushing blood, and all was still.

"Now let us fly swiftly," whispered Adriel, "for his fellows will come soon to seek him, and without armour I might fare badly at their hands;" and, half carrying his companion in his arms, he ran with her until a safe distance separated him from possible pursuers. Then they resumed their interrupted way toward the edge of the plain.

"Were they robbers?" asked the girl, as she regained her breath after their rapid flight. "Yea, robbers," he replied, "or peradventure stragglers from Gilgal. It seemed to my startled years that he spoke to me in Hebrew, yet the name he called is not one given among my people. But what matters it? Be he Jew or Canaanite, soldier or robber, the danger were equal and the escape welcome."

They now found themselves on the border of the plain that extended down to the surrounding belt of palm-trees, and a short search disclosed a small hollow among the ruins, a sort of artificial cave formed by fallen timbers which rested upon blocks of stone. It afforded a perfect concealment to such as might need it, for the opening was small and offered no temptation to an explorer.

Here then Adriel bade his companion remain hidden until he could cross to the camp and return with animals which should bear them to a place of safety; and, leaving his mantle behind him that his speed might be hindered the less, he ran swiftly across the plain and plunged into the shadow of the palms. Without checking his speed, he bounded on through the wide spaces of the grove where the moon threw the shadows of tall trees across his path, trees that swayed with a graceful motion which seemed to give life to the phantoms of their forms in the eyes of an imagination excited and overwrought by contending tides of superstitious dread.

Quickening his pace, he soon bounded clear of the ghostly shapes of the forest and reached the confines of the camp.

CHAPTER XV.—THE FLIGHT OF HOPE.

It was no easy task for one bound on a doubtful errand to penetrate unobserved into that warlike camp, to pass among the tents of thousands of men who slept but to wake for war, and whom the perils of battle and the desert had made watchful and suspicious. Yet to-night the attempt was fraught with uncommon danger.

Sleep—even such as was accustomed to hold sway—was banished from every tent, while on every side were prayers and sacrifices and ablutions to make ready for the stern scenes upon which to-morrow's sun should look down.

True, an Israelite could wander about without exciting attention or remark, but it was a doubtful thing if any man could venture forth without exciting suspicion that he went to shun what he knew would be a judgment upon his misdeeds. If, in addition to this, he should have the temerity to go forth with beasts of burden, that suspicion would become a certainty and a certainty which, in the highly excited state of men's minds, it would be highly dangerous to induce.

As Adriel passed toward the tents of his family, the full difficulty and danger of his position were well before him, but an excuse occurred to his mind which he hoped would be sufficient to disarm any distrust which his actions might cause.

Revolving this over, he gained his father's tent. Five asses were tied by thongs to the pegs that held its edges to the earth. To step forward and loose the halters that fastened the two swiftest of the group, was the work of a moment, and, unobserved so far, he commenced to lead them cautiously toward the western gate, at which point it was probable that the greatest danger was to be apprehended. He had noticed when he entered that a small guard had been stationed near by, and he could hardly hope to pass out unquestioned from under their very eyes.

Fortune seemed to favour his movements, for he had gained the very gate without exciting attention, and this fact seemed to argue that, if destruction was his doom, the outraged Power which condemned him was unaccountably failing to take advantage of the fairest opportunity of thwarting rebellious designs. Safety, however, was not yet quite assured, for, as the fugitive led his animals through the aperture, a sudden exclamation from the guard, followed by a clashing of arms, told him that he was observed.

The first thought that arose was to throw himself upon one of the beasts and urge his way over the plain with the other in lead, but an instant's reflection revealed the wildness of such a step. It could not fail to bring about immediate pursuit, and he had no start sufficient to insure his safety, considering that he must seek Elissa, must stop and assist her to mount, and then resume his way before his pursuers should come up. The temper of the Israelites that night he well knew would be such as would press no half-hearted pursuit. Reverting, therefore, to the scheme which had flashed across his mind for such an emergency, he halted and waited with trepidation for the aroused guards. A dozen men with drawn weapons were around him in an instant, and their captain stepped forward and accosted him.

"Wherefore dost thou go forth to-night, my son, with beasts of burden as though for a journey?"

Choking down his fear with a might effort, Adriel made answer boldly:

"Is not my lord aware that many are going forth to the mountains to succour the wounded who may have fallen by the way in the flight of yesterday?"

"Thou art late for such work," replied the other, suspiciously. "Joshua sent many out during the day. Doubt-

less they are sufficient, nor is it wise that one man should go alone into the mountains."

Adriel's heart sunk within him as he saw the cloud of doubt settling down over the captain's mind. He started to speak again with a faltering voice:

"Let my lord know that those who were dear to his servant have not yet come in, and—" here a soldier plucked the officer's sleeve and said:

"Is not this Adriel, the son of Achan, a man of Judah? Know that it is rumoured that he loved Miriam, the daughter of Ozias who they say have fallen before Ai. This surely is a man trusted by the princes."

"Art thou he of whom he telleth?" asked the captain, again turning to Adriel, who, grasping the offered chance, replied promptly:

"It is even so, and thy servant goeth out now that he may seek the body of him who was slain leading the ranks of Israel, lest the heathen cover it with insults."

The look of suspicion disappeared from the officer's face. What more natural than that the lover of the daughter should go forth to rescue the father's body? With a softened voice he spoke, at the same time stepping aside from the fugitive's path:

"Go in peace! and may Jehovah be with thee."

As Adriel passed beyond the camp and heard the voices of the guards dying away in the distance, a feeling of exultation took the place of his late distrust and depression. Had not Jehovah and Ashtaroth but just now joined battle? And had not the latter, in chicanery at least, proved too powerful for the God of his fathers? Was not this an omen that in future combats she would prevail in his behalf and cover him from the vengeance which he feared?

Filled with such dreams he urged on his beasts and hurried over the space that separated him from his beloved and from liberty and life. Now he was among the palm-trees; now he emerged again into the narrow space that separated them from the city. He could see the portion of the fallen wall that marked the spot of Elissa's concealment, and from which but a few hundred feet now parted him.

Hark! He stopped short and listened intently. Were not those human voices that came to him, borne upon the light air of the night? Surely! And apparently proceeding from the very point which he sought. Were they robbers passing by? Had they discovered her, or had she fled, or was she still hidden? The uncertainty was maddening, and yet he could do naught but wait, for it was evident from the sounds that there were far too many for one man to attack with any chance of success.

While he hesitated in choosing whether to remain where he stood or draw back into the shelter of the trees until the way should be clear, his fortunes fell as rapidly as they had seemed to rise. One of the beasts he led, aroused by the sound of the strange voices, suddenly threw back its head and uttered a harsh bray.

Thoroughly alarmed, Adriel turned to lead his animals to some more sheltered spot where they might elude the eyes of those who he knew would be sure to institute immediate search; but it was impossible to guide two stubborn brutes at a sufficient speed to escape from unencumbered pursuers. As he pressed on he could hear the voices drawing momentarily nearer and calling to each other as the men spread out to intercept the prize. Then it was that a new thought came to him.

He was not yet seen. His pursuers could have no means of knowing that there were more animals than one. He could leave that one, and, escaping among the palm-trees with the other, bide his time.

Hurriedly he dropped the halter of the beast that had betrayed him, which, feeling itself free, stopped and commenced grazing. But now a new difficulty arose. When he endeavoured to redouble his speed with his remaining charge, the ass, perhaps envying the happy condition of his liberated companion, set his fore feet firmly in the ground and refused to move.

Already Adriel heard the pursuers close upon him. He felt that his very movements must soon betray his presence, and nothing short of Elissa herself in hostile hands could justify the foolhardiness of an attack. Should he be discovered, such little chance as still remained for her final rescue would be lost forever; so, muttering a fierce imprecation, he left the refractory animal and plunged into the shelter of the grove.

Concealed behind the broad trunk of a tree, he saw a dozen men come up to where the asses stood, and gather around them. Armour glistened in the moonlight, and voices rose as they spoke together in the Hebrew dialect, a speech more terrible to Adriel's ears than the jargon of demons.

"Truly," said one, "these must have strayed over from Gingal."

"Yea," answered a comrade, "and it is well they have, for they will aid us to carry in the wounded men to-morrow. Come! let us turn back and sleep."

As they moved off toward the point where they had left their companions, a full realization of the truth came over him. These were Jews; either fugitives from the battle or one of the many bands Joshua had sent out to aid the wounded and collect the stragglers. It was evident from what they had said that they were wounded men among them, and only too clear that, whether for their sake or on account of fatigue, the company had settled themselves where they lay to rest for the night. A cold sweat broke out upon him as he foresaw the impending consequences of these new misfortunes. Ashtaroth had not yet made her triumph sure.

One thing he felt must be determined, and that, too, at once. He must discover whether Elissa had fallen into the hands of his people. If so—and a dangerous expression swept over his handsome but now haggard and careworn features—he had still his sword, and, be the result what it might, he could throw himself among her captors and perish, fighting and slaying to the last.

Filled with such thoughts, he left his shelter, and advanced cautiously toward a portion of the wall some distance to one side of the spot where sounds still told him that the

THE TROPICAL TOWN OF ST. PIERRE.

We are ashore in St. Pierre, the quaintest, queerest and the prettiest withal among the West Indian cities; all stone built and stone-flagged, with very narrow streets, wooden awnings, iron balconies and peaked roofs of red tile pierced by gabled dormers. Most of the buildings are painted in a clear pale yellow tone, which contrasts delightfully with the burning blue ribbon of tropical sky above; and no street is absolutely level. Nearly all of them climb hills, descend into hollows, curve, twist, describe sudden and amazing angles. There is everywhere a continuous chant of running water, pouring through the deep gutters contrived between the paved thoroughfare and the absurd little sidewalks varying in width from one-foot to three feet. The architecture is very old; it is seventeenth century probably; and it reminds one a great deal of that characterizing the antiquated French quarter of New Orleans. But one must imagine New Orleans idealized by artistic conception, made intensely tropical, and projected audaciously upon the side of a huge volcanic hill. All the tints, the forms, the vistas, would seem to have been especially selected or designed for aquarelle studies, just to please the whim of some extravagant artist. No ruin was ever more picturesque than these living streets in their perfect solidity and undelapidated quaintness. The windows are frameless openings without glass; some have iron bars; all have heavy wooden shutters with movable slats, through which light and air can enter as through Venetian blinds. These are usually painted green or bright bluish gray.—Lafcadio Hearn, in Harper's Magazine for July.

