

monizing in such a way as to produce a pleasing effect. The Presbyterians have now an attractive church home, in which they may meet with comfort and satisfaction for many years to come. The services on Sunday were of a very enjoyable character, and were attended both morning and evening by large and attentive congregations, who listened with much interest and profit to the able and eloquent discussions of Mr. Wright. On the following Monday evening a social entertainment was given, when an excellent programme consisting of addresses, recitations and music, was rendered. The solos given by Mr. S. Lowes, of Brandon, were much appreciated. The pastor, Rev. W. L. H. Rowland and congregation are to be congratulated on the re-opening exercises, as well as on the beautiful appearance of the church, both of which bear evidence that harmony and the spirit of healthy progress exist in their organization.

PRESBYTERY MEETINGS.

The Presbytery of Westminster met in West church, New Westminster, B.C., on the 18th inst., and inducted the Rev. G. Brown Greig into the pastoral charge of that congregation. The Moderator, Rev. J. M. McLeod, presided. Rev. E. B. Chestnut conducted devotional exercises and preached an able and appropriate sermon from Psalm 68, 18, on the ascension of Christ; after which Mr. Greig answered the usual questions, and was duly inducted by the Moderator and welcomed by the members of Presbytery. Very suitable and sympathetic addresses were then delivered by Rev. E. D. McLachlan, to the newly inducted pastor, and by Rev. A. Dunn, to the congregation, on their respective duties and privileges. West church is to be congratulated on the speedy and harmonious settlement of a pastor of Mr. Greig's ability and experience.

On Tuesday, 22nd inst., the Presbytery of Guelph met in the church at Waterloo to take Mr. John McNair, B.A., who has signified his acceptance of the call from the congregation in that place, on trial for ordination and induction. A certificate of licensure in favour of Mr. McNair by the Presbytery of London, having been produced, the Presbytery proceeded to his examination. These trials having been sustained, and the hour specified in the edict, which had been served on the congregation on the two preceding Sabbaths, was returned duly certified, and with no objector appearing. Mr. Thomas, who had been ordained and inducted at Preston on the previous day, preached. After the sermon, Mr. A. M. Hamilton, M.A., of Winterbourne, who had acted as Moderator of Session during the vacancy, gave a brief narrative of the steps in the call to Mr. McNair, and put to him the usual questions of the formula. Satisfactory answers having been given, he was, by solemn prayer, Dr. Torrance leading, ordained to the holy ministry and inducted to the pastoral charge of the congregation, with all the rights and privileges thereto pertaining. He then received the right hand of welcome from the brethren present, after which Mr. Smith addressed him, and Mr. McNair, the people, on their respective duties. Having signified his readiness, his name was added to the roll, and he took his seat as a member of the court. Mr. Hamilton was appointed to introduce him to the Kirk Session, which was instructed to meet on the rising of the Presbytery. The settlement at Waterloo is the sixth that has taken place in the bounds of the Presbytery of Guelph since the beginning of February. Two of these, Berlin and Chalmers church, Guelph, were by translocation from other charges, and four by ordination and induction, namely, Hespeler, Elora, Doon and Preston, and Waterloo. The only vacancy now in circumstances to call is the First Church, Eramosa. It is expected that Almu and Camnock will soon move in that direction. All the settlements have been harmonious and cordial. Each of the fields is interesting and affords rich opportunities of service. All those settled are well equipped for their work, and through the blessing of the Most High, will prove effective ministers of the Gospel.

On the 21st inst., the Presbytery of Guelph met in the church at Preston, to hear Mr. H. T. Thomas, M. A., undergo his trial for ordination to the holy ministry, and induction into the pastoral charge of the congregations of Doon and Preston. Mr. Thomas acquitted himself, in his examinations, in a highly satisfactory manner, and the Presbytery proceeded to his ordination and induction at two o'clock p. m., notice of which had been duly served upon the congregations at the two immediately preceding Sabbaths. At the afternoon service there was a good meeting. Rev. Mr. Horne, preached, Dr. Dickson, of Galt, who presided on the occasion, and acted as Moderator pro tem. of the Presbytery, gave a narrative of the steps to the call to Mr. Thomas,

put to him the questions usual at such times, and satisfactory answers having been given to these by him, he was by solemn prayer and the laying on of the hands of the Presbytery, ordained to the ministry, and inducted into the pastoral oversight of the congregations. Dr. Torrance then addressed him, and Mr. Smith the people on their respective duties. Among other business transacted, the following may be mentioned: A Committee on the State of Religion was appointed, with Dr. Dickson as Convener. Notice was read from the Presbytery of Orangeville that they had suspended, for cause shown, Mr. Stinson, from the exercises of the Christian ministry for one year, and from that of Regina, that the name of Dr. Jardine had been removed from the roll of ministers, in consequence of divergence of views from the documents of the Confession of Faith. A certificate of transference from the Presbytery of London, in favour of the Rev. Alex. MacKay, D. D., was received, and the name was ordered to be placed on the appendix to the roll, as a minister residing in the bounds. The clerk reported names of congregations still in arrears to the Presbytery Fund. The Presbytery adjourned to meet in the church at Waterloo, on the forenoon of the following day, to take Mr. John McNair, B. A., who had accepted a call from the congregation there, on trials for ordination, and to induct him to the pastoral charge should these prove satisfactory. The proceedings were closed with the benediction.

NIAGARA-ON-THE-LAKE.

Dear Sir.—In a very interesting article in your issue of Aug. 2nd, relating to St. Andrew's church, Niagara, signed "K," two mistakes occur which it may be well to correct. The first is, that while the congregation was organized in 1794, the grant of land was obtained in 1804, and the church was built in that year. Now, in the old record book, which contains much curious information covering one hundred years, we find it was decided that buildings be erected on lots 157, 158, 183, 184, the application to Land Board having been decided on at meeting, 4th Nov., but a different square had been previously applied for. In the account of seats let March, 1796, occurs the name of Col. Butler, of Butler's Rangers, as renting pew No. 4, for the sum of £7 10s., N.Y. currency. The size of timbers, windows, doors is given, and mention made of the school-house. After the town was burnt, the congregation worshipped in the schoolhouse which was repaired, the present building being erected in 1831.

In 1820, there is an application to secure title to the block on which the church did stand. By reference to number of blocks, it is seen the church of 1794 stood exactly where present church stands. The agreement with Rev. John Dun, the first minister, is from 13th June, 1794. The second error is, that Rev. Thomas Green was the minister of church, and that he was reordained when he joined the Church of England. Now, while he was educated at Glasgow University, to be a Presbyterian minister, he was never ordained in that Church. He preached a few weeks in St. Andrew's by request of the people, but he soon joined the Church of England, becoming assistant of Rev. Robert Addison, and finally his successor. By giving place to these few lines you will much oblige, Yours truly,

JANET CARNOCHAN.

Niagara, Aug. 9th, 1893.

A COMMON PHRASE.

There are many sayings, slangy some of them—at any rate frequent—which slip glibly off our tongues with little or no thought as to their significance and the ideas they are capable of suggesting to those who hear them uttered. In this class we hear very often—far too often—the phrase "too much like work." It comes from the lips of the young and giddy as well as from those who are old enough to know better than to give expression to anything that has a tendency to encourage sloth and laziness, or the enervating and debilitating habit of inactivity, so fatal to success in life.

Are we to take this common utterance as a sign of the spirit of the times? We trust not, and yet what are we to think? A distaste for work is fairly stated, and people do not repeat sentiments like this without meaning something. Work should be enjoyable, congenial, natural, healthy; it should absorb a large proportion of the time of every human being who desires to be something better than a cumberer of the ground. But mistakes, fatal errors,

have been made, are being made daily and hourly in choosing work, or being persuaded or tormented into accepting work unsuitable to the individual. We see examples all about us—sad to behold—and wonder, when any special case attracts our attention and awakens our sympathy, whether this man sinned or his parents, that he should be bound for life to uncongenial employment. Immured it may be within office walls, chained, as it were, to a desk where the very soul of the man pants for water brooks, and the active out-of-door life possible in many avocations.

The life of a farmer under present advanced conditions should possess great attractions, but still we see no diminution of the influx of young men and women to the cities from the country. The more intellectual of the former swell the professional classes to so large an extent that it is becoming a problem how they are all to find honest livings; and the latter, with the bulk of the first mentioned who do not aspire to professions, crowd into offices as book-keepers, stenographers, etc., until there is a plethora of candidates for situations. A large proportion of the women also become "sales-ladies," and some few—not half enough—enter domestic service, which should be an honorable and respected employment.

Too great stress cannot be laid upon the necessity of choosing wisely when the time comes for a man or woman to decide how to make a living. Thoreau says, "the world is a cow that is hard to milk," and while this is perfectly true, is it not possible that not knowing how on the part of the milker, will stand very much in the way of his obtaining that which he desires? A hard milker can be made much worse by going about it in a wrong way. As the richest portion of the milking—called by "stripping"—comes last of all, we may fairly conclude that the lesson for us is not to cease our efforts too soon or we will have to go without our cream. It is work, hard work, sure enough, to keep on, but then there is the reward, and labour sweetens life if only it be the right kind of labour.

It is a perverse condition of affairs which produces such sayings as the one under consideration. A little reflection will convince the most thoughtless that it is so, and that a remedy should be sought.

There are people in the world who like instead of milking the cow, to pat the poor creature and say "so bossy" while somebody else does the work.

When adopting a life avocation the taste and natural bent of the individual should be taken largely into consideration, but the condition of the ranks into which he proposes to enlist should not be overlooked. If they are already filled or overcrowded it would be better to seek some other opening unless the inclination is very determined.

A false notion prevails that it is more respectable to belong to one class of bread-winners than another. The cut of a man's coat and other articles of apparel do more towards furthering him in life than they have any right to. "A man's a man for a' that." When will the time come that people will not be judged—and many a time condemned by their clothes. Is it coming at all? Yes, we say. The world does move, thank the Lord, and we have left behind many things once apparently as firmly rooted as this vain show of clothes: There was a man once who was imprisoned for months as a punishment for kissing his wife in public in the city of Boston when meeting her after a long separation. The immorality of such a proceeding was not to be tolerated. It has been thus with many things which we now take no notice of, and circumstances which now arouse our indignation will in process of time undergo a similar change. The pleasure of work—to come back to the subject—should need no dragging forth to the light, for it should be apparent. It is only because of the lamentable mistakes that things are turned topsy-turvy and people need to be told that work is not hardship if chosen aright. We see how miserable most people are who have nothing to do. They are not one whit happier than those who earn their bread according to the primeval curse—by the sweat of their brows.

Idle people are a nuisance to those who work. Many who have nothing to do but go to their meals cannot do that without keeping others waiting. Work, rather than a curse, is a blessing. A favorite pursuit is the savior of many from grief and trouble that would otherwise break down the spirit. The trouble is—the same old trouble—that what would be the favorite pursuit is seldom the means of making a living—the thing most people work for. Any and every other consideration than the gratification to be obtained is allowed to weigh in a pot-boiling undertaking. Suppose for once that money-making is left out of the question, and a man decides to do what he likes best and can do best and feels to be his own business *par excellence*, will he not win success in the end? Is it not reasonable to suppose that if a sufficient number of young people had a fixed right idea about this that it would come straight and that all would be enabled to mind their own business with success, instead of dragging out a wretched existence trying to mind somebody else's, while somebody else is likely enough doing the round man in the square hole.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated

tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's

Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind. **Sick Headache**

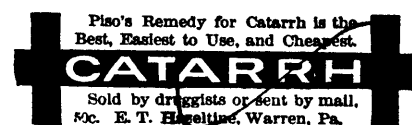
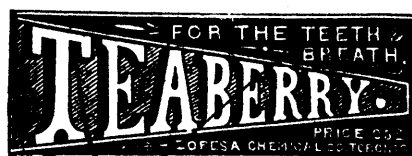
"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Heart-burn would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced."

Sour Stomach It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. H. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar



"Mind your own business" is the key-stone of the arch of an honest life. Find out early what your own business is, young people of Canada, and stick to it, even though difficulties perplex for awhile. Our young nation requires that every man—ay, and every woman—mind their own business and do their duty. Only so can we become great. Every patriotic individual should feel the obligation to become as perfect a citizen and subject as is possible. Let every man be a brick, and our wall will not be weak.

—CONSTANCE FAIRBANKS, in The Week.

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

SCOTT—LIVINGSTON.—At the residence of the bride's mother, Brussels, on Tuesday 22nd Aug., by the Rev. John Ross, B.A., assisted by the Rev. W. Black, B.A., Maggie Helen, eldest daughter of the late John Livingston, to Rev. J. F. Scott, of Rodney.

SCOTT—MCINTOSH.—On Monday evening the 21st inst., at the residence of the bride's father, by the Rev. John Ross, assisted by the Rev. W. R. McIntosh, Allandale, brother of the bride, Annie Jennette, second daughter of Robt. McIntosh, Esq., to Joseph David Scott, all of Ashfield.

C. H. Spurgeon: It is a remarkable fact that we do not read, in the New Testament, that any one of the twelve, except Judas, ever kissed Jesus. It seems as if the most impudent familiarity was very near akin to dastardly treachery. This sign of Judas was typical of the way in which Jesus is generally betrayed. When men intend to undermine the inspiration of the Scriptures, how do they begin their books? Why, always with a declaration that they wish to promote the truth of Christ! Christ's name is often slandered by those who make a loud profession of attachment to Him, and then sin foully as the chief of transgressors. There is the Judas-kiss first, and the betrayal afterwards. Thus Judas said, "Hail, Master," and kissed him much (R.V. margin): betraying Him by the act that ought to have been the token of firmest friendship.

C. C. Richards & Co.

Gentlemen,—For years I have been troubled with scrofulous sores upon my face. I have spent hundreds of dollars trying to effect a cure, without any result. I am happy to say one bottle of MINARD'S LINIMENT entirely cured me, and I can heartily recommend it to all as the best medicine in the world.

RONALD MCINNIS.
Bayfield, Ont.