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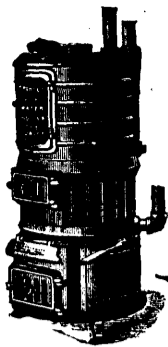
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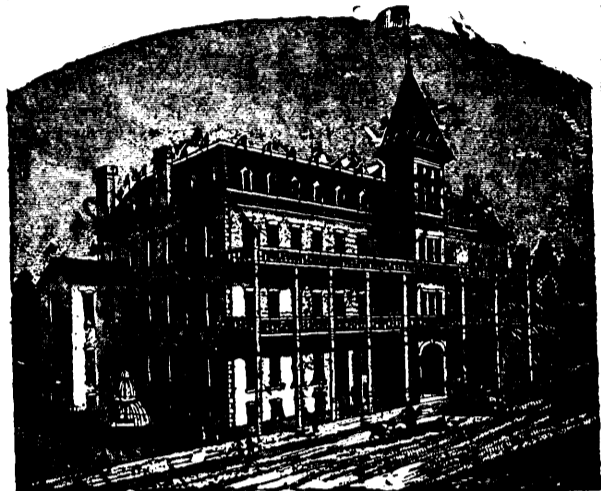
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WOULD-BE tenant: So this is the house that is advertised for rent? Janitor: Yes, boss. Would-be tenant: In the advertisement it reads that there is running water. Where is it? Janitor: Down on de fust floor de water runs down de walls hit's so damp.

MRS. MOSES ABBOT, Hammondsport, N.Y., was in consumption for twenty years, became so weak as to be unable to sit up, and supposed her case incurable. She was cured by using **WISTAR'S BALM OF WILD CHERRY.**

CENSUS Taker: How old are you, madam? Madam: I count twenty-five springs. Census taker: And how many do you not count?

Minard Liniment Cures Dandruff.

Mother: And what did you say to the gentleman Ethel, when he gave you the apple? Ethel: I told him that I liked oranges better.

"Oh, dear," cried Miss Passee; "here they've gone and cut the day down to eight hours. Why, I'll be a hundred before I'm forty."

ALL the year round Burdock Blood Bitters may be taken with good effect upon the entire system, but especially is it required in Spring and Fall for Biliary troubles and Bad Blood.

It is only when they have reached the browning point that a Boston housewife will serve baked beans.

LAW is dry because all acts are generally cut and dried before they become laws.

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BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvellous beautifier of world-wide celebrity. It is comparable as a Skin Purifying Soap, manufactured for the Toilet and without a rival for the laundry.

Also, Cuticura Soap produces the whitest, clearest skin, and softest hands, and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurements, while it admits of no comparison with other skin soaps, and rivals in delicacy the most noted of toilet and nursery soaps. Sales greater than the combined sales of all other skin soaps. Price, 35c. Send for "How to Cure Skin Diseases."

Address **POTTER DRUG AND CHEMICAL CORPORATION**, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the CUTICURA ANTI-PAIN PASTER. 30c.

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EVERY WOMAN Can save half the hard wearing-out toil of wash day and be fresh and strong. Can have clothes sweet, snowy-white, never yellow. Flannels not to shrink, cotton not to rot, nor hands chapped, but soft and white. Use the "Surprise" way. No boiling or scalding. Remarkable! Try it! READ THE DIRECTIONS ON THE WRAPPER.

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St. Stephen, N. B.

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Small Pills for Fat Folks. Fat Folks, you can lose 15 lbs. a month. The pills contain no poison and never hurt. Send for a circular every where or sent by mail. Particulars on request. **WALCOX SPECIFIC CO., FALLS, Pa.**

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"IT'S ONLY A COUGH" has brought many to untimely graves. What is a cough? The lungs, throat or bronchial tubes have been attacked by a cold; nature sounds an alarm-bell telling where the disease lies. Wisdom suggests "TRY **Wistar's Balm of Wild Cherry!**" It has cured thousands of persons. As long as you cough there is danger, for though it is a Danger Signal, use "Wistar" and be cured. None genuine unless signed "I. BUTTS" on wrapper.

Physicians strongly recommend **Wyeth's Malt Extract**, (Liquid)

To patients suffering from nervous exhaustion; to improve the Appetite, to assist Digestion, a valuable Tonic.

40 Cents per bottle.

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

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

FOR HEADACHE AND NEURALGIA, **THE MENTHOL PLASTER**

For Lumbago, Sciatica, "Crick," Tic, "Stitches," Rheumatic Pains and Chronic Rheumatism.
Each plaster in an air-tight tin box. 25c.

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

Notes of the Week.

• DR. THAIN DAVIDSON recently preached at Colebrooke-row Church, Islington, the last for the present season of his monthly sermons for young men. These have been carried on for thirteen years and uniformly attended by overflowing congregations. The subject was "Money: How to get it, and how to use it." The sermons will be resumed in September.

THE Rev. R. W. Dale, LL.D., has, it is stated, accepted the presidency of the International Council of Congregationalists, which will be held in London in July next. His nomination has been received most heartily on both sides of the Atlantic, and will give satisfaction to Congregationalists in all parts of the world. It is still hoped that the Rev. Dr. Storrs, of Brooklyn, will preach the sermon.

MR. JAMES HENDERSON, a well-known newspaper proprietor, has been a very generous friend to the new Presbyterian Church, East Dulwich, having defrayed the rent of the hall for several years, besides giving subscriptions from time to time for current expenses, and \$1,250 for the building fund. Mr. Henderson is a native of Scotland, and went to London with even less than the proverbial half-crown.

THE English Royal Niger Company has prohibited the importation or sale of intoxicating liquor in its African territory north of the seventh parallel of north latitude. The officials of the company state their conviction that the profits growing out of the liquor traffic are much more than counter-balanced by the pecuniary losses resulting from the demoralization among the natives and whites caused by the use of liquor. They do not claim to be actuated by moral motives, but are proceeding on business principles.

A PUBLIC meeting of the office-bearers and members of the Irish Presbyterian Church has been held in Belfast to take into consideration the Presbyterian representation of Ulster in Parliament. The Rev. Professor Robinson, D.D., presided, and there was a large attendance, including the leading ministers of the Presbyterian Church. Resolutions were adopted demanding the placing before Ulster constituencies of a fair proportion of Presbyterian candidates, Liberal Unionist representation in admittedly Liberal Unionist constituencies, and Government recognition of Irish tenant farmers' grievances.

A CONTEMPORARY says: Mr. John Hope, W.S., Edinburgh, has vested property and land securities worth \$422,295 in five trustees, of whom he himself is one, to carry on his propaganda in behalf of total abstinence and against popery. Rev. Jacob Primer is a trustee, and one of the objects specified in the deed of conveyance is the resistance of all attempts to introduce a liturgy into any of the Presbyterian churches. All the trustees and all the agents employed must be total abstainers from tobacco as well as from drink and in full communion with the Church of Scotland.

THE new Dean of Norwich is making himself very popular with all classes in his new sphere, and, as in Liverpool, is rapidly gaining the ear of the people. He is a thorough believer in the forward movement in the Church, and has announced that all seats in the cathedral are to be free and unappropriated, special provision being made for aged and deaf people. He has also commended popular Sunday afternoon services for the people, at which earnest Gospel addresses are given. The Dean is a strong evangelical, of liberal views, and speaks in plain, bold language which commands attention and goes straight to the heart.

THE people of St. John, N. B., are out with their notices of Canada's International Fair—competition open to the world, under the auspices of the Exhibition Association of the city and county of St. John. The Fair will open on the 24th of Sep-

tember and continue until the 4th of October. Having lately expended \$40,000 on the grounds, the committee will be in a position to offer the best of accommodation; \$12,000 will be competed for in premiums for manufactures, produce, etc., from all countries. The men whose names adorn the committee roll are enterprising citizens, and altogether the Fair may be looked forward to as a certain success.

THE Rev. A. B. Demill, of Oshawa, has issued a circular in which he says: During the sixteen years that I have spent in connection with female education in the Province of Ontario, the fact has frequently been forced upon my attention that in this large and influential Protestant Province, no provision has been made—except in charitable institutions—for providing a home and education for motherless, orphans, and other little girls requiring the advantages of such an institution, outside the Roman Catholic Church. Latterly, this want has become so apparent and pressing that I have felt it to be my plain duty to meet it, even though at great personal sacrifice. For the purpose of giving effect to my intention in this respect, I have purchased the property of the late Judge Duggan, corner of Beverley and Baldwin streets, in the city of Toronto, and am having it fitted up with every convenience and comfort for the purpose of a home and school. The arrangements for the efficient management and tuition in the academy are complete and the fees are surprisingly moderate.

THE *Christian Leader* says: That the British Government were guilty of a gross violation of the constitution when they sent Sir Lintorn Simmons on his mission to the Pope is a fact recognised, and keenly resented, by many of their own political friends; but the latest news from Malta shows that they have perpetrated a grievous blunder as well as a crime. The Roman Catholics on the island equally with the Protestants are up in arms, the former strongly objecting to their religious matters being settled for them by the Pontiff and the British Government. Not only the laity but the Catholic clergy object, the priests having united in a protest against being superseded by the proposed Jesuit educational body. On the marriage question the Anglican archdeacon, the Wesleyan pastor, and the Scottish Presbyterian minister, Mr. Wisely, who has been there for thirty years, unite in a joint protest against the monstrous and cruel proposal to invalidate all mixed marriages celebrated by a Protestant. Lord Salisbury must inevitably give way before the storm of indignant protest which this Malta muddle has roused. One good end it may serve if it puts a stop to those unauthorized and totally illegitimate diplomatic negotiations with the Pope.

A CURIOUS paragraph appears in a review of Mr. O'Brien's novel published in the *Christian Irishman*, edited by Dr. Hamilton Magee, head of the Presbyterian Mission to Roman Catholics. Dr. Magee says: The great result of that revolution has been to sweep all political power and influence out of the hands of the Roman Catholic bishops and priests. A few of them, indeed, still make a pretence of leading the people, but when we see a nephew of the Protestant Bishop of Derry sent over as a member of Parliament for Donegal, with instructions from Mr. Parnell to call on the Roman Catholic Bishops of Derry and Raphoe before he begins his canvass, we cannot but agree with Mr. O'Brien that the days when men "grovelled on their stomachs" in episcopal palaces are gone for ever. But the Irish Roman Catholic peasant, even if he gets Home Rule, will yet be only half emancipated. However, having broken one fetter he is not likely to hug the other all his life; so we expect that the record of the thirty years on which we are entering will display even a more startling revolution than we read of in "When we were Boys."

As some misapprehensions have been published in regard to the governing power of the Christian Endeavour Society and the authority which it exerts, it is proper to say that there is no central board of authority or control. The United Society

of Christian Endeavour simply serves as a bureau of information. It exercises no authority, demands no allegiance, levies no taxes and does not even record the names of Societies unless they wish to be recorded. It has only one paid officer, a general Secretary. Its Board of Trustees is composed of leading representatives of all Evangelical denominations, and it has always insisted upon the fundamental principle that every Society is responsible to, and governed by, its own local church and its own denomination. The yearly international conventions, like the great gathering recently held at St. Louis, are simply mass meetings. They are not delegated bodies in the strict sense of the term. No legislation is attempted and no votes are taken that are binding upon individual Societies. The conventions are simply for fellowship and inspiration and for the discussion of methods. The same is true of the Local Unions. No Society "is responsible to its city union" as has been erroneously stated, or to the United Society or to any other body than its own church and denomination.

IN an editorial on the Irish Presbyterian Jubilee Assembly the *Christian Leader* says: For fifty years the two great branches of the Presbyterian family, that which holds to the principle of a State Church and that which went out under the leadership of the Secession fathers to embrace Cavour's principle of "a free church in a free state," have dwelt together in amity—an organization singularly close in its coherence, and pressing forward with unrivalled solidarity for the accomplishment of the highest ends. The jubilee of the Irish Presbyterian Church is an object-lesson that inspires hope even amid the political difficulties that beset the mother churches in the land of John Knox. It is impossible when all the children scattered over the Greater Scotland beyond the seas are living together in unity, and securing increased prosperity and power by sinking the divisions of the past, that the parent churches should remain permanently estranged. Most of the voices making the greatest noise at present in the Motherland are unhappily emphasizing the points that keep the family apart; but there is, perhaps, more influence, as well as more wisdom, with the larger and quieter section of the Scottish people. And the day is assuredly hastening when, in answer to the prayers of those who are most in sympathy with the fundamental principles of that communion whose name is a synonym for freedom and evangelistic zeal, the now severed members of the Church at home will be brought together like the daughter churches abroad.

PROFESSOR W. W. MOORE, who occupies the chair of Hebrew and Old Testament Interpretation at Union Theological Seminary, Hampden-Sidney, Virginia, is to lecture during the month of August at the Bible Institute in Chicago, which is a part of the Chicago Evangelization Society, organized by Mr. Moody. Professor Moore, who is well known in the South as a man of eminent scholarship, has just returned from a visit to the Northfield Conference, where his addresses were exceedingly impressive, and students in attendance at Chicago may expect thorough and stimulating instruction. They will also have opportunities for aggressive Christian work in various forms, the Society having three Gospel tents in operation in different portions of the city, and a barge on the lake front, where services are held nightly and students of the Institute are present to follow up the speaker's words with personal appeals. Several missions are also connected with the work. An invitation is extended to all interested in Bible study and Christian work to attend the Institute for such a period as they find convenient, and avail themselves of its instruction in the Word of God, music, and training in aggressive Christian work. The Institute is open during the entire year and students may enter at any time. Four dollars per week will cover all necessary expenses in the Men's Department, and in the Ladies' Department the cost of board is \$3.50 per week. No charge is made for tuition. Any who desire to attend should write at once to Supt. R. A. Torrey, 80 W. Pearson St., or Mrs. S. B. Capron, of the Ladies' Department, 232 La Salle Ave., Chicago.

Our Contributors.

HOW TO STAND THE HEAT.

BY KNOXONIAN.

Looking at the question from various points of view and founding our opinion on an experience of several hot summers we should say that the best way to stand the heat is to keep cool.

Does anybody say that receipt is too short. Well, in these days when there is such a craze for short sermons, short prayers, short speeches, short articles, short everything, it is pleasant to think one can say something that is too short. For one speaker or writer who is blamed for being too short about ten thousand are blamed for being too long.

And still it is possible to be too short. We once heard of a Presbytery clerk *pro tem* who took the minutes of the meeting in this way,—“The business was duly transacted.” Now that was a neat, compact way of making a record. But it was distinctly too brief. The minute did not say what the business was, nor how it was transacted, nor who transacted it, nor anything about it except that it was done. Presbyters of an enquiring turn of mind might be excused for asking something more about the business at the next meeting before sustaining the brief minute. Our receipt for standing the heat is just like that minute—it is too short.

It is easy to say keep cool but how can a mortal keep cool when the mercury is away up among the nineties. One good way is to go to

A COOL PLACE.

Portland, the Lower St. Lawrence, the North Shore and Lake Superior, are places in which even an Irishman can keep cool. It should not be necessary to say that we do not recommend anybody to spend all his holidays in the Lower St. Lawrence or in Lake Superior. We mean that if a man sails on these waters or lives on their banks during the hot season he can keep cool without any effort. Canada abounds in cool places. The Maritime Provinces are splendid places for an outing. The people down there are so kind and hospitable that a week's holiday among them leads one to wonder if they have suffered as much from original sin as other people have. Muskoka—that gem of summer resorts, that paradise of tourists—may not be quite as cool as some of the places mentioned, but the unsurpassed beauty of the scenery more than atones for lack of midday coolness. Nature intended Muskoka and the North Shore as a playground for all Western Ontario and a large part of the United States. There is no use in fighting against Nature. Go to Muskoka.

But, says Mr. Stay-at-home, that is all very well for people who can get away, but how is a man to stand the heat who cannot go to a cool place. Indulging in the luxury of another too short reply we say, “Stand it the best way you can.” Whatever may be the best way the worst way is to sit down and growl, and whine and say every now and again, “awful heat this,” “terribly hot day,” “roasting weather,” “enough to burn one up,” “terribly depressing,” “awfully debilitating,” and so on. There is another way almost as bad as this and that is to consume with envy because “other people” are sporting themselves in cool places. To sit down limp and envious and growl about the heat is a very unsatisfactory kind of business.

A good deal can be done to make hot weather fairly endurable if not enjoyable. One good thing is to

LESSEN THE AMOUNT OF WORK.

Most men can slacken a little during the dog days. There are always some things that can stand over until the weather cools. If a man works at his best during the heated term his best may not be good when the cool weather comes in. It pays to ease up a little while the weather is hot. Another good thing is to

AVOID WORRY

as much as possible. We say as much as possible because it may not be possible to avoid it altogether. Worry at any time is bad for the human constitution but it is specially bad in hot weather. A good man who was blessed with a worrying wife begged of her one day to allow the Almighty to have something to do with the government of his own world. Imitate that good man and allow the Almighty to have something to do with the government of His own world and His own Church.

AVOID EXCITING QUESTIONS.

It is not necessary to fight the elections over again. The people said what they wanted on the fifth of June and the people rule in this country. You may think the people are ignorant, or stupid, or wicked, but the people don't care one straw what you think about them, so you need not worry yourself over their verdict in any constituency. The men who get the honours in politics are not carrying on any exciting discussions just now. Mr. Mowat is cooling off among the White Mountains. Sir John is, or soon will be, resting in his beautiful villa at Riviere du Loup. Mr. Meredith is probably in some cool, quiet spot, pleasantly spending his vacation. Why in the name of common sense should neighbours who get no honours fight about politics in hot weather?

Give that much discussed lady the deceased wife's sister a rest. Probably after next meeting of Assembly you may be allowed to propose to her legally, if in a position to do so, but meantime keep quiet on the subject. Even our Equal Rights friends do not seem to be agitating at present.

AVOID DISAGREEABLE PEOPLE.

You know who they are. Above all things avoid the lovely characters who contradict and ask impertinent questions and want to argue out every matter. Avoid verbose bores who want to worry you with long stories about their sayings and doings. Avoid cranks, avoid hobby horse men. In fact it would not be a bad thing to avoid if possible people like these in all kinds of weather.

DIVINE HEALING.

MR. EDITOR,—In reply to a communication from G. M. Roger which appeared in your issue of July 16th, I shall make a few statements, which, so far as I am concerned, will close the discussion of the question of “Divine Healing.” G. M. R. asserts that it was because I did not understand that it was solely because believers in the faith cure system “believe bodily healing to be one of the blessings of salvation” and consequently “according to His will” that they have faith to believe that their petitions will be granted. This is a mistake. I knew that such was their claim, but it is one thing to promulgate a doctrine, and quite another to demonstrate its truth from the Word of God, which it appears to me G. M. R., and other believers in faith cure, utterly fail to do.

In the face of the undeniable facts, that for more than eighteen hundred years death, the saddest of all the physical effects of the fall, has come to all alike, and that multitudes of men and women, whose holy, consistent lives have borne ample testimony to the reality of their faith, have suffered, and so far as regards physical cure suffered hopelessly, from every form of bodily disease, most persons will see nothing but baseless assertion in the statement “that Christ's atonement for sin purchased salvation from its physical effects to the same extent and upon the same terms as it purchased salvation from its spiritual effects.” And here in passing, I may say that to my mind, one of the worst features of this false creed is the cruel wrong it does to God's suffering children, those whom he has “chosen in the furnace,” in that it makes their afflictions the result of their own faithlessness instead of God's all-wise and faithful dealing with each of His children in the manner best fitted to secure their spiritual well being and growth in grace. True G. M. R. admits them to be “Fatherly chastisements,” but claims that they are no longer necessary as such when the child has learned the lesson they were designed to teach. May I ask, who in his estimation is to decide when this desired end is attained? Is the sufferer to dare to say, Lord I am now “far taken in Thy holiness,” the end thou hadst in view in afflicting me is accomplished, therefore remove Thy chastening hand?