THE SUBSIDENCE OF MOUNTAINS.

According to La Gazette Geographique the Cordillera of the Andes are gradually sinking. In 1745 the city of Quito was 9,596 feet above sea level, in 1803 it was only 9,570; in 1831, 9,567, and scarcely 9,520 in 1867. This amounts to a lowering of seventy-six feet in 122 years, or at the rate of about seven and a half inches per annum. We are also told that the farm of Antisana has sunk 154 feet in sixty-four years, or more than two and a half feet per annum. This is the highest inhabited spot on the Andes—about 4,000 feet higher than Quito, the highest city on the globe. The peak of Pichincha was, according to the same authority, 218 feet lower in 1867 than in 1745, a sinking of nearly two feet per annum. Assuming the accuracy of these figures, they present a curious geological problem, especially as there is no record of a corresponding change at sea level or at the foot of these same mountains, which descend rather steeply to the Pacific. If the plasticity or viscosity of the earth's crust be such as I have contended in this magazine, it follows almost of necessity that such a mass of mountain land as that in this region of Quito and Chimborazo must be squeezing itself downward into the subcrust of the globe by its own enormous weight. Although the highest of these peaks are not quite so high as the highest of the Himalayas, the concentration of elevation in a given area, or, otherwise stated, the mass standing above sea level in proportion to the base on which it stands, is greater than can be found in any other part of the world, and its downthrust is similarly pre-eminent. Such down squeezing and sinking must be accompanied with corresponding lateral thrust, or elbowing that should produce earthquake disturbances on every side. The facts fully satisfy this requirement of the theory, as the country all around the region in question is the very fatherland of terrible earthquakes.—W. Mattieu Williams, in the Gentleman's Magazine.

MAMMOTHS IN SIBERIA.

The existence of ivory in Siberia in a subfossil condition, but still sufficiently durable to be used for all the purposes to which recent ivory is applied, has been known since the Middle Ages, and formed one of the earliest exports from Siberia to China. The very name given to the gigantic creature which produced it, mammoth or mamont—probably a corruption of bemoth—was introduced by the Arab traders who initiated the traffic in fossil ivory in the tenth century. It was not, however, until the middle of the eighteenth century that the trade became considerable. In or about 1750, Liachof, a Russian merchant, discovered vast stores of elephant tusks and bones in the northern districts of Siberia, and especially on the islands off the mouth of the Lena, which have since borne his name. The ivory brought thence, says the traveller Wrangell, "is often as fresh and white as that from Africa." Since Liachof's discovery it has been computed that the tusks of at least 20,000 mammoths have been exported, while even a larger number are too much decayed to be worth removal, and others are so large that they have to be sawn up on the spot where they are found. These buried hecatombs of elephants abound throughout the frozen soil of Siberia, but they are more numerous the further we advance northward, and most plentiful of all on the islands above-named and in those termed New-Siberia. More remarkable still are the mammoth mummies—several of which have been disinterred, whole carcasses not infrequently standing upright in the frozen soil, with their flesh "as fresh as if just taken out of an E-quimaux cache or a Yakout subterranean meat safe." The most widely known of these is that discovered in 1806 by an English botanist named Adams, and the skeleton, or such parts of it as could be recovered—for in the interval between part of it being laid bare and the information reaching Adams wild animals had preyed on the flesh and carried off many of the bones—is now in the museum of St. Petersburg. Carcasses of the rhinoceros have also been found under similar conditions.—Saturday Review.

Dr. KING, the Bishop of Lincoln, is about to be prosecuted in the court of the Archbishop of Canterbury for ritualistic practices.

British and Foreign.

THERE has been a gain of 791 members in the Irish Presbyterian Church during the past year.

OWING to his continued ill-health the resignation of Rev. D. Paterson of Sunderland has been accepted.

THE Presbytery of Carlisle will arrange Sabbath services at Keswick during July, August and September.

THE municipal elections in Rome have gone completely against the candidates nominated by the Vatican.

IN Hamilton Church of Scotland Presbytery tent services were commended by several brethren as a means of reaching the lapsed masses.

THE statue erected in Aberdeen by the clad Gordon to the memory of General Gordon, was unveiled by the Marquis of Huntly lately.

GLASGOW Presbytery has appointed a sub-committee to receive the statements of the petitioners in the case of Mr. Mackie of Manchester.

THE Rev. Robert Campbell of Carleton has been elected Moderator of Glasgow North United Presbyterian Presbytery for the next six months.

IN the action against Rev. J. P. Lang, of Stirling, it has been decided that a parish minister is not exempt from the cost of paving before his door.

COLONEL OLCOTT, the high priest of the Theosophists, has abandoned spiritualism and now proclaims his faith in the sublime mysteries of Aryanism.

CANON LIDDON, offered a fee of \$500 per night by Major Pond if he would go to the States and lecture, has, like Mr. Spurgeon, politely but firmly refused.

IN the historical tripos at Cambridge the ladies have secured another triumph, four of their number being in the first class, which included only two men.

ALL the muginous students of the Madras Christian College but seven have expressed sorrow for their unjustifiable actions and returned to their classes.

THE Rev. P. T. Mairhead, of Kippen, died lately at Inverness; he was in his ordinary state of health when he left home to attend the Free Church General Assembly.

THE Rev. A. Marshall, late of Inveresk, was inducted to the Scots Church at Meisoune on April 23 in the presence of a large congregation and received a most cordial welcome.

MR. J. T. MORTON, who in so many ways is assisting the Churches, offers a prize of \$500 for the best essay on the Sabbath to be competed for by ministers of the Irish Presbyterian Church.

DR. ROSS of Reading, having accepted the call of Trinity Church, Newcastle, the short vacancy caused by the removal to Crouch Hill of Rev. J. B. Menarry has been brought to a close.

THE vicar of St. John's Newport, Isle of Wight, has had a baptismary conducted in his church for the administration of the ordinance by immersion. This step is taken to meet the views of some of his parishioners.

AFTER forty-one year's honourable service as professor of Hebrew in the Theological College at Belfast, Dr. James G. Murphy has obtained leave to retire. Mr. Thomas Walker, M.A., has been appointed his successor.

MR. W. J. WHITTAKER, who has taken the first place in the law tripos at Cambridge, is a son of a Baptist deacon at Harlow. He went direct to Cambridge from the Nonconformist grammar school at Bishops Stortford.

INTEREST in Bible circulation is becoming so general in Holland, Germany, Switzerland and Denmark that it is expected the Bible society may shortly withdraw and leave the work to be done wholly by the local societies.

MR. SPURGEON was sufficiently recovered to enable him to preach. The obsequial celebration, which is always held on his birthday, took place as usual. Mrs. Spurgeon's health is also improving, though she is still very weak.

THE Rev. Mr. Robson, of Inverness, who is chairman of the Northern Counties' Institute for the blind, presided at the annual conference of teachers and missionaries of the blind, assembled from all parts of Scotland in the Highland capital.

AN Austrian who has been engaged in his own country in Bible distribution for forty years says of the book: "It has made my heart happy, my life-work both delightful and useful, my house cheerful, my family united, my present joyous, and my future glorious."

THE Rev. Gordon Munnell, M.A., of Kilmadock has been presented by Dunblane Presbytery with a congratulatory address on reaching his ministerial jubilee. Ordained at South Shields in January, 1838, he was translated to Kilmadock in the June of the same year.

THE new play "Luther and his Time," was produced in Berlin lately; the first act had been entirely altered, an official journal of the government pointed out that in its original form it cast a slur on the Roman Catholic faith and its rituals. The veneration of saints and relics, indulgences and fastings were derided. The principal scenes were were loudly applauded by the people.

THE Dumfries Standard gives a description of an interesting manuscript volume of sermons in the possession of Dr. John Cunningham, of Dumfries, which is believed to have belonged to Zachary Boyd, the Principal of Glasgow University, who had the courage to preach against Oliver Cromwell in his presence. A leaf bound in at the end of the volume associates the book with John Knox, minister of Melrose.

DR. MACFADYEN, of Manchester, having completed the twenty-fifth year of his pastorate at Chorlton-Road, the event was celebrated at a commemoration soiree of the past and present members of the church and congregation, including those connected with the two branch churches and the three mission stations. On the following Sunday, Dr. Macfadyen preached two sermons, having special reference to his semi-jubilee.

...were preparing to repose themselves. From this, taking advantage of the many facilities for concealment which the ruins afforded, he drew near and looked down upon them. There they lay, ten, twenty-eight men; all evidently Jews. One of them kept guard, and three or four appeared to be suffering from wounds more or less serious; but no female form, dead or living, was to be seen, although the entrance to the girl's place of concealment was actually within the circle of recumbent forms. She was safe for the present at least.

The knowledge of this fact was a momentary reprieve to the mind of Adriel, but a consciousness of the deep peril of the situation, even at its best, gave him short time for congratulation. Either the maiden was still hidden in the ruin or else she had seen the party approaching and had had time to make good her escape. If the latter were true she would unquestionably have sought the hut, her old place of refuge.

Neither then he bent his steps with the hope that an escape even on foot might be effected before the day broke. As he drew near, the open entrance filled him with apprehension—apprehension too soon substantiated, for the place was empty as on the day he first discovered it.

For a moment the man stood gazing into the hollow darkness, and then he leaned against one of the stone doorposts and his strong frame seemed to sway and shiver under the shock of contending emotions.

He did not weep; he did not cry out; but the pallor of his dark face, the working lips, and the clenching and the unclenching of his hands told of feelings which voice or tears were powerless to interpret.

This then was the end of all. Even at the moment when he had deemed himself past all obstacles the tide of battle had turned, and the new deity in whom he had put his trust had gone down before the irresistible might of the ancient God.

The fiat had gone forth, and the lot had been against him. With the strong sentiment of fatality characteristic of the Oriental mind he prepared to compose himself for the stroke. It were useless to struggle longer. If he remained, he could only bring down immediate destruction upon her also; for his continued absence and the discovery of the episode of the captured asses, would put men upon his track whose pursuit he could not hope to escape, encumbered as he would be by a delicate woman. No! Fatalism and reason united to drive him back to the camp, before a search should be instituted. In case he were questioned as to his unperformed task, the pretext stood ready. His horse had escaped from him, and without them it were useless to go on.

Making a long detour in order to avoid being seen, he commenced his journey back with a heart full of grim forebodings. For the immediate safety of Elissa there was nothing to fear, at least nothing which he had any chance of preventing. She had evidently not been discovered as yet, and the chances of her ultimate concealment were therefore increased. When the scouting party should rise up to move, there would be haste to return to Gilgal, and surely nothing to tempt a close scrutiny of such unpromising surroundings. On their leaving the ground, he felt positive that he would go back at once to the hut, where she would be at least as safe as she had been before the unfortunate events of the night.

Thus musing he entered the camp unnoticed, and made his way to his tent as the first glimmer of the morning began to tadden the distant hill-tops.

(To be continued.)

MONOSYLLABLES.

Mine be the force of words that tax the tongue
But once, to speak them full and round and clear,
They suit the speech, or song, and suit the ear,
Like bells that give one tone when they are rung;
Or bird notes on the air, like rain-drops flung,
That pour their joy for all who pause to hear,
Their short, quick chords the dull sense charm and cheer,
That tires and shrinks from words to great length strung.

Strong words, of old, that shot right to the brain,
And hit the heart as soon, were brief and terse,
Who finds them now, and fits them to his sling,
Who finds them now, and fits them to his sling,
Smooth stones from brooks of English are his gain,
Which shall make strong his thought, in prose or verse,
Will be with scribes to write, or bards to sing.
—William C. Richards, in Harper's Magazine for July.

EIGHTEENTH CENTURY LITERATURE.

Deficient in the highest intellectual beauty, in the qualities which awaken the fullest critical enthusiasm, the eighteenth century will be enjoyed more thoroughly by those who make their special study than by those who skim the entire surface of literature. It has, although on the grand scale condemned as second rate, a remarkable fullness and sustained richness which endear it to specialists. If it be compared, for instance, with the real Augustan age in Rome, or with the Spanish period of literary supremacy, it may claim to hold its own against these rivals in spite of their superior rank, because of its more copious interest. If it has neither a Horace nor a Calderon, it has a great extent and variety of writers just below these in merit, and are more numerous than what Rome or Spain can show during those blissful periods. It is, moreover, fertile at far more points than either of these schools. This sustained and variegated success, at a comparatively low level of effort, strikes one as characteristic of an age more remarkable for persistent vitality than for rapid and brilliant growth. The Elizabethan *prudentia* is absent, the Georgian glow has not yet dawned, but here is a suffused prosaic light of intelligence, of cultivated form, over the whole picture, and during the first half of the period, at least, this is bright enough to be very attractive. Edmund Gosse, in New Princeton Review for July.

Ministers and Churches.

PRINCIPAL KING, of Winnipeg, has returned from Clifton Springs, much benefited in health.

THE Presbyterian Church at Grenfell, N.-W.T., was struck by lightning recently; the damage was slight.

TWENTY THREE new members were added to the Church at Norwood, on profession of faith, last Sabbath.

THE Rev. Professor Weir, of Morris College, Quebec, preached in St. Andrew's Church, Ottawa, on Sabbath week.

PRINCIPAL GRANT writes Mr. Sanford Flemming from Cape Town, that his health has been greatly improved by the sea voyage.

THE Rev. John B. Edmonson, of Almonte, expects to spend a few weeks at Port Dover, Ont.: which will be his address for some time.

THE Ladies' Aid Society of Norwood Presbyterian Church, made \$105, clear of all expenses, at their bazaar and strawberry festival last week.

THE Guelph Mercury says: Dr. Wardrop thankfully acknowledges the receipt of \$200 from a friend unknown in aid of Foreign Missions.

REV. MR. HOGG, the new pastor of St. Andrew's Church, was tendered a public reception on his arrival in Winnipeg, which was largely attended.

MR. WELLINGTON BOULTER, of Picton, has contributed to the *Empire* racy letters giving an account of his visit to the General Assembly at Halifax.

THE Rev. James Murray, B.D., pastor of Wentworth Street Presbyterian Church, Hamilton, left last week for the Lower Provinces to spend his vacation.

THE re-opening and anniversary services will be conducted in the First Presbyterian Church, St. Mary's, on Sunday and Monday 15th, and 16th July.

THE Young People's Christian Association in Grey Township is being well attended. Rev. F. Ballantyne, of Walton, addressed the meeting on the Bible recently.

ST. ANDREW'S and St. Mark's Sunday schools to the extent of 1,000 picnicked at Victoria Park on Friday. One and all expressed themselves as very much pleased.

THE congregation of Morrisburg, vacant since the translation of Mr. Bayne to Pembroke, have called the Rev. Hugh Cameron, B.A., of Watford. Stipend, \$1,000.

THE Charles Street Presbyterian Sabbath school, held their annual picnic last week to Long Branch. About 400 children and friends passed a most enjoyable day there.

THE Rev. Mr. Irwin, of Bray, Ireland preached in St. James Square Church, on Sabbath last, and gave an interesting account of evangelistic work in the south and west of Ireland.

THE congregation of St. Andrew's Church, Sherbrooke, having decided to build a new church on the present site, worshipped for the last time in the old building on Sabbath week.

THE Rev. George MacArthur, B.A., of Cardinal and Mainsville, was waited upon by a few members of his congregation, and in their name presented him with a handsome new phaeton.

At the meeting of Waterloo County Council, recently, Rev. J. A. R. Dickson, B.D., was appointed trustee of Galt Collegiate Institute in place of Rev. Dr. Smith, who has removed to California.

THE Presbyterian garden party at Mr. Stiver's on Dominion Day, the *Newmarket Era* says, was a decided success, proceeds amounting to \$130. The Stouffville band supplied music in abundance.

THE Sabbath school scholars of the Presbyterian Church, Stouffville, held their annual picnic in Wideman's bush lately. The young folks enjoyed themselves very much and all returned to their homes tired and weary.

LONG BRANCH was on Friday the picnic ground for Cooke's Church. The scholars and friends of this church turned out in large numbers and were unanimous in their opinion that it was the most successful picnic they had ever had.

A NUMBER of members were put on roll of membership at Welland Port at communion, first Sabbath in July. The number added for fully twelve previous years, does not equal the increase this last year, under the pastorate of Rev. T. H. Peatchell.

THE Rev. W. A. Mackay, of Woodstock, preached in St. Matthew's Church, on Sabbath, July 1. His services were much appreciated. Mr. Mackay has been attending the Temperance Convention and has taken a prominent part in the discussions.

ON Dominion Day, the Rev. E. D. McLaren, of Brantford, preached a special sermon, dealing with the conditions of national success. In the evening his subject was "The glory of Womanhood," introductory to a series of sermons on the Women of the Bible.

THE largest and most successful garden party ever held in the town of Uxbridge was held last week under the auspices of the Willing Workers' Society of the Presbyterian Church in the beautiful grounds of Mrs. Jos. Gould. The young ladies realized the handsome sum of upward of \$110.

THE annual picnic of St. Andrew's Church, Pickering, was held last week in Gordon's Grove. There were about five or six hundred present. Games of various kinds took place on the grounds. The Green River brass band was in attendance. Both socially and financially the picnic was a grand success.

MR. MEIKLE, evangelist, on leaving Ottawa, will proceed to the Lower Provinces, which were for a long time the scene of his missionary labours. Halls or churches are not to be had in several parts of the country through which he proposes to travel, so he takes a tent with him in which to hold his services.

THE excursion last week under the auspices of the Young People's Association of St. John's Church, Brockville, was a pleasant and successful affair. The steamer *Island Queen* left Brockville with a party numbering about 250, and steamed up the Canadian channel to Gananoque. Thousand Island Park was next visited, and Alexandria Bay touched at later, the party reaching home shortly before eight o'clock.

A CONTEMPORARY says: The Rev. Dr. McTavish, of Lindsay, is doing a great work among the good people of South Ops. They have a Bible class organized and fortnightly prayer meetings. The meetings are held from house to house, but at present every meeting is crowded. The influence of the Rev. Dr. McTavish is admitted on every hand to be most beneficial, and has produced a thorough awakening.

BROOKLIN and Columbus Presbyterian Sabbath schools held a union picnic at Corbet's point on Tuesday week. The day was everything that could be wished for. If a little more time had been given for preparation, it would have been much better attended. Six boats were on hand for the accommodation of those who wished to take to the water and were kept out. All returned well satisfied with the day's outing.

THE chief attraction in St. Mary's on Dominion Day, says the *Argus*, was certainly the garden party in Ardmore Park given by the friends of Knox Church. The day was delightfully pleasant, and though no musical and literary programme was given in form, yet we venture to say that few gatherings could present such an excellent programme of enjoyable things as did the ladies of the above named church. Proceeds about \$80.

THE Truro Guardian says: In all the Presbyterian churches in our town the announcement was made on Sabbath week that the Rev. John Wilkie, of Indore, India, would address a mass meeting in St. Andrew's Church on the following Friday evening. Mr. Wilkie has done noble mission work in India during the past eight years. His address before the General Assembly in Halifax the other week was one of thrilling interest.

OF the Moderator of the Manitoba Synod, the *Algoma Record* says: The Rev. Mr. Smith, of Cadurcis, is one of the pioneers of our Church in the North-West. If there are any honours going to the men who stuck to the land, and to the work as Manitoba mud sticks to the boots, deserved to bear them. The far east sends greetings to the Moderator of Synod. Rev. W. R. Ross was elected to the office of Clerk—a position in which he is perfectly at home.

THE lawn social, held at Dr. Hutton's on the 19th ult., under the auspices of the Ladies' Aid Society of the Presbyterian Church, in Forest, was a success, both financially and otherwise. The night was all that could be desired. Before dispersing, the pastor called upon James E. Lister, M.P., to address the audience, and he responded in a happy manner, referring to the sumptuous way in which he had been treated. Proceeds of the social about \$50.

THE recently-formed congregation of Waterloo has been presented by Mr. and Mrs. Mortimer Clark, of Toronto, with a handsome communion service set consisting of eight pieces, two pitchers, four goblets and two plates, and is quadruple plated on white metal. Though very plain, the whole has a very neat appearance and the design is very tasteful and beautiful. It bears the following inscription: To the Presbyterian Church, Waterloo, from Mr. and Mrs. Mortimer Clark, 1888.

THE Board of the Upper Canada Tract and Book Society has appointed Rev. Dr. Moffat as permanent secretary and agent. He was for many years minister in Walkerton, and has had ample experience of such work in Glasgow and Canada. Dr. Moffat is well known as one of the special lecturers of the Association of Mechanics' Institutes of Ontario. He has written largely for the press of Canada, Chicago and New York. The society is to be congratulated in securing a live, energetic man for its great and very much needed work.

THE firemen of St. John, N. B., resolved on a Sabbath excursion to Fredericton. The pulpits of St. John uttered manly and sensible protests against such a desecration of the Sabbath. The *Telegraph* prints brief outlines of the discourses delivered. The Rev. Messrs. T. F. Fotheringham, G. Bruce, L. G. Macneill, Dr. Macrae, of the Presbyterian Church, Canon Basingstock, of the Episcopal Church, Mr. Gordon and Mr. McFarland preached direct, forcible and timely discourses, in which were pointed references to violations of the divine law.

THE Rev. A. MacDougall, B.D., Ph.B., pastor of Calvin Church, St. John, in his recent trip to New York State, visited Syracuse University, Syracuse, N. Y., and while there, passed examinations which extended over a period of eighteen days, and averaged from six to seven hours per day. The result of his examination was that on commencement day of Syracuse University, the 27th ult., he received the degree of Ph.M. (Philosophiæ Magister), and also of Ph.D. (Philosophiæ Doctor). Many friends will join in hearty congratulation to Dr. MacDougall on a well-earned distinction.

THE people of Knox Church, St. Mary's, are determined to keep abreast with all modern improvements in the way of providing comfortable apartments for their Sabbath school, and making the children committed to their charge feel that they have a special interest in their welfare, temporal as well as spiritual. The basement now forms a schoolroom equal to any found in a day's travel. The walls and ceiling have been plastered, all woodwork cleared and its beauty generally enhanced. Mr. Gray, the loved and respected superintendent, will be filled with inspiration and naturally redouble his efforts for the welfare of the school.

THE Glasgow Christian Leader says: Rev. George McKelvie, M.A., a member of Dalmarnock Church, Glasgow, has been appointed by St. Paul's Church, Montreal, as missionary at their station in Indore, India. Mr. McKelvie, who studied in Glasgow University, and took a part of his theological curriculum in the hall there, went out to Can-

ada a year ago and completed his course in the Presbyterian College at Montreal. Although receiving two calls in Canada, he has elected to proceed at once to the Indian mission field. St. Paul's is the wealthiest Presbyterian Church in Montreal. Mr. McKelvie will carry with him to India the good wishes of many friends and admirers in the east end of Glasgow.

THE Dundas Banner says: The Happy Workers of Knox Church Sunday school were greatly gratified on Friday last by the large turnout at their floral concert. The basement of the church, where the entertainment was held, was very tastefully decorated with flowers, and with the white dresses trimmed with natural flowers worn by the workers, the platform presented the appearance of a veritable fairyland. A first-class programme was given in admirable style. A goodly sum was secured by the band for their pet project, the education of a pupil at Point-aux-Trembles School. The entertainment was under the management of Mrs. Peleg Clarke, and to her is due much of the success which attended it.

THE Rev. James McCaul, late of Stanley Street Church, Montreal, who has been assisting the Rev. William Ross, Cowcaddens' Free Church, since March, has received a unanimous and cordial call to Broad Street Presbyterian Church, Birmingham, and is to be inducted there on 10th July. The *Cowcaddens Evangelist* says: Mr. McCaul has qualities of a marked kind for the work required in Broad Street. He will not let the grass grow under his feet; and knowing that candour, earnestness, a spirit of prayer and faith, as well as loyalty to Christ and to souls, are means mightily used in the upbuilding of God's cause, we believe Mr. McCaul will be greatly blessed in his new sphere of labour as he has been with us.

THE new chapel at Seatonville was opened for the work of the mission and the worship of God on Sabbath, the 24th ult. The building is neat and comfortable, and will seat about 250 persons. The opening services were a sermon preached at three o'clock in the afternoon by the Rev. A. Gilray, pastor of College Street Church, under whose auspices mainly the enterprise has been incited; and again a second sermon at seven p.m. by the Rev. James Little, M.A., who at present supplies the pulpit of the College Street Presbyterian Church. In the morning at nine, an encouraging meeting of the Sabbath school was held, at which the attendance of children was larger than ever before. The attendance on all the services was good, and the hope of establishing a self-sustaining congregation at this point in the course of time is confidently entertained.

A VERY successful tea meeting was held on Tuesday evening in the Presbyterian Church at Merivale. The attendance was large, the weather pleasant and the programme excellent. Refreshments were partaken of in the basement of the church. After tea all went up into the church and spent a profitable evening, the programme consisting of singing, reading, reciting and speaking. Rev. Mr. Whillans occupied the chair. Rev. Mr. Glassford, of Richmond, took part by reading and speaking in an efficient manner. The Merivale choir rendered some fine selections during the evening. The Birchton choir also sang very nicely. A few well-timed remarks were made by Rev. Mr. Whillans with reference to the blowing down of the church shed, and it is hoped confidently that a new shed will soon be built to supply the lack caused by the overthrow of the old structure demolished by the recent tornado.

ON Dominion Day the ceremony of laying the corner stone of the new Presbyterian Church, Richmond, Quebec, was witnessed by a very large concourse of people. The assembly was greatly augmented by a procession of the Caledonian Society, who, with their friends, had met to celebrate our national holiday. There were present, the Rev. Messrs. MacLeod, Cornell and Balfour, of Melbourne, and Rev. J. R. MacLeod, of Kingsbury. Rev. F. M. Dewey, of Montreal, (former pastor of Chalmers' Church), was expected to be present to lay the stone, but did not arrive in time, so the ceremony was performed by the Rev. J. R. MacLeod, of Kingsbury. A box was placed under the stone in which were placed two copies of the Bible, copies of the Presbyterian journals of the day, one each of the Montreal *Star* and *Witness*, and coins of each denomination of Canadian currency.

THE corner stone of the new St. Andrew's Church now being built for the South Westminister congregation was laid on the 5th of June. The services were held in the old church, the pastor in the chair. Excellent addresses were given by the Rev. Mr. McEwan, the first pastor of the church, and by Mr. James Armstrong, M.P. The pastor in the name of the congregation presented the Rev. Professor Charles Elliott, D.D., with a beautiful silver trowel with which to lay the corner stone; Dr. Elliott in accepting the gift gave an inspiring address on "Christ the chief corner stone." The congregation then repaired to the new building, where in the name of the Trinity the stone was laid. The glass jar placed in the stone contained THE CANADA PRESBYTERIAN, Presbyterian Review, political papers representing the two parties, current coins of Canada, together with historical statement of the church, annual report of the congregation, Shorter Catechism and Temperance pledge. The collection was liberal. The benediction brought these most interesting services to a close.

THE annual meeting of the Glengarry Woman's Foreign Mission Society was held in Avonmore, June 26. The meeting was very successful. The auxiliaries being well represented, the members enthusiastic, and the kind friends of Avonmore most hospitable. The officers bearers were all re-elected for the ensuing year. After the business of the day had been disposed of in a quiet, one methodical manner, two excellent papers were read, one by Mrs. James Fraser, of Glengarry, the other by Mrs. David McLaren, of Alexandria. In the evening a public meeting was held, when addresses were delivered by the Rev. Messrs. Matheson, Robertson and Stewart. Mrs. McEwen, president, Miss Fraser, who is preparing for medical work in India, and Miss Scott. The following evening Mrs. McEwen and Miss Fraser addressed a large meeting.

Roxboro' Presbyterian Church. It is pleasing to note, year by year, the growing interest in this long-neglected branch of mission work. The women are feeling that as God has given to them this particular field—a work which only a woman can do—it is their duty to devote all their offerings to the liberation and salvation of women. It is a joy to those who know with what faithful earnestness the late president, Mrs. Fraser, laboured to lead her sisters in the Glengarry society to realize the woes of perishing eastern women, and to come to the help of the Lord against the mighty, to find that her successor, Mrs. McEwen, is as devoted and successful in the work. May her soul-irring words rouse many sleeping souls from their lethargy as she pleads the night is at hand, therefore be up and doing while it is yet day.

THE induction of Rev. Joseph Hogg into the pastorate of St. Andrew's Church, Winnipeg, took place in Selkirk Hall last week. Rev. Dr. Bryce presided and offered the opening prayer; and Rev. W. H. Spence, of Kildonan, preached an excellent sermon from Galatians vi. 1, 2. The two thoughts dwelt upon were faults and restoration. In his exposition of the text the speaker pointed out the distinction between faults, infirmities and sins. Infirmities he defined as those mental and moral phenomena over which a man has no control. They might, he said, lead to sin, but they were not sin. The preacher ably pointed out that we are to help each other in a spirit of meekness. Before we judge another we are to consider ourselves, to put ourselves in his place. At the request of Rev. Dr. Bryce, Rev. Mr. Hogg and the members of the Presbytery of Winnipeg present took seats on the platform. Rev. Dr. Bryce gave a short account of the steps which had led to the coming of Mr. Hogg; he then asked that reverend gentleman the questions appointed to be asked on such occasions, and on these being satisfactorily answered, after prayer, inducted Rev. Mr. Hogg into the pastoral charge of St. Andrew's Church. The ministers of the Presbytery present then extended the right hand of fellowship to the newly-inducted minister. On motion of Rev. Professor Hart, seconded by Rev. Mr. Ross, the name of Rev. Mr. Hogg was directed to be added to the roll of the Presbytery. Rev. Dr. Bryce briefly addressed the minister inducted. He referred to the lengthened experience of the reverend gentleman, and in the name of the congregation and the Presbytery gave him a hearty welcome. He said he had had opportunity of seeing the attachment of his former congregation; but assured him of the strong affection here, of as devoted a people as could be found within the limits of the Church. After the service had closed Rev. Mr. Hogg was conducted to the door, where the members of the Session, Board of Managers and trustees introduced to him many of the congregation as they were passing out. Rev. Mr. Lawrence was called upon to address the congregation. He exhorted the people to receive their pastor as God's messenger, and to make him feel at home, to love him for his work's sake, and to pray for him. He trusted that the union formed there that night would be long, prosperous and happy.

ADDITIONAL interest was given to the annual picnic of the Presbyterian congregation at Osprings this year by the laying of the corner stone of the new church, which took place last week. People gathered in large numbers from all parts of the township to the great centre of interest. Before the proceedings began, McLaren's String Band, from Guelph, entertained the crowd with some appropriate airs. The Rev. Mr. Fowlie, the pastor, then asked Mr. William McPhail to read a short account of the history of the congregation. Professor Hunt, of the Guelph Agricultural College, read the 148th Psalm. The company then sang the hundredth Psalm, after which the Rev. Mr. Armstrong, of Hillsburg, offered an impressive prayer. The paper giving the history of the congregation was then deposited in the cavity of the stone, along with the Toronto papers, the Guelph Mercury and Herald, THE CANADA PRESBYTERIAN and Presbyterian Monthly Record. Mr. Fowlie then presented Mr. James Innes, M.P., in the name of the committee, with a handsome silver trowel. Everything being ready the stone was duly set by Mr. Innes, who pronounced it well and truly laid. After the ceremony, Mr. Fowlie offered up a short prayer, and Rev. Mr. Reid pronounced the benediction. On account of the heat, the addresses usual to the occasion were held over till the picnic. Immediately after the ceremony, the company proceeded to the beautiful grove on Mr. James Miller's farm. When they were all gathered there could not have been less than 400 people, old and young. After everyone had done full justice to the good things, Mr. Fowlie called the company around the platform and discharged the duties of chairman during the afternoon with great ability. Able and suitable addresses were given by the Rev. Messrs. Walker, Munroe, Markham, Rae, Armstrong and Reid, and by Mr. Innes, Professors Hunt and Robertson, of the Agricultural College, and Mr. Hugh Black, of Eramosa. Between the speeches the band gave suitable selections of music in excellent style which were highly appreciated. The young people had lots of amusement during the afternoon and indulged to their heart's content in various innocent games. Mr. Fowlie wound up the proceedings by a few appropriate remarks, thanking the committee, the ladies and the speakers for the part they had taken in the work of the day, after which the Rev. Mr. Reid pronounced the benediction. The proceeds of the picnic amounted to about \$140.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this court was held at Belleville on the 2nd and 3rd days of July. The attendance of members was small. Rev. Mr. Allan was appointed Moderator for the ensuing six months. Mr. William J. Dick, of Kingston, was appointed treasurer. The several Standing Committees for the year were appointed, the respective Conveners of which are as follows: On Home Missions, Mr. Maclean; on State of Religion, Mr. Mackie; on Sabbath school work, Mr. Young; on examination of students, Mr. Houston; on Temperance, Mr. MacGillivray; on Sabbath Observance, Mr. Coulthard; and on Statistics, Mr. Chambers. Agents for the several Schemes were also appointed. There was read an extract minute of Assembly from which it appeared that Mr. C.

Cameron's request to have his course in theology shortened by one year had been granted. Mr. Maclean presented the report of the Home Mission Committee. Mr. Yeoman's resignation as ordained missionary at Glenvale, etc., was accepted. Mr. Givan having been inducted into the charge of Williamstown, his name was removed from the roll. The Home Mission Committee were authorized to secure an ordained missionary for L'Amable. Committees were appointed to make arrangements for the dispensation of the sacrament of the Lord's supper in the several mission fields. Mr. MacGillivray was appointed Moderator, *pro tem.*, of the Kirk Session of Glenvale, etc. Next quarterly meeting to be in Cooke's Church, Kingston, on Monday, September 17th, at three p.m.—THOMAS S. CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF TORONTO.—This Presbytery met on the 3rd inst., Rev. J. M. Cameron, Moderator *pro tem.* Dr. Gregg reported in a call from the congregation of Bloor Street Church, Toronto, to Rev. W. G. Wallace, B.D., minister of Georgetown and Limehouse. The call was found to be signed by 119 members, and concurred in by forty adherents. The guaranteed stipend is \$2,000. Reasons for translation were read. And of those whom the congregation had appointed as commissioners, Messrs. J. Harvie, W. Davidson and J. C. Robb, severally appeared and were duly heard in support of the call. It was then moved and carried, to approve of Dr. Gregg's conduct in this matter, as also to sustain the call. And Rev. J. Argo was appointed to preach on an early Sabbath at Georgetown and Limehouse, and to cite the congregations there to appear for their interests at next ordinary meeting of Presbytery. It was also reported by Dr. Gregg that, as substitute for Rev. A. Gilray, he had moderated in a call from the congregation of Erskine Church, Toronto, to Rev. W. A. Hunter, M.A., minister at Orangeville. The call was found to be signed meanwhile by 291 members, and concurred in by sixty-one adherents. The stipend promised is \$2,000, to be given in monthly payments in advance. Reasons for translation were read, and Messrs. W. Blackley and William Adamson were duly heard in support of the call. The conduct of Dr. Gregg in this matter was approved of. The call was also sustained, with liberty given to the Session to obtain for it additional signatures; and the same was ordered to be sent in due time, together with relative papers, to the Presbytery of Orangeville. Also Dr. Gregg and Rev. J. Carmichael, were appointed to appear before said Presbytery in prosecution of the call. A paper was read from the congregation of West Toronto Junction, making application for leave from the Presbytery to borrow \$1,500 for the erection of a new church on the old site. The said leave was unanimously granted. A committee was appointed, consisting of the Moderator and the Clerk, to assign to students within the bounds subjects for summer exercises, said exercises to be heard before the re-opening of the colleges of the Church. It was stated as a very probable thing that the Presbytery of Lindsay, at an early *pro re nata* meeting, would grant the translation of Rev. D. B. Macdonald; and with that belief, it was agreed to make provisional arrangements for his induction; a special meeting to be held in St. Andrew's Church, Scarborough, on Tuesday the 24 inst., at two p.m., Rev. D. J. Macdonnell to preside and deliver the charge, Rev. R. Thorne to preach, and Rev. J. Carmichael to address the congregation; the edict to be served in due order. Rev. W. G. Wallace reported in a call from the congregation of Knox Church, Milton, in favour of Rev. A. E. Doherty. The call was found to be signed by seventy-one members, and concurred in by forty-seven adherents. The stipend promised was \$800, to be given in quarterly payments in advance, together with the free use of a manse, Messrs. Bowman, Caldwell and Elliott, appeared as commissioners from the Sessions and congregation, and were duly heard. On motion made and agreed to, the call was sustained, and put into the hands of Mr. Doherty, who was present, when he stated that after considering various points, he had come to the conclusion that it was not his duty to accept of the call. The call was accordingly set aside; and power was given to Mr. Wallace to moderate in another, whensoever the congregation may be ready for the same. Next ordinary meeting of Presbytery on the first Tuesday of August, at ten a.m.—R. MONTEATH, *Pres. Clerk.*

MONTREAL NOTES.

This Convention has been for several the chief centre of interest in the city. It has wisely decided not to favour the formation of a third political party in the meantime, but to continue working along present lines. The minority, however, was a considerable one and shows that there is considerable feeling of dissatisfaction with both parties now existing. The dread of losing the support of such earnest men may help to make them more energetic in pushing forward this important reform.

A mournful accident happened in the Presbyterian College on Friday last. Mr. Hugh Clark, a student who had taken one session in the literary course and was preparing to matriculate in the university, entered the bathroom and having locked himself in turned on the water. He appears to have been seized with a fainting fit and fell forward into the water. He was discovered in this position some time after, but too late to render any assistance. A doctor was hastily summoned, but only to pronounce him dead. He had been doing efficient mission work in connection with Calvin Church for several months back, and gave promise of great usefulness. Except one brother, he had no relatives in this country.

A reunion of French Protestants, students and former students in the various mission schools is to be held at Highgate, on Lake Champlain, on the 10th inst. Such gatherings from year to year will do much to encourage French mission work by giving a certain visibility to some of its results and bringing scattered French Protestants into social contact with each other. It is a fact which can be no longer ignored that there is now an actual French Protestant community in Lower Canada having considerable cohesion and influence.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 22, 1888. } FREE GIFTS FOR THE TABERNACLE. { Ex. 35: 20-29.

GOLDEN TEXT.—Got loveth a cheerful giver.—2 Cor. ix. 7.

SHORTER CATECHISM.

Question 85.—The sentence of death is passed upon all, for all have sinned. In the infinite wisdom and mercy of God there is a way of escape from the wretchedness, the guilt and the doom of sin. Jesus has made a complete atonement for the sins of men. The benefits of His death can only be received in God's own way. Salvation cannot be merited by any one. It cannot be bought. It must be accepted as God's free gift. Faith and repentance are necessary to salvation. Trust in Jesus Christ and in Him alone for deliverance from sin, and repentance, true sorrow for sin and the resolve to forsake it are the conditions on which God's saving grace is bestowed. It is through the channel of word and ordinance that the blessings of the Gospel are usually enjoyed, and their diligent and faithful use is enjoined.

INTRODUCTORY.

After having witnessed the impressive manifestation of the divine glory Moses ascended again to the summit of Sinai, and the moral law was again, by supernatural means, inscribed on tables of stone. Again minute directions are given for the government of Israel and the worship of God. On his descent from the mount after forty days' absence, Moses assembled the people and delivered to them God's message, and the particulars relating to the construction of the tabernacle.

I. Willing Givers.—According to the statute each Israelite was required to give a half a shekel for the maintenance of the tabernacle service. It was a very small sum and binding on all, rich and poor alike. For its full equipment and maintenance much more than this was required. What was to be given was to be the freewill offerings of the people. These gifts were given in accordance with a higher law, the law of gratitude to God for all His precious gifts, an expression of love to Him. There was a full and generous response to the message that Moses delivered. "Every one whose heart stirred him up and every one whom his spirit made willing" gave freely the things required for the tabernacle. Remembering what had only lately taken place when they contributed their valuable ornaments with which the golden calf was made, they are now generally willing to give for the worship of the living and true God. It was only from those who were willing that the gifts came. It is the gift cheerfully given that God accepts and blesses. Men and women were alike willing in offering their gifts. Men and women equally need the blessings of the Gospel, the same spiritual blessings are free to all without distinction; the same duties rest on both and God accepts and blesses the labours of both man and woman for the advancement of His glory. It is quite possible that there were some who declined to bring free-will offerings. It was left to themselves, and it may be that they preferred not to part with their possessions for such a purpose. They would not benefit by their want of generosity. So numerous were the gifts, however, that more than was required for the tabernacle was speedily provided, and Moses had to tell them to stay bringing their offerings.

II. Valuable Gifts.—Money was not coined at the time of the exodus, and what wealth people possessed was usually in the form of jewels made of the precious metals, and costly garments, etc. The gifts offered for the tabernacle consisted of various gold ornaments obtained in Egypt. Fine linen also of various hues and dyed skins of animals were among the offerings. Those who had not gold brought silver and bronze ornaments and shittim wood. This was an accacia, a finely-grained wood suitable for cabinet work, and which was used exclusively in the tabernacle and for its furniture. The women not only gave their ornaments willingly, but gave their skill and labour in spinning and weaving the materials for the construction and decoration of the sanctuary. The rulers were as willing to contribute as were the mass of the people. Their gifts corresponded to their influence and to their possessions. The precious stones, symbolical in their meaning, for the dress of the high priest. The ornaments of onyx stone were worn on the shoulder. The stones set, twelve in number, were in the breastplate of the high priest, and on each was engraved the name of one of the tribes. The rulers also provided spice and oil for the light which was to burn continually in the sanctuary, the anointing oil, and the sweet incense. The aromatic odour of the light and the fragrant incense were symbolic of the grateful worship of loving hearts. The marked feature of all the gifts was the hearty cheerfulness of the givers. The lesson closes with a repetition of this characteristic which marked all the giving. "The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work which the Lord hath commanded them to bring by the hand of Moses. The willingness with which the gifts were made was acceptable to God, and productive of good to the people themselves. No one gives to God willingly but is the better for it.

PRACTICAL SUGGESTIONS.

It is in the heart that all true and acceptable service of God takes its rise. We should in everything serve God with a willing mind.

Fathers, mothers and children can all serve God in building His spiritual temple here on earth.

Giving for God should be systematic, proportionate, cheerful and liberal.

We should give to God according to our means.

Sparkles.

WHEN you come to the matter of fans, the Japanese take the palm.

A GREAT many people are dependant for their bread upon the pension rolls.

IF the Democracy continues to hug this bandana idea it may find that it has been nursing a wiper in its bosom.

OLD lady (to boy in shoe store): Are your shoes all made on anatomical principles, boy? Boy: No, mum, they're all made on lasts.

FIRST Bostonian: Do you speak any foreign language? Second Bostonian: Yes; one. First Bostonian: What is it? Second Bostonian: English.

WASHINGTON Guide (to visitor): That gentleman is Mr. Lamont. He is one of the lions, you know. Visitor: Is he? I s'posed he was the Daniel.

SCAPEGRACE Son (introducing his old father to young lady): Miss Gladys—the author of my being. Old gentleman (bowing): A work that has been much criticised.

A CORRESPONDENT asks: "When execution by electricity comes in, what is going to become of the old familiar 'Hang it' of the irritated man?" What's the matter with "shocking?"

"THE Best Way to Keep Girls on the Farm" was the subject of discussion at a recent agricultural meeting. Keep the boys there and the girls will stay there to keep them company.

TRAMP: Won't you give a little something to an old hero of the battle-field! I have survived four wars! Stranger (handing him some money): How did you do it? Tramp (after pocketing the money): Kept out of 'em.

BROWN: You don't look well lately, Robinson. Robinson: No, I can't sleep at night on account of lung trouble. Brown: Nonsense; your lungs are all right. Robinson: Yes, mine are; the trouble is with the baby's.

INSTRUCTOR: By the way, Mr. Straddles, which is the most general term, poet or poetess? Mr. Straddles: Poet. Instructor: Can you give me a reason for it? I think so sir. It is probably because a "poet is born, not maid."

"W-I-L-L-I-A-M D-E-A-N H-O-W-E-L-L-S T-o-n-i-g-h-t," spelled a street gamin from a placard at which he was squinting with one eye closed. "I say, Dinny, who's dat bloke, Billy Dean?" questioned a brother Arab at his side. "Wat's he 'e howls for?"

MR. EINSTETTER (in the bosom of his family): How mooch mein liddle Davit loaf he's fa her—heh? Little David: Von hundred per cent, no discount, fast colors, mid exchange on Lohndon! Mr. Einstetter (in an agony of filial love): Ach! mein fader's own chranstson, say dat agains!

"It is a curious thing in public life, said Wiggins, as he laid his newspaper down on the table, "that a windy, loud-mouthed impostor often succeeds, while men of great merit are passed over." "Not at all," replied Bobl-y, "it's the most natural thing in the world to put the blower before the grate."

BEARDED Stranger (who ran away to sea when a boy): D? you remember a boy named Dick Dart? District Telegraph Manager: Very well. Twenty years ago I sent Dick around the corner with a message requiring an immediate answer. Bearded Stranger: I am Dick Dart. District Telegraph Manager: Well give me the answer.

ONE Sunday, as a certain minister was returning homeward, he was accosted by an old woman, who said: "O sir, well do I like the day that you preach!" The minister was aware that he was not very popular, and he answered: "My good woman, I am glad to hear it. There are too few like you. And why do you like when I preach?" "O sir," she replied, "when you preach I always get a good seat."

THE ROYAL CANADIAN Fire and Marine Insurance Co., 157 ST. JAMES ST., MONTREAL. Capital.....\$500,000 Assets.....708,826 Income, 1885.....317,378 ANDREW ROBERTSON, ESQ., President. HON. J. R. THIBAUDEAU, Vice-President. HARRY CUTT, ARCHD. NICOLL, Secretary. Marine Underwriter. GEO. H. MCHENRY, Manager. GEORGE MCMURRICH, General Agent for Toronto and vicinity.

A BURN OR CUT will heal quickly and leave less scar: if Victoria Carbolic Salve is applied at once.

YOU SUFFER

from Biliousness, Constipation, Piles, Sick Headache, Sour Stomach, Colds, Liver Trouble, Jaundice, Dizziness, Bad Taste in the Mouth, etc. — You need Suffer no longer—

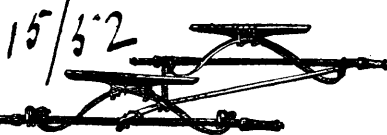
Warner's Safe Pills

will cure you. They have cured tens of thousands. They possess these points of superiority: sugar coated; purely vegetable, contain no calomel, mercury or mineral of any kind; do not gripe; never sicken; easy to take; mild in operation; and for these reasons are especially the favourites of women. Ask for

WARNER'S SAFE PILLS.

ARMSTRONG'S

Handy Favorite Gear.



Suitable for Democarts, Phaetons, Jump Seats, Delivery Wagons, Sewing Machine and Organ Wagon, etc. Short-turning, low-setting, light, neat and durable. Handy for one horse or two. Handy for entrance and exit. Handy for light or heavy load. Three sizes made carrying up to 1,000 pounds. An inch Tire Wheel, ironed with our patent double flange steel, will easily do the work of a one and one-eighth inch wheel with ordinary tire. Circular on application. The leading Carriage Makers handle them.

J. B. ARMSTRONG M'FG CO. (Ld.), Guelph, Canada.

TORONTO

National Manfg. Co.



MANUFACTURERS OF

Awnings, Tents, Camp Beds, Chairs, Flags, Tarpaulins, Waterproof Sheets, Waggon and Horse Covers, Painted Window Shades—Plain and Decorated, Sail Making, Rope and Wire Splicing a Specialty, Special discount to Lumbermen, Contractors and other large buyers. Send for Catalogue and Price List. NATIONAL MANUFACTURING COMPANY, 70 King St. West, Toronto.

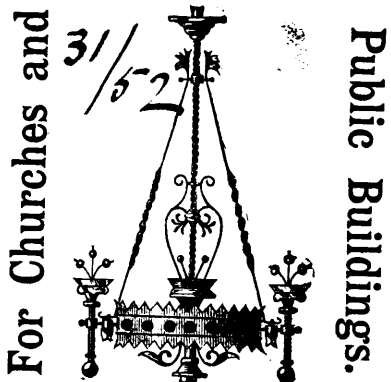
IT IS A WELL KNOWN FACT THAT

M^cCOLL'S "LARDINE,"

is the best known and most reliable Machine Oil in the Dominion; Farmer's, Thresher's and Mill Owner's, will find it decidedly to their advantage to insist upon getting the "Genuine Lardine" when they ask for it, owing to so much inferior oil being sold under the same name by unscrupulous dealers. We are the sole manufacturers of the "Genuine Lardine." Every barrel branded.

McCOLL BROS. & CO'Y, TORONTO.

GAS FIXTURES



We are manufacturing a choice lot of these Goods

AT VERY LOW PRICES. Below anything that can be imported.

Estimates Given on Application.

KEITH & FITZSIMMONS,

09 King Street West, Toronto.

HUMPHREYS'

DR. HUMPHREYS' BOOK Cloth & Gold Binding 144 Pages, with Steel Engraving, MAILED FREE. Address, P. O. Box 1810, N. Y.

Table with 3 columns: No., Name of ailment, Price. Includes items like Fevers, Cholera, Headaches, etc.

HOMEOPATHIC

Table with 3 columns: No., Name of ailment, Price. Includes items like Dyspepsia, Croup, Rheumatism, etc.

SPECIFICS.

Sold by Druggists, or sent postpaid on receipt of price. Wells & Richardson Co., Agents, 64 Mo. Gill Street Montreal.

NATIONAL PILLS are sugar-coated mild but thorough, and are the best stomach and Liver Pills in use.

THE GLOBE. THE LEADING CANADIAN NEWSPAPER.

Daily Globe, Morning Edition, \$5.00 per annum.

" 12 o'clock " 3.00 "

" 3 " " 3.00 "

Weekly Globe - - - 1.00 "

ADDRESS

THE GLOBE, TORONTO.

TO MINISTERS and CHURCH MANAGERS. the PUBLIC STATUTES relating to the PRESBYTERIAN CHURCH IN CANADA. with ACTS AND RESOLUTIONS of the GENERAL ASSEMBLY and BY-LAWS for the GOVERNMENT of the COLLEGES and SCHEMES OF THE CHURCH. by CHIEF JUSTICE TAYLOR. Price 50 cents. Sent POSTPAID To any address. C. BLACKETT ROBINSON 5 Jordan Street. TORONTO.

LAWSON'S CONCENTRATED FLUID BEEF.

Makes most delicious BEEF TEA. It is a great strength giver, as it contains all the nutritious and life-giving properties of meat in concentrated form. Recommended by the leading physicians.

SOLE CONSIGNEES LOWDEN, PATON & CO., 55 FRONT ST. W., TORONTO.

Advertisement for PAIN KILLER featuring Perry Davis' Pain Killer. Text: "Have you a Pain anywhere about you? USE PERRY DAVIS' 'PAIN KILLER' and Get Instant Relief. BEWARE OF IMITATIONS. 25 Cts. Per Bottle."

PARTIES HOUSE-CLEANING FOR SPRING SHOULD CALL UPON MACDONALD BROS., CARPENTERS, CABINET MAKERS, AND UPHOLSTERERS, 51-53 ELM ST. TORONTO.

Carpets made, cleaned and laid. Mattresses renovated and made over. Furniture repairing and upholstery neatly and promptly done. All work sent for and delivered free of charge. Please take notice that we make a specialty of doing over Parlour Suites and all kinds of Upholstering work equal to new; also Furniture Repairing and Jobbing Carpentering. Prices moderate and satisfaction guaranteed. Give us a call and be convinced before going elsewhere.

Ornamental Iron Works. Manufacturer of Fencing, Iron Cresting, Gallery Fronts, Altar Scrolls, Sash Weights, Flower Stands, Finales, Seat Ends, Brackets, Statuary, Weather Vanes, Fountains, Aquariums, Lawn Seats, Carriage Doors, Carriage Steps, Sinks, Vases, Wire Goods, Etc.

T. J. NORMAN, 39 Adelaide Street West, Toronto. Prices and cuts on application. Special terms for church work.

DESTROY THE WORMS or they may destroy the children. Freemann's Worm Powders destroy and expel all kinds of worms.

COMMUNION WINES.

Pelee Island Vineyards.
PELEE ISLAND, LAKE ERIE.



J.S. HAMILTON & Co.
BRANTFORD.

SOLE AGENTS FOR CANADA

Our Communion Wine, "St. Augustine," is used largely by the Presbyterian clergy throughout Canada and is guaranteed pure juice of the grape.

ST. AUGUSTINE—A dark sweet red wine, produced from the Virginia Seedling and Catawba grapes, and contains no added spirit. Prices in 5 gal. lots, \$1.50; 10 gal. lots, \$1.40; 20 gal. lots, \$1.30; bbls. of 40 gal., \$1.25. Cases, 12 qts., \$4.50. Sample orders solicited. Satisfaction guaranteed. Address J. S. HAMILTON & CO., Brantford, Ont.

Agents for Canada for the Pelee Island Vineyards, the West View Vineyards, Pelee Island; the Pelee Island Wine & Vineyard Co. (Ltd.), Brantford and Pelee Island

ELIAS ROGERS & CO'Y,



WOOD

BRANCH OFFICES:—409 Yonge St.; 766 Yonge St. 539 Queen St. West, and 244 Queen St. East.
YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St.; Esplanade, foot of Princess St.; Bathurst St., nearly opposite Front St.

BUY YOUR

COAL

FROM

CONGER COAL COMPANY,
6 King Street East.

The Best is the Cheapest.

CAMPBELL'S CATHARTIC COMPOUND

Is effective in small doses, acts without griping, does not occasion nausea, and will not create irritation and congestion, as do many of the usual cathartics administered in the form of Pills, etc.

Ladies and children having the most sensitive stomachs take this medicine without trouble or complaint.

CAMPBELL'S CATHARTIC COMPOUND

Is especially adapted for the cure of Liver Complaints and Bilious Disorders. For Acid Stomach and Loss of Appetite. For Sick Headache and Dyspepsia. For Constipation or Costiveness. For all Complaints arising from a Disordered state of the Stomach.

This medicine being in liquid form, the dose can be easily regulated to meet the requirements of different persons.

Extracts from a few letters received attesting its merits:

St. Francois, Que., 7th Aug., 1886.
I have great pleasure to state that I have used Campbell's Cathartic Compound with great success. It is a very recommendable preparation.

Yours truly, W. T. FOURNIER, M.D.C.M.

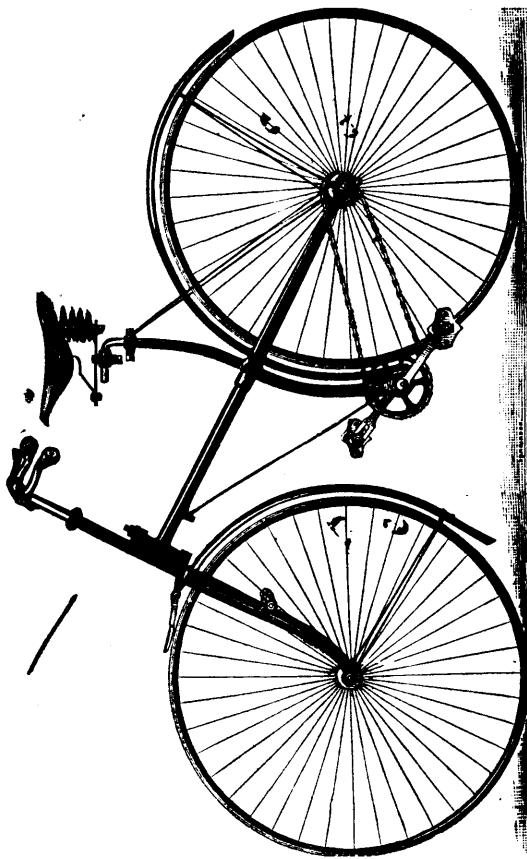
BRANDON, Manitoba, 21st Oct., 1886.
I find Campbell's Cathartic Compound the best article I have ever used for Costiveness or Biliousness, and easy to take.

A. N. McDONALD.

Sold by all dealers in family medicines everywhere.

Price 25 cents per bottle.

MALARIAL FEVER AND CHILLS are best broken up and prevented by using Milburn's Aromatic Quinine Wine

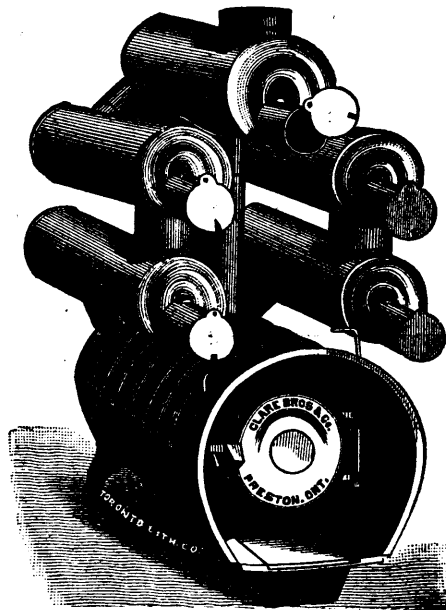


THE "PSYCHO" SAFETY

Holds the FIRST MEDAL of the WORLD. Send for ILLUSTRATED LIST to

JOHN ORCHARD & CO.,

18 KING STREET EAST TORONTO.



GLARE BROS. & CO.,
PRESTON, ONT.

Write for Illustrated Catalogue of the largest variety and best Coal and Wood Hot-Air Furnaces and Registers manufactured in Canada.

EIGHT STYLES, TWENTY-FOUR SIZES.

Estimates cheerfully given any one.

Mention this paper.

HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London;

And sold by all Medicine Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

"DOMINION" PIANOS

And ORGANS, unequalled in the world for beauty of tone and durability.

TORONTO TEMPLE OF MUSIC FORMERLY RUSE'S 68 KING ST. WEST

19/A HOME

Capital and Assets NOW OVER \$3,000,000

President: SIR WM. P. HOWLAND, C.B., K.O.M.G.
Vice-Presidents: WM. ELLIOTT, Esq., EDW. HOOPER, Esq.

HEAD OFFICE, - 15 TORONTO STREET

J. R. MACDONALD, Managing Director.

THE ABSORPTION CURE OF MUNRO SYSTEM OF TREATING ALL CHRONIC BLOOD, SKIN, Nervous, Liver and Kidney Diseases by Absorption. By this process medicines are introduced through the pores of the skin and taken into circulation, removing all impurities from the system. It effectually cures Rheumatism in all its forms and stages, Neuralgia, Dropsy, Jaundice, Bright's Disease of the Kidneys, Blood Poisoning, Mercurial Ulcers, Fever Sores, and all Female Complaints, etc., etc. If medical skill has been baffled in treating your case, come and you will find a cure in this treatment. MUNRO BATH CO., 304 Parliament Street, city.

J. YOUNG,
THE LEADING UNDERTAKER,
347 Yonge Street.
TELEPHONE 679. 42/5-2

I CURE FITS!

When I say CURE I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of

FITS, EPILEPSY or FALLING SICKNESS,

A life long study. I WARRANT my remedy to CURE the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a FREE BOTTLE of my INFALLIBLE REMEDY. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address Dr. H. G. ROOT, 37 Yonge St., Toronto, Ont.

SAFE INVESTMENTS

Capital, \$750,000
Surplus, \$355,016
Principal and interest both fully guaranteed by Capital and Surplus of \$1,105,016. In seventeen years of business we have loaned \$11,494,600, paying from interest, \$7,066,800 of interest and principal have been returned to investors without delay or the loss of a dollar. Real Estate First Mortgage and Debenture Bonds and Savings Certificates always on hand for sale. In Savings Departments, in amounts of \$5 and upward; in the Mortgage Department, \$300 and upward. Full information regarding our various securities furnished by

J. B. WATKINS LAND MORTGAGE CO.

LAWRENCE, KANSAS; or

New York Man'g'r, HENRY DICKINSON, 310 Broadway.

PURE GOLD GOODS ARE THE BEST MADE.

ASK FOR THEM IN CANS, BOTTLES OR PACKAGES

SEATTLE

The largest City in Washington Territory. Population 2000. Commercial center of the Pacific Northwest. Coal, iron, timber and agriculture lands. See also full information of Queen City SEATTLE. CHAS. H. KITTINGER Seattle, Wash. Terr.

BAILEY'S COMPOUND REFLECTORS

Light-Spread-ing Silver-Plated CORRUGATED GLASS REFLECTORS! A wonderful invention for LIGHTING Churches, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue & price list free. BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

ON 30 DAYS' TRIAL.

THIS NEW ELASTIC TRUSS Has a Pad different from all others, is cup shape, with self-adjusting Fall in center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

COLEMAN Business

NEWARK, N. J. Open all the year. Best course of Business Training. Best Facilities. Pleas- antest Location. Lowest Rates. Shortest Time. Most Highly Recommended. Write for Cata- logue and be convinced. H. COLEMAN, President.



PURE, HEALTHY, RELIABLE. Retailed Everywhere.

METTINGS OF PRESBYTERY.

PARIS.—In Barrie, Tuesday, July 31, 1888. TORONTO.—On Tuesday, August 7, at ten a.m. QUEBEC.—In Sherbrooke, August 14, at eight p.m. CALGARY.—In Calgary, on Wednesday, September 5. WHITBY.—In Oshawa, on July 17, at half-past ten a.m. BROCKVILLE.—First Church, Brockville, July 25 at three p.m. LINDSAY.—At Beaverton, on Tuesday, August 26, at half-past eleven a.m. HAMILTON.—In St. Paul's Church, Hamilton, on Tuesday, July 17, at nine a.m. MIRAMICHI.—In St. Andrew's Church, Kingston, KINGSTON.—In Cooke's Church, Kingston, on Monday, September 17, at three p.m. N.B.—On Tuesday, July 17, at six p.m. GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, July 17, at half-past ten a.m. COLUMBIA.—In St. Andrew's Church, New Westminster, on Tuesday, September 11, at two p.m.

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

A CURE FOR ALL SUMMER COMPLAINTS. A half teaspoonful in half a tumbler of water will in a few moments cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Headache, Sick Head, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains. For Cholera and severe cases of the foregoing complaints, see our printed directions. IT IS HIGHLY IMPORTANT THAT EVERY FAMILY KEEP A SUPPLY OF

RADWAYS READY RELIEF

Always in the house. Its use will prove beneficial on all occasions of pain or sickness. There is nothing in the world that will stop pain or arrest the progress of disease so quick as the Ready Relief.

A FAMILY NECESSITY.

SANTA FE, KAS., August 25, 1887.

Dr. Radway & Co.: Your valuable medicines are a necessity in our family; we entirely rely on the Ready Relief and Pills for what they are recommended, and they never fail to give satisfaction. Mrs. GEO. LOHMILLER.

MALARIA IN ALL ITS FORMS, FEVER AND AGUE.

Radway's Ready Relief Not only cures the patient seized with malaria, but if people exposed to it in chills and fever districts will, every morning on getting out of bed, take twenty or thirty drops of the READY RELIEF in a glass of water and drink it, and eat, say a cracker, they will escape attacks.

PRACTISING WITH R. R. R.

MONTAGUE, TEXAS. Dr. Radway & Co.: I have been using your medicine for the last twenty years, and in all cases of Chills and Fever I have never failed to cure. I never use anything but your READY RELIEF and PILLS. THOS. J. JOHNS.

FRUITLAND, IOWA.

Dear Sir,—We are using your medicine for typhoid and malarial fevers with the greatest benefit. What R. R. R. and Radway's Pills have done no one can tell.

Aug 8, '87. DR. JOHN SHULTZ. RADWAY'S READY RELIEF is a sure cure for every Pain, Toothache, Headache, Sciatica, Lumbago, Neuralgia, Rheumatism, Swelling of the Joints, Sprains, Bruises, Pains in the Back, Chest or Limbs.

Pain Stopped in Two Minutes.

DR. RADWAY: I had the toothache for nearly a week, and tried all kinds of medicines without any good, when on getting one of your Almanacs I saw your Ready Relief spoken of. I purchased a bottle and only put three or four drops in my tooth when the pain was stopped in two minutes.

J. S. WARNER, Gamekeeper. The application of the READY RELIEF to the part or parts where the pain or difficulty exists will afford instant ease and comfort. Price 25 cents per bottle. Sold by druggists.



FULL STOCK OF Light Coloured FELT HATS STRAW HATS, FINE MANILLA HATS, Fashionable STYLES.

Black Manilla and Soft Felt Hats for Clergymen a specialty. Our \$1.00 5 is without exception the best Hat manuf price. A liberal di the Dominion for the clergymen.

JAMES H. ROGERS, Cor. King & Church Sts. Toronto.

Advertisement for J.D. TYRRELL, M.D. Homeopathic Physician. Specialties: Chronic Diseases and Diseases of Women. Consultation Rooms: 127 Church St. Hours from 11 a.m. to 3 p.m. Telephone 1707. RESIDENCE D'ARCY STREET.

Who Doesn't Want a Baby healthy and happy? Keep the baby in health by feeding it on RIDGE'S FOOD. 25 years of us by thousands in all parts of this country confirm these statements. WOODS & Co. on label.

BRANTFORD LADIES' COLLEGE.

THE FIFTEENTH ANNUAL SESSION — WILL OPEN ON — Wednesday, September 5, 1888.

APPLICATIONS NOW RECEIVED. This is the time for parents to decide before the holiday season sets in. Present Session Closes on June 18, 1889.

An excellent opportunity to witness the work of the College, especially in Music and Art. T. M. MACINTYRE, LL.B., Ph.D.

NEW ENGLAND CONSERVATORY.

Thorough instruction under ablest Masters in MUSIC, FINE ARTS, ELOCUTION, LITERATURE, ENGLISH, FRENCH, GERMANY, PHYSICAL, CULTURE AND TUNING. Tuition \$5 to \$25 per term. Board and room including Steam Heat and Electric Light, \$5 to \$7.50 per week. Free Illustrated Calendar giving full information, address E. TOURJEE, Director Franklin Sq., BOSTON.

CONGREGATIONAL SINGING.

MR CAMPBELL BLACK, Late Leader of Psalmody in St. Bernard's Church, Glasgow, is prepared to conduct classes for instruction in the above art on reasonable terms. Address care of CANADA PRESBYTERIAN, 5 Jordan St., Toronto

TO PREVENT Cholera Infantum DURING THE HOT WEATHER

NESTLE'S FOOD.

It is the most suitable and nourishing summer diet available and has saved the lives of thousands of infants WHEN NO OTHER FOOD COULD BE RETAINED ON THE STOMACH. TRY IT THIS SUMMER

THE CANADIAN BIRTHDAY BOOK,

POETICAL SELECTIONS FOR EVERY DAY IN THE YEAR. Compiled by "SERANUS."

Cloth, extra, \$1.50; Leather, \$2.50. Flush boxed, \$2.50.

For sale by all leading Booksellers, or sent free per post on receipt of price by C. BLACKETT ROBINSON, 5 Jordan Street, Toronto.

ROYAL BAKING POWDER



ROYAL BAKING POWDER Absolutely Pure.

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low test, short weight, alum and phosphate powders. Sold only in cans.

ROYAL BAKING POWDER CO. 108 Wall St., N.Y.



Ottawa Ladies' College.

Chartered 1869. Situation healthy, beautiful and commanding. Spring Term begins March 30, 1888. Apply to REV. W. D. BALLANTYNE, B.A., PRINCIPAL.

HELLMUTH LADIES' COLLEGE.

LONDON, ONTARIO. Courses of study very extensive and very thorough. Literature, Music, Art, Elocution, etc. Climate exceptionally healthy. Terms moderate. For circulars, address REV. E. N. ENGLISH, M.A., Principal.

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, Painting, and Elocution taught by competent teachers. Terms moderate. A liberal reduction made to the daughters of clergymen. MISS HAIGHT, Principal

CLINTON H. MENEELY BELL COMPANY.

TROY, N.Y. MANUFACTURERS A SUPERIOR GRADE OF Church, Chime and School Bells.

MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells also Chimes and Pals.

McShane Bell Foundry.

Finest Grade of Bells. Chimes and Pals for Churches, COLLEGE TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. H. Y. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANOUZEN & TIFT, Cincinnati, O.

CARDS 24 SAMPLES FREE White Dove and Fancy Beret Edge Hidden Name Cards, Scrap Pictures &c., and large illustrated Catalogue of beautiful Prominents, Novelties &c. Send 2c. stamp for postage. NATIONAL CARD CO., North Brantford, Can.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED. On Wednesday, June 6, at the residence of Mr McLatosh, Card 15a Street, Vancouver, B. C., by the Rev. G. C. Patterson, M. A., Mr. Duncan Robertson, of Agassiz, B.C., 10 1/2 Ave, Annie McLwen, of Glengarry, Ont. On Thursday, June 7, at the residence of Ex-Mayor McLean, Openheimer St. 31, Vancouver, B. C., by the Rev. G. C. Patterson, M. A., assisted by Rev. T. G. Thompson, and Rev. R. Y. Thomson, Ph.D., of Vancouver, Mr. Duncan Kennedy to Miss Jessie Campbell, both of Chilliwack, B. C., late of Glengarry, Ont. At the Manse, Grafton, on Wednesday, July 4, by the Rev. D. L. McCrae M.A., assisted by the Rev. W. A. McKenzie, B.D., brother of the bride, Walter W. Boyce, M.D., of Grafton, and Jessie H. daughter of the late Rev Robert McKenzie, B.A.

Advertisement for PANTECHNETHECA, 116 Yonge St., Toronto. CHINA, GLASSWARE, ROCKERY, SILVER PLATED GOODS, CUTLERY, ART POTTER. One of the Finest Stocks in Canada.