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The Psalms.

The Psalms—a jewelled cluster
Rich precious stores unfold,
In them God's own old doctrine
Lies chased in purest gold.
With pearls of comfort gleaming
Amid the gems of prayer,
Fresh beauties aye come streaming
From out their casket rare.

The Psalms—a field of promise,
A Paradise of fruit,
Filled with delights of Heaven,
Where wearied souls recruit.
Where God's own light is gleaming,
Far o'er the sea of Time,
Fresh beauties aye come streaming
From out their depths divine.

The Psalms—of grace a mirror,
Where God's own face is seen
Amid the joys and sorrow,
The Prince of all between.
And through the clouds comes gleaming,
In dark temptation's day,
The needed help aye streaming
To light the homeward way.

The Psalms—a cry of sorrow;
The Psalms—a song of praise;
Where God from depths of sadness
To heights of joy doth raise,
And sets the feet where gleaming
The light of Heaven falls,
And grace comes ever streaming
From out the jasper walls.

Edinburgh.

LENNOX FRASER.

PRESBYTERIANISM IN CHINA.

OUR readers may remember that at the London Council of 1888, an application from two presbyteries in Southern China for admission into the Alliance, was most cordially agreed to, and special pleasure was expressed on the occasion. These presbyteries consisted of native congregations with native pastors, supported by their own people, and were the fruits of the united mission work of the American Reformed, and of the English Presbyterian Churches.

In 1893, one of these presbyteries—that of Amoy, divided itself into two portions, the brethren then sundered, now coming together again to form—"The Synod of Amoy"—a body that met in formal Council on Wednesday, April 14th, 1894. This, however, is not the only Presbyterian Synod in China. An earlier Synod was formed in Northern China, so far back as 1871, by the missionaries and native pastors and elders connected with the Presbyterian Church in the U.S.A. This consists of five presbyteries and is a constituent part of the mother Church in the United States, while the Synod of Amoy is not connected with any outside body, and is thus a true, native Church, self-governing because self-supporting, and in which the foreign missionaries are present only as assessors.

The mission work out of which this has grown has had the following history:

In 1829, the Rev. David Abeel went from the United States to China, as the agent of the American Seaman's

Friend Society. Shortly afterwards he transferred his services to the American Board, and being a minister of the (Dutch) Reformed Church, was supported by that denomination. In 1842, he was stationed at Amoy, when, on his request, the Dutch Church transferred to that city two of its missionaries who had been laboring in Borneo. In 1847, the Church sent out to Amoy the Rev. Dr. Talmage, who became a tower of strength to the infant mission, and under whose auspices, there was built in Amoy, in 1848, the first church in China for Protestant Christians.

In 1850, the English Presbyterian Church entered Amoy, Dr. James Young and the Rev. Wm. Burns being its agents, when the American missionaries took as their field, Amoy and the district northwards; the English missionaries taking also Amoy with the territory to the south. From the very commencement the relations between the two Missions have been most intimate. They have, in fact, been little more than two wings of one common mission, each receiving its support from a different foreign source, but, on the mission field, working together as one body. As the result of this co-operation, the converts have been accustomed to connect themselves, according to their convenience, with the stations of either body. In 1856, the American missionaries organized a congregation in Amoy, with elders and deacons according to the most official pattern of presbyterianism, while, in 1857, their whole mission withdrew from its connection with the American Board, that it might become the mission of their Church—the natural and imperative result of all true mission work.

In 1863, the Amoy congregations, under the two missions, were organized into a presbytery, called in the United States the "Amoy classis," but known in China as the Presbytery of Chang-chew and Ching-chew; while, in 1881, there was formed a second presbytery—that of Swatow, embracing the converts of the English Presbyterian Church, its special territory including that town and district. In 1893, the Amoy presbytery was divided into two presbyteries, each taking a section of the two-fold name, and having a church membership in all of 2,141 communicants, while now, in 1894, there has come the re-union of the two presbyteries in the "Synod of Amoy," which held its first meeting in the honored Douglas Memorial Church of Amoy, the Moderator being the Rev. Jap Han Chiong, of Siokhe, the oldest native pastor connected with the Amoy churches. "First the blade; then the ear; after that, the full corn in the ear."—*Quarterly Register*.

To Christianity this is pre-eminently the age of opportunity. Never before did the world offer to her anything like the same open field as at this moment. The call to the Church is, "Go forth and preach the gospel to every creature."

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Toronto, August 23, 1894.

A Notable Centenary.

A MILE-STONE in the history of Presbyterianism in Upper Canada was passed on Sabbath last when the centenary of St. Andrew's church, Niagara-on-the-Lake was solemnly celebrated. One hundred years have passed since the congregation of St. Andrews was formed in Newark, as Niagara-on-the-Lake was then called, during which period, how great have been the developments in the church! nay in Presbyterianism all over the world. A history of Presbyterianism in the nineteenth century would make interesting and suggestive reading to all who mark the transition of thought in its modern rapidity. But on a smaller scale, though after all not so small as might be supposed, the centenary of this congregation carries with it much interest to Presbyterians. The event was fittingly celebrated. On Saturday an inaugural ceremony took place which was attended by a large crowd, and many notable persons, among them being Sir Oliver Mowat, Rev. Professor Gregg, D.D., Rev. Professor J. B. Mowat, D.D., and Hon. J. Beverley Robinson, ex-Lieut.-Governor of Ontario. At 4 o'clock in the afternoon the memorial tablet was unveiled by Rev. Prof. Mowat, a former pastor of the congregation. On the tablet is this appropriate inscription:—"1794-1894; in grateful commemoration of the 100th anniversary of the organization of this congregation, this tablet is erected by the members of St. Andrew's church, Niagara. The first building being erected in 1794, and erected on this spot, was burned in the war of 1812-14. The congregation met in St. Andrew's school-room, on the north corner of this block, for some years. The present church was built in 1831. The ministers have been:—Rev. John Dun, Rev. John Young, Rev. John Burns, Rev. Thomas Fraser, Rev. Robt. McGill, D.D., Rev. John Cruickshank, D.D., Rev. John B. Mowat, D.D., Rev. Charles Campbell, Rev. William Cleland, Rev. J. W. Bell, M.A., and the present pastor, Rev. N. Smith."

Then followed the reading by Rev. J. W. Bell, M.A., of Newmarket, a former pastor, of a paper by Miss Janet Carnochan, the well known local historian, giving the history of the parish since its commencement, from which a few outstanding facts are culled. The first document referred to, related to an agreement between the congregation and Rev. John Dun, their first pastor, whose death by drowning in the barque Speedy is recorded in Dr. Gregg's history. A curious fact noted by Miss Carnochan in connection with Rev. John Young, the next pastor, was that in 1791, when

pastor of a Presbyterian Church in Montreal, he administered the sacrament to his congregation in the church of the Roman Catholic Recollet fathers, which was kindly lent to them while their own was being built. A present of two hogsheads of Spanish wine and a box of candles was all the compensation which the polite French fathers would accept. The church was destroyed when Niagara was burned by the Americans in 1813, and the congregation subsequently obtained four thousand pounds compensation from the Government, on the ground that officers used the steeple as the post from which they used to reconnoitre. In 1826 a Sunday school was formed with Mr. John Crooks as Superintendent, and this Mr. Crooks was the first person buried in the new burying ground in 1831, St. Mark's burying ground having been used up to that time. In 1829 Rev. Dr. McGill became pastor. By the condition of the law he could not perform the ceremony of marriage, and on the repeal of that almost the first person he married was Hon. Archibald McKellar, who years before had been a pupil at the Niagara Grammar School, taught by Dr. Whitelaw. In 1843 the disruption in Scotland took effect in Canada, and a number of members of the congregation seceded to form a free church, meeting at first in the Temperance Hall and afterwards building the edifice now used by the Methodists. The pastors of the Free Church were Rev. John Harris, Rev. John Alexander, Rev. F. McCuaig, Rev. Dr. McCaul, the President of Toronto University, was the last to preach in the Free Church pulpit before the re-union of 1875. By a curious coincidence, Rev. Prof. Mowat, who became pastor in 1850, married the daughter of Rev. Dr. McGill, the lady who had been born in the manse, thus coming back to it as mistress. The paper concluded with the remark that of the eleven pastors of the church, seven have been natives of Scotland, one of Ireland, one of England and two of Canada.

Sir Oliver Mowat's paper was reminiscent in the main, but the premier touched on topics of living interest to-day such as the various agencies connected with church work and the influences moving towards church unity. The following passage is well worth perusal:—"But while there has been throughout the world exceptional progress in the respects I have referred to, (material progress) it is fitting on an occasion like the present to remember that, happily, progress has not been less as regards the appliances of philanthropy and charity than as regards other matters, and not less as regards the Christian religion generally, which is the greatest spring of philanthropy and charity. If there has been, or if there seems to have been, more of avowed agnosticism and infidelity than in some former centuries, there has, at the same time, been more of religious life and activity; and the certain facts show that these have increased in an immensely greater ratio than agnosticism and infidelity. Thus, the Christian population of the world a century ago is estimated to have been less than 200,000,000; its Christian population now is estimated at more than double that number. It took eighteen centuries for the Christian population of the world to reach 200,000,000; it has taken but this one century to add another 200,000,000 or more to the number. There has been like increase in the contributions to religious objects throughout the countries of the world generally, a very good indication

of the earnestness of the contributors. The old churches and the old religious organizations have shown greatly increased zeal and activity, and new Christian organizations of various kinds have sprung into existence during the century, and have exerted, and are exerting, immense influences for good. The British and Foreign Bible Society has been said to be the greatest agency ever devised for the diffusion of the Holy Scriptures, and it had no existence a century ago. Nor had the Tract Society; and the Tract Society had in 80 years sent out 75,000,000 copies of its issues, these comprising translations into almost all the languages spoken in the world."

The Sabbath services were conducted by Rev. Professors Mowat and Gregg, the Sabbath-school being the scene of many addresses by visiting clergymen; and on Monday the event was celebrated by a congregational re-union.

The Young and Old.

Reports in the press would point to the fact that the Christian Endeavor Societies are directing their attention very largely to special branches of church work; it being estimated that thirty foreign missionaries are now supported by a number of these societies. This is cheering news. There are several schemes of the Church in Canada any one of which it would be peculiarly fitting that the young people should make their own. On a previous occasion we drew attention to the Aged and Infirm Ministers' Fund in this connection and the reference was not without some good effect. But nothing like the concerted action necessary to success has been yet taken, and now that the societies connected with other churches are actively working in this direction we would urge once again on the Young People's Societies of the Church to make selection, and of this scheme, and give their offerings for one year to its needy coffers. The arguments in favor of this course which lie so ready at hand need not be used here; the idea is a simple one and the proposal one which must commend itself to all who may give the subject a moment's thought. The latent power of the societies is inestimably great; let it be directed in a special channel, with a special object in view and the practical wisdom of the course here advocated will admit of speedy demonstration.

Rev. Dr. Cochrane. The respected Convener of the Home Mission Committee has been receiving great attention from the Church in Scotland and England, on his trip to the Old London. In London he occupied the pulpit of Mr. Monro Gibson, and the religious press devoted columns to a report of his sermon. In Paisley he was the guest of the Provost and preached in the leading pulpits. In Inverness he preached in the Free High church (Rev. Dr. Black's), and in West Parish church (Rev. Irwin Lang's) attracting large audiences wherever he appeared. Dr. Cochrane is enjoying the holiday trip very much, and will shortly return much improved in health.

The Opium Com- It is now alleged that some members mission. of the majority of the Opium Commission have a large pecuniary interest in the traffic.

Roman Catholic The Roman Catholic bishop of Syria Freedom. has put under the ban the published sermons of Mr. Spurgeon, and has ordered all his

books to be burned that may be found in his bishopric. "It is no wonder that he does not like them," says a contemporary, "they are full of the gospel, and tend to make those who read them intelligent, thoughtful, patriotic and believing. If he could with these sermons sweep away all the influences which tend to produce like results, he would have a clear field for his own operations."

Attack by Boy- The proposed boycott of the Mission cott. Boards, in order to rebuke the General Assembly for standing by the faith of the Church, meets with favor among certain persons. The *New York Sun* has received a letter from an elder in New Jersey who believes in starving the majority, and with them the missionaries and their wives and children, into submission to the minority. He says: "That is the best way to meet the fellows who have run the General Assembly for three years or more. There are plenty of good men and good causes uncontrolled by the Assembly which we can help. I have been working on this line quietly, myself, and I propose to let the General Assembly help itself, and to support that which is good, even if the General Assembly would veto it if it could."

Wanted, A And Chicago is pining for Sabbath Sabbath. rest. Good may come out of Nazareth. The news items in the daily press of last week contained one for which many will feel thankful and will pray that the effort to restrict Sabbath traffic and sports made by certain householders may prove successful, and the beginning of a crusade for the better observance of the day of rest generally in that city. Alongside of this comes the news that the Cunard Steamship Company have given instructions that none of their ships shall work cargo on the Sabbath in ports abroad, and this in the interest of worship. Moreover, as showing the interest workingmen in Britain are manifesting in the observance and sanctity of the Lord's Day, the Cardiff Trades Council is agitating against the running of Sunday busses in that town. Toronto will no longer stand alone in the good fight.

Mr. Gladstone "The place of heresy and schism in on Schism. the modern Christian church," is the title of an article by Mr. Gladstone, holding the place of honor in *The Nineteenth Century* for August. The aged essayist, while writing from the standpoint of a staunch Churchman, recognizes with a charity natural to one so near the confines of eternity, that the non-conformist bodies have been greatly blessed and used of God. He argues that as now the old Jewish law forbidding the making of any graven image has become unnecessary, so also that which in the days of the Apostles was sternly reprobated as schism and heresy, has ceased in the same degree to be so to-day. Thus on the basis of a common belief in the Trinity and the Atonement, this eloquent old man pleads for a readjustment of ideas, a wider charity, and a more harmonious co-operation with Christians of all sorts, on the part of his own Church. As Presbyterians, we rejoice at this sign of the times, and hail it as being 'a prophecy of the day when the motto inscribed upon our banners shall be, "One is our Master, even Christ, and all we are brethren."

"MISSIONARY REVIEW OF THE WORLD."

The first article in the August number is a review of "Reality vs. Romance," by Dr. Pierson. It will be remembered that Dr. Johnstone,—better known in Canada as "Jamaica Johnstone"—went to Africa, with a company of negroes, at considerable expense, and with a considerable flourish of trumpets, in order to do missionary work. His expedition so far as work was concerned, was a total failure, and he wrote this book, which Dr. Pierson thinks is a greater failure than the expedition. He crossed the Dark Continent, visited a number of missions, and professes to have gathered absolutely reliable information, which he communicates without fear or favor. As Dr. Johnstone is well-known to have been an autocrat in his own way in the past, he is in this book true to himself. He pronounces judgment upon men and things with as much confidence as if he had been in the field thirty years, instead of a few months. Indeed, had he been longer in the field, and caught something of the spirit of the heroic missionaries who have been and are laboring in Africa, he would have been more temperate in his criticisms, more cautious in his judgments, and it may be the book would never have been written—which for the cause of truth would have been better. Happily the book is expensively got up, and so wearisome in details, that few will ever read it.

Dr. Pierson quotes several instances of his rashness and indiscretion of which one or two specimens may be given. It is well-known that the aim in all missions is as quickly as possible to reach the self-supporting stage, but that few have reached that point, which is not to be wondered at, in view of the poverty of the people and the comparatively recent date of modern missionary effort. Dr. Johnstone, however, does not condescend to discussion, but declares "Self-supporting missions a grand mistake—an absolute failure."

His delineations of native character are not sympathetic. He neither seems to have been tenderly touched by the exhibitions of native depravity and the needs of souls utterly lost, nor to have appreciated the patient self-denying labors of men who have gone to Africa, not for a holiday trip, but to spend their lives in the endeavour to introduce some ray of light into the dense darkness of that unfortunate country. All honor to such men, and they will be honored in that day. There is one point, however, to which Dr. Johnstone draws attention that needs to be emphasized—viz. the incessant demand upon missionaries for letters that can be read to the congregation, or Mission Band, or Sunday school at home. It must be an intolerable burden to many missionaries, and is in danger of resulting in exaggeration—simply for variety's sake—as all experience giving is apt to become.

Rev. Arthur H. Smith contributes a thoughtful article on "Time as a Factor in Christian Missions" which is quite seasonable. Many are heartless, if not indifferent to missions because of the slowness of the process—it takes so long a time to evangelize a heathen nation or tribe that it seems practically impossible, and does not that indisputable fact suggest another, more depressing still, that God is not in sympathy with Missionary effort and does not bless it. The position is made even more hopeless by another fact, that such successes as have attended missionary labors have often been followed by reaction, and the church has relapsed into heathenism. The dying out of the seven churches of Asia are but a type of the numberless cases in which the candlestick has been moved out of its place, and the glory departed. These two thoughts often cause spiritual paralysis—it seems as if we had not only to fight heathenism, and the powers of darkness, but Providence as well.

These two objections are met and satisfactorily met by Mr. Smith by the analogy of history, which shows that great changes take place slowly. "Sudden effects in history," says John Stuart Mill, "are superficial; causes which go down deep into the future events, pro-

duce the most serious parts of their effects only slowly and must have time to become a part of the familiar order of things."

"Providence moves through time as the gods of Homer through space—it makes a step and ages have rolled away." Its logic is not less conclusive for reassuring slowly. The story of the physical universe—the history of nations—the development of character—the evolution of thought all go to prove that in God's plans a day is as a thousand years. The conclusion of the whole discussion must be that the slowness of the process argues that missions are one of the great movements of God, and demand, therefore, ages of time.

One of the most perplexing problems in connection with Foreign Mission work is, the place due to Higher Education. Dr. Ellinwood's paper on that question, read before a Conference held in New York in January last, is published in full. In India especially, much attention has been given to education with unexpected results. It has put a weapon into the hands of the enemy. It was expected that an European education would open the eyes of the natives to the puerilities and absurdities of their own systems and prepare them for the reception of the Christian system of faith and morals, but other results have appeared that were not anticipated. Amongst the worst of these is, that the educated have become accessible to the enemies of Christianity, and it is found that more infidel and immoral literature is distributed than that of all missionary societies put together, and the Rajahs and other wealthy natives, hostile to Christianity, are contributing largely for the circulation of the writings of such men as Ingersoll and Bradlaugh.

Dr. Mitchell when on a visit three or four years ago to Siam was informed that the high officials of the Government were receding from their favorable attitude towards female education for the reason that the Siamese women and girls who had learned to read were being corrupted by the vile literature which was thrown upon the market at Bangkok.

Whilst all that is true and discouraging, yet there is another side to it, over against that let us read the following: "At a summer school attended by about four hundred young native ministers and teachers in Japan, four or five years ago, a summary of conclusions was reached one of which was in substance this, 'We do not deem it necessary that more missionaries should be sent us from America to preach the Gospel to the masses of our people. The ordinary work of preaching can be done quite as well by educated men of our race; but if our friends across the ocean can send us men capable of becoming leaders, able to teach us how we may grapple with rival systems of religion or philosophy and all the burning questions which confront us, then the more they send the better.'

In striking contrast with Dr. Johnstone's estimate of African missions is an article by Rev. James Douglas, on Africa as one of the great unoccupied fields, notwithstanding the fact that in recent years many precious lives have been poured out to heal the world's sores. "Forty societies are at work, with over seven thousand ordained missionaries, and the converts last year were over twenty thousand," but what are these amongst so many? The vast region of the Soudan from east to west—as far as from San-Francisco to New York—and from 250 to 500 miles wide is a continent of itself and is scarcely broken ground. The Central Soudan has a population of sixty millions which has as yet no missionary. They are a noble race, already enjoying a high degree of civilization, living in walled cities of 50,000, 80,000 and 100,000 inhabitants.

"Dr. Duff once told an Edinburgh audience that if the ladies of that city would give him the cost only of that portion of their silk dresses which swept the streets as they walked he would support all his mission schools in India." If that is true how shall we answer for these millions of Africa, and elsewhere, whom we might have enlightened?

THE MUSIC OF THE PSALMS.

BY J. P. ROWNOTHAM.

It is a curious question to set oneself to answer—What sort of music accompanied the Psalms in the Temple services of the Hebrews? The time was long ago, the indications in the Bible itself are few, and the collateral information on the point in the way of comparison and analogy strikingly meagre. Yet, by making use of the slender materials at our hand to the very uttermost, some light of an interesting nature may be shed upon an obscure subject; and our own appreciation of the Psalms, whether as objects for musical delivery in our churches or as themes for meditation and exposition, may thereby be considerably extended and illuminated.

What sort of music accompanied the Psalms? What sort of tunes were those divine hymns of praise sung to, in ancient days? What was the original and earliest form of delivery to which they were subjected? These three questions bear upon one another, and may very well be considered together.

In the first place, we may be very sure that there were regular and recognised tunes to the Psalms, for the inscriptions of several of the Psalms themselves are an evidence to this. When we find, for instance, the title of a Psalm quite at variance with the subject of the Psalm itself—of this there are many examples, e.g. the title of the 34th Psalm relates to David's behavior before Abimelech, while there is not a word on that subject in the whole hymn that follows—in such cases as these we have no option but to imagine that the title indicates the tune to which the psalm was to be sung. If so, its variance from the subject of the psalm becomes very reasonable and natural indeed. The same phenomenon may thus be studied in the Psalms of David which meets us in the poetry of Burns, where we find, for instance, the title of the tune "Lady Macdonald's Lament," and immediately following it a sonnet of passionate attachment from the poet to some dear friend, a song of happiness and rejoicing.

The Psalms, then, had regular tunes, some of which became so thoroughly identified with certain canticles that there was no way of alluding to them except by quoting the subject of the tune with which they were generally associated.

In addition to being sung to regular tunes, the singing was accompanied by the sound of various musical instruments. The instrumentalists were some priests some Levites, both of whom had their peculiar instruments. By allusion to the twenty-fifth chapter of the First Book of Chronicles, to the twelfth chapter of Nehemiah, and elsewhere, we shall find that the priests played the trumpet exclusively, while the Levites performed on cymbals, psalteries, and harps. The use of the trumpet by the priests seems to have been their peculiar privilege, of which they were perhaps somewhat jealous. The trumpet in its oldest form was made of ram's horn, but later in Israelitish history it was constructed of brass and even of gold. There were many traditions connected with the instrument. It was the trumpet which had caused the walls of Jerico to fall, and had struck the Midianites with panic. Doubtless a peculiar sacred character attached to the trumpet, which marked it out as *par excellence* the priests' instrument.

We are not to think of any elaborate harmony in the Hebrew Temple services such as probably characterised the performances of the Egyptians. To the Hebrews, music was not an art, but a voice in which they poured forth their soul to Him that "inhabited the praises of Israel." To dally with the musical relations of notes, to seek to enhance the effect of the composition by graceful combinations of instruments or sounds, were thoughts very far from the earnest minds of the genuine Hebrews.

"The singers and the trumpeters were as one, to make one sound to be heard in praising and thanking the Lord," runs the passage in the Second Book of Chronicles; and earlier in the same chapter we read of "One hundred and twenty priests blowing with trumpets"—a scream of sound! Harshness is forgiven to that enthusiasm which wrestles for expression and sees heaven open before its eye. "For when they lifted up their voice," continues the sacred narrative, "with the trumpets and the cymbals and the instruments of music, and praised the Lord saying, For He is good; for His mercy endureth forever, behold then, the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud. For the glory of the Lord had filled the house of God."

In this swallowing up of all into enthusiasm, this contempt of mere beauty and the fair outside of music, we may see the contrast between the sacred music of the Hebrews and that of the Egyptians. In the Egyptian temples there were the priestesses singing and rattling their aistrums, flutes playing, lyres and lutes swept by the hands of women—all beautiful and melodious in sound. The Hebrews, on the contrary, would not tolerate women within the Temples precincts; their choruses were composed entirely of men-singers; even boy's voices they were careless to take advantage of; and the national instrument of the land, the harp, was made to give way in the enthusiasm of devotion to the trumpet.

Any attempt to revive the actual melodies of the Hebrew music to which the Psalms were sung, seems predisposed to failure. One method of approaching such a result is to be particularly guarded against, and that is by reference to the music of modern Jews, who sing the Psalms at the present day in their synagogues with the same earnestness of tradition as ever, so far as concerns the words, but with respect to the music with complete alienation from primitive forms. So far from being of a primitive cast, the music of the psalmody in modern Jewish synagogues is of the

most florid and often the most meretricious order. Full of turns, trills, and unexpected runs, it possesses so to speak, a trivial character, instead of that pomp and sublimity which we should naturally look for in so exalted a musical sphere. In addition to this defect, there is very little common ground for comparison, even were an inquirer to adopt this means of reconstructing the past. The chants used by the German Jews are entirely different in complexion, style, and tune to those employed by the Italian Jews, and these latter in their turn are in striking contrast to the music which the Spanish Jews employ. Thus the attempt to make a *refacimento* of the old Hebrew Psalms by allusion to the chants of the modern Jews can hardly be proceeded with, owing to the want of a fixed standpoint, if no other reasons were against it.

We have, however, the testimony of one witness in the past to the ancient Hebrew chants—a witness who heard them in their antique form, and was a cultivated man to boot, whose opinion is therefore a most valuable one. This was Clemens Alexandrinus, who has recorded his opinion that the chants were very much like the Dorian mode of the ancient Greek music. Now the Dorian mode was the gravest and most simple of all the modes of music in Ancient Greece, and we have authentic specimens of it surviving whereby we can test its character. It has survived also in the First Tone, as it is called, of the Gregorian Song, which is traditionally called the Dorian mode, and was almost entirely composed, or at least arranged, in Constantinople, while Greek art and Greek music still possessed vitality in that capital of the East. In comparing the old Hebrew chants to the Dorian mode, however, Clemens Alexandrinus probably intended to convey no allusion to the actual notes of the chants, and meant presumably little more than to characterise thereby the chant's simplicity and earnestness. One of the celebrated Alexandrian's commentators says, "We must take this statement of Clement to refer to the earnestness and solemnity of the chants.

Ye earnest, very solemn, very sonorous, and, we may add, probably very low in pitch, were the ancient Hebrew psalms as they were sung in the services of the Temple. This last assertion about them, as to their low pitch, must be accepted merely as an hypothesis, however, though doubtless a true one. All ancient music was very low in pitch as compared with our own. Whether it were that the voices of mankind have become higher as centuries have advanced, or that the absence of women's and boys' voices from many systems of ancient music may have affected the pitch to profundity, or finally that the accompaniment of the voices in those days, instead of being underneath the voice as at present, was above it, and therefore depressed the voice instead of raising it—whatever were the cause, the fact remains as certain that, speaking generally, ancient music was very low as compared to ours. If we would restore to our minds in a popular way a conception of ancient music in general, we have but to refer to the bass of our own modern music. In its simple progressions, in its grave and sober outlines, and finally in its depth of pitch, we have a very fair, if superficial, reproduction of much of the music of antiquity, and, as it seems to us, of the Hebrew chants among the number.

But if we cannot actually lay down in so many words the very notes which the Psalms were sung to, we can at least furnish a very tangible piece of information relative to the manner in which they were sung. From the earliest times the Hebrews were marvellously attached to that form of singing which the Greek poets used to call "Amœbean," and which consists in dividing the song or the verse between two singers or two sets of singers, and causing each to disclaim half in turn. The very earliest song which occurs in the Bible is arranged in this peculiar form—the Song of Lamech:—

"Adah and Zilla, hear my voice:
Ye wives of Lamech, hearken unto my speech.
For I have slain a man to my wounding:
And a young man to my hurt.
If Cain shall be avenged sevenfold:
Truly Lamech seventy and sevenfold."

Lamech the poet was the father of Jubal the minstrel, and there is a certain suggestiveness even in this fact, so far as the poem we have just quoted is concerned.

When the minstrel of the old patriarchal times gave place to the choruses of city life, the division of the verse into two parts, each reflecting the other, occasioned the division of the chorus into two groups, each responding to the other. When Miriam the prophetess took a timbrel in her hand and all the women went out after her with timbrels and dancing, Miriam answered them:

"Sing ye to the Lord, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea."

This last phrase probably represents the response of the women. In the same way, when two choruses came out to meet David after his victory over Goliath, one chorus sang, "Saul has slain his thousands:" and the other chorus answered, "And David has ten thousands."

This method of singing probably—we say probably, for we are unwilling to commit ourselves to a complete assertion to the fact—insinuated itself into the services of the Temple, and most likely not only were there two choruses of singers who answered one another, each declaiming one half of each verse of the Psalms, but two bands of instrumentalists likewise flanking the singers and supporting them at the proper places with their music. Sometimes even three divisions of singers and instrumentalists may have been employed, as is suggested by the Psalm, "Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron: praise the Lord, ye house of Levi." There is a tradition, or a strong supposi-

tion, that the first sentence was sung by the High Priest addressing the people; the second by the people back to the High Priest; and the third by the Levites.

Now if this was an occasional method of performance, it did not interfere with or change in any radical way the usual and recognized system of having the Psalms sung by two choruses, aided by their respective bands, who each delivered half of the verse alternately. So common was this method, that Isaiah transfers it to the Seraphim, "and they cried alternately and said," etc. (Isaiah vi. 3).

The structure of the verses in the Psalms themselves is a very obvious suggestion of this practice; but we can go a step farther than suggestion, and argue from an actual ceremony which is described to us in Scripture, and upon which we may fairly speculate as to its general identity with the arrangements of the psalmody in vogue in Solomon's Temple.

The ceremony we allude to was the dedication of the wall of Jerusalem in Nehemiah's time, when we read, "The chief of the Levites, Hashabiah, Sherebiah, and Jeshua the son of Kadmiel," were appointed, "with their brethren over against them, to praise and give thanks, according to the commandment of David the man of God" (so that this was obviously a revival of the old practice), "ward over against ward."

"Two great companies of them that gave thanks," says Nehemiah, "were appointed, whereof one went to the right hand upon the wall, and after them went Hoshaiah and half the princes of Judah." From this it would even appear that the whole disposal of the ceremony was affected by the choral requirements. "A band of trumpeters also went with them," continues Nehemiah, "and the other company of them that gave thanks went over against them. So stood the two companies of them that gave thanks in the house of God."—*Quiver*.

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—Trusting in the world—Jer. xvii: 5-11.
Second Day—Walking after the Spirit—Rom. viii: 1-10.
Third Day—Like others—1 Sam. viii: 10-20.
Fourth Day—"A bag with holes"—Hag. i: 3-11.
Fifth Day—"At ease in Zion"—Amos vi: 1; vii: 1-14.
Sixth Day—"Gain the whole world"—Matt. xvi: 21-28.
Seventh Day—WORLDLINESS IN THE CHURCH; THE CHURCH IN THE WORLD—John ii: 13-17; xvii: 11-17.

PRAYER MEETING TOPIC, Sept. 2.—"Worldliness in the Church; the Church in the world," Jno. ii: 13-17; xvii: 11-17. If the Lord Jesus Christ were to come in person into some of our churches to-day, do you not think He would find the whip of small cords as useful as in the days of the Jewish Temple? What would He be likely to do if He appeared in the midst of one of our church concerts during a comic song, or at a bazaar when a raffle was in progress? What would He be likely to do? I can imagine the Master indignantly exclaiming, "I sent you forth as lights in a sin-darkened world, and, lo, ye have become amusement mongers, panderers to its soul-destroying folly. I sent you forth as sheep among wolves, and ye have learned and do practice the devices of the wolves." And we would hasten to hide ourselves from the deserved rebuke. Comrade, if the spirit of the world is in your church or society, one thing alone can drive it forth; that is the Spirit of God. Be filled with Him yourself, and pray for his out-pouring upon the whole congregation, then when your Lord comes the condemnation of Laodicea will be escaped, and the reward of the church at Philadelphia received, (Rev. iii: 7-22.)

There is another side of our topic; the Church in the world. It seems sometimes as if many individual churches had misconceived the purpose of their presence here. Some seem nothing more than mere social clubs, garbed in a religious cloak of respectability; others mutual benefit societies for the help of a certain select circle, that takes care never to let its Christianity get beyond its circumference; too few, grasping something of the real reason of their existence, are content to be mere centres from which shall ever radiate farther and farther a saving power reaching the souls of men and bringing them into touch with the living Christ. The Church is here not to preach an ism, but Christ; to build up not a denomination, but God's Kingdom; not to amuse, but to convict; not to educate, but to regenerate; not to culture, but to save. Reference passages—Psa. cxxxvii: 1-6; Matt. v: 14; xii: 22; Mark viii: 34-38; xvi: 15; Jno. xii: 25; xv: 18, 19; xvi: 33; xvii: 18; xviii: 36; Rom. xii: 2; 1 Cor. ii: 12; iv: 9; vii: 31-34; Eph. vi: 12; Jas. iv: 4; 1 Jno. ii: 15-17; iv: 17; v: 4.

JURISON TOPIC, Sept. 2.—"Our hearts are Christ's temples; what evils might He find there?" Psa. cxxxix: 3-5, 23-24.

The Christian Worker.

PAPER THREE.—HIS WORK.

We have briefly glanced in our two previous papers at the qualifications and accoutrements of the Christian worker, and in conclusion we will notice the work for which he must thus be prepared. I think Paul touches the key note in 2 Cor. v: 20, when he speaks of himself and co-workers as "ambassadors for Christ." The duty of an ambassador is to represent the court from which he is sent, and to deliver its messages. We then are ambassadors from the court of Heaven, and garbed in its livery, the righteousness of God, must live according to its customs. We are also burdened with a commission, "Go ye into all the world and preach the Good-tidings to every creature." Let us stop to-day and examine our-

selves. How are we clothed? Is this the uniform of Heaven's King, or the tawdry finery of the world? Too many Christians are masquerading in borrowed plumage. What will He say, if when He comes He finds us so dressed? Again, what about that commission? Have we done anything to spread the Good-tidings? Begin at home. Mother and father, brothers and sisters, master, mistress, employees, have we delivered to them the message?

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON X.—SEPT. 2.—JOHN II., '3-25.

(Jesus Cleansing the Temple.)

EXPLANATORY—DESECRATION OF THE TEMPLE.—Vs. 13, 14. And the Jews' Passover, the great annual religious feast of the Jews to which all good Jews were expected to come. Sometimes, according to Josephus, as many as 2,000,000 visitors were present. "Jesus went up" from Capernaum (v. 12). Jesus was particular to attend these great feasts. And he could reach great numbers, at that time, with his teaching, and scatter the seeds of truth over all countries.

"And found in the temple," The word translated temple signifies not merely the central edifice, wherein were the holy place and the holy of holies, but that edifice with all its surrounding courts, including the court of the Gentiles, in which the noisy and irreverent traders were now busy. "Those that sold oxen and sheep and doves." Worshippers coming from remote parts of the Holy Land, and from countries beyond, found it a convenience to be able to purchase on the spot the animals used in sacrifice, and the material for various offerings—salt, meal, oil, frankincense. "And the changers of money sitting." Money would be required (1) to purchase materials for offerings; (2) to present as free-offerings to the temple treasury (Mark xii: 41; Luke xxi: 1); (3) to pay the yearly temple tax of half a shekel due from every Jew, however poor. This could not be received except in a native coin called the temple shekel, which was not generally current. The pilgrims brought with them the coinage of their own country—Syrian, Egyptian, Greek, as the case might be—and their money was either not current in Palestine, or, as being stamped with the symbols of heathen worship, could not be received into the corban, or treasury of the temple. We must picture to ourselves, in addition to all the stir and bustle inseparable from such traffic, the wrangling and bitter words and reckless oaths which necessarily grew out of it with such a people as the Jews.

The excuse was that this was very convenient for the worshippers, and the traffic was connected with sacred things and with true worship. Moreover, the traffic was only in that part of the temple into which any heathen might enter, and not in the more sacred portions.

Reasons Why it Was Wrong. Turning the temple courts into a place of merchandise destroyed the very purpose for which the temple was built, and changed its results into the very opposite. (1) For the dealers, the spirit of worship was lost. Instead of praying, they were bargaining. Instead of worshipping, they were making money. (2) The opportunities for fraud were very great. The dealers had a monopoly and could charge such prices as they pleased. They were trading with strangers who often did not know the true values of the merchandise. The great crowds made the overcharging much easier. The result was that the temple court became "a den of thieves" (Mark xi: 17.)

"The Temple a Type of the Soul and of the Church.—1 Cor. iii: 10-17; vi: 19; 2 Cor. vi: 16; Eph. 2: 19-22. (1) Rich and costly preparations have been made by others. We are heirs of all the ages. (2) The foundation is Jesus Christ, the Rock that never can be moved. (3) The soul and the church are made for the worship of God. (4) God dwells in them with his abiding presence, illumining them, filling them with his love. (5) When completed, they are very beautiful and costly far beyond the most glorious earthly temples. (6) One purpose of both is to lead others to God, to teach them of his worship, to be the gate of Heaven.

THE SIGN OF HIS AUTHORITY.—Vs. 18-22. "Then answered the Jews," through their leaders and rulers. "What sign shewest thou," to prove that you have a right to take this authority into your own hands.

PRACTICAL SUGGESTIONS.—Jesus was a regular attendant at the great religious feasts.

Whatever destroys the spiritual power of the church, substitutes outward and worldly service of the church for its work in winning souls, must be driven out.

The church may be defiled by the methods of raising money for its support. That which defiled the temple was good in itself.

Love is not only tender, gentle, and submissive, but it also flames with indignant zeal against those who are ruining men.

Zeal in reform is costly to the reformer. His zeal wears on him, consumes him.

One earnest man of strong convictions, and backed by the moral sense of the community, has wonderful power over those who are conscious that they are in the wrong. This has been frequently illustrated in history.

The resurrection of Jesus is the greatest proof of his mission from God.

Jesus gives abundant proofs to lead men to believe in him. He asks of us, not credulity, but faith.

It is a blessed fact that Jesus knows what is in man. He can thus control his enemies, use the best influences for converting men and can best comfort and guide his people.

Mission Field.

New Hebrides Synod.

The Synod met at Dr. Geddie's old station, Anceityum. Last year there was no meeting owing to the lapse of the steamer service. Rev. J. D. Landels was appointed Moderator for the ensuing year. F. J. Paton, son of Dr. Paton was present. He is to occupy the station of Pangkumu on Malekula. Dr. Lamb's assistant Mr. R. M. McDowall, was introduced, and with Mr. Paton, received the right hand of fellowship. The synod expressed sympathy with Dr. Lamb on the loss by fire of the mission premises in Ambrim, agree that he should visit New Zealand, and return as a medical missionary. The Treasurer in his report stated that a lady in New Zealand had sent the sum of (£100) as a donation to the New Hebrides Mission Synod, to be used by the Synod for any purpose connected with the Mission, not provided for by any of the churches. The Synod instructed the clerk to convey to the generous donor the warm thanks of the Synod.

The subject of the retention of the interest of the Insurance Reserve Fund by the Victorian Church, having been brought under the consideration of the Synod in a letter from Dr. Cosh, secretary of the "Dayspring" Board, the Synod instructed the clerk to write the Treasurer of the Victorian Church requesting him to pay over said interest to the "Dayspring" Board in Sydney to meet current expenses, in accordance with the express terms of the resolution of this Mission establishing the fund, viz: "The capital to be drawn upon in case of accident to, or loss of the vessel, the interest to be used in meeting current expenses."

Mr. Gillan, in accordance with the expressed desire of the Victorian Church, was appointed to the oversight of the mission station at North Santo.

The Synod having heard of the action of the "John C. Paton" Mission Fund, Great Britain, which has for its object the training and support of native teachers, and having also heard of the appointment of Mr. Fred. J. Paton, Malekula, as its treasurer, heartily approves of the scheme, and at Mr. Paton's request accepts the oversight of the fund, and confirms his appointment as its treasurer.

A minute of the Foreign Mission Committee of the Free Church of Scotland was read, appointing Rev. J. H. Lawrie to take oversight of the work on Anceityum and Futuna for a period of not more than two years during the absence of Dr. Gunn on furlough and intimating the probability of another missionary from that church being sent out in 1895. Synod heartily welcomes Mr. Lawrie back to his work and expresses much gratification at the prospect of another missionary from the Free Church of Scotland being appointed to this group.

The Synod expressed regret at the retirement of Rev. A. Morton from Pangkumu, Malekula,—the retirement being on account of Mrs. Morton's shattered health. Mr. M. had placed the gospel in their own language in the hands of the people.—Expression of regret is also recorded on account of the retirement of A. H. Macdonald from North Santo.—Appropriate minutes were adopted relative to the death of Mr. Michelsen in 1892, of Mrs. McKonzie in 1893, and Mrs. Watt in 1894.

It was resolved to set up a College on Tongoa, Mr. Annand to be principal. He has to erect buildings and make some other expenditures. About £500 will be required for the purposes of the school. The following is the report of progress:

"At South Santo the Gospel of John has been translated and printed; a dying chief sought and found salvation; and women are now freely allowed to attend church. At Malo a handsome new church erected, and an increased number of teachers at work. At Uripio two women near to or in the Kingdom, and a dying cripple praying and asking to be prayed for. At Pangkumu number of teachers increased, number who attend the preaching of the gospel gradually

increases and some breaking caste. At Aulua a stirring among the dry bones; large attendances at the services, young men preaching in villages around, new villages being formed by worshipping people; Gospel of Matthew translated and printed in this dialect. On Ambrim rapid establishment of seven schools and preaching stations, and earnestness displayed by a few Christianized natives in bringing the gospel before their fellowislanders. On Epi, Nikaura station, peace prevails, the opening of new schools, the increased attendance at school and Sabbath services, the eagerness of some of the people to possess books, formation of a class for candidates for baptism, and some young men confessing that Jesus has won their hearts. Under Busnuda station same cry for more teachers as at Nikaura; increased number of schools, beginning work among new tribes, publication of Gospel of Matthew in Bakian; natives under training as teachers. On Nguna and the islands attached to that station the forward movement is shown by the establishment of schools in heathen villages, and the number of teachers sent out to help in the evangelization of other islands. From Havannah Harbor we hear of continued accessions from heathenism, a dictionary of Efatese and other books printed. At Erakor we observe with gratification the publication of new books paid for by the natives. Wide open doors on long closed Mele; 52 persons there who have renounced heathenism. From the Martyr Island of Erromanga we hear of the consolidation of the work among the natives, the publication of new books for their use, and payments being made by them to refund outlay by the Bible Society, and also to support teachers on their own islands. "Dark Tanna" we learn of increased attendance at school and of new churches built, but we hear also the now familiar cry for teachers and rejoice over three souls added to the church. At Anceityum, the first field taken up by the Mission, the services have been regularly held by the natives during the absence of their missionary.

The Synod passed the following estimates of expenditures of missionaries of the Presbyterian Church in Canada, and requested the Foreign Mission Committee to pay the same:

Rev. H. A. Robertson.....	£405
Rev. J. W. Mackenzie.....	241
Rev. J. Annand, M.A.....	175

—
£821

It was agreed that no member of the mission buy any goods to sell for money to any of his people beyond his own servants and teachers, unless under special conditions, and when such conditions exist and trading is done, the same be reported to Synod. The Synod carefully investigated the charges made against some of them of trading with the natives. The charges and accusations were made by a Mr. Rannie. The British High Commissioner has written concerning these:

"Mr. Rannie's report is in some respects contradictory of the High Commissioner's own knowledge of matters in the New Hebrides; in some others, his statements are contradicted by persons in a position to know, and of whom His Excellency has made enquiry. This being so, and in view of the evident animus against the Presbyterian Mission, the High Commissioner has officially informed the Secretary of State that in his opinion Mr. Rannie's statements are not worthy of credence. This expression of the High Commissioner's opinion will doubtless be included in the next Blue Book published on Western Pacific affairs and presented to the Imperial Parliament, and in the meantime you are at liberty to make any use of this communication you may think fit."

It is expected that students in the Training Exhibition, under Mr. Annand's care will remain their four years. Students on entering must read their own language and some English. Unsuitable students are to be sent back. The payment of a student teacher shall be £8 when under his own missionary, or £10, when placed under another missionary. Mission boxes will be received by the Principal. The next Synod will be held in May of next year at the same place.—*Montreal Witness.*

That "Mission Steamer."

Editor *Presbyterian Review* :

SIR,—In view of what has appeared in your last two issues regarding a Mission Steamer, etc., for the New Hebrides; and in view of the recent appeals in the public press in favor of that object, it is but fair to the Church, and to all parties, that a fuller statement of the facts should be made. Will you kindly print the following extracts from official sources.

(May 1st, 1894) "Professor Harper gave notice of his intention, when the Report of the Committee on Foreign Missions was submitted, to move,—

"Whereas Dr Paton's Commission from the Foreign Mission Committee debarred him from receiving any money appropriated by the donors to any particular sections of the Victorian Church's Mission work, and whereas he has sent out £1500 earmarked for the New Hebrides Mission, the Commission directs the Foreign Mission Committee to write to Dr Paton, directing him to get the special appropriation of the money removed." And

"Whereas there appears in the *Messenger* of our Church and in the English papers, a report that Dr Paton is pleading for £1000 per annum for the maintenance and support of a mission steamer, the Commission instruct the Foreign Mission Committee to call Dr Paton's attention to the fact that no such steamer exists and that no such scheme has been sanctioned by the Church or is likely to be, and to request him to abstain from pressing the scheme upon the British public, whether as the representative of this Church or under the auspices of any other Association."

(Rev Professor Huper, above referred to, is one of the leading men in the Victorian Church and in its Foreign Mission work, and was chosen by the Foreign Mission Committee as their representative in carrying on some negotiations which they had with the Government of Victoria.)

(May 2nd, 1894) "The Rev J. Gibson" (Convener of their Foreign Mission Committee) "gave notice of his intention, when the report of the Foreign Mission Committee was under consideration, to move:—'That the report be adopted and that any action with regard to Dr. Paton be delayed till his return to the Colony.'"

(May 3rd, 1894) "The report of the Committee on Foreign Missions was submitted by the Rev. J. Gibson."

"Rev. J. Gibson moved as an amendment:—'That the report be adopted and that any action with regard to Dr. Paton be delayed till his return to the Colony.'"

"It was moved as a further amendment by the Rev. George Tait—" (The clerk of the General Assembly of the Victorian Church.)

1. "That the Commission instruct the Foreign Mission Committee, in terms of Dr. Paton's Commission, to place the money received from Dr. Paton to the credit of their General Mission Fund."

2. "That whereas there appears in the *Messenger* of our Church, and in the English Papers, a report that Dr. Paton is pleading for £1000 per annum for the maintenance and support of a Mission Steamer, the Commission declare that no such scheme has been sanctioned by the Church, and that the Church holds itself uncommitted on this important matter of mission policy."

"Rev. A. Stewart moved as a further amendment:—'That Mr. Tait's amendment be referred to the Foreign Mission Committee for investigation.'"

"Professor Harper withdrew his motion."

"On being put to vote the amendment of Mr. Stewart was carried" i.e., Mr. Gibson's motion was lost and Mr. Tait's amendment was referred to the Foreign Mission Committee for investigation.

In studying the foregoing, one sees, (1.) That the two resolutions which give any statement of fact, agree as to these facts. (2.) That none of the motions question these facts. (3.) That the only question was as to what should be done, in the meantime, under the circumstances.

II. FROM THE SECRETARY OF THE "DAY-SPRING BOARD."

Rev. James Cosh, D.D., of Sydney, a leading minister of the Presbyterian Church of New South Wales, and successor to the late Rev. Dr. Stoele as secretary of the Dayspring Board; a Board appointed not by any of the Colonial Assemblies, but by the New Hebrides Mission Synod, consisting of all the missionaries in the group; a Board by which, according to its own report—"The maritime service for the Mission is managed" and which arranged for the steam service now doing the work of the Mission, and for which the Mission Synod at its meeting a few weeks ago, gave the Board its hearty thanks; writes under date March 19th, 1894, as follows:—

"The Dayspring Board does not contemplate purchasing a steamer for the Mission. The Board has not recommended such a proposal, and, so far as we see at present, we are not in favor of such a thing. The cost of running such a steamer would be from £4,500 to £5,000" (in round numbers \$22,500 to \$25,000) "per annum; and the Board is not prepared to recommend the churches to incur that responsibility. Even if the funds were provided, we think it is too much to spend in that way. The wants of the Mission can be supplied at a much smaller figure by such an arrangement as is at present in force."

I leave the above extracts without further comment, and leave your readers to form their own opinions.

Permit me in closing to state that the present service is a line of steamers running between Australia and the Fiji Islands, which calls at Anseiyau, while a smaller steamer, connecting with this line, runs around the group, calling twice at each mission station, every ten weeks, and combines commerce with the work of the mission. The "Dayspring" report for 1893, for a similar service to that present running, gives the expenditure as £1,972, (\$9,860.)

E. SCOTT.

MONTREAL, August 9th, 1894.

A May Day on the Shaft of a Cart in Honan.

BY REV. DONALD MACOILLIVRAY.

FOR THE PRESBYTERIAN REVIEW.

AND what does the shaft of a cart in this case mean? It means that very broad board fixed across the shafts of a Chinese cart upon which layers of much bedding are laid, on top of which sits the carter, when he does not care to walk. His legs may hang over the shaft on one side. If the "guest" feels that the inside of the vehicle is too confining, he may let his legs hang over the other side, and a very comfortable seat it is. So let not the gentle reader imagine that it is necessary to possess the roosting apparatus of a hen in order to view the passing scene "from the shaft of a cart;" this seat is undoubtedly the best for the purpose.

As we jog along, certainly the most striking sight to a stranger is the villages, a few with walls, most without, dotted all around your horizon. It is rarely possible to look in any direction and see a clear horizon, where fields and sky touch. It is almost certain that the clump of trees which every hamlet possesses will rise up between you and space. This month the houses, so monotonously clay-colored, are hidden to a distant spectator by a lovely veil of green. Mother Earth, from which the houses have been formed, at this season mercifully covers over her off-spring. The natives, though proof against sunstroke, appreciate this shade during dog-days, but still more do they appreciate the cash value of wood in a country whose only forests are the village trees.

But the green of the village trees itself now rises out of an almost continuous expanse of green wheat, at this season out in ear. No fences divide the glorious expanse, and it is a flat country. Before the green comes how dreary the scene! The land is brownish-yellow, the villages, made out of the land, are brownish-yellow, and if a dust-storm is blowing, the very blue of heaven is hidden away under the same eye-warying hue. Truly the exchanter has been abroad in the land to work all this change. A rare patch of yellow

among the green reminds the foreigner of the sluggard's field, in which wild mustard is allowed to grow in Canada. Not so in China. No weeds here escape the diligent hand of the peasant, to interfere with honest grain. Mark that, ye Canadian farmers! What then is this yellow plant? It is the rape. Its seeds yield oil for food or lighting, and they are reaping it now, partly pulling, partly cutting. With what instrument? The same as they will use to cut down this wheat, a blade three inches long upon a handle three feet long. Will we ever see foreign reapers and self-binders reap these acres? No, never, because the people are too numerous and very small proprietorship universal. When the grain is ripe John's numerous family swarms out, young and old, male and female, and his ancestral acres are soon bare, very bare.

The road we pass over is on the whole good, but recent rains have made some bad spots. We see a cart standing still with no one in sight, the mules improving their chance by peacefully helping themselves to the green wheat. But presently we come to a companion cart with one wheel down to the hub in the mud. The drivers have united their strength on the cart in distress. The country road system of China cannot be said to be good, but to those who have only heard of their state, on actual experience it is surprising to find that they are as good as they are. They have never been surveyed or fixed, save by the travelling public, and as no fences confine them, they may change their bed from time to time according to the weather. A section that becomes really too bad for a Chinaman will be abandoned for a strip of harder ground, even though that may mean a slice off some poor man's field. He may protest by digging shallow trenches across the new road-way, but if the public disregard these he has nothing for it, but to submit. A sad sight is the passing of a refugee's barrow. A refugee from what? From the wolf at the door which came with the flood that destroyed his crops and wrecked his abode, or with the famine which gives "cleanness of teeth"! These pinched, despairing faces, they are easily recognized. The man pushing a barrow in which the sorry remnant of his goods, a cooking pot, a straw mat, some rags or perhaps a child unable to walk. At some distance behind hobble along the small-footed women. Whether are they going? To some distant relative's, or where they hear crops have been good, they scarcely know whither—dritwood, truly. This section of misery serves to remind us that although the "prospect pleases," for it is God's handiwork undecayed, unseen and largely unseeable is the desolation sin hath wrought upon him who was made in God's image.

Letter from Mexico.

LEON, Mexico, July 2nd, 1894.

TYPHUS fever usually runs its course in fourteen days, but with your correspondent it remained thirty. Although terribly reduce in flesh and strength he is thankful to be able, after about three months, to write you again, and in part resume work. God has wonderfully answered prayer in snatching us both from the very jaws of death. During extended trials of severe illness, our beloved Lord and Master continued supplying faith and hope; thus feeding the springs of peace and joy. Though unable to see how, "We know that all things are working together for good."

Our good physician—Dr. Prevost—insisted that we must move to a lower latitude and more healthful climate. In this circumstance there may be a strong, and wonderful providence. Ignorant of our intense desire some months ago to live and work in this very city as a centre, our physician strongly recommended it as a place where we would be likely to regain health and strength. The mission does not feel able to undertake any new work (having more now than can properly be attended to without increased missionary force) and the idea of locating here was discouraged and laid aside. Whatever be the result, we are here seeking to regain lost health, secure a working knowl-

edge of the language and hoping at the same time to sow a little of the good seed of the Kingdom. We arrived about a month ago and are living "in our own hired house" in the midst of probably upwards of 100,000 people (sometimes reported 250,000) many of whom would, no doubt, consent to our death if not help to kill us. Think of this great city without a missionary, untivo pastor or Protestant church and so far as our knowledge goes, not a single professing Protestant outside our house. Reports indicate extreme fanaticism which has baffled the efforts of several denominations.

Our neighbours are intensely curious to know who we are, where we came from, what our occupation and why we are here. We seem to be genuine curiosities—being the only American family in the city. As we walk in the street we frequently hear the familiar "Mira! Mira!" (look! look!) while people rush to windows and doors or gather in groups on the sidewalk to feast their eyes on the interesting "whites" who, in turn, find difficulty in preventing strong vocal and facial expression as they observe many mouths as well as eyes wide open. Some inordinately curious individuals will follow us home, and we are quite accustomed to groups peering through our parlor windows to watch our movements, ten or fifteen minutes at a time.

Even though we be allowed to remain but a few months, and no effort be ever made to establish a church, we will have a taste of ice-breaking in the Foreign Mission Field where there is no congregation to hang on the preacher's words, no society of Christian workers to whom he and his wife can appeal for prayer and work, and no individual to whom they can look for sympathy. We trust the experience will be profitable.

Since street preaching is prohibited by law, our only hope of doing anything is through direct personal effort. With all its discouragements this work is pleasant and promising. Our first and best friend is a young cargadero (baggage man and labourer) who met us at the depot, took baggage to hotel, assisted in finding a house, transferred household effects from station to our new home, etc. Incidentally with a purpose, instances of answered prayer and evidences of Christ's love were mentioned. Soon a little book of daily Scripture texts was accepted. He somehow learned that we were Protestants and his long absence aroused fears that he had passed beyond our influence. We believe the Holy Spirit led him back to ask for a copy of the New Testament which he prizes highly, carries it in his pocket and reads as opportunity presents itself. He comes frequently to ask the meaning of parts he has read. He has joined us in family worship, staying till late bed-time, to study the Bible. As the Word is read or explained he often says "Es verdad! Es muy clara!" (it is true! it is clear!). The truth seems to be taking hold of his heart.

The little motherless boy of a brilliant young army officer, living next door, spends much time with us and we hope some good will result. We feel special interest in a very poor but earnest old lady who does occasional work in our house. One day she expressed great surprise because Mrs. D did not wear the beads, without which she was taught no one could possibly be saved. Next time she came she asked if we were Catholics.

She still thinks we are very good people and have a very happy home and asks if all Americans are the same. Being seriously ill she resolved, last eve, that to-day she would confess and take the sacrament, but intimated to our servant later, that if my wife could be so good and happy in going directly to God in prayer, she would trust Him likewise. Our servant, having joined the church while with us in Zacatecas, is sympathetic and helpful. Here let me add that although absent she is contributing 25 cents per month of her \$3 wages. Our parlor windows serve as temporary pulpits and some of our hearers come expecting to sell their wares, some (especially boys and neighbour women) are apparently led by irresistible curiosity, while others come hoping to have all their earthly needs supplied

from our imagined bounty The hopelessly established beggars cease to molest, but others return. The universal profound Scriptural ignorance of the people may be fairly illustrated in the case of a man who came to ask for food a few days ago. Before giving, my wife entered into conversation, the substance of which, translated, is as follows. She—"Have you the Bread of Eternal Life? He—(in tones of tearful pathos) "No, madam, I have no more than these," said he, pointing to a few tortillas in his well worn hat." Tortillas, by the way, are a sort of cornmeal pancake which we may designate Mexican bread. She—(after a few very simple theological questions) "Do you believe in the saints?" He—"Yes, madam." She—"What power have they to help you?" He—(after a long and awkward pause) "I must go."

Pray that God may give you grace to improve opportunities and bless these simple efforts.

JAMES A. DOBBS.

Church News.

In Canada.

The North Mornington congregation has a prayer-meeting which, in point of numbers, ranks among the first in the province, and also a Y.P.S.C.E., which is a great help to this prosperous congregation.

KNOX CHURCH, Cornwall, of which Mr. Hastie is pastor, is putting in a gallery. It extends across the end, and half way down each side. A. C. Hutchison of Montreal is architect, and L. A. Ross, of Cornwall, the contractor. It will be finished by Sept. 15th.

THE choir of St. Andrew's church attended a concert in the First Church, Eramosa, last week, given in aid of the Sabbath school. The programme consisted of speeches, singing, instrumental music, etc. The speakers were: Rev. Mr. Wilkie, the new pastor, who has just been inducted there; Rev. Mr. Blair, of Norval, and the Rev. Mr. Margretts, of Speedside. The rest of the programme, consisting of music and singing by the choir, was excellently rendered and received deserved applause. Mr. A. Armstrong, of Boston gave a solo with good effect. Prof. Fenwick sang "The Holy City," and Miss Anderson, "Too Late," both of which were well rendered. The entertainment was largely successful, the receipts amounting to over \$80.

THE 12th inst. was a high day with the Presbyterian congregation of Ailsa Craig. The occasion was the re-opening of the church after renovating it, during which time the pastor, Rev. D. L. Dewar, took his vacation, the congregation worshipping in the meantime with the sister denominations. Revs. M. N. Bethune, of Beaverton, and J. C. Tolmie, Windsor, conducted the re-opening services. Mr. Bethune morning and evening, and Mr. Tolmie in the afternoon, but on account of the other churches of the village courteously cancelling their services, it was considered necessary to hold overflow meetings in the Baptist and Methodist churches, respectively, morning and evening, Rev. Mr. Tolmie officiating. Large numbers turned out from the village and surrounding country and listened to discourses that will linger in the memories of many, and, it is hoped, will find deep responses in many hearts to cause them through the workings of the Holy Spirit, to start on the journey Zionward.—CON.

THE long-delayed ninth catalogue of the International Young Men's Christian Association Training School, Springfield Mass., has been published. This school is exclusively devoted to the training of men for the general Secretaryship and Educational Directorship of the Young Men's Christian Associations, as well as for the Physical Directorship both in Associations and colleges. The catalogue shows that the number of regular students at the school the past year was 61, an increase over any previous year, while the number of students graduated this year was nearly twice as large as in any previous year. Its correspondence students at the

close of the year numbered 25. Many changes have recently been introduced into the school's courses of instruction and training. The whole curriculum has been carefully revised and re-classified under five heads: 1. The Bible; 2. Man; 3. Association Work; 4. Educational Work; 5. Practice. The most important addition this year is a new department for the training of Educational Directors, with special reference to the supervision of such lines of industrial education as the Associations throughout the country are rapidly organizing. The course in Christian Sociology, which proved very successful last year, will be repeated, and Mr. Jus. McConaughy, teach of the English Bible at Mount Hermon, Mass., will give special courses of Bible instruction.

A CORRESPONDENT writes: Mr. Editor,—On a Wednesday, recently, a very heavy rain and hail storm fell upon the St. Joseph Island. Hail fell particularly heavy in the vicinity of Hilton. Upon enquiry as to the cause it was found that the "City of Midland" had landed upon our dock three Presbyterian ministers from the Presbytery of London, two of them accompanied by their wives, the other not yet having found one to cast in her lot and become a help-mate for him. But judging from appearances at the time of writing it is possible that the "City of Midland" will have a female passenger down that she did not take up. If so, what will be a loss to us upon the Island will be a gain to the London Presbytery. Although these gentlemen are off on their vacation they are willing to still do their Master's work, for last Sabbath Mr. Findlay, student of Knox College, who is doing a good work among us, was relieved of his duties for the day, each of them preaching with much acceptance in one of the three appointments for the day. The congregations of Dutton, Rodney and Kintyre are to be congratulated upon having the services of these brethren during the year, and should they ever again visit the Island they will be warmly received by the people around Hilton.

THE Presbyterian church at Revelstoke, B.C., was dedicated to the worship of God recently, Rev. J. K. Wright, of Enderby, officiating morning and evening. The text in the forenoon was "Whom having not seen we love" and in the evening, "I am not ashamed of the Gospel of Christ." Both sermons were appropriate and were much enjoyed by the people. There was a tea-meeting on Monday evening, when Mr. Wright gave an excellent address on Christian manliness. The church is of frame, 26 x 45 feet, with a 17 foot ceiling. Externally and internally the building is most attractive. Much credit is due to Mr. Baylis for the energy he showed he getting funds for the building. Friends in Ontario helped greatly, and when the amounts promised and expected from several who showed an interest in the work are received, it is expected the building will be free from debt. Revelstoke is the junction of the main line of the C. P. R. with a line built to the south to tap the Kootenay mining country and promises to be an important centre. The quarrel between the C. P. R. and other people about the site is now settled and the town is likely to grow.

Presbytery of Truro.

THE regular bi-monthly meeting of this Presbytery was held at Truro. Eleven ministers and one elder were present. Commissions were received from the sessions of Great Village, Onslow, Springside and Stewiacke, appointing Messrs. Alfred Spencer, Eli Dickson, Samuel Johnson (Jr.) and H. Gemmell, representative elders for the ensuing year. Rev. Wm. Donald, Homer Putnam and Clarence McKinnon were invited to sit and deliberate with the Presbytery. Rev. D. S. Fraser reported that he had moderated in a call in the congregation of Middle Stewiacke which had resulted unanimously in favor of the Rev. Clarence McKinnon B. D. Messrs. Hugh Dunlap and T. F. Creelman spoke in support of the call, which was sustained, placed in the hands of Mr. McKinnon and

accepted by him. The Rev. James Maclean was authorized to moderate in a call at Parrboro and the Rev. John Robbins in a call at Colstream. On motion of the Rev. W. H. Nees the Presbytery resolved to elect its moderator half yearly in the future. The Rev. A. D. Gunn was appointed to this office for the remainder of the year and J. H. Chaso was continued clerk. The Rev. Thomas Cumming was nominated moderator of Synod. Rev. A. L. Geggio was appointed to the oversight of the Harmony Mission Station.

Presbytery of Minnedosa.

THIS Presbytery held its regular meeting at Russell. D. B. McLeod, M.A., who has lately arrived from Scotland, and labours in the Saltcoats field, was ordained. Rev. J. H. Cameron, formerly of Bass River, N. B., who supplied Russell congregation as ordained missionary for a year, was inducted to that charge as pastor. Dr. Robertson being present, addressed the minister, and Mr. Laing the people. In the evening a very enjoyable conversation was held in connection with the induction in the Forester's