And here let me say that, taking the statement as quoted above as the basis of faith cure doctrine, it seems to me impossible on that ground to claim complete bodily healing without at the same time holding the false and dangerous doctrine, that it is possible, in this life, to attain to sinless perfection. As I have formerly stated the sense in which I understand most of the passages quoted by G. M. R. as Scriptural proofs of this doctrine, I will pass them by without further discussion, and go on to say that it does seem to me very illogical to draw any such deduction as G. M. R. does from Heb. xiii. 8. True it is that “Jesus Christ is the same yesterday, to-day and forever,” but is it a necessary inference that therefore the manifestations of his love and power are to be always the same? One might as well argue that because God has said, “I am the Lord, I change not,” His dealings in nature and in Providence are never to vary, but to be uniformly the same to the end of time. The passages next quoted by G. M. R., viz., Ex. xv. 26, xxiii. 25 and Deut. vii. 15, are evidently to be understood in a general, and not in a strictly personal sense. As a rule “Godliness has promise of the life which now is,” as well as of that which is to come, and people who are Godly, sober, temperate and industrious, are generally healthy and long lived, but in the many instances in which the general rule fails we are distinctly told not to attribute the failure to the sin of the individual. John ix, 1-3. Luke xiii. 1-5. G. M. R. claims that both under the old dispensation and the new, “bodily affliction was actually removed without the intervention of either physic or physicians as the result of faith and obedience.” That it was so occasionally all admit, that it was so invariably in the case of believers he does not attempt to prove from Scripture, neither is it possible to do so. The contrary can easily be shown either by direct statements or by passages which clearly infer that believers in every age have suffered from the various maladies to which the race is subject, which were not removed miraculously or without means.

For the sake of convenient reference I give the direct proofs I quoted formerly: Is. xxxviii. 21. 2 Cor. xii. 7, 9, Gal. iv. 13, 14, 1 Tim. v. 23, Phil. i. 26, 27, 2 Tim. iv. 20. See also the case of David, who had long and painful illnesses; see in proof Psalms xxxviii and xxxix, etc. “He cried to the Lord and was healed,” Ps. xxx., but there is not the slightest evidence that the healing was miraculous or without the use of means. Of passages which afford indirect proof I give the following: Jer. viii. 22. “Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?” True it is spiritual healing that is meant here, but if the people had not been accustomed to employ both physicians and remedies for the removal of bodily ailments would the figure have had any meaning for them? Jesus also says, “They that are whole need not a physician, but they that are sick.” Luke v. 31. The inference from both passages is clear that the sick need and should employ a

physician, if possible such a one as “Luke the beloved physician,” Col. iv. 14, who probably travelled with Paul, that by his skill he might mitigate as far as possible the suffering resulting from the apostle's life-long infirmity.

It appears to me that Matt. xxv. 36 and 40 and Rev. xxi. 4, afford strong inferential proof that so long as they are in the body believers as well as others are not to expect exemption from sickness and pain. “Sick and ye visited Me.”—Me, in the persons of my afflicted brethren. There shall be “no more pain.” Why? “For the former things are passed away.” “The means and the miracles difficulties” are very real to most Christians, though few will think there is any analogy between them and “the giants and walled cities of ancient Canaan,” and “the believing minority,” who have been the subjects of faith cure is “very, very small,” and does not include the apostle Paul. Does G. M. R. venture to think that it was because there was in him “an evil heart of unbelief in departing from the living God,” in respect of not including bodily healing among the promised blessings of salvation that his “thorn in the flesh” was not removed? I cordially agree with him in thinking that “if bodily healing is revealed in the Word as one of the promised ‘blessings of salvation,’ we ought to be persuaded of it and embrace it,” but being thoroughly satisfied that it is not, I am content to leave that, and all other temporal concerns trustingly in my heavenly Father's hands, and not merely to submit to, but joyfully to acquiesce in, all such afflictions as in His wisdom and love He has, and may see it needful to lay upon me.

We discern not in our blindness
The seeming good from ill,
So we ask Thee, heavenly Father,
To work Thy perfect will.
And we lean with a childlike trust
On Thy strong arm of love,
Assured that Thy loving kindness
Will lead to Thy home above.

By a printer's error the signature affixed to my last paper was made the same as that of another of your correspondents, whose article appeared on the same page. I now correct the wrong initial and subscribe myself as formerly,

July 24.

J. F.

WHAT IS PERSECUTION?

MR. EDITOR,—From a good deal lately said in your columns and in those of some of your contemporaries about exemption from taxation and the due attitude of the State towards religion, I became more and more doubtful about what constitutes “persecution,” and about the respect due from the State, that is, from the majority of the community acting in its corporate capacity, to what used to be called the “sacred rights of conscience.” To be made to pay taxes, the objects upon which these are to be expended are not approved of by the contributors, is not “persecution,” as the *Christian Guardian* and others have shown in reference to city taxes and their outlay. I have to pay my frontage tax whether I approve or not, and experts tell me that in being so coerced I am not “persecuted.” I may have to pay my share of the taxes of others, and by the same authorities be told that I have no more reason for complaint than in the case of a sewer or sidewalk. The majority has settled that it is the right thing that such exemptions should be made, and all that I have to do is to pay and hold my tongue. Clergymen are, it seems, very “useful” a sort of moral police in fact, and their influence for good may very properly be recognized by letting them go free from municipal taxation. School teachers are the same, therefore “ditto, ditto.” So are all philanthropists, so are all Sunday school teachers, etc., therefore “ditto, ditto,” will carry out the principle, and where are you going to end except by making the “useless” pay the taxes of all the “useful?” And this, too, would not, we are assured, involve anything like “persecution.”

Religious teaching in schools is also very useful, therefore it ought to be in all public institutions of learning. Some might object on the plea that they don't think so. But then as it is all a matter of opinion, and as the majority views matters differently, the recalcitrant have no right to recognition, and must pay their school taxes all the same without having any ground for crying out about “persecution.”

But if this sort of argument justify “exemptions” of clergymen from municipal taxes, etc., will it not justify all that has ever been done by the State in the way of establishing one or more forms of religion whether Christian, Buddhist, Positivist or Agnostic, and in forcing individuals to pay their share of expense for the same without there being any ground for their pleading conscience or crying out about “persecution?” We pay the full wages of those who are merely “physical policemen.” Why not *a fortiori* those of the moral and presumably more influential? If a clear majority of the people in Ontario determine that “clergymen” of all classes, including Buddhist priests and Kaffir medicine men should, on account of their usefulness, be not only exempted from their due share of taxes, but be fully kept out of the public funds, why should not that majority have its way? And where would the “persecution” come in to any foolish minority any more than in the matter of “exemptions?”

The country is at any rate ruled by a minority, and by a very small minority at that. It is said that Mr. Mowat's popular majority is not more than ten thousand. In other words, Mr. Meredith's supporters are neutralized by the same number of Mr. Mowat's, and the surplus ten thousand rules the roost. Suppose these ten thousand thought the represen-

tatives they have chosen think it "best" and most profitable to pay a salary out of the public funds to every "clergyman" and other "useful" person, what right would the minority have to complain any more than now when such "clergymen" are so far supported by the State?

A principle is a principle, whether a cent or a million of pounds be involved, and if I am not "persecuted" when forced to pay a part of the taxes of men whom I may regard as not only not "useful" to the community, but as mere weekly talkers of irrelevant nonsense, why should I think myself wronged if forced to shoulder the whole expense of their housekeeping, and to build their homes and churches besides?

In short, sir, would some of your wise men tell me when I am "persecuted," so that I may know when to cry out, and, if I feel disposed, to rebel?
A CITIZEN.

THE BELIEF IN A PERSONAL DEVIL.

In these days of doubting Scriptural truths—even by many in the churches—it may not be strange to ask the question: How many persons in our churches assuming to be Christians believe in the positive existence and influence upon men of a personal devil? I listened some weeks ago to an address by Dr. Parsons, of Knox Church—to the people of Erskine Church, Toronto, prior to the last taking of their quarterly communion. In an able address of nearly an hour to the members of the latter church, speaking of the power of evil and temptations, he very emphatically stated: "Be not deceived about Satan; he is a veritable personage—an actual existing being," or words to that effect. Dr. Parsons is a strict believer in the Holy Spirit as the Third Person of the Godhead, in the inspiration of every part of the Old and New Testament, of the necessity of the Holy Spirit in our hearts. Now, is the belief in the actual personality of the devil a fact by the majority of Christians, or even by all ministers in churches? I very much doubt it. I believe it, not only from the assertions of Christ and His apostles, but from facts that have come under my personal knowledge and evils in society. If we believe in Christ's words—in His assertions to Peter, in His temptation in the wilderness, how can we doubt it? Even more, if we believe in the emphatic words of St. Paul, of Peter, of John, and the words contained in the Book of Revelations, how can we doubt it? These authorities are the foundation of the Christian religion itself, and cannot be set aside unless all trust in the New Testament fails. Then we must believe in the existence of Satan as a person—an enemy of man, of Christ and God. We cannot account for the wickedness we see in men and women—in terrible crimes—except from a belief in a wicked spirit world, nor probably for the existence of so many lunatics.

Have religious people noticed how little is said in the Old Testament about the existence of Satan as a personal being? The first notice we have of such a being is in Genesis, where he misled Eve, the mother of mankind, under the guise of a serpent. We hear no more of this personal devil until we read of him in the Book of Job. There it is distinctly said he appeared among the Sons of Men before God, and attempted to deceive God by saying Job would be faithless in the last bitterest hours of trial. In this he was deceived, for Job remained, in his terrible trial, faithful. The Job of this book is considered to have been an eastern prince like Abraham. His origin and ultimate descendants are not known.

We then find no trace of Satan among the patriarchs. We do not find him mentioned by Moses in his other books. The Psalms barely mention his name, but allude to hell, over which he is supposed to rule.

Proverbs allude in the same way indefinitely to him, and so do the prophets under the figure of Hades.

But when we come to the New Testament we find it most explicitly said that Satan tempted Christ forty days in the wilderness, that he left Christ only for a season, that he put it into the heart of Judas Iscariot to betray Christ, that he asked Christ to allow him to sift Peter as wheat, that he sowed the tares among the wheat, and in other places. St. Paul speaks of him very plainly often. St. Jude also describes his fall. The Book of Revelations describes his doings—his walks over the earth, his end. How are we to account for the terrible crimes in all ages among men, and now in all civilized societies, except upon the presumption that an evil world, evil spirits and Satan exist? It may be asked why does God permit his existence? and the answer may be in part given by asking another question, why does God allow evil and evil men to exist? Does any one doubt that the principle of evil exists, and has always existed, so far as we know among men? Read the crimes committed by the old heathens in all the old nations, such as Phoenicia, Egypt, Babylon, Persia and Rome. Read the crimes of European nations for over a thousand years. We are not obliged to go back and say, why does evil exist? The simple answer is it does. As we cannot explain or account for man's existence, or know what his future after death will be, unless we take the Bible account of them as true, so we cannot know why Satan and evil exist. There is certainly a spiritual world beyond matter which is the effect of the power of mind, and what God permits in it we know not. We believe we are free agents—moral beings—that angels (a higher order than we are) are also free agents. If so, it were possible for some of the angels to have sinned. This, we are told by St. Jude and St. Peter, they did do. Whence did they get this knowledge?

I came across this piece of poetry recently, which is the product of some American poet. Yet it very aptly expresses some reasons for believing Satan is in the modern world and amongst us causing evil. We know terrible evils exist in the world now as they have always done.
C. M. D.

Toronto, July 14, 1890.

WHO CARRIES ON THE BUSINESS?

Men don't believe it a devil now, as their fathers used to do; They've forced the door of the broadest creed to let his majesty through. There isn't a print from his cloven foot or a fiery dart from his bow To be found in earth or air to-day, for the world has voted it so.

But who is mixing the fatal draught that palsies heart and brain, And loads the bier of each passing year with ten hundred thousand slain? Who blights the bloom of the land to-day with the fiery breath of hell? If the devil isn't, and never was, will somebody rise and tell?

Who digs the steps of the toiling saint, and digs the pits for his feet? Who sows the tares on the field of time, whenever God sows His wheat? The devil is voted not to be, and of course the thing is true; But who is doing the kind of work that the devil alone should do?

We are told that he does not go about like a roaring lion now, But whom shall we hold responsible for the everlasting row To be heard in home, in church, in state, to the earth's remotest bound, If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow and show How the frauds and crimes of a single day spring up? We want to know. The devil was fairly voted out, and of course the devil's gone; But simple people would like to know who carries his business on?
—*Jamestown, U.S., Journal.*

SENSATIONAL PREACHING.

MR. EDITOR,—The following list of sensational topics for sermons is advertised in bill form by a Methodist Doctor of Divinity, and displayed in front of his church: "Hand-shaking—Commercial, Social, Matrimonial and Ecclesiastical;" "The Beautiful Woman—Maiden, Flirt, Wife, Mother;" "The First Family—Husband, Wife, Children, Quarrel, Separation;" "Auction Sales—Goods, Bidders, Auctioneers;" "Fortune Telling;" "Heroes and Heroines of Everyday Life;" "Secularism and Satan's Challenge;" "Counterfeit and Real Coin;" "Did the Witch of Endor bring up Samuel?"

No doubt the reverend gentleman adopts this plan of increasing the membership of his congregation, considering it the best he could adopt. But that it is a legitimate method is another question. Sensational preaching is discountenanced by most of our best preachers. Is it fair thus to entice hungry souls to partake of such husks? The longing heart yearns for substantial spiritual food. Supposing the Doctor manages to fill his church by holding out this tempting bait, will he starve the souls of his people by a continuous supply of the hash? Again, the Doctor must either be wanting in mental vigour so as to cope successfully with neighbour clergymen in legitimate preaching, or he is seeking to get precedence by uncharitable measures. Let the Doctor preach "Christ and Him crucified" in sincerity and in love, and sinners will be attracted to the Saviour, and his church filled with earnest abiding Christians. Ministers and people should discountenance sensational preaching which goes the length indicated by above programme.
SARDONYX.

THE MOTHER'S HAND.

MR. EDITOR,—The following article bearing the above title I have translated from *L'Evangeliste*. I am sure that many of those who read it will do so with much pleasure.
Elders Mills, Ont. T. F.

No instrument can, like the hand, give wood, glass and other articles their fine and brilliant polish. Spectacle glasses, telescope lenses and piano keys, after having been polished by special processes, receive from the hand their finishing touches. Now the hand which gives the family its last polish is the mother's. What labour and education cannot do, this hand does with exquisite grace and astonishing success.

See those children, the cleanness of whose pretty faces and little hands is second only to that of their clothes; see that kitchen, those dishes, often of very humble fare, but always tastefully made; see those articles of furniture, that vessel, very plain, perhaps, but how clean they are, how they shine! And if any one of the family suffer, what can take the place of the mother's hand? Yes, that hand works all these wonders, and changes the fireside into a real paradise.

The mother's hand, which excels in a physical point of view, is still more admirable in a moral one. It is she who gives the family its incomparable charm. It is she who plait the bands which unite these members in an indissoluble manner. It is she who forms the heart, the conscience and the character of the child, by giving this strength of resistance to evil which will increase with age. An aged lady said:—

"The older I grow, the more I feel that I am like my mother; and my mother was like my grandmother; and I see that my daughters are like me. I conclude that a mother's hand can guide several generations."

In a fearful war a soldier who was mortally wounded was taken to an hospital. His mother came to see him, and asked the doctor's permission to take the nurse's place beside her son. The doctor gave it, entreating her not to go to him till night, when the lamps would be almost put out, in order not to make herself known, for the least excitement would be fatal to him. Towards midnight the wounded one seemed to be in great suffering. His mother passed her hand

over his brow. When he felt the touch the soldier raised himself up and, in a weak voice said:—

"A little more light! The hand which has passed over my brow is my mother's! I want to see my mother!" And when he embraced her he added: "Mother, let this hand, which has guided my first steps, which has opened so often to lavish care on me, and which has led me to Jesus, remain on my brow till my Saviour's lead me to the Father!"

Mothers, to work! Your task is a great and a lovely one. Let your nimble and blessed hand give your family its last polish of incomparable grace, of perfect order and of joyful and strong piety.

A LIFE STUDY.

BY MINNIE G. FRASER.

(Concluded.)

"How they rejoice," he whispered, fearing to speak lest the melody should be hushed. She watched him eagerly. All that was good in this man was awake. She loved him as the master loves the instrument that answers to his touch. She would study with joy the play of passion on the beautiful face, confident that it could never reach her. "It is good, he said, half reading her thought, "to be able to suffer. Then you can at least know that when the time comes you will be able to enjoy."

"Yes!" she replied, "yet I doubt if you will ever reach the happiness! You carry the elements of suffering in yourself, your life is a species of martyrdom; you enjoy suffering more than the peace, which is strength."

"I shrink from nothing," he answered, "I am strong to bear pain." She smiles,—she knew him so much better than he knew himself.

"But not strong enough to be true. You enjoy the tumult of the suffering because your restlessness needs food; the real cross to you would be the steadfastness that 'suffers and loves, loves much and suffers long.' It is there you will fail! Oh! that you might see the truth of life, and seek good always, instead of catching colouring from your surroundings."

"You ever misunderstand me," he said, his eyes growing light as they ever did when angry; "you never give me credit for anything but evil!"

Again she smiled, patient as ever,—"you make me think of Fenelon when he says 'you like to behold, and even to touch the cross, but alas! when the command comes for you to bear it.'" He winced, he wished so much that this woman would think him all that was good—the character which he saw, but to which he has not the perseverance to attain. And yet with calm eyes she looked at him watching the pride which ruled him, making him weak, watching the selfishness that made him endure his own pain, forgetful of what he brought on others, seeing the talent that lay under it all. "And this man," she thought, with her patient smile, "means to teach others to live—means to lead souls nearer to God, and he has scarce caught one glimpse of the life of the Crucified. He has been so busy building crosses for himself, that he has failed to raise his eyes to the one cross that will lift him above earth. And yet he has not sought this; it is his by inheritance. Like mother, like son!"

"Can you see no good in me?" he asked, bending over her, his eyes dark in their pleading, his hand resting on hers, trying again to reach her by a power which she scorned, because no movement or look escaped her. "Am I always wrong?"

"I never said you were wrong," she replied, letting his hand rest on hers that he might feel how powerless he was to reach her. "See! Look over through the trees there how the leaves are bending, whispering to each other!"

The bitter smile that had flitted about his mouth died away, the impatient pain taking its place. "All fancy! Oh yes, the trees talk! You know what the birds say, it will all be saved at last," he said, his voice rising in anger as he turned and walked up and down the little path not looking at her now, but down on the dull trodden ground as if there he might find some way of escape. And she did not glance at him, although not one movement, not one throb of pain escaped her. "I wonder how he would act if for one moment he knew me to be his." Still she did not turn, for beyond them both she felt an unseen power keeping them apart. Pausing, almost holding her breath in that strange presence she could analyze it all. Her own intense sympathy, his agonized love for her, and yet forever between them this unseen influence. And she asked "why," but no answer came, only the air grew still and a greater hush fell upon her soul. And feeling that presence with all the certainty of sight, this woman, who had learned so much, was content to be still.

"Oh, I tell you what," he cried, pausing before her, knowing not what he said. She moved now, turning down the path trying to calm him by the strength which she felt in herself. "Would it be precious for him if he won" she thought, "or would the gold tarnish by possession? Is his love worth what I could give, or is it only the ungathered flowers that are sweet?" She talked of the trees, of the silent morning, of the sunlight, while he listened in angry impatience, because she would not understand, while to her was given the added sorrow that he should not know her pain. So they came to a point where two paths met, and she turned to leave him, taking his hand with a quiet good-by which they both knew meant farewell forever. Thus in the silence of the morning they parted, while the sun hid behind a cloud and the sweet light grew dim, and she went to her quiet home among the hills with a great sorrow in her heart, but she never looked backwards. "He is gone," she thought, "he might have been so much, and—I only know that the way is very dark—"

And he went back to the stile, and stood in the stillness, but I saw the beautiful passionate face no more.

Pastor and People.

THE HOME OF THE SOUL.

There shall be no tears
In that glad home ;
The heavenly Father by His grace,
Shall wipe the tears from every face ;
And banish all our tears
In that glad home.

There shall be no pain
In that sweet home ;
Disease nor grief shall enter there,
Nor broken hearts, nor dark despair ;
Unmeasured is the gain
In that sweet home.

There shall be no sin
In that pure home,
Arrayed, in shining robes of light,
In Jesus' precious blood made white
Are all who enter in
To that pure home.

There shall be no death
In that blest home ;
No mournful dirge, no tolling bell,
No gaping grave, no funeral knell,
No fleeting breath,
In that blest home.

There shall be no night
In that bright home ;
There shall the shadows flee away,
And there shall dawn an endless day ;
It shall be always light
In that bright home.

—By Rev. W. M. Newton.

AT THE SEA SHORE.

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

To one who has been brought up on the sea shore there is something exceedingly fascinating about the sea. We love it with a love that grows stronger every year. It seems to lie closer to us than many objects in nature. Indeed, somehow or other, it becomes part of ourselves—it satisfies us. It comes in upon us through every sense ; we see it, we hear it, we smell it, we touch it, we taste it. It impresses us deeply. Its influence is an all-pervading influence. It is ever new, and yet the same grand old ocean that has rolled its billows since the waters were gathered together. To-day, as we look out over its wide expanse, from the sandy shore that smokes with its surf, across its deep blue track to the line of hazy white that marks the horizon, it is the same beautiful object at Ocean Grove, N. J., that it used to be years ago at Cockenzie and Prestonpans looking out towards the German Ocean. Here the circumstances are changed—the shore is a belt of silvery, white sand ; there were rocks covered with limpets and mussels and dulse and tangle, and pools of water left in the hollows, with crabs creeping in them and various beautiful sea-weeds, but the sea itself, whatever be the nature of its shore, is always the same. "Time," as Byron sang, "writes no wrinkles on thine azure brow." It is a living thing—"it cannot rest." In the light of the sun there is a sparkle in its eye and a smile upon its face. In the darkness of the cloud there is a gloomy foreboding in its aspect, telling out the dread things it might do. Under the pressure of changing temperatures it is depressed into great valleys and gathered together into great mountainous heaps. In the night in phosphorescent conditions, when its waves break they shine like lamps. At such times we have seen the sand when stricken by the feet scatter in a spray of golden light.

Its song is ever the same, sweeping in upon the white glistening sand with secret and kindly note, or roaring over the coarse shingle with the noise of many waters such as John the beloved apostle heard on Patmos' lonely isle, or booming like the peals of cannon storming a strong fortification, or wailing in dire distress as it is vexed by the wind.

How far its fine, invisible spray floats upon the air or is borne by the breeze ! Your clothes grow damp, and your lips are as though they were sprinkled with salt. Your lungs take in the air laden with rare curative properties, that not only oxidizes the blood, but also builds up the more delicate parts of the system. It rests and refreshes and vitalizes the brain. It satisfies the spirit of man with its longings after the infinite, the unspeakable. "The sea is His and He made it." It is to God's children one of His best object lessons—"this great sea."

No marvel, then, that the poet Longfellow says : "I love the ocean, and my soul is filled with something infinitely more satisfactory than the bread and meat of daily life. I feel a sense of completeness when in sight and sound of it that I realize nowhere on land. I never tire of its strong, healthful breezes and life-giving properties. Then, too, I love to think that it does me good in a moral sense, and you know that in the end must be also of great physical benefit." . . . "To me the sea hath 'a thousand tongues, all speaking in praise of a higher power, and a life to come that touches the realms of the infinite.'" Does not everyone feel as Longfellow did ?

At the seashore ! The very words seem to carry a whiff of the salt breeze into the face, and impart a vigour to the throbbing heart. It calls back a thousand delightful memories of early days. It is full of sweetness and song and holy

communings. It is rich in regalement. Here at Ocean Grove, on the New Jersey coast, how much there is to minister to every part of your nature ! Here are the young people's meetings, conducted with great wisdom and skill by Mr. Charles H. Yatman, of Newark. Two thousand young people gather together every morning from nine o'clock to ten o'clock to sing "Temple songs," and hear the precious things of God's Word. That much good is done by these meetings is beyond question. Many a young man and young woman go hence as those "whose heart the Lord hath touched," to show forth His praise in their own "world." Here are also meetings for the promotion of holiness at the same hour every morning—from nine o'clock till ten o'clock. There are women's meetings, and are entered into with great zest. The pursuit of holiness is the life work of the believer, and any scriptural means that will aid towards the attainment of this object should be gladly embraced and zealously employed. May God make us perfect in every good work to do His will ! Here, too, are series of meetings held in the auditorium ; an audience chamber without walls, but with substantial roof and comfortably seated with a plentiful supply of straw for the feet. This chamber is large enough to seat six or seven thousand, while, if the aisles are filled up, nine or ten thousand can be accommodated, that is filling up the margin round about.

Very interesting meetings are held here every night. Lectures on literature, science and art are given. Conventions on Temperance, Christian Work and for Bible Study are held. These, when begun, go on all day, from nine a.m. to ten p.m. The character of the people who gather in such places as this is religious, and therefore extremely orderly and quiet. A Sabbath day here is quieter than in Toronto even. No milk carts are allowed to enter the enclosure, no papers are sold, not even Sunday ones. No hacks are on hire. Everything and everyone is given up to the service of God. Here, indeed, the Sabbath is sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time either in the public or private exercises of God's worship, except so much of it as is taken up in works of necessity and mercy. Ocean Grove in its Sabbath is the best embodiment of this conception we have ever seen.

Then what provision is made for the physical nature ? First there is above all the ocean ! To look at, to inhale in its fine spray and healthful and invigorating air. To embrace in bathing. To listen to in its ceaseless and grand music. Then there is a broad board-walk two miles and a half long, having seats planted along its entire length, and several large pavilions well furnished with comfortable chairs, so that the tired ones may find a resting place anywhere. In addition to this there are the children, God bless them ! sent to keep old folks young, to make sour-complexioned folks sweet, to make fresh and green and hopeful a world that to disappointed ones is apt to become stale, flat and unprofitable. How much at home they are working in the sand or paddling in the thin, outer lip of the sea ! They build their towers on high only to be swept away by the first encroaching wave. They bravely march in the water till a roller comes that puts them to rout and chases them with laughter and with gleeful shouts up to the higher sands. There are the old folks, too, come to renew their youth, which, of course, is gone for ever, but the green, fresh, young heart is there, never getting old, and the ocean fills that with its marvel and mystery to keep it young and buoyant and happy. What a flush of the old time comes over the expanding heart, and the brightening face and the voice toned up a note or two to utter its gladness and exhilaration of spirit ! Ah me ! it is worth much to an old man to have even this brief rejuvenation. This throw back on the early fragrant days is delightful. The fresh and free dashing waves make all the physical world new.

Those who cannot go into bathe sit on the pavilion and enjoy the scene in the water, where young and old are making the most they can out of the briny waves. Did Xenophon's Greeks, in their retreat, on beholding the blue waters spread out before them cry joyfully : "The sea ! the sea !" So does every bather every time he yields himself to the deep. What a majestic vision is a stormy sea ! What a picture is a smooth sea—"A sea of glass !" What a satisfying thing it is in its wide reaches ! No wonder Faber's genius sang :—

There's a wideness in God's mercy
Like the wideness of the sea.

Is it not true that as the sea receives the bather so God freely and lovingly receives every soul that comes to Him trusting in Christ Jesus, the sinner's friend and surety. He casts out none who come to Him in the spirit of repentance. And as the sea renews and reinvigorates, how much more does the Spirit of the Lord make all things new ?

"Newness of life" is the hunger of body and soul ! We seek the one by going to the country with its bracing air, to the mountains and to the sea with their never-dying charms and inexhaustible power ; we must seek the other by the cleansing of Christ's precious blood and the Spirit that gives life and power to do the will of God. We need both. We must care for both. He who came to die to redeem man from the power of sin said to His weary disciples : "Let us go apart and rest a while." The tired brain, the strained nervous system, the weary body—all need a season of rest, or they will break down and fail completely, and their life is worthless. Care of the body comes next to care of the soul. Both together make up one man.

ALONE WITH GOD.

Christian life in our day is full of activity. It finds pleasure in planning, giving and working for the growth of Christ's kingdom. The spirit of consecration gives joy to all Christians who recognize it, and inspires confident hopes in the aggressive movements of the Church. But it conceals also, a great peril. All Christian power springs from communion with God, and from the indwelling of divine grace. One can do good to others only as his own heart pulsates with love to Jesus, and has a present experience of His love. We can impart only what we receive. Any spring will run dry unless fed from unfailing springs. Any Christian labour will be fruitless, and Christian zeal be like sounding brass, unless the soul waits daily upon God and finds new strength in prayer and in the study of the Bible.

FROM A COUNTRY PARISH.

Once when I had left a certain church, where I had had some success in my work, I was so fortunate as to be succeeded by a brother who appreciated, instead of depreciating the work of his predecessor and took occasion more than once to express to me that appreciation. At the first ingathering of young people into the church under his ministry, he very kindly said he was reaping the results of my labours. Of course all this was pleasant to me and made me appreciate him. He probably heard criticisms passed on me, but he had sense enough to rate such things at their true value. Another minister, who followed me on a field where I had worked hard for several years, always made me feel as though he found things in a terrible condition and that my work had not amounted to much. He did not mean to do it, but he gave that impression. Such is the difference in the appreciative quality possessed by different ministers.

We like to have our work appreciated ; but do we appreciate the work of others as much as we ought ! Knowing how it is ourselves, could we not make somebody happier by telling or writing to him how much we appreciate something that he has done ? If we like to have our people tell us when our sermons have helped them, why should we not tell the organist, the Sunday school superintendent, the sexton, the deacon, the treasurer, and others how helpful they are to us ? Ministers should appreciate their people if they want their people to appreciate them. Once I told my people plainly how I loved them and how thankful I was for all the help they had given me. I do not think it hurt them any.

THE NUMBER SEVEN.

We often hear it said that seven is the Bible number, or the perfect number ; but unless we look it up we will not realize how often it can be found, although to even the superficial reader its recurrence will be obvious.

In Hebrew literature we often find note of three, four, twelve and forty ; but seven surpasses all the rest in frequency of mention, as well as in relation to subjects of importance ; it is therefore spoken of as a representative symbolic number.

God created the world in six days, on the seventh He rested, hence our Sabbath, or day of rest ; and "God blessed the seventh day and sanctified it."

Between the time that notice was given to Noah to enter the ark and the coming of the flood seven days elapsed. With him into the ark there went of clean beasts, male and female, by sevens ; and between the two occasions on which he sent forth the dove there elapsed seven days.

In Pharaoh's dream there came up out of the river seven kine that were well favoured, and after them seven lean kine, which represented the plenty and the famine in Egypt. In the Seventh Month the Feast of Trumpets ushered in the Feast of Tabernacles. Seven weeks was the interval between the Passover and the Pentecost. Every seventh year was a Sabbathical year, and after seven multiplied by seven was the jubilee year.

The great feasts of unleavened bread were observed for seven days, and the number of animals in many sacrifices was limited to seven. The golden candlestick had seven branches. Seven priests with seven trumpets went around the walls of Jericho seven days, and seven times on the seventh day.

The priest of Midian had seven daughters ; Jesse had seven sons ; there were seven deacons, seven sons of Sceva, and thrice seven generations in the pedigree of Jesus.

In the Apocalypse we find seven churches mentioned, seven candlesticks, seven spirits, seven stars, seven seals, seven trumpets, seven thunders, seven vials, seven plagues, and seven angels to pour them out.

Jesus appointed seventy disciples, and He told His hearers not to forgive their enemies seven times only, but seventy times seven.

The prominence given to the number seven was not restricted to the Hebrews, but prevailed among the Persians. On the seventh day King Ahasuerus attended a feast made by his Queen Vashti, and he called in the seven chamberlains that served in his presence. The ancient people of India, the Greeks and Romans also used the number to some extent.

With the exception of six, seven is said to be the only numerical word which the Shemitic languages have in common with the Indo-European ; also, that the "Hebrew word for seven is essentially the same as the term in Greek, Latin, Sanscrit, Persian, Gothic, English, etc."—*Christian-at-Work*.

HOME LIFE AND SABBATH SCHOOL WORK.

A SABBATH SCHOOL SERVICE FOR CHILDREN'S DAY

September, 1890.

PREPARED BY REV. JOHN McEWEN

SUGGESTIONS.

- 1. This service is constructed wholly from the English Bible and the Sabbath School Hymnal, and designed for use by the school and congregation on Children's Day.
2. It being next to impossible, in a service of this kind, to please every taste, we hope with the abundance of material given such a selection can be made as in the judgment of the Pastor and Superintendent will suit the circumstances of the school.
3. Give two or three rehearsals and the whole will be familiarized to the eye and ear, and the thought and plan will become clear.

I. Organ Voluntary.

II. Opening Verse.

AT THY FEET, OUR GOD AND FATHER. (Children's Hymnal 182, verse 2.)

Musical notation for the opening verse with lyrics: At Thy feet, our God and Fa-ther, Who hast blest us all our days, We with grate-ful hearts would go - ther, To be - gin the year with praise: - Praise for light so bright ly shin - ing On our steps from heav'n's a - bore; Praise for mer - cies di - vly truth - ing Round us, god - den, cords of love.

2 Jesus for Thy love most tender On the cross for sinners shown, We would praise Thee, and surrender All our hearts to be thine own. With so blessed a Friend provided, We upon our way would go, Sure of being safely guided, Guarded well from every foe.

III. Invocation Prayer.

IV. Singing.

LIGHT OF LIFE. (Children's Hymnal 33.)

Musical notation for Light of Life with lyrics: Light of life, so softly shining From the blood-besprinkled tree, Never waning nor declining, Shine, shine on me.

- 1 Light of life, so softly shining From the blood-besprinkled tree, Never waning nor declining, Shine, shine on me.
2 Light of life, so sweetly gleaming Down upon our troubled sea, With the love of Jesus beaming, Shine, shine on me.
3 Light of life, that knows no fading, From all changing ever free, Holy light that knows no shading, Shine, shine on me.
4 Light of life, that knows no setting, Day and night thy beams we see; Joy and peace in us begetting, Shine, shine on me.
5 Light of life, in childhood's gladness, To thy radiance we would flee; Be our strength in days of sadness, Shine, shine on me.
6 Light of life, all health bestowing, Lift we up our eyes to thee; From the cross of Jesus flowing, Shine, shine on me.

SPECIMEN PAGE OF THE SABBATH SCHOOL SERVICE FOR CHILDREN'S DAY.

Copies to be obtained at THE PRESBYTERIAN Printing and Publishing Co.'s Office, 5 Jordan Street, Toronto, at the rate of 65 cents per 100, postage free.

WHAT IT WOULD COST.

Caroline, Queen of George II., was once moved by a covetousness similar to that which incited Ahab to ask Naboth for his vineyard adjoining the royal palace, that he might make it a "garden of herbs." The Queen lived in St. James' palace, and thought that the adjoining St. James' Park, belonging to the public, would make a nice palace garden. She, therefore, asked the Prime Minister, Sir Robert Walpole, what it would cost to shut it up and make it a royal garden. "Oh, a trifle, madame; a trifle," answered the cynical, shrewd Premier. "A trifle, Sir Robert?" replied the Queen. "I know better. It will be expensive, but I wish you to tell me the cost as near as you can guess." "Why, madame, I believe the whole will cost but three crowns," rejoined the Prime Minister, looking her calmly in the face. The Queen, seeing that Sir Robert meant the three crowns of England, Scotland and Ireland, had the tact to answer, "Then I will think no more of it."

THE opening services of the Irish Jubilee celebration were conducted by Rev. William Smith, who is nearly a hundred years old, and has been seventy years in the ministry.

V. Responsive Reading.

PSALM XIX. I-II. LUKE I. 46-55.

Girls.—The heavens declare the glory of God; and the firmament showeth his handy work. Boys.—Day unto day uttereth speech, and night unto night sheweth knowledge. Girls.—There is no speech or language where their voice is not heard. Boys.—Their line is gone out through all the earth, and their words to the end of the world. Girls.—In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. Boys.—His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. Girls.—The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: Boys.—The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: Girls.—The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. Boys.—More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb. Girls.—Moreover by them is thy servant warned: and in keeping of them there is great reward. Boys.—My soul doth magnify the Lord, Girls.—And my spirit hath rejoiced in God my Saviour. Boys.—For he hath regarded the low estate of his hand-maiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. Girls.—And his mercy is on them that fear him from generation to generation. Boys.—He hath showed strength with his arm: he hath scattered the proud in the imagination of their hearts. Girls.—He hath put down the mighty from their seats, and exalted them of low degree. Boys.—He hath filled the hungry with good things; and the rich he hath sent empty away. Girls.—He hath holpen his servant Israel, in remembrance of his mercy. Boys.—As he spake to our fathers, to Abraham, and to his seed forever.

VI. Praise.

THERE CAME A LITTLE CHILD. (Children's Hymnal 17.)

Musical notation for There came a little child with lyrics: There came a little Child to earth Long ago; And the angels of God proclaimed His birth, High and low.

1 There came a little Child to earth Long ago; And the angels of God proclaimed his birth, High and low.

A BOASTFUL BOY'S DOWNFALL.

A little boy who had won a prize for learning Scripture verses, and was greatly elated thereby, was asked by a minister if it took him a long time to commit them. "Oh, no," said the boy, boastfully, "I can learn any verse in the Bible in five minutes." "Can you indeed? And will you learn one for me?" "Yes, sir." "Then in five minutes from now I would like very much to hear you repeat this verse," said the minister, handing him the book and pointing out the ninth verse of the eighth chapter of Esther:—"Then were the King's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language." Master Conceit entered upon his task with confidence, but at the end of one hour, to his mortification, could not repeat it without a slip.

SIR WILLIAM THOMSON is to be the next president of the Royal Society.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug 17, 1890.

THE TEN LEPERS.

Luke 17: 11-19.

GOLDEN TEXT.—Were there not ten cleansed? But where are the nine?—Luke xvii. 17.

INTRODUCTORY.

While Jesus was in Perea, east of the Jordan, a message from Martha and Mary came that their brother Lazarus was sick. In response to that message He went to Bethany and performed that marvellous work, the raising of Lazarus from the dead, as recorded in the Gospel by John. Jesus left Jerusalem after this for a short time and was supposed to be at Ephraim, some twenty miles north of Jerusalem, when the interesting incident in to-day's lesson occurred.

I. The Ten Lepers.—The lesson states that it was while Christ was on His way to Jerusalem, and while passing through the midst of Samaria and Galilee that the ten lepers were met with. Jesus and His disciples were journeying eastward on the border between the two provinces, toward the Jordan. As they drew near one of the villages on their way, this company of poor outcast lepers was encountered. These, from the character of their disease, were separated from the rest of the community. They were not permitted to approach people too closely, and they had to warn others against defilement by crying out, "Unclean, unclean." In the present instance the afflicted ones stood afar off. They lifted up their voices. They were anxious that their request should be distinctly heard. Their cry this time was not the usually sad, hopeless one of "Unclean," but "Jesus, Master, have mercy on us." They knew that it was Jesus. They had faith in Him. Obviously they knew something about Him. They had heard of His compassion for the suffering and many of the cures He had wrought. They had the hope that He could help them in their sad case, and so unitedly they cry to Him for mercy. The disease from which they suffered was a dreadful one. Its progress is gradual, but in the end it is deadly. After it has reached a certain stage there is no cure for it yet known. It usually manifests itself as a skin disease, and gradually penetrates till the vital organs are reached, and then the sufferer is relieved by death. As the disease proceeds it becomes increasingly loathsome and repulsive. In Scripture this terrible disease is frequently employed as a type of sin. In both the apparent beginnings are small. They do not attract much attention. Progress in each is gradual. Sin is, like leprosy, terribly loathsome. The end is death. He who cured leprosy lives to save from sin.

II. The Lepers Healed.—Ever ready to hear the cry of distress, the compassionate Saviour turns to look at those who sought His help. He knew not only their bodily condition, but their spiritual state as well. He recognized the faith that led them to Him and that prompted their cry. He never quenches the smoking flax nor breaks the bruised reed. His reply to their request is brief but sufficient. It both recognizes and tests their faith. If a victim of leprosy thought that he was cured of his disease, he could not of his own accord return to his home and family. He had first to show himself to the priest and make an offering for his cleansing. When the priest pronounced him clean he was then restored to society. So the Saviour, who always honoured the Mosaic Law, said, in answer to the lepers' prayer, "Go show yourselves to the priests." The faith of those afflicted persons stood the test to which it was put. They did not stop to urge objections. They did not even doubt. They took Jesus at His word, and obeyed. As they went to the priests they were cleansed. Christ's cures were never slow, and they were always complete. The present was a marvellous instance. The ten men with the loathsome leprosy upon them set out for the abode of the priest. A short time before they were helpless and hopeless; now as they go the dread disease disappears, and they are restored to health, and have happy days before them. Having experienced such a cure it might have been expected that they would feel grateful to Him by whom it was effected. They had been separated from social intercourse with all except those similarly afflicted. They were among those visibly doomed to a sad death. Their outlook had been of the darkest. By the word and power of Jesus they were restored to social joys and to the enjoyment of health and strength. Such being the case, their hearts should have been filled with gratitude to Him who had done so great things for them.

III. The Thankful One and the Thankless Nine.—While they are going in search of the priests one of the ten is so overjoyed because of his sudden recovery, and his heart so full of gratitude to the Divine Healer that he leaves his company and hastens back to express his thanks. He who had lifted up his voice with the others in the cry for mercy, now "with a loud voice glorified God." He recognized Jesus as divine. "He fell down on his face at His feet, giving Him thanks." This action was expressive of the deepest reverence. This man's faith was strong, and in his case it led to the reverent expression of his thankfulness to Jesus for the mercy bestowed on him. This is all the more striking because less might have been expected of him than of all the others. He was a Samaritan, not one of the chosen people, and therefore not in the enjoyment of the special advantages possessed by the Jews. Jesus acknowledges the man's gratitude, and in recognition of the homage he offers, asks, "Were there not ten cleansed? but where are the nine?" The nine Jews having been cured proceed on their way, and have no thoughts of returning to give thanks to their Healer. The fact that this Samaritan leaves them to follow the grateful impulses of his heart does not seem to impress them. They go on their way. "There are not found that returned to give glory to God, save this stranger." Gratitude for the mercies we receive is far from being common. As one truly says: We are more ready to pray than to praise, and more disposed to ask God for what we have not than to thank Him for what we have. Murmuring, complaints and discontent abound on every side. Few, indeed, are to be found who are not continually hiding their mercies under a bushel and setting their wants on a hill. Let us pray for a daily thankful heart. It is a spirit which God loves and delights to honour. The thankful Samaritan goes away with an added benediction. He was cured of his leprosy. His faith is now strong. It was of the kind that worketh by love. Jesus dismissed him with these encouraging words: "Arise, go thy way; thy faith hath made thee whole." He was now made whole spiritually as well as physically. His faith, gratitude and love would henceforth grow.

PRACTICAL SUGGESTIONS.

- With the leprosy of sin all are tainted, and there is no cure for it unless we come to Christ for deliverance.
Faith is the condition of salvation, and it may be necessary that it should be tested. We must take Jesus at His word.
Let us beware of the sin of ingratitude to God; it should never be forgotten that we owe endless gratitude to God for His unspeakable gift.
Let our gratitude find expression in reverent love and obedience to Christ.
Sin must be forgiven before the soul can be made whole.

THE CANADA PRESBYTERIAN,

PUBLISHED BY THE

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, TORONTO.

Terms: \$2 Per Annum in Advance.

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

The Canada Presbyterian,

TORONTO, WEDNESDAY, AUGUST 6th, 1890

A Sabbath School Service for Children's Day

ARRANGED BY THE REV. JOHN McEWEEN,

And Published with the approval of the General Assembly's Committee on Sabbath Schools.

This form of Service for Children's Day has been carefully prepared; will be found most interesting, and can not fail to be useful to the "Lambs of the flock." The words of the hymns are accompanied with the music; and the programme is neatly printed in four-page form, making it very convenient for handling by the children. Schools should order at once so that we may be able to form some idea of the number of copies likely to be required. Price per 100, 65 Cents.

PRESBYTERIAN PRINTING AND PUBLISHING CO.,

5 JORDAN STREET, TORONTO.

THE *British Weekly* has been looking into the statistics submitted to the last General Assembly, and is inclined to think that the Presbyterian Church in Canada grows faster than any member of the Presbyterian family. We think so, too, and also incline to the opinion that it is one of the most liberal members of the family. When the weather becomes cool enough to deal with figures we may examine both points.

THE pastor who reads about his brethren taking holidays while he has to stay at home and do full duty needs a good deal of grace to keep his temper sweet. Several considerations might help the good brother who has no vacation. In the first place it is a great thing to have a home to stay in. In the second place it is a great thing to have work to do. The lot of a preacher who perambulates the country in search of a call is very much harder than that of a pastor who has no holidays. In the third place a pastor should be thankful if he has strength to enable him to do his work without holidays.

ONE of the pleasant things about holidays on our great northern waters is the variety of people you meet there. The man who stands next you on the wharf or the deck of a steamer may be a knight, or a cabinet minister, or a member of Parliament, or a judge, or a distinguished Queen's Counsel, or a professor. In fact he may be anybody or nobody in particular. This annual mingling of all classes is worth more to the country than the country ever spent upon Muskoka. The "rank and file" see that even distinguished politicians are not monsters thirsting for the gore of their opponents but usually are polite, agreeable gentlemen. The "upper ten" see that the thousand specimens of young Canada seeking rest and recreation are for the most part young people that any country in the world might be proud of. These annual outings do much to make Ontario people respect one another and that is a consummation devoutly to be wished.

A movement is on foot in Toronto to raise the price of whiskey to ten cents a glass. It is said the new tariff will come into operation on the first of September in Toronto and no doubt other places will follow the example of the Queen City. Has any one heard of a movement of any kind against this raise? Have any indignation meetings been held? Are petitions being signed to the Board of Trade praying for a united effort against increased prices in liquor? Is anything being done? Not a thing. And why? Simply because a man who wants whiskey will pay for it no matter what it costs. A movement to raise a struggling minister's salary would be met with determined opposition by some men who will pay their ten cents a glass quite freely. A proposal to raise the salaries of missionaries would meet with a perfect storm of opposition but the proposal to double the price of

whiskey will be carried by acclamation. And the man who wants whiskey will always find the money to pay the increased price.

A FEW years ago tourists thought it a wonderful thing to go to Thunder Bay for a summer trip. Some of those who did not go had to take a map and find out the place. They often got mixed on the three names, Thunder Bay, Prince Arthur's Landing, and Fort William. There is a railway and a large town there now and palatial steamers call every day. A few years later on a few people who had a month and a hundred dollars to spare ventured as far as Winnipeg. Several clergymen had lectures on the North-West that they used to deliver to appreciative audiences. Now excursions are run regularly, not only to Winnipeg but for many hundred miles farther west. This season one of the most popular holiday trips is to British Columbia. A man thinks less of going across the continent now than he did of going to Prince Arthur's Landing twenty years ago or to Winnipeg fifteen years ago. Pessimists and politicians may growl but Canada is making rapid progress.

THE *Christian at Work* is of the opinion that the Brooklyn pulpit strikes a higher average now than at any previous time:—

There never was a time in the history of the City of Churches when the general level of real excellence, of sound piety, of genius and brilliancy in the pulpit, was so high as it is to-day. Dr. Cuyler still belongs to Brooklyn, although he has resigned his pastorate, and he is a host of preachers in himself. Then there is Dr. Richard S. Storrs, easily first among the solid thinkers, religious writers, and pulpit orators of the present day; Dr. A. J. F. Behrends, a man of wonderful vigour and power; Dr. L. T. Chamberlain, a marvel of learning, energy and eloquence; Dr. John Humpstone, a man of intense spirituality, an inspiring and magnetic speaker; Dr. R. R. Meredith, a brilliant and successful expounder of Bible doctrine and the leader of the largest regular class of Bible students in the world; Dr. Lyman Abbott, who has successfully filled the pulpit left vacant by Mr. Beecher; Dr. Henry Van Dyke, Sr., and Dr. Wesley R. Davis. Equipped with men like these, men so progressive and aggressive, so strong and vigilant in the defensive of the orthodox Christian faith, the Brooklyn pulpit surely is far from a stage of decline.

Is there any fairly good preacher over there now who is not a Doctor? Beecher used to represent that class. He never was anything more than Mr. Beecher.

TWENTY-SIX election petitions have been filed at Osgoode Hall and it is hinted by those who ought to know that there are more to follow. Probably one-fourth of the newly-elected members will have their seats contested in the courts. As each petition has to be accompanied by a deposit of one thousand dollars and as no one knows when a lawsuit may end, the one thing already certain is that between twenty-five and thirty thousand dollars are taken out of circulation and locked up for an indefinite period of time. This would be a small matter if the object in all this petitioning were to stamp out electoral corruption of every kind. We have never heard that there was much corruption at the late election. On the contrary it has been generally understood that it was a fairly clean contest. There is too much reason to fear that the contest in the courts is simply a prolongation of the fight at the polls and is carried on mainly for political reasons. It never was the intention of the law to provide a method by which a general election can be fought over again in one-third, or one-fourth of the constituencies much less was it intended that the courts should be used to facilitate the arrangement of "saw-offs." Using the courts for political purposes is simply an abuse of a good and, at the time it was enacted, a much needed law.

A RELIGIOUS journal published across the line has some rather severe strictures upon the clergy who appear in unofficial costume when taking their vacation. Tweed suits, flannel shirts and coloured neckties, this grim religionist thinks, are very unbecoming on a minister of the Gospel. The person who dresses in the way described may plead that if he sins at all he sins in excellent company. When that prince of preachers, Somerville, the old man eloquent, made a tour through Canada and the United States fourteen years ago, he preached in a dress suit, but travelled in a suit of light tweed, and it became the Grand Old Man well. Some years ago a Scotch gentleman stumbled across two leading Edinburgh divines—one of whom, if we remember rightly, was Candlish—on a European mountain, so disfigured by tweed suits that he scarcely recognized them, though he knew both well in their clerical costume. The clergyman

who wears a heavy broadcloth suit on his holidays is usually either too poor to get anything more suitable or is a senseless, hopeless clerical snob. Any dignity that a minister loses by dressing himself in a comfortable, healthful manner when on his holidays he is perhaps better without.

UNITED STATES CHURCHES.

THE New York *Independent* has been in the habit for several years past of presenting its readers with a clear and comprehensive view of the actual numerical strength of the various denominations in the United States. This statement is largely statistical and bears evidence of having been compiled with great care, and, every effort having been made to secure accuracy, it may be accepted as about the most trustworthy that can be obtained. There are about twenty different denominations, not including several small bodies whose returns are by no means so complete as are those furnished by the larger and better-organized churches whose methods of compiling statistics are year by year coming nearer to perfection. Then again there are subdivisions in some of the larger churches; and in some of the smaller also. The Methodists have no fewer than sixteen different ecclesiastical organizations, while the Baptists number thirteen distinct communions. The Presbyterians are divided into nine separate bodies, while the Adventists, by no means numerous, have six different shades of belief, dividing them into so many different religious communities.

The statistics given in the *Independent* relating to the various churches are given in alphabetical order, and as it is convenient it will be followed in this brief summary. It begins with the Adventists, who have 1,773 churches, 765 ministers and 58,742 communicants. Last year the number of communicants given was over 100,000, but while it is conceded that there may be a decrease, the large apparent falling off is accounted for by the fact that up to the present year the numbers belonging to this body were largely conjectural. The thirteen branches of the Baptist Church have 48,371 churches, 32,343 ministers and 4,292,291 communicants. The largest section is that of the regular Baptists, who number 33,588 churches, 21,175 ministers, and 3,070,047 communicants; next in size come the Disciples of Christ, popularly known as Campbellites, who claim 7,250 churches, 3,600 ministers, and 750,000 communicants. In sympathy with the Baptists to some extent are the Christian Union Churches. This body protests against sectarianism. It holds that Christ is the only Head of the Church, and the Scriptures the only rule of faith and practice. Its origin only dates back about twenty-five years. It has now 1,500 churches, 500 ministers and 120,000 communicants.

Next in order come the Congregationalists. They number 4,689 churches, 4,640 ministers and 491,985 communicants. The Friends, popularly known as Quakers, have 763 churches, 1,017 ministers, and 106,930 members. The German Evangelical Church, representing the United Evangelical, or State Church of Prussia, formed by the union of the Lutheran and Reformed Churches, has in the United States 850 churches, 665 ministers and 160,000 communicants. The Lutherans are a numerous body, having five distinct organizations, with 7,911 churches, 4,612 ministers and 1,086,048 communicants. Then in order come the Methodists, comprising sixteen different branches with a total of 54,711 churches, 31,765 ministers and 4,980,240 communicants, numerically the largest Protestant body in the United States. The Mennonites have five separate branches with 563 churches, 665 ministers and 102,671 communicants. The Moravians who owe their origin to Count Zinzendorf, and known as the *Unitas Fratrum*, have 101 churches, 114 ministers and 11,358 communicants.

The Presbyterians in the United States have nine separate organizations, the largest being the Northern General Assembly, which has under its jurisdiction 6,727 churches, 5,936 ministers and 753,749 communicants. The Southern Church has 2,321 churches, 1,145 ministers and 161,742 communicants. The Cumberland Presbyterians have 2,689 churches, 1,595 ministers and 160,185 communicants; and the coloured sections have 500 churches, 200 ministers and 15,000 communicants. The United Presbyterians report 903 churches, 753 ministers and 101,858 communicants. Reformed Synod comprises 124 churches, 124 ministers and 10,817 communicants. The Welsh Calvinistic branch claims 186 churches, 99 ministers and 10,652 communicants. The Associate Reformed, a Southern organization, has 115 churches, 90 ministers and 8,209 communicants. The Reformed Gen-

eral Synod has 54 churches, 32 ministers and 6,800 communicants. The total returns for the Presbyterian Church in the United States give 13,619 churches, 9,974 ministers and 1,229,012 communicants.

The Protestant Episcopalian Church returns 5,118 churches, 3,980 ministers and 470,076 communicants. The Reformed Episcopal Church, formed in 1873, numbers 109 churches, 120 ministers and 10,100 communicants.

The Reformed German Church in the United States has 1,535 churches, 813 ministers and 194,044 communicants; while the Reformed Dutch Church has 546 churches, 566 ministers and 88,812 communicants.

The Roman Catholic Church does not give statistical returns of membership in the same way that most Protestant Churches do. The Roman Catholic authorities reckon the entire population professing adherence to the tenets of that Church. Sadlier's Catholic Directory gives 8,277,039 as the Roman Catholic population in the United States. Without including chapels and stations, the number of churches is 7,523, and priests, 8,332.

The Salvation Army has 360 halls, 1,024 officers and 8,771. The Universalists have 732 churches, 685 ministers and 42,952 communicants; the New Jerusalem Church has 100 churches, 113 ministers and 6,000 communicants; the Unitarians have 407 churches, 501 ministers and about 20,000 communicants. The statistics relating to the Plymouth Brethren are incomplete. It is stated they hold their meetings in halls. There are upwards of a hundred societies and about 6,000 members.

The reports show that the increase in Church membership during the year has been 1,100,000. The increase in the Roman Catholic Church is estimated at about 238,273 and in the other Protestant communions about 668,108; the Presbyterian net gain for the year is given as 48,899. It is evident from these figures that the churches are still maintaining their vitality despite all that we occasionally hear of their decadence. It may be that a still greater rate of progress is attainable as it is desirable, and that with more complete organization and concentrated energies the progress will be still more marked. Incorporating union may yet be distant, but there is abundant room now for the exercise of kindly and fraternal feeling between all the branches of the Evangelical Church. If the great aim of the Church's existence to hold forth and hold fast the word of eternal life for the salvation and edification of souls is steadily kept in view unseemly rivalries will become more and more rare, and the advancement of a practical and living Christianity will be still more rapid than it is at present.

THE RUSSIAN DESPOTISM.

THE meagre news that is permitted by vigilant officiality to filter through the barriers of the Russian empire gives but little indication of expanding freedom. Facts are not wanting to show that the tendencies are in the opposite direction. Despotisms do not voluntarily relax their hold over the common people. It is the peculiarity of absolute power to draw the lines to their utmost tension. To concede reasonable freedom the autocrat regards as a sign of weakness, and safety is only supposed possible when the severest forms of repression are exercised with a free hand. Of late Russia has been becoming more autocratic than ever. In commercial and material progress generally Russia belongs to the nineteenth century, in all else she is generations behind. For the development of the internal resources of the empire great skill has been exercised and large sums of money have been freely expended. Till of late higher education received friendly recognition and support, but the recent agitations in which numerous students and sympathetic professors have led the administrative authorities to question the propriety of helping educational institutions to the same extent they have received Government support in years past.

In all that pertains to the free and healthy moral life of the people there has been retrogression, not progress. One after another of the popular rights conceded by Alexander II. have been gradually curtailed. Municipal and other public assemblies are completely denuded of their independence. The very subjects to be discussed are settled beforehand, and anything in any degree distasteful to the rulers is struck out of the programme and there it ends. The press fares no better. Newspapers cannot issue till their contents have undergone rigid scrutiny at the hands of the Government censor. Whatever fails to meet his approval is rigidly

excluded. The result is that there is and can be no free and intelligent discussion of questions affecting the public well-being. All that the average reader is permitted to know comes from an official source. European and American publications have to pass not only the custom-house, they have to be submitted for the censor's inspection. What he judges should not be read by Russians, or foreigners resident in Russia, is cut out, and what cannot be conveniently excised in this way is rendered illegible by a series of daubings, the most inartistic that can be imagined.

The Greek Church, the national Church of the Russian people, as a State institution, has a considerable hold over the peasantry, though the commercial and industrial classes have but little respect for it. The mujik is said to be superstitious, having much reverence for all that belongs to religious observance. Criminal exiles on the way to Siberia will not pass a shrine by the wayside without uncovering their heads and other marks of veneration. The Greek priests, however, are many of them both illiterate and intemperate, and Saints' Days and other festivals are used as occasions for wild excesses—in the name of religion. In these circumstances it might be expected that people who hold deep religious convictions would seek relief in dissent. This in the past they have done in large numbers, though dissenters have always been subjected to burdensome disabilities, such as being forbidden to promulgate their tenets of belief and to pay a double rate of taxation for the support of the National Church. Alexander II. was disposed to deal more leniently with his dissenting subjects, and remitted the double taxation, but his successor, whose policy is tinged with a deeper hue of absolutism, is resorting to harassing and oppressive measures, by which the condition of all who dissent from the orthodox Church are grievously oppressed. It seems to be his policy in which he is vigorously supported by the officials who execute his will, to make the Greek Church a powerful engine of the Government to keep the people in the grasp of the priests, and thereby make them the more subservient to the despotism that is crushing out the free life of the Russian nation.

It is now stated that persecution is more rampant than ever. The course pursued towards the Lutherans of the Baltic provinces is obviously designed to suppress them altogether. Many of their privileges have been denied them and the few still left are so severely hampered that their condition has well-nigh become intolerable. Missionary effort in many provinces is absolutely forbidden. The dislike shown to the Jewish race in Germany and in Austria is also largely shared by the Russians and it has just transpired that the governing authorities have resolved on a course of severe and restrictive treatment that will render the lives of Abraham's descendants in the Russian Empire abjectly miserable. It is supposed that they will migrate in large numbers and seek that shelter which is denied them under Muscovite rule.

Oppressive government cannot, in the nature of things, finally prove successful. If an omnipresent espionage, and the utmost severity in the punishment of those suspected of political crime, could silence all murmurings of discontent, then the Russia of to-day ought to be the most quiescent in Europe. Nihilism is no nearer extinction than it was ten years ago. Civilization is periodically shocked by announcements of the discovery of plots to assassinate the Czar, by massacres at Yakutsk and the almost incredible cruelties at Kara. The educated portion of those who long for the establishment of constitutional freedom in Russia are now making appeals for the sympathy and moral support to the free peoples of other lands. A paper has been started in London to give information respecting the internal condition of Russian affairs and thereby aid the cause for which so many of the noblest and the best of Russia's sons and daughters have undergone protracted suffering and not a few of them have lost their lives. *Free Russia*, the monthly paper just started, is calmly and temperately written. Here is how its writers define their purpose: "As Russians, we cannot regard the ill-treatment of political offenders by the Russian Government as our greatest grievance. The wrongs inflicted upon the millions of peasantry, the stifling of the spiritual life of our whole gifted race, the corruption of public morals, created by the wanton despotism—these are the great crimes of our Government against Russia, urging her faithful children to rebellion." From present appearances it would seem as if the Russian power would find a temporary respite from internal conflict by direct interference in the complications raised by the Eastern Question and thereby risk kindling the flames of a great European war.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—From week to week this valuable publication keeps up its well-earned reputation by presenting its readers with the best current literature.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.)—This little monthly for little people supplies its readers with finely adapted reading matter beautifully illustrated.

ST. NICHOLAS. (New York: The Century Co.)—The August number, as is fitting to the season, has much to say of outdoor life by land and sea. It has also the usual number of stories, and much other miscellaneous entertaining reading. Its illustrations are both numerous and excellent.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—The last number of this popular weekly has a number of interesting papers finely illustrated. William Dean Howell's story, "A Boy's Town," is worthy of the author's reputation. Among other interesting features may be mentioned "What the Midnight Can Show Us?" "Homing Pigeons," and "Some Zoological Curiosities."

CHIMES FOR CHURCH CHILDREN. By Margaret J. Preston. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—Mrs. Preston's poems are well-known and universally admired. She writes from the heart in a way that not only pleases but also instructs and inspires. The present volume contains thirty-five story-poems for children, all of them based on facts or incidents in which children will be interested. The telling of the story is always brightly done. The book is just such a one as mothers will like to read to their children.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—The editor conducts his readers this month, as he did in fact, the "Canadian Tourist Party in Europe," through the charming and romantic city of Venice. The paper is profusely illustrated. "The Last Voyage," by Lady Brassey, grows mournfully interesting as it nears the end. "Through Yorkshire" is a well-written description of a country that has made its mark in English history. Among the other good things in the number may be mentioned "The Superior Obligations of Educated Christians," by Rev. Hugh Johnston, D.D., a sermon preached to the graduating class in Victoria University.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.: The Student Publishing Co.)—The new number of this monthly, most helpful to the student of the sacred Scriptures, opens with the first of a series of papers on "The Literary Character of St. Paul's Letters," by Professor E. P. Gould. It is followed by one on "The Eschatology of the Kuran," by Dr. G. H. Patterson. The second paper, by Professor James D. Dana, LL.D., on "The Genesis of the Heavens and the Earth and all the Host of them," will be read with much interest. "The Life and Times of Christ," by the editor, Professor Harper, of Yale, and Dr. Goodspeed, is carefully written and scholarly in character. The Symposium discusses "The Advisability of a Normal Department in Theological Seminaries."

THE CENTURY. (New York: The Century Co.)—The frontispiece of the August number is a finely-engraved reproduction of a Madonna and Child by Sandro Botticelli. The descriptive and illustrated papers of the number are, "The Treasures of the Yosemite," "The Perils and Romance of Whaling," "The Autobiography of Joseph Jefferson," "An Artist's Letters from Japan," "A Provençal Pilgrimage," "The Women of the French Salons," and "A Yankee in Andersonville." The solid paper of the number is by Charles W. Eliot, President of Harvard, on "The Forgotten Millions." The serials, "The Anglo-maniacs" and "Friend Olivia," are continued. There are good short stories and several poems of unmistakable merit. Among the poetical contributors the names of Thomas Bailey Aldrich and Charles G. D. Roberts appear. The customary features of the *Century* are excellent.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The August number is rich in varied and interesting reading, finely and profusely illustrated. Alphonse Daudet's story, "Port Tarascon," translated by Henry James, is absorbingly interesting. Other attractions are "Impressions of Berlin," by Theodore Child; "Magellan and the Pacific," by Edward Everett Hale; "Custer's Last Battle," by Captain Charles King, U. S. A.; "Plantin-Moretus," the story of a famous old printing-house by Octavia Hensel; "Some Geology of Chicago and Vicinity," by Ellen B. Bastin; "Convent Life at Rome," by Dr. Francis Parkman; and "Sreet Life in India," by Edwin Lord Wicks. There is a finely-illustrated presentation of Wordsworth's "The World is too Much With Us." There are three attractive short stories and a liberal supply of poetry by most competent contributors. The departments are, as usual, filled with good things.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—In the current number, Henry Cabot Lodge makes out a strong case for the enactment of an International Copyright law. His article is worth studying. "The Use and Limits of Academic Culture," a paper by Professor N. S. Shaler, which shows the manner in which Professor Shaler believes the college could be brought into closer touch with the aims of the ordinary student, namely, the gaining of a living, a noticeable paper of the number. It is followed by a sketch of "Madame Cornuel and Madame de Coulanges." Both of these clever French women were given to epigram and bon-mots, many of which are retailed in this amusing sketch, which is written by Ellen Terry Johnson. Miss Murfree's "Felicia" and Mrs. Deland's "Sydney" continue their course. The poetry of the number is particularly good. Mrs. Fields has a sonnet; Mr. Whittier a three-page poem on the town of Haverhill, and Dr. Holmes ends his instalment of "Over the Teacups" with some verses which will have great vogue, entitled, "The Broomstick Train, or the Return of the Witches." The Salem witches, he tells us, impatient at their long imprisonment, petitioned to be released, but when the Evil One allowed them their liberty they played such mad pranks that he called them together, and, for punishment, made them pull the electric cars.

Choice Literature.

RESCUERS AND RESCUED.

The two following stories are from a volume recently issued with the above title by the Rev. James Wells, M.A., Glasgow :

LIZZIE.

"I have caught you at last," said a young woman, as she seized the arm of one of two girls who were rushing past her.

"Oh, mem," the girl replied; "dinna gie me up to the polis. Oh, dinna, and I'll dae onything ye like. It was my faither and mither that gar't me dae't!"

It was a murky winter night in Glasgow, about twenty-six years ago. But I had better at once introduce you, my reader, to these two friends of mine, whose unexpected meeting on that night was the crisis in the life of one and an epoch in the life of the other.

A few months before that encounter, this young woman had been greatly impressed by a sermon upon the text, "If any man be in Christ, he is a new creature," and had begun the Christian life. She had often to pass through the Wynd district. The new heart had given her new eyes, with which she discovered the ragged children in the streets. She had seen them hundreds of times before, and yet, in the absence of that new light in which the world was then lying to her opened eyes, she had never really seen them. She was well educated and had some leisure. The sights around her fired her faith with practical enthusiasm. "Could I not do something for these poor children?" she asked herself. "Might I not serve Christ by helping them in some way?" Such questions stirred her deeply, and she resolved to worship and work in that sin-blighted corner; and so I became her pastor. It was soon discovered that she had the charm of personal magnetism and genuine spiritual power in an unusual degree. A large number of the bigger girls in the district were soon drawn around her.

Her family had a fruitshop in one of the thoroughfares of Glasgow. They had noticed two girls prowling about it in the dark nights, and were sure it was they who had sometimes made a dash at their goods, and then dived with their booty into the adjoining labyrinth of lanes and dark stairs, where they mocked pursuit. On the evening I speak of, the two suspected girls ran up against the fruiterer's daughter as she was turning the corner near the shop. And here was one of them caught in the act, with both her hands full of the proofs of her guilt. The other had flung her apples and oranges on the street, and darted off like a scared young rabbit to the nearest thicket.

"Oh, leddie, ye wad nae be cruel if ye juist kened. Ae shure as daith, my faither and mither gar't me dae't. I'll dae onything ye like if ye'll no' pit me in the jail," said the trembling captive, as she turned her beseeching eyes full upon her captor.

The appeal prevailed; the newly-forgiven soul is apt to be forgiving.

"Well," the captor said, "I'll not give you up to the police if you'll do two things: if you take me to your father and mother, and if you'll attend my Bible class in the Wynd Church."

The new-born mission hunger, the true instinct for winning souls, was strong in the teacher. The girl eagerly closed the bargain. The teacher found that the girl's parents were drunken thieves, and that they were apprenticing their daughters to their own evil craft. The next Sabbath evening, Lizzie, greatly wondering, was trying to feel at home in the Bible class.

An unseen hand had guided the teacher's on that chilly winter night, so that Lizzie was then "apprehended of Christ Jesus." The teacher took the poor girl to her heart, and soon discovered in her some splendid qualities.

Yes; the noblest young hearts often beat under rags, but they are revealed only to the trusted Christian worker. Lizzie repaid her teacher with passionate gratitude, and welcomed her almost as an angel from heaven, who had opened the gate of paradise in the burning desert of her miserable young life. Often I saw them going to and from church in the way that bespeaks close companionship. Lizzie could not read, but the teacher soon taught her, along with many more, whom she also taught about Jesus and the forgiveness of sins. Lizzie did not find it hard to understand and believe doctrines that were living before her, and so beautifully illustrated in the grandest lady she had ever known. She soon learn't justification, adoption and sanctification—not so much from her catechism as from her catechiser. When theology has become alive, and come out in Christ-like deeds, the dullest may become dukes in Christ's school. Such divine object lessons as Lizzie got succeed marvellously well among those who are but children in intellects and spirituals.

The teacher got Lizzie a situation in the home of a Christian friend. By-and-by she presented herself as a candidate for baptism and the Lord's supper. It was then that her teacher rehearsed to me all the foregoing facts.

I called on Lizzie's mistress, with whom I had something like the following conversation:—

"I have called on you, as your servant wishes to become a communicant."

"Well, the lassie's young yet, and I belong to the old school in these things. I'm not sure about these revivals and excitement, and I think that people should not take the sacrament till they are older than she is, and understand the Bible well and the Shorter Catechism."

"But we don't overlook your side of the question, and so I have come to ask your opinion about her. The Shorter Catechism teaches us to be guided neither by age nor by mere intellectual knowledge, but by evidences of a true faith in Christ and obedience to Him."

"Ah, well I know the lassie has had a very poor chance. She has been in my house now for fully a twelvemonth, and I dare not say that you should keep her back. I believe she is doing her best to live as a Christian should."

Our people gave their heartiest welcome to Lizzie, whose bright face, hearty ways and devout demeanour had made her a great favourite among us. When she was baptized, in presence of the congregation, she stood between her aged mistress and her young teacher—true god-mothers both. That spectacle rises vividly before my mind as a beautiful and perfect parable or emblem of the ideal relation of Christ's Church to our neglected poor. There, in the centre, stands one whose start in life was most unpromising, and whose parents had booked her for a life of crime, but she is now a loyal and

much-appreciated disciple of Christ. By her side stand admirable specimens of the old and new schools of our Christianity. Without mutual blame, they unite their gifts in rescuing the perishing and in safeguarding the rescued. The young teacher has the fervour, the sacred enterprise, the new methods of the best evangelism of our age, while the aged lady has the Christian strength and intelligence that so honourably distinguish the older type of Scottish piety. The two met at the same altar, and rejoice together over one who was lost, but now is found.

In some moods, we idly complain that we have no fitting sphere. Any ragged street child, like Lizzie, offers a sphere worthy of the best efforts of archangels. As the ancient Nile floated the infant Moses to Pharaoh's daughter, so the impetuous stream of our city life floats to the feet of every King's daughter (who is not content with being all glorious without but aspires to be "all glorious within") some young outcast, who may be easily drawn out of the water and trained for the noblest uses.

Lizzie was for some three years a devoted member of the Wynd Church. She then found a home at a distance from Glasgow; and, many years afterwards, I was assured that she was keeping her record clean.

In a far-off land, the body of her well-beloved teacher awaits the resurrection of the just. To her friends her noble life has placed her image high among the shining ones of their past, and she belongs to the shining ones of their future, too, for "they that be wise (the teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

THE NAVY AND HIS WIFE.

It is now about twenty-six years since a district visitor, who earned her bread by the sweat of her brow, found a navy and his wife in a small garret under the shadow of the Tron steeple. They were not much over twenty years of age, and were genuine children of nature. They could not read, and were given to intemperance. By-and-by the visitor gained the wife's affections, got her to sign the pledge, taught her to read, and brought her to Wynd Church. Her heart, like Lydia's, was opened, and she became an earnest worshipper. One day the visitor and the navy's wife said to me, in an amused tone, "Do you know that we told Jim that as he had fairly beat both of us, we would bring the minister to him; and he said that if we brought you upstairs he would soon kick you downstairs?" I at once promised to visit him. I was, however, careful to ascertain the exact hour when, supper being just over, he would be in his most humane mood, with his bootless feet on the fender and his pipe between his teeth. It plainly would not do to come between such a man and his supper, for a hungry man is an angry man; and further, if he were going to kick it would be better for me that his boots were off before he began. About seven p.m. I made my way up the little complaining wooden stair. Jim was sullen and surly at first, his boasting compelled him to be so; but I began with his wife, whose pastor I was, and he could not object to that. He was a fine specimen of the animal man: redundant health, and a sinewy neck with chequered folds like the neck of an ox. He thawed and grew genial, and when I left he was not disposed to repay sound advice with a sound kicking. He had come into the interview as a lion, but he went out of it as a lamb. He would not promise, however, to come with his wife to the church. Pride held him back, for he could not "fin' the bit" in the Bible, and he would not make a fool of himself before other folk. The visitor had that gift of Christlike sympathy, which is spiritual genius, and makes its possessor apt for creative work. She persuaded him to give up the drink and to allow his wife to teach him to read. She pled him with the most telling appeals. He was no match in argument for the two, and his young wife's new life was worth a thousand sermons. At last he yielded.

It was a grand sight when Jim and his wife walked up the passage in the church.

Soon after this conquest I ceased to be the navy's minister, but I often met the visitor and heard how the pair were prospering. One day, in her humility, she said, "You have a great reward in James and his wife." "Not I," I replied, "God gave them to you and not to me. The reward is all yours, and it is great. It is enough to make you feel that you have not lived in vain."

Some seventeen years after my introduction to James, a well-dressed, pleasant-looking woman came across the street near my house and heartily shook hands with me. I soon recognized the navy's wife. With emotion, and not without tears, she recalled the days when I first knew them.

"Oh, what a blessing the Gospel is when it comes to folk like us. Naeboddy kens that better than ourselves. What an awfu' change it has made in us and in the hoose."

"Have James and you never gone back since that time?"

"Thank God, we never have."

"Has he never yielded to the drink?"

"No; never ance. Din' ye no ken?"

"Ken what?"

"He's one o' Mr. R.'s off-beearer's, and he's foreman at the works. It's him that takes on and pays a' the labourer's there."

Not long after, I met the minister in whose church the navy was an office-bearer, and asked about him. The minister raised his arm in an emphatic gesture and said, "Give me twelve such men, and any corner in Glasgow might be shaken. He's popular with his men, and every now and again he brings one of them to our church and introduces him to me. He does his best to bring them to Christ. He has brought to me at least twelve of his men who were hopefully impressed. He is a man of the right sort."

About a year afterwards, I again met Mrs. James in the street. She had a little girl with her.

"This is an orphan," she said, "that we have adopted. The pair thing had naeboddy to care for her, and James and I thocht that we should tak' her in, as we hae nane o' our ain. She's a rare nice lassie, and maist obedient, and she's gettin' on gran' in the schoolin'. We're verra weel pleased that we hae got her."

James and his wife and adopted daughter have now found a home outside Scotland; but the grace that has guided the pair for over twenty years, is not likely to forsake, or be forsaken by them in the years to come.

If our city is to be saved, it will be saved, I think, by such an agency as rescued the navy and his wife. All the other

forms of evangelism are needed, and each is very valuable in its own sphere; but house-to-house visitation of the right sort is the only method that can reach all the people. I am inclined to think that of all the methods yet adopted it is by far the most fruitful in abiding results.

The material condition of our humble classes depends upon their moral condition, and their moral condition depends upon their spiritual condition. This is nearly as demonstrable as any proposition in Euclid. This truth should be proclaimed from all the housetops in our mission districts, for it is confirmed in nearly every house in them.

One evening I was at the fireside of a prosperous artisan with cheerful wife and happy children around him. Two years before my visit, he was ready to perish.

"You find the new way much better than the old?" I said.

"Yes," he replied, with a smile. "I have thriven every way, every day since my conversion. I ken that brawly. The fact is, every collar I hae is ower sma' for me noo."

"You would not have many collars two years ago," I said.

"No," he replied, "I had na ane o' them. I had only an auld ragged muffler."

In our hall one evening a gentleman, at the close of the service, introduced himself to our missionary.

"One of my men," he said, "had ruined himself with whiskey. I had made up my mind to dismiss him. I was very sorry to do it, for he was a good workman when sober. But a few months ago, a perfect change came over him, and now he is all I could wish. I asked him how the change came about, and he told me it was by your mission. I feel so much interested in the case, that I have come between two and three miles to-night to worship with you. You may well be encouraged if you turn out such work as my man."

It was his man that used to have "an auld ragged muffler."

Another artisan had brought himself to poverty by spending the most of his wage and leisure in an adjoining public-house. He also changed sides, and became a member of the Wynd Church. Ere long he was a prosperous employer on a small scale. One day, when well-dressed, he met his old friend the publican, who surveyed him from head to foot, and said, "Why, you're a gentleman now, with a white shirt and studs, I declare. How have you got on so well?" "Ah!" was the reply, "you have worn my white shirt and studs long enough; I mean to wear them myself now!"

"You have made a good thing of religion," a sneering scapegrace said to his converted and prosperous neighbour, whom I knew well. "I deny it," was his ready reply; "its religion that has made a good thing of me, and the want of religion has made a poor thing of you."

It inspires and gladdens the soul as scarcely any other spectacle can, to witness the widespread and varied blessings which the faith of Christ creates among the sunken. In ordinary cases the faith of Christ brings to our outcasts a liberal bonus of earthly goods. How rich are the hundred-sided industrial, civil, and social by products of saving work! How poor comparatively are both the chief products and the by products of other forms of modern philanthropy. Utilitarians hope to regenerate a man by improving his condition by regenerating the man. Our belief is, that the best way to mend the world is to mend the spirits of men. Of course we are not to make heaven the handmaid of earth; nor are we to court the heavenly bride for the sake of her earthly dowry; he who does that will be sure to lose both. We do not preach "the gospel of getting on," but at the same time we surely should be profoundly thankful that God, in bidding us be blessed for ever, also bids us be blest now, and that sincere piety is attended even on earth by such a splendid retinue. Let an outcast be brought to Christ, and soon in every article of the new furniture, in every stitch of the new clothing, in the companionable and self-respecting manners, in the refined face, in the altered tones of the voice, in the joyous children no longer defrauded of their childhood nor strangely wearing the distressing attributes of these words, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." "For godliness is profitable unto all things, having promise of the life that now is and of that which is to come." To have any sort of connection with these "modern miracles" adds a new charm to life.

When Egypt's magicians do greater things with their enchantments, it will be time enough to consider whether we should make their god our god.

Dr. McAll, of the Paris Mission, tells that a Parisian got from him the loan of a copy of the Old Testament and then of the New. On returning the New Testament he said that he liked the book, and he begged the loan of the third volume. There is a third volume, the newer Testament, which records the healing work of Christ during those eighteen centuries, and, thank God, we have not yet reached its *finis*.

The navy's visitor was suddenly summoned home. As I conducted the service at her funeral, I was startled by strange noises at the door. When we came out, all was explained. A company of rough-looking mill girls, who were in the Bible class of the deceased, had come over at their dinner hour to see the funeral. At the sight of the coffin they had burst out into loud lamentations, and they were weeping around the hearse. All the windows in the square were filled with sympathetic onlookers, who were touched by the tears of the mourners. These girls spontaneously resolved to erect a tombstone over their teacher's grave. It lies in the Cathedral churchyard, in the corner nearest the Bridge of Sighs. The inscription intimates that it has been erected by "her sorrowing Sabbath scholars, as a token of their affection for her and high appreciation of her life of untiring Christian devotedness." Underneath are the words, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The new Wynd Church was opened the other day, in September, 1889. On its memorial windows I found the names of some of Glasgow's merchant princes whose munificent liberality had supported the mission, and also the names of some of the faithful workers in the old Wynd Church. One of these windows bears the name of the navy's visitor, and underneath it the words, "She hath done what she could."

But her best memorials, more enduring than brass, and loftier than the pyramids, are Jim and his wife and the weeping mill girls. We can easily tell where work for Christ among the neglected begins, but no man can tell where it ends; for it spreads beneficence on every side on earth, and its ripened fruits shall be found in heaven among the great multitude who have gotten the victory, and who sing the song of Moses and the song of the Lamb.

OLD AND NEW.

'Tis new, says one, and that to-day
Is much : how few have aught to say !

That was not said so oft before,
The charm is lost it erstwhile wore !

Thou fool, since it is new to thee,
Beyond the range where thou canst see—

Outside of thy experience,
Thy narrow world's circumference—

Must it be new to everyone ?
Hast thou drunk up the sea and sun ?

Within the compass of thy breast
Carriest thou all from East to West ?

All know'st thou sage and seer have said ?
Hides all Parnassus in thy head ?

A hundred times that every word
May have been voiced, by thee unheard ;

Not even a tithe of what has been
Writ by Thought's masters hast thou seen ;

Yet thou wouldst mete to each his due,
And say, *That thought is old, this new !*

—Matthew Richey Knight, in *The Week*.

FEEDING A CARGO OF SLAVES.

During the embarkation I was engaged separating those negroes who did not appear robust, or who had received some trifling injury in getting on deck, and sending them to an improvised hospital made by bulkheading a space in the rear of the fore-castle. The others, as they arrived, were stowed away by the Spanish mate ; so that when all were aboard there was just room for each to lie upon one side. As no one knew what proportion the men were, all were herded together. The next morning the separation took place ; the women and girls were all sent on deck, and numbered about four hundred. Then a close bulkhead was built across the ship and other bunks constructed. The women were then sent below, and enough men sent up to enable the carpenter to have room to construct additional bunks. A more docile and easily managed lot of creatures cannot be imagined. No violence of any kind was necessary ; it was sometimes difficult to make them understand what was wanted ; but as soon as they comprehended, immediate compliance followed. The negroes were now sent on deck in groups of eight and squatted around a large wooden platter, heaping full of cooked rice, beans, and pork cut into small cubes. The platters were made by cutting off the head of flour barrels, leaving about four inches of the staves. Each negro was given a wooden spoon, which all on board had amused themselves in making during our forty-day trip. Barrel staves were sawed into lengths of 8 inches, split into other pieces 1½ inch wide, and then shaped into a spoon with our pocket-knives. It was surprising what good spoons could be made in that manner. A piece of rope yarn tied to a spoon and hung around the neck was the way in which every individual retained his property.—*The Last Slave Ship*, by Geo. Howe, M.D., in *Scribner's Magazine*.

TALLEYRAND'S MEMOIRS.

The Paris correspondent of the *London Times*, who calls himself de Blowitz, some weeks ago by a neat stratagem, accompanied with the publication of a few extracts from the long withheld Memoirs of Talleyrand, drew from the Duc de Broglie a promise to print the whole work very soon. Consequently we may expect to see, early in 1891, both in French and English, the commentaries of this extraordinary French minister, diplomatist and revolutionary, on the men and events of his time—which was a very long one, and full of remarkable and world-changing occurrences. It included the whole American and French Revolutions, the creation of the United States, Greece and Belgium as new nations, and the arrangement of the European "balance of power" in a new form, after the collapse of Napoleon,—a balance that was to endure until Louis Napoleon, Cavour and Bismarck put it on its present footing within the last 30 years. Talleyrand had seen Washington, Napoleon and Wellington, and most of the great generals of their time ; had measured himself with nearly all the statesmen of his own time, and found himself a match for any ; had encountered, too, in one capacity or another, nearly all the memorable men and women who filled the world with their fame from 1780 to 1838. He was the depository of many secrets, most of which time has already disclosed ; but the reader may perhaps find in his Memoirs who planned and carried out, with Napoleon, the murder of the unfortunate Bourbon, D'Enghien ; whether the husband of Mme. Récamier was also her father, and how much of the Bonaparte blood descended to Louis Napoleon, of whom Talleyrand, even in his last years, could hardly have foreseen the greatness.

A MODEL RAILWAY.

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

THE MISSIONARY WORLD.

OPENING OF A NEW CHURCH IN MONKDEN, MANCHURIA.

Never have foreigners assembled on a more happy occasion in Monkden ; never, I suppose, was there a larger gathering. I might add, never was there a greater difficulty in getting there. It would have done some of our home critics good to see how a party of three ladies and six children roughed it for four days in dirty inns and over roads of which no description can give a picture to people accustomed to the highest style of "Macadam." It was the season which we speak of here as the break before the frost, only equalled for sloughs of despond by the break after the frost in spring. But the Chinese suffered more than we did. The members of the south of us only got to Haichung by a liberal use of spades and long poles, and an unheard-of use of extra cattle in various pools of slime. But Haichung was too much for them. Just outside our north suburb the cart, with its team of four mules, sat down in a hole, and had to be deliberately abandoned by all save the owner. Those who could walk footed it right off to Liaoyang, leaving their humble bedding as best they could, while the few who owned themselves aged and feeble had to hire an ox-cart, transfer the baggage, and go on at a snail's pace, without much prospect of seeing the opening ceremony. As it turned out, however, everybody was in time ; and, save for the owner of the unlucky cart and one other member, all the invited were present.

The opening ceremony took place on Sabbath, October 27. Some ten minutes walk from the missionaries' residence took us to the building—quite an imposing edifice, a prominent landmark in the East suburb. The first thing to strike one was the accommodation to Chinese taste in the style of architecture. It rises in prominence with the towering east gate hard by, and with the neighbouring temple to the God of literature in the same suburb. It is in keeping with the Bell Tower and Drum Tower which mark the centre of the city, and are great part of its adornment. Everything is thoroughly Chinese, even to the old-fashioned dragons and fabulous animals which scramble over the roof and gape at you from the gutter-pipes. Nothing pleased me so much as this concession to peace. The neglect of it has been the occasion of most "missionary difficulties," has led to riots, burnings, attempted massacres, and all manner of devil's work. Another indication of good sense was the large open space in which the building stands. The edifice has room to show itself. Moreover, there is communication front and back with parallel streets. This secures one great point in China, that the men can enter from one street and the women from another. Then there is ample room for accessory buildings of every description. Nay, more, the material purchased with the site will go far to provide a school, week-day hall, and whatever else the members may deem needful for the work of the place. Not the least desideratum in our climate, a few trees and shrubs can be planted for shade. A comely edifice on a good site is always a pleasant aspect.

The conduct of the crowd at the gate was peculiarly gratifying. Really the Chinese, when they are good, are very good. Such a situation is well nigh inconceivable in Europe. The building, of course, is not quite finished. I would here add, it is worthy of further embellishment. A church, on such a historic site, is worthy of a higher finish than would be necessary, or even desirable in ordinary circumstances. Personally, I have always held that the Chinese be made to follow the New Testament rule, or rather history, by which churches grow out of dwelling-houses, as the circumstances of the members enable them to build ; but I confess the wisdom also of giving the natives a model or example in such a place as Monkden, where there is such hope of success, and it was clear the native Christians thought so too ; the city members felt as if committed to a great work, and strengthened for it ; the country members, as if inspired with a great hope and an honourable emulation.

Here, in the proud Tartar city, with the yellow-roofed palace of the conquering Tartar close by, foreigners erect an imposing building in the name of the hated and much-dreaded "Jesus" religion. It is now dedication day, and a crowd of 700 members and friends are met to praise Jesus and unfurl His flag as from a new point of vantage dominating their city, and yet there is no body of policemen visible. The Government know very well what is going on, and the military commandant of the province has intimated his desire to be one of the audience, yet no precautions seem necessary in the name of "order" and the peace. It seems but the other day since a foreigner could not walk the streets without a disorderly following, without hearing epithets the sting of which was that they excluded him from the *genus homo*. And now, facing an enormous concourse of interested spectators, you have an ordinary Christian Church officer intimating in a polite way that it is a great day to-day, that members are so numerous that it is quite impossible to find room for outsiders. No rush is made as we enter, and, as far as I remember, there was only once during the service that it seemed as if some had broken through the outer barrier and got close up to the windows. I don't remember a more peaceful day in China than we had that day, or a day in which I came so near forgetting that I was a foreigner.

The aspect as we entered the building was still more pleasing. A place built to seat 700, and 700 present in it to dedicate it to Jesus ! Few of us looked to see such a sight at this early date, even in Monkden. The Chinese have not

learned to put on our solemn face in their solemn assemblies. In the strange commingling of ideas inspired by that first sight I felt as if I had entered a many-shafted, cathedral-looking building, nave and aisles, large wheel window, admirable pulpit arrangement, commodious platform for communion table under the same handsome baptismal font, catching the eye in turn and eliciting satisfaction.

But I felt nothing so much as the attitude of the congregation. There was a holiday look about the people's faces ; there was a certain "swing" and "fling" noticeable in the movements of the elders and deacons—an unmistakable look of realized ambition, healthy gratification, which affected one in spite of one's self. Is it to be allowed or not that the Chinese can teach us anything in religion ? Or am I to be rebuked for suggesting that much contact with Oriental assemblies would inevitably rub a little of our Scotch "douce-ness" out of us in religious hours ? At all events, the abiding impression I have of that first and great day in the Tartar city is that of confronting a thoroughly human, a most genial-hearted audience in holiday attire, and with more of our holiday than our "holy-day" looks, a congregation which, to some of us, might have looked like a "week-day" one, so far was it removed from the sombreness we usually associate with religion. After all we were met on the Lord's Day to speak of His triumph. The people were there in the name of a little triumph effected through the fulfilment of His promises. What so natural, therefore, as bright looks, and the inevitable play of body and dress in those exquisite little touches of ceremony and compliment which marked the passage of the electric spark from member to member. I felt this very much as I stood in the pulpit.

The opening sermon fell to me in the unavoidable absence of Dr. Williamson, and I felt as if the only thing open to me was to enter into their feelings. I spoke of the past as I had known it in Monkden, having been present at the opening of the first street chapel fourteen years ago ; how I had a policeman, as you would say, on either side of me as I preached ; how excited hearers would step up to my watchers and say, in mock *sotto voce*, "Do the authorities know then that he is here ?" with a movement of the thumb towards me. How the gruff reply used to affect me, "If they didn't, do you suppose I would be here ?" as if the fellow loathed my person and doctrine as much as the audience ; how a wine-bibber tried to fasten a quarrel on me by asserting that I, as a foreigner, was showing up the sins of China, and putting China in the wrong as against foreigndom, whereas I was only preaching the doctrine ; how, in a word, the attitude of the whole mass of the people was one simply of ignorance or hostility, giving rise periodically to the most abominable suspicions. The retrospect led naturally to an exhortation to consolidate and amplify their success.

At the close of this forenoon service some thirteen adults were baptized, and it will be gratifying to home friends to know that the rite was administered by Mr. Wylie. Yet to me the pleasantest feature in the service was the fact that these converts had been duly examined and sustained for baptism by the Rev. T. C. Fulton, of the Irish mission, thus marking our new era of hope in which the two missions are to all intents and purposes one. To emphasize this union the afternoon service, which was the celebration of the Lord's Supper, was conducted by the Rev. James Carson, of the sister mission. There must have been some 300 members present, the women and girls making quite a show in the east "aisle." The service passed off with perfect decorum, notwithstanding the presence of a large body of strangers in the west aisle, many of whom, though present under the name of "friends" or inquirers, had never sat out such a service before. It must be said for the members, too, that they had never before met for worship in any place having the least pretensions to an ecclesiastical building. And many little groups of members were there from remote country villages, who had perhaps never seen fifty Christians assembled at any one time in any one place, to some of whom ten might be a congregation.—*Rev. John MacIntyre*.

SAMOA AT PEACE AGAIN.

A brighter day seems to have dawned upon the Samoan Islands. The Rev. J. E. Newell, of Malua, reports that the treaty which was signed by the "Three Powers" at Berlin in June, 1889, has received the general and hearty acceptance of all Samoa. The king's signature confirming that act was to be sent to the three Governments by the mail leaving at the end of April. The missionaries look upon this act as most favourable to the future moral and social progress of Samoa. Mr. Newell says that he takes a more hopeful view than some of his brethren of the future of Samoan Christianity, and believes that it is possible to develop a truer life and purer social condition than they can now see. It has been his high privilege to know very intimately, as intimately as, perhaps, any foreigner ever can know, the heart life of both old and young Christians, and he is as sure of a real and vital faith in many he has known and now knows as he is of his own personal faith in Christ. This is satisfactory testimony.

The Jesuits are just commencing to build a stone cathedral in Fianarantsoa, Madagascar, for which they boast they have received the sum of \$25,000 from an English lady ! With three or four European workmen and plenty of money it will be an easy matter for them to erect a fine building.

Ministers and Churches.

THE Rev. E. F. Torrance, of St. Paul's, Peterboro', is spending his vacation at Long Island.

FOR the supply of Knox Church, Brussels, pulpit, address Dr. Howie, 248 Gerrard Street East, Toronto.

THE Rev. Mr. Urquhart, of Cowal, has left for Denver, Colorado, with his wife for the benefit of her health.

THE Rev. John McKinley, of Toronto, preached in the Presbyterian Church, Minnedosa, the two past Sabbaths with great acceptance.

THE Rev. Joseph and Mrs. Hogg, of Winnipeg, have gone on a month's pleasure trip. They will go as far as Banff and will also probably visit the coast.

THE *Cibola* on its Tuesday morning week trip carried out the Ladies' Aid Society of Cooke's Church, Toronto, who went to the Falls for their annual outing.

THE ordination of the Rev. G. B. Gordon, B.A., who is in charge of the Presbyterian Church at Banff, took place in Knox Church, Calgary, on Friday week.

THE Rev. Mr. Stewart, pastor of St. Mark's Church, Toronto, takes charge of the pulpit of the Presbyterian Church, Brampton, during the absence of the Rev. Mr. Gandier.

THE Rev. Mr. Stalker delivered a lecture in the Presbyterian Church, Austin, Manitoba, lately, his subject being, "Rambles Through Rome." The lecture was very instructive and interesting.

THE Rev. D. D. McLeod, of Barrie, preached at both services in Knox Church, St. Thomas, on Sunday week. The *Journal* says his discourses were much appreciated by the large audiences present.

THE corner stone of the new Presbyterian Church at Middleville was laid on the 9th ult. Rev. D. J. McLean, of Arnprior, Messrs. J. Jamieson, M.P., W. C. Caldwell, M.P., and W. Croft performed the ceremony.

THE Rev. Mr. Robertson, Chesterfield, is now enjoying the breezes of Lake Huron at Southampton. His pulpit was occupied by Rev. Mr. Campbell, Toronto. Rev. A. Tolmie, Southampton, preached the two following Sundays.

AT a meeting of the congregation of Knox Church, Stratford, a call was almost unanimously extended to Rev. R. Johnston, of Lindsay, who so acceptably supplied the pulpit of St. Andrew's Church, London, two or three summers ago.

THE Rev. A. Cushing Dill, Stirling, New Jersey, preached two eloquent and effectively delivered discourses in Knox Church, Guelph, lately. The reverend gentleman has been staying a week in the city and is on his way to Muskoka for his holidays.

THE congregation of the Brampton Presbyterian Church held an election on Sabbath, July 27, at which four elders were appointed. The newly-appointed members are Messrs. P. Malloy, R. Lees, H. Craig and Dr. Moore. In August the installation will take place.

ON Sunday week the Rev. Mr. Blair preached both morning and evening in Central Church, Galt. His sermon in the evening was especially fine, text being from Eph. i. 13. "The word of truth and the gospel of your salvation." The same gentleman was announced to conduct both services on the following Sabbath.

THE Rev. Godfrey Shore, of St. Stephen, N.B., has accepted the call addressed to him by the Carleton Presbyterian Church. In the Presbytery he said he thought in view of all the facts the call had about it indications of the providence of God. With some reluctance in reference to St. Stephen, and yet with enthusiasm in regard to Carleton, he accepted the call.

THE Brantford *Courier* says: During the absence of the Rev. J. C. Tolmie from the manse a few days ago, a number of the ladies of the church invaded his rooms and most tastefully decorated them up with cream lace curtains and cream and blue ornaments. The ornaments and ribbons holding them in place are most tastefully painted and give his rooms a pretty appearance.

THE Rev. James Sutherland, Inverness, Que., has been offered a hearty and unanimous call by the Bristol congregation in the Ottawa Presbytery at a salary of \$900 and manse. Mr. Sutherland has laboured in his present charge with remarkable success for nearly seven years and is much beloved by his people and no doubt they will do their utmost to still retain his service as their pastor.

THE Rev. James G. Patterson, D.D., formerly of Erie, is filling the pulpit of St. James' Square Presbyterian Church, Toronto, during the absence of Dr. Kellogg. Last Sabbath morning he preached an impressive and earnest Gospel sermon from John iii. 16. In the evening the heavy rain storm at church time interfered considerably with the attendance, but there was a goodly representation of the congregation in the pews notwithstanding. Dr. Patterson preached very acceptably from Matthew xi. 28.

THE *Almonte Gazette* says: Rev. Mr. Knowles occupied the pulpit of St. John's Church on a recent Sabbath. Rev. Mr. Edmondson, by direction of the Presbytery, preached at Rosebank and Clayton and cited the congregation to appear for their interest at the next meeting of the Presbytery, when Mr. Knowles' resignation will be considered. We understand that Mr. Knowles will enter upon his duties in Alice and Pettewawa about the beginning of August. He will live in Pembroke.

THE *Ottawa Citizen* says: The Rev. S. A. Mutchmor, D.D., and wife, of Philadelphia, are in Ottawa at the Windsor. Rev. Mr. Mutchmor, who is a cousin of Mr. A. Mutchmor, of this city, is a prominent figure in Presbyterian circles in Philadelphia, and is editor of the *Presbyterian*, published in Philadelphia. About twelve years ago Mr. Mutchmor went up the Gatineau to spend his holidays and he enjoyed the trip so much that he decided to return to his old camping ground again this year.

AT the close of the services in Knox Church, Galt, on Sabbath week, a large number of the congregation went and bade the pastor farewell. He has gone on a visit to Scotland. The following clergymen will supply the pulpit during the pastor's absence: Rev. Dr. Mungo Fraser from Hamilton, Rev. Mr. Winchester, of Berlin, Principal Scovel of Wooster University, Ohio, Principal Caven, of Knox College, Toronto, and Rev. Dr. Johnson, Jamaica, are expected.

THE Presbyterian and Methodist Sunday schools, Portage la Prairie, held their annual picnic at McArthur's Landing on July 17th. It was probably the most successful picnic of the season. About 850 picnickers boarded the train here and others joined them on the way out. The weather was fine and all kinds of sport, viz.: lacrosse, boating, etc., were indulged in. They returned here at 19.30, all being satisfied with the day's outing.

THE Rev. A. H. Scott, M.A., of St. Andrew's Church, Perth, has left on a few weeks' vacation. He went first to Mount Joy, Martintown, accompanied by Miss Mary Scott and two of the children, where he will remain during the first two weeks. During his absence the pulpit of St. Andrew's Church will be occupied by Rev. Professor Ferguson, of Queen's, Rev. Thomas Bennett, of Montreal, Rev. Mr. Howie, the blind preacher, and Rev. D. McDonald, of Carleton Place.

THE *Stratford Beacon* says: The Rev. J. B. McLaren, of Aylmer, officiated very ably in Knox Church, Stratford, last Sunday, and attended efficiently to the outside duties of the congregation since, till Thursday morning, when he left for London to attend a meeting of Presbytery and the induction of Rev. Mr. Talling. The reverend gentleman is an able and interesting preacher. His sermons on Sunday were splendid expositions of Gospel truth and were greatly admired by the large congregations present at both services,

THE Rev. Dr. Fraser occupied the pulpit of Knox Church, Galt, on Sabbath week and preached two very able sermons, the morning subject being "a question of profit and loss" from "What will it profit a man, if he shall gain the whole world and lose his own soul?" The evening text was "Be thou faithful unto death and I will give thee a crown of life." Both discourses abounded with numerous apt illustrations and occasional dashes of the quaint humour for which the Doctor has a noted tendency, and proved very interesting to the large congregations both morning and evening.

DURING the temporary absence last week of the Rev. A. E. Winchester, the popular pastor of St. Andrew's Church, Berlin, the Ladies' Aid Society in connection with the congregation took possession of their pastor's study and had placed therein a magnificent and costly bookcase of elegant design and excellent workmanship. The case is of walnut with brass finishings. It is only a few months since Mr. Winchester was ordained as minister to the above congregation, yet in that short time he has by his eloquent and instructive addresses, his manly Christian character, and godly example, formed a strong attachment to his people, and our hope is that he may long be spared to win souls for Christ.

THE annual picnic of Knox Church, Ottawa, Sunday school children took place at Gilmour's Grove, Chelsea, last week. Shortly after eight o'clock a large number of merry children, accompanied by their parents, assembled at the City Hall Square and took their seats in the twelve busses which were in waiting. The busses were gaily decorated, and at nine o'clock started on the trip. The band of the Governor-General's Foot Guards which was seated in the front van, discoursed selections of music on the way. Rev. F. W. Farries, pastor, and the Sunday school teachers accompanied the picnickers to the grove where an attractive programme was carried out under the direction of Messrs. Taylor and McMillan.

THE Rev. H. G. Hill, D.D., ex-Moderator of the General Assembly of the Southern Presbyterian Church, of Maxton, North Carolina, and Captain William Black, elder and superintendent of Sabbath school of the same place, spent a few days as guests of Rev. Dr. Macintyre, at the manse, Beamsville. Dr. Hill occupied the pulpit on the Sabbath, preaching in the morning from John viii. 12, and in the evening from Mark x. 46. He pictured the glory of Christ under the figure of light, with a master's hand. He drew from Blind Bartimeus lessons which open up the way clearly for the sinner to go to Christ. Dr. Hill is a man of power, true to the tested landmarks of the Gospel. He speaks with fluency, simplicity and unction. His visit to Beamsville will be long remembered. Fortunate are the people who have chosen him for their pastor.

THE *Globe* of last week paid the following well-deserved tribute to the Rev. D. McGillivray on the occasion of his preaching in St. Andrew's, on July 27: In the absence of the Rev. D. J. Macdonnell, who is sojourning in Muskoka, the pulpit of St. Andrew's Church was occupied yesterday morning and evening by the Rev. D. McGillivray, late of St. James Church, London. In the evening he preached an eloquent and thoughtful discourse from Deut. xxxii. 2. The preacher, after pointing out the sublimity of the truth of the text, showed by various arguments and illustrations some of the ways in which God aided the spiritual progress of His people. Mr. McGillivray is a talented and scholarly preacher, having ministered to the spiritual wants of his late flock with that rare tact which gained for him the esteem of all. His giving up his late charge was to permit of its union with a neighbouring congregation, this being customary under similar circumstances. The above well-deserved tribute is fully corroborated by the report recently referred to in these columns on the occasion of Mr. McGillivray leaving his late charge. The earnest pleadings of his people, through their representatives, before the Presbytery of London, showing his successful service and the warm attachment of his people, as reasons why the pastoral tie should not be dissolved, and afterwards, at the farewell meeting held in his honour, the various addresses from the congregation, the Board of Managers, Ladies' Aid Society and Bible Class, as well as the well-filled purse of gold and gold-mounted cane presented to him, amply testify to the esteem in which Mr. McGillivray was held by all.

PRINCIPAL GRANT, on Sunday week, preached in St. Andrew's Church, Kingston. He pointed out that the sins laid to the charge of Sodom were: "Pride, fulness of bread, abundance of idleness; neither did she strengthen the hand of the poor and needy." This showed that Sodom was at one time prosperous. But was prosperity always an advantage? No, not when it induced a spirit of overbearing pride, that prompted the feeling, "Stand back, I am better than thou." We are apt to be proud about things over which we have had no control, but which were solely the gifts of God. We pride ourselves on our more equable climate, our grand lake system. What credit could we take to ourselves for the existence of these things? A nation that allowed this arrogance of spirit to take possession of it was doomed. He was reminded of the words recently reported as uttered by an American governor on the subject of the Behring Sea difficulties. These were in effect: "We admit that we have transgressed international law, that we have inflicted loss and inconvenience on private individuals without sufficient provocation. We admit all this, but we will not suffer England to speak to us in the threatening tone she has adopted. Henceforth our action on the Behring Sea will be even more high-handed than it was formerly." Those were the words of a bully—happily, in this case, of an individual bully—for he (the speaker) knew that there were far too many Christian men and women in that great country to the south of us to justify the thought that the sentiment given utterance to was a national sentiment. As with individuals, so with nations. If the source from which good things come is not recognized and acknowledged; if the love of God is not implanted in the hearts of the people, no nation can be truly happy and prosperous.

A CONJOINT meeting of the different Young People's Societies of Christian Endeavour of Galt was held in Knox Church on Monday evening week. Deputations from the Kirkwall and Central Dumfries Societies were also present. Mr. James R. Cavers ably filled the chair; music was supplied by the choir of the church. Dr. Fraser, who is intimately associated with the movement, spoke at length on the worth of this society, explaining its objects and the methods employed in carrying it on. To summarize, he accented the following points: This Society belongs pre-eminently to the Church, the duty of each member being to aid the pastor in his work, the members being divided into different committees with a separate line of endeavour for each; these were enumerated and their method of procedure explained. Following Dr. Fraser came Mr. Orr Ewing, who has for several years been working in China in connection with the China Inland Mission. His station is within a short distance of that occupied by Mr. A. R. Saunders, the missionary supported by the young men of Galt. These two had been itinerating together among the villages and hill stations in that part of China, and Mr. Ewing related several very interesting incidents in connection with their travels. He appealed for workers for China, comparing its population with ours, showing how each missionary there cared for 300,000, while here many congregations would not number 1-100 part of that number. A call has just been issued by all the Missionary Societies in China for 1,000 more volunteers to labour amongst Chinese millions. Mr. and Mrs. Ewing then sang a hymn in Chinese, which was listened to with rapt attention. The chairman in a few closing remarks made an appeal to the young people to help in the work of the Young People's Society of Christian Endeavour or in fact any work that might present itself either in the home or foreign field, and the meeting closed with the benediction. After the meeting the deputations from the country were served with a light collation in the basement.

THE *Prescott Journal* says: We had the pleasure of attending the annual concert of Mrs. Byers' Mission Band, St. Andrew's Church, Gananoque, and give a slight sketch of it for the benefit of others

interested in Juvenile Mission Band work. The children, about sixty boys and girls, marched into church singing "Onward Christian Soldiers," carrying a tiny flag (red white and blue), and filed gracefully into their seats, keeping time in music and step. They then sang "Our Glad Jubilee;" then prayer; then came a Scripture reading on "The Nations" bearing on missions, each child rising and repeating their verse, instead of reading it; then singing; next came a catechism on China, a large missionary map hanging in front, to which Mrs. Byers pointed in putting the questions. The children answered promptly to these, describing minutely the productions of the country, the people, their dress, customs, religions, mission stations, missionaries, especially those of the Canada Presbyterian Church in Honan and Formosa. This exercise was interspersed with suitable singing connected with each topic. After this came a number of pieces in singing and recitation. "The Mission Stars," twelve little girls dressed in white carrying stars, each with their own letter and repeating a verse on it, and all singing the hymn "Mission Stars." Another piece sung by the same twelve was "Dropping Pennies," each dropping pennies in the chorus—"dropping, dropping, everyone for Jesus." One girl gave a pitiable tale, with a real Chinese lady's shoe in her hand. But the most interesting part was when nine boys came in all dressed like Jack Tar sailors and carrying a little ship *Dayspring*, with the sails furled. This they placed on a table, arranging themselves behind it in line; then the whole band marched past the ship singing "We bring on cheerful offerings," depositing their offerings out of their own earnings in little envelopes on the deck of the ship; after which the jolly tars bore it off in triumph with its heaped up treasures. Mrs. Byers was ably assisted in the music by Miss Mitchell, and in the drill by Mr. Gordon Byers. After the band sang the "Good Bye" hymn an interesting little episode occurred. A life membership in the Woman's Foreign Missionary Society was presented to Mrs. Byers with a very complimentary address. In reply Mrs. Byers said she would believe, after this, that women could keep a secret.

ON Tuesday the 22nd ult. the Rev. Thomas Alexander, A. B., a respected and influential minister of the Presbyterian Church in Ireland, arrived in Toronto, on a short visit to Canada, after an extended tour through the United States, during which he travelled as far west as San Francisco, making a brief stay on his return at Salt Lake City and other places of note. Mr. Alexander is pastor of Kilmore, County Down, a large country congregation which stretches over one of the finest agricultural districts in that rich county, the Yorkshire of Ireland, and embraces fully seven hundred members. During his earlier years he enjoyed exceptional advantages in his preparation for the ministry. After graduating with distinction in the Queen's University, Ireland, he studied theology, first at the Assembly's College, Belfast, and afterwards at the Presbyterian Seminary, Geneva, where, for three sessions, he sat under the prelections of such men as Dr. Merle, Dr. Aubigne, the well-known historian of the Reformation in Germany, and Professor De la Harpe. When he had obtained license to preach he was appointed to the charge of a Presbyterian congregation in Courtrai, Belgium, consisting for the most part of Scotch and Irish merchants engaged in the linen trade and their families. During his ministry in this place he took an active part in the circulating of the Scriptures among the people of Belgium in their own tongue, being greatly encouraged and aided in this part of his work by the Scottish Bible Society. His high Christian character and eminent attainments speedily won for him the confidence and esteem of his brethren on the Continent, and when the first Pan-Presbyterian Council was about to be held at Edinburgh, he was chosen to attend as a representative of the Reformed Church in France. After labouring with great diligence and success at Courtrai, he was unanimously called to his present pastorate, where he enjoys the affectionate regards of a large and flourishing congregation. Eight years' residence on the continent made him familiar with the French and German languages, both of which he speaks fluently. As one of the younger ministers of the Irish Church he is gradually coming to the front, and, should he remain in his native land, he will, doubtless, if spared, yet take a prominent place in the Assembly. On last Sabbath week he preached in the West Presbyterian Church in this city with much acceptance. During his stay in Toronto he was the guest of the Rev. William Cleland, 36 Spruce street, whose relatives are members of his church in Ireland. On Thursday last he left by the *Cibola* for the Falls on his way to New York, from whence he will sail for home on the 7th inst.

THE ordination and induction of the Rev. M. P. Talling, B.A., as pastor of St. James Church, London, took place on Thursday evening last. The edifice was very tastefully decorated with floral adornments, reflecting much credit on the artistic taste of those who undertook the ornamentation. Rev. W. J. Clarke preached the sermon from the text, "And Moses said unto God, Who am I that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt? And He said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee; when thou hast brought forth this people ye shall serve upon this mountain." The reverend gentleman explained in graphic language the circumstances connected with his text, how that Moses, after having been brought up from childhood in the luxuries of Pharaoh's court, was compelled to flee after slaying the Egyptian, and how, when keeping Jethro's flock, he was given a grand opportunity to quietly meditate on life, its mysteries, and so on; how he became filled with the desire to free his brethren in bondage in Egypt; and how finally God commissioned him to go forth and accomplish the work of deliverance. The speaker then dwelt on Moses' feeling of unworthiness and inability to perform a labour which before seemed so easy to him; how he was compelled to cry out, "Who am I?" And thus it was with many young men, who looked at the task before them simply from a human standpoint. A young theologian sometimes depended too much on his own might; but he should go forth in the faith and strength of the Lord and never trust to himself. Mr. Clarke then spoke at some length on the value of human sympathy to anyone; but God's sympathy was infinitely better to possess, and it was His words to Moses which enabled that mighty man to finish the great task to which he was called. In conclusion he said that if they, as pastor and people, were faithful one to the other, the prayer they so often uttered, "Thy kingdom come, Thy will be done upon earth," would soon be answered to them. Rev. J. B. Hamilton gave a short narrative of what had transpired since the pulpit was declared vacant only about four months ago; he understood there had been eleven names before the Church for consideration, and in the selection of Mr. Talling he believed they had made a wise choice. The usual questions were then put to Mr. Talling and satisfactorily answered. After an impressive prayer, the formal ordination ceremony, the laying on of hands, was then performed. Rev. W. S. Ball then addressed the newly-inducted pastor. He said Mr. Talling should thank the good providence of God, which had brought him to the present hour. Many had started for the ministry, but had been cut off early in life. He congratulated him upon his induction into the pastoral charge of a church in a large city, which was much more conducive to success than being placed in a small country church. The great point for a pastor to remember was that he was a servant, and Christ the Master, and if he was successful, as the speaker hoped he would be, he should give all the glory to God. He must be careful as to how he conducted his daily ministry; everything should be done with a single eye to God's glory. Rev. Mr. McLaren then addressed the people. He said they had reason to rejoice that Rev. Mr. Talling had come amongst them, and he trusted they would remember their duty to him; they should never allow him to worry as to whether his wants would be supplied; every comfort should be provided for him, in order that his whole time and efforts might be used for the advancement of the Lord's kingdom. They should be united with him in every good work. Rev. Dr. Proudfoot

said Mr. Talling was a man in whom he took a great interest. He had always found him an earnest, hard-working student, and he had no doubt as to his future success. The full choir of the church rendered suitable music very acceptably. At the conclusion of the service Rev. Mr. Talling was cordially welcomed by the congregation.

The laying of the corner stone of Westminster Presbyterian Church, Bloor Street East, took place on the afternoon of Monday week in the presence of a good-sized audience. This church is being erected to accommodate the growing needs of the Charles Street Presbyterians. The building is calculated to accommodate 200 persons. At the rear of the church there will be a complete suite of Sabbath school buildings, comprising lecture room, class-rooms and offices, replete with every requisite for carrying on Sunday school work. The interior will be horse-shoe shaped, and the class-rooms, shut off from each other by sliding curtains, will radiate from the superintendent's desk. The church, which is to be built of brick, with Credit Valley stone foundation and front, and Cleveland stone dressing, will cost when completed about \$32,000, exclusive of land, which will bring the total expenditure up to \$65,000. According to the terms of contract, which, however, provided for unseen delays, the church should have been finished on Saturday week. The church it is expected will be ready for occupation in March next. Rev. William Reid, D.D., was chairman. After singing the 100th Psalm, and Scripture reading by Rev. T. Trotter, Rev. Robert Wallace offered a fervent prayer for the welfare of the edifice they had assembled to honour. The chairman then delivered an eloquent address in the course of which he said it was their privilege to erect convenient and commodious and even stately buildings for the worship of God. Their forefathers in Scotland worshipped God oftentimes under very different circumstances. Sometimes on the hillsides, sometimes amidst the mires and morasses of Scotland, where their persecutors would have difficulty in reaching them. Sometimes in a secluded glen, where the voices of the worshippers mingled with nature's music, the rippling of the waterfall, and the sighing of the trees. Although they did not suppose they could add sanctity to an edifice of God by any worship of themselves, they regarded it as seemly and scriptural to esteem with reverence buildings erected for the worship of God. They regarded it as most seemly to unite as they were then doing in recognizing God in the undertaking, and invoking His blessing on the building they were about to erect. Might it please Him to bless them in the undertaking, and to permit the building to be completed without any calamity. And might it please Him long to permit the building to remain as a place where the pure Gospel should be preached, where sinners should be invited to a Saviour who was able and willing to save unto the very uttermost, and where God's people might be edified and strengthened in the most holy faith. In coming from Charles Street to Bloor Street, they should be in good company. They came nearer to a number of their sister churches. A little to the east they had St. Paul's, while he need not say that there was not likely to be any controversy between Westminster and St. Paul's. They were, too, almost brought face to face with a place of worship erected by the followers of John Wesley. He desired to say that they did not come for the purpose of throwing down the gauntlet and challenging to a discussion of the five points. They did not come as foes nor even as rivals, but as friends. They come as friends and co-workers, and he trusted that there would be no strife between Westminster Church and any of the other churches around, and no rivalry, except in seeking to do the most good. Sometimes Presbyterianism was regarded, by those who do not know better, as something exclusive and bigotted and narrow. He had no hesitation in saying that the Presbyterian body might really be regarded as the most Catholic of Christian organizations. They denied no orders. They recognized as belonging to the Church of the living God all true believers in the Lord Jesus Christ, all who were looking to Christ as the only and all sufficient Saviour, all who were willing to co-operate and extend the hand of Christian fellowship to all who loved the Saviour in sincerity and in truth. There would be no provocation, except, as he said, that each might provoke another to love and to good deeds. And he trusted that while they came nearer to each other in locality, they would also be nearer one another in Christian unity and love. And might the Lord hasten the time when there should not only be outward co-operation, but inward unity. The trowel, a handsome silver instrument, bearing the inscription, "Presented to James Brown by the Westminster Presbyterian Church, on the occasion of the laying of the corner-stone, Toronto, July 28, 1890," was then presented to Mr. Brown by Mr. Henry Graham, chairman of the Building Committee. In the stone were placed copies of Presbyterian publications and Knox College Calendar, and a report of the congregation for 1889, a historical record with the names of the Building Committee. After Mr. Brown had declared the stone well and truly laid, he proceeded to read an historical address, which showed that the first attempt made to hold religious services in connection with the Presbyterian Church in the northern part of the city was by Rev. W. Burns, while assistant in Knox Church, preaching in private houses. On April 18, 1867, Rev. William Gregg, M.A., organized the Yorkville Presbyterian Church with a membership of twenty-three. An interim session was formed consisting of Rev. William (now Dr.) Reid, M.A., Hon. John McMurrich, and Messrs. James Brown and Moses Staunton. They worshipped in the town hall, Yorkville, until Rev. J. Campbell was appointed to the charge at Charles Street. Mr. Campbell resigned in 1873, when he was appointed to a professorship in the Montreal College, and Rev. E. Douglas Fraser was inducted in 1875. Rev. Mr. Hogg succeeded Mr. Fraser four years later, and he was succeeded on December 18, 1884, by the present pastor, Rev. John Neil, B.A. This church was instrumental in forming branch congregations, amongst others one at Deer Park, which has now grown sufficiently strong to be able to afford a minister of its own. Brief addresses were given by Revs. W. J. Maxwell, Septimes Jones, J. M. Cameron, George Robertson, J. A. Macdonald, T. M. Macintyre, Arthur W. Marling, A. Gilray and Mr. J. K. Macdonald. The ceremony was concluded with the benediction, pronounced by Rev. John Alexander.

PRESBYTERY OF LONDON.—This Presbytery met in First Presbyterian Church, London, on the 8th ult., Rev. J. B. Hamilton, Moderator; Mr. George Sutherland, Clerk. The meeting was well attended. After reading minutes and arranging the docket of business, the Presbytery attended to the following items among others: Mr. James Ballantyne laid on the table and read a call from St. James Church, London, in favour of Mr. M. P. Talling, recently signed by 121 communicants and twenty-nine adherents, promising \$1,000 stipend and four weeks' holidays. The call was quite unanimous. Commissioners from the Session and congregation were present and addressed the Presbytery. On motion duly made and seconded, the Moderator's conduct was approved, the call sustained as a regular Gospel call, and ordered to be transmitted to Mr. Talling for consideration. Another call from Ailsa Craig, moderated in by Mr. Ball, in favour of Mr. Talling, was also read. The call was signed by 165 communicants and sixty-eight adherents, promising \$500 stipend and manse and four weeks' holidays. After hearing Mr. Ball in support of the call and removing parties, the call was duly sustained and ordered to be transmitted to Mr. Talling for acceptance. Mr. Talling, being present, had both calls put into his hands by the Moderator, with the request that, if possible, he would intimate his decision to this meeting of Presbytery. Mr. F. Ballantyne gave in the report of the committee on re-arranging the fields of Ailsa Craig, Carlisle, Williams and contiguous congregations, stating the connections that would be most suitable and convenient geographically, and the willingness of the people to fall in with any arrangement that would be most conducive to the general interests, and the more efficient working of the field. Mr. D. Currie corroborated Mr. Ballantyne's statements. The Clerk read a communica-

tion from Sarnia Presbytery, intimating their appointment of a similar committee to co-operate with the Presbytery of London in re-arranging the fields specified; the time and place for meeting of the committees being left in the hands of the London Presbytery. On motion duly made and seconded, the report was received, the committee, with the addition of Dr. Proudfoot and J. A. Young, elder, re-appointed, with instructions to prosecute their work in concert with the committee from Sarnia Presbytery and report. Mr. Talling intimated his acceptance of the call from St. James Church, London. It was moved by Dr. Proudfoot, seconded by Mr. Ball, that an adjourned meeting be held in this church three weeks from Thursday first, at half-past two p.m., for hearing Mr. Talling's trials, and, if sustained, appointing his ordination. Moved in amendment by Mr. Roger, seconded by Mr. Brown, that an adjourned meeting of Presbytery be held in this church three weeks from Thursday first at half-past two p.m., for hearing Mr. Talling's trials, and in the event of these being sustained that his ordination and induction take place in St. James Church in the evening of the same day at half-past seven o'clock, and that the edict be duly served. The amendment was carried. The following were appointed to take part in the ordination: The Moderator of Presbytery to preside, Mr. Clarke to preach, Mr. Ball to address the minister and Mr. McLaren the people. A resolution, expressive of special sympathy with Mr. Boyle, of St. Thomas, in his severe affliction, was cordially adopted. The following students were instructed to meet with the Examining Committee: Messrs. A. Graham; J. McNair and R. T. Monteath. The committee, having met with them, recommended that Mr. Graham be certified to the Senate of Montreal College as a student for the ministry purposing to enter McGill College. Messrs. McNair and Monteath were ordered to read exercises and report on their summer labours at the September meeting of Presbytery. The following are the members of the Standing Committees appointed for the year: State of Religion.—F. Ballantyne, Dr. Thompson and Isaac Langford, elder; Sabbath Schools.—J. B. McLaren, James Ballantyne and Dr. Fraser, elder; Statistics.—D. Currie, Donald Kelso and Andrew Thomson, elder; Temperance.—J. B. Hamilton, J. A. Brown and J. Armstrong, M.P., elder; Examination of Students.—Dr. Proudfoot, J. A. Murray, W. M. Roger and Lachlan Cameron, elder; Home Missions.—A. Henderson, E. H. Sawers and W. J. Clarke, elder; Systematic Beneficence.—E. H. Sawers, J. Currie and George Sutherland, elder; Finance.—James Gordon and A. Henderson, elder. Commissioners to the General Assembly who were present reported their diligence in attending that court. Messrs. Alexander Urquhart and J. M. Munro were appointed a committee on Remits of Assembly, to report at December meeting. It was agreed to hold next regular meeting in Knox Church, St. Thomas, on Tuesday, September 9, at ten a.m., and meet for religious conference on Monday, September 8, at three p.m. in the same place. The Presbytery adjourned to meet as already appointed, and closed with the benediction.—GEORGE SUTHERLAND, Pres. Clerk.

PRESBYTERY OF WHITBY.—This Presbytery met in St. Andrew's Church, Whitby, on July 15. A good representation of ministers and elders were present. The Presbytery expressed its sympathy with Mr. Drummond on account of continued ill-health, and with Mr. Leslie and his family in their late bereavement through the sudden death of the elder son, a bright boy of ten years. Mr. Abraham, Convener of the Home Mission Committee, reported that the vacancies had been acceptably supplied. The Treasurer's book was audited and found carefully kept. Commissioners to the Assembly reported their attendance. Standing committees for the year were appointed as follows: Sunday Schools.—Messrs. Kippan and Perrin and their Presbytery elders. State of Religion.—Messrs. McMechan and Kippan and their Presbytery elders. Finance and Systematic Beneficence.—Messrs. Fraser and Eastman and their Presbytery elders. Home Missions.—Messrs. Abraham, Eastman and Fraser, with their Presbytery elders. Students Theology.—Mr. Fraser; Greek and Hebrew, Mr. Leslie; Church History, Mr. Abraham; Personal Religion, Mr. McMechan. Temperance.—Messrs. McKeen and McLaren, with their Presbytery elders. Sabbath Observance.—Messrs. Leslie and McKeen, with their Presbytery elders. The call to Newcastle was taken up. On notice being read that the Kingston Presbytery agreed to translation, the induction of Mr. W. F. Allan was set for August 12, Mr. Eastman to preside and preach, Mr. Leslie to address the minister, and Mr. McKeen the people, Mr. Kennedy to be requested to offer the induction prayer. The matter of Mr. McLaren's resignation, which was lying on the table, was taken up. Commissioners from 1st and 2nd Cartwright appeared and gave in their report to the effect that they were willing to raise \$402 towards Mr. McLaren's stipend. Enniskillen sent in no report. After careful consideration it was moved that Mr. McLaren's resignation be accepted, eleven voting for and four against the motion. The motion was declared carried. Mr. McLaren announced that he protested against the decision and appealed to the Synod of Toronto and Kingston. The report on Systematic Beneficence was read by Mr. R. D. Fraser, Convener of the Committee, and adopted as a whole as follows: 1. That in the appointment of committees, one committee be entrusted with the work hitherto divided between the Committees on Statistics and Systematic Beneficence. 2. That the committee so appointed prepare an address to the members and adherents of the congregation, to be presented to next regular meeting of Presbytery, and if approved to be printed and distributed as in former years. Mr. Kippan addressed the Presbytery on the Scheme of Higher Religious Instruction and moved that ministers and Sabbath school superintendents be recommended to bring the subject of Higher Religious Instruction before their respective Sabbath schools on the last Sabbath of September, and that a collection be made on that day for the scheme. The motion was duly seconded and agreed to. The following resolution in regard to Dr. McClelland's retirement from Ashburn and Utica was adopted: In accepting the resignation of their esteemed brother, the Rev. A. M. McClelland, D.C.L., who for nearly six years has ministered faithfully to the congregation of Ashburn and Utica, express deep sympathy with him in his protracted affliction which has necessitated this step. The Presbytery, while bowing in humility to the trying providence which withdraws from them even temporarily a brother so warm-hearted and loyal, and from his congregation a preacher so able and a pastor so beloved, lament especially that the visitation has come in the prime of his ministry and with all the promise of future usefulness and fruitfulness before him, and cherish the hope and offer the prayer that it may please the Great Physician, our sympathizing Saviour, to change His hand and heal where He has smitten and restore His servant to health and vigour, that he may prosecute with increased order and zeal his office as an ambassador of the Gospel of His grace. The Presbytery also tenderly condole with Mrs. McClelland and the dear children under the affliction which, while it may affect the husband and father, has fallen so heavily upon them also, and supplicate that the stroke may be removed at an early day. It has afforded the Presbytery sincere satisfaction to know how generously and lovingly the congregation of Ashburn and Utica sustained their pastor in his protracted suffering and did all in their power to soothe and assist his family at the same time. The Presbytery feel deeply for the congregation in their present condition, as sheep without a shepherd, and promise all possible counsel and assistance to facilitate an early settlement of a servant whom the Lord may send to go in and out among them and break to them the Bread of Life. Finally, they commend Dr. McClelland and his worthy wife and dear children to the Father full of pity, and the congregation to Him who walketh in the midst of the seven golden candlesticks, with the stars in His right hand, beseeching Him to disappoint all fears and excel all hopes to the praise of His own glorious grace. The Presbytery adjourned to meet at Newcastle on August 12, for the induction of Mr. W. F. Allan into his charge there.—A. A. DRUMMOND, Pres. Clerk.

British and Foreign.

THE Presbyterian divinity hall in Queensland is short of funds.

DR. NORMAN MACLEOD'S induction at Inverness is fixed for the 7th of August.

THE Rev. W. H. Pulsford, of Dumfries, has received a call to Emmanuel Church, Montreal.

PROFESSOR LAIDLAW and Dr. Kerr Cross conducted the anniversary services at West Kilbride.

LADY ALEXANDRA GOWER, daughter of the Duke of Sutherland, has become a hospital nurse.

DR. BLACK, of Inverness, preached the funeral sermon of his brother-in-law, the late Dr. Whigham.

THE Rev. Dr. Milne, of Dundee, is to receive a call to succeed Dr. Verner White at South Kensington.

THE Rev. John Smith, of Oban, has signified his intention to accept the call to Ardnamurchan parish.

THE Korean alphabet is phonetic and so simple that any one can learn to read in a day. Nearly all the women in Korea can read.

DR. MITCHELL, of South Leith, unveiled recently the tablet erected in Falkirk parish church to the memory of Dr. William Begg.

MR. BEN TILLET, the leader of the London dock strike, has accepted an invitation to address the Church Congress at Hull in October.

THE Rev. Andrew Gardiner, of the Glebe Church, Sydney, Moderator of Assembly in 1886, has fled to America after creating a great scandal.

THE death-roll of ministers in the Irish Church for the past year includes twenty-four names, the largest mortality the Clerk of Assembly has ever had to report.

GENERAL HAIG has induced the Religious Tract Society to publish a series of Arabic tracts for Mohammedans, having found a partial experiment strikingly successful.

MR. SELWYN, a son of Bishop Selwyn, who has been private secretary to Sir Arthur Gordon in Ceylon, is about to take holy orders and devote himself to missionary work.

THE Dundee Advertiser states that the office-bearers of Langside Church, Glasgow, have requested Rev. J. Anderson Gardiner, who is at present on his holidays, to retire from his charge.

MR. STANLEY affirms his belief that in five years there will not be a Mohammedan in West Africa, since civilization is pressing northward and southward, and Islam will be extinguished between the two pressures.

THE Rev. J. Edgar Henry, of Londonderry, has been appointed professor of church history and pastoral theology in Magee College; the other candidates were Revs. Wm. Armour, of Ballymoney, and J. D. Craig Houston.

THE Rev. John Skinner, M.A., who is to be inducted into the Hebrew Chair of the English Presbyterian Theological College, on October 10, will give the inaugural lecture of the ensuing session on the evening of the same day.

DR. LEFROY, the new dean of Norwich, in his recently published volume on "The Christian Ministry," denounces the theory of apostolic succession held by the High Church Anglicans as schismatical, heretical and unscriptural.

LONDON NORTH PRESBYTERY, in a memorial to Lord Salisbury, express surprise and regret at the promised agreement respecting marriages in Malta, and ask that all marriages celebrated by any duly accredited minister shall be valid.

MR. JINSIVALE, the Hindu professor of Sanskrit in Wilson College, Bombay, who lately delivered a foolish speech in defence of wife-beating, was immediately called upon to retract or resign. He refused to retract, and accordingly his connection with the college will terminate at the end of the term.

THE country ministers in Inverness Presbytery affirm that there is very little indifference to religious ordinances in their districts; but it is admitted that in the large villages and Inverness itself there is an alarming falling off in the religious attitude of the people.

DR. STALKER and Rev. D. M. Ross, of Dundee, as commissioners to select a pastor for the Cairns Memorial Church, Melbourne, have offered the appointment to Rev. Alex. Skene, of Union Church, Glasgow, who will probably accept. The stipend is \$4,250.

MR. ANDREW THOMSON, eldest son of Sheriff Comrie Thomson and grandson of Dr. Andrew Thomson, of Edinburgh, died at Plymouth in his twenty-sixth year. He was district judge at Umbala, in Burmah, and being invalided home reached Plymouth the day before his death.

SHARES in brewery companies are held by twenty-three titled ladies, with the Duchess of Albany at their head, twenty-six peers who sit in the Lords, and six other noblemen, and forty-nine members of the House of Commons—twenty-five Tories, five Liberal Unionists, thirteen Liberals and six Irish Nationalists.

IN London North Presbytery there has been a warm debate on the recommendations of the Synod Committee on Ministerial Efficiency. The remarks of one member, in favour of the periodical changing of ministers by a stationing committee of Synod, were characterized by several speakers as revolutionary. On the motion of Dr. Donald Fraser, the debate was adjourned till October.

THE Rev. Alexander Thomson, of Haddington, who three months ago got leave of absence on account of ill-health, returned home a short time ago apparently in improved health; but soon after he suddenly passed away. A native of Aberdeen and a man of singularly genial temperament, with pulpit gifts of no mean order, Mr. Thomson was ordained at Haddington in 1855.

AT Shanghai when the members of the Missionary Conference, numbering 450 from all parts of China, were about to be photographed, the high bamboo platform collapsed. About forty were injured, chiefly ladies; but none of the injuries proved fatal, although several were serious. The Chinese contractor, who decamped immediately after the accident, had constructed the platform in a flimsy fashion.

THE North-Western and Midland Board of the English Presbyterian Church has applied to the Home Mission Committee for the services of Rev. John McNeill as evangelist; and Birmingham Presbytery supports the application. Along with Mr. Traill, of Hull, and Mr. Macphail, M.A., of Liverpool, Mr. McNeill is one of the three special agents set apart by the Synod to conduct evangelistic services for a period not exceeding six weeks.

AN action raised by a Glasgow solicitor against Revs. J. M. Cruickshank, of St. Rollox, and J. A. Johnston, of Springburn, for \$500 damages in each case, has resulted in the pursuer having to pay their costs. Mr. Cruickshank at a temperance meeting had spoken of miserably small houses driving working folk to drink, and instanced dwellings in course of erection in the vicinity, including, apparently, some belonging to the pursuer.

FALL BULBS should now be selected and planted during September and October to produce those handsome beds of Tulips, Hyacinths, Crocuses, etc., that delight the eye so much in spring. Send for copy of THE SEELE BROS. CO., Toronto, Autumn Catalogue.

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HOUSEHOLD HINTS.

HUCKLEBERRY BISCUIT.—Make a cream of tartar biscuit dough, add a half a cupful of sugar, and a large cupful of huckleberries. Serve like plain biscuit.

YEAST.—Bakers' yeast is based on brewers' yeast, and cannot be properly made by housewives. It is better to buy the compressed yeast of your grocer than to attempt to make a substitute.

STEAMED BERRY PUDDING.—One cup of sugar, two eggs, two teaspoonfuls of Cleveland's Superior Baking Powder, two cups of flour, one cup of sweet milk, two cups of berries. Steam about two hours.

HUCKLEBERRY PUDDING.—Three pints of flour, one pint of sweet milk, one pint of berries, one teacup of sugar, half teacup of butter, a teaspoonful of baking powder. Bake half an hour and serve warm with sauce.

HUCKLEBERRY CAKE.—Two and a half cups of sugar, half a cup of butter, one cup of milk, five cups of flour, three eggs, two teaspoonfuls of cream tartar, one teaspoonful soda, one quart of berries, floured; spice to taste.

CREAM PIE.—Beat four eggs with a teacupful of sugar, add half a pound of butter, two tablespoonfuls of flour and a pint of milk; mix well and pour over a pint of boiling milk, stir until cool, flavour with extract of vanilla. Bake in deep pans lined with rich crust.

CREAM OMELET.—Three eggs, slightly beaten, three tablespoonfuls of milk or cream; salt and pepper to taste. Heat and butter a pan, and when almost brown pour in the eggs; lift from the centre occasionally until the whole is soft and creamy. Brown slightly and serve hot.

BLACKBERRY SYRUP.—Take four pounds of fully ripe Lawton berries and add to them three pounds of granulated sugar and one pound of some tart, well-flavoured apples, pared, cored and sliced. Boil all together for forty-five minutes. Skin, pour in glasses and cover closely.

SPICED BLACKBERRIES.—Five quarts of blackberries, two pounds of brown sugar, one pint of vinegar, one tablespoonful of each kind of spice, more if you like; cook until the berries are done, then remove the berries and boil the juice three quarters of an hour, turn back the berries and put in jars. They do not need to be sealed.

OLD-FASHIONED GINGERBREAD.—One cupful of New Orleans molasses, three tablespoonfuls of melted butter, one teaspoonful of soda dissolved in five tablespoonfuls of hot water, ginger, salt and half a teaspoonful of powdered alum; two and a half cupfuls of sifted flour. Pour into well-buttered iron pans about half an inch thick, and bake in a quick oven.

ICED PINEAPPLE BISCUIT.—This is very nice to serve with the almond wafers, and disposes of the yolks left from them. Pour one quart of boiling cream over one and a half pounds of stale sponge cake; let steep for ten minutes, add a half pound of powdered sugar and a pinch of salt, and the beaten yolks of twelve eggs and one quart grated pineapple pulp. Freeze this mixture; when frozen work well into it the whites of four eggs, beaten stiff, with four ounces of powdered sugar. Fill a mould, cover and bind a strip of buttered cloth round the joining of mould and cover. Pack in salt and ice and cover with a blanket. Let ripen for two hours.

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PICKLED BLACKBERRIES.—Put a quart of sugar, a pint of vinegar and half a teaspoonful each of cinnamon, allspice and cloves into the preserving kettle, and place over a moderate fire. When the mixture boils, add four quarts of blackberries, and cook for a quarter of an hour longer; then turn into pint jars. There will be enough to fill six.

SPICE CAKE.—Two cupfuls of sugar, one cupful of molasses, one cupful of thick cream, or three-quarters of a cupful of butter, one cupful of raisins, stoned and cut, one cupful of currants, two eggs, one teaspoonful of saleratus, one-half teaspoonful each of nutmeg and cinnamon, one-quarter teaspoonful of cloves, and only flour enough to keep fruit from sinking while baking. Bake slowly.

SPONGE CAKE.—One cupful of sugar, two eggs, one cupful of flour, one large teaspoonful of baking powder, one-third cupful of boiling water, stirred in the last thing. Beat yolks and whites of eggs separately, mix sugar with yolks, add frothing whites, flour and baking powder, one teaspoonful of vanilla and hot water. Beat smooth and light, put in a warm buttered pan, and bake in a very quick oven.

BLACKBERRY JAM.—Wash the fruit well and put in the kettle with from half to three-quarters of a pound of sugar to every pound of fruit. When it begins to boil, keep stirring or it will burn. Season with lemon peel (dried), or, when near done, stir in some currant jelly. Peach jam is made in the same

way, but takes a longer time to cook. When it bubbles up it is near done. It must cook for hours and be stirred continuously. Season with kernels of the fruit.

TO PRESERVE BLACKBERRIES.—Pick the fruit nicely, and to each pound of fruit put three-quarters of a pound of sugar; let it cook slowly, stirring it constantly, until the scum stops rising to the surface; then take it off, and put it in glass jars or tumblers; seal them tightly and keep them in a dry place. Let the fruit and sugar stand for several hours before putting them in the fire, as the juice will then be extracted from the fruit and make the syrup richer.

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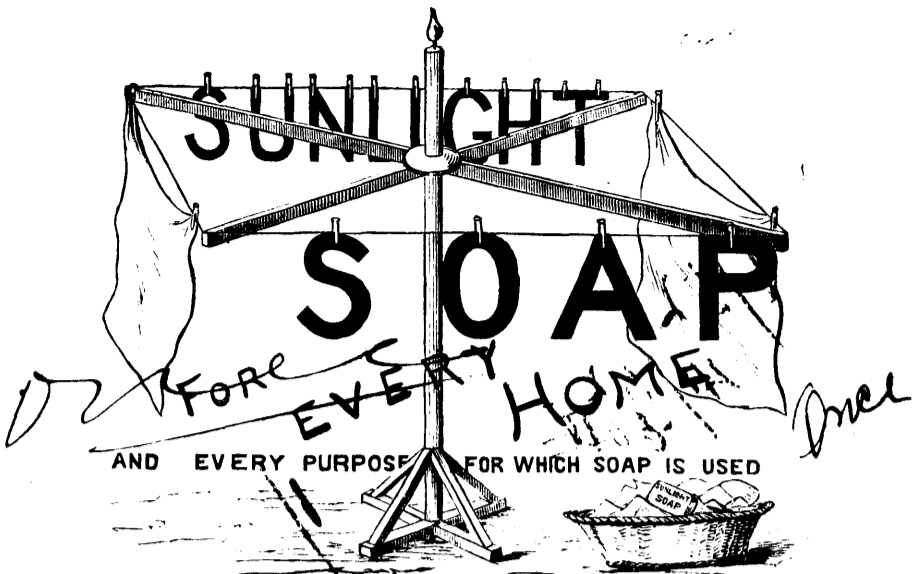
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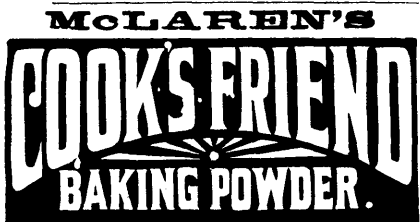
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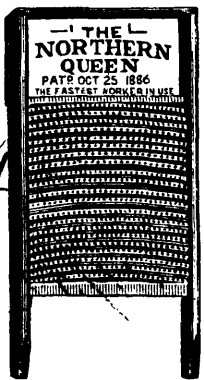
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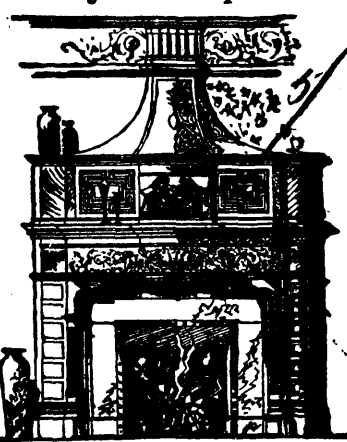
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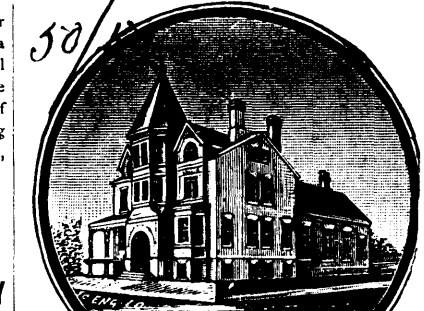
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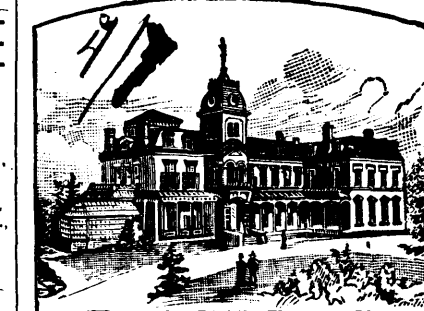
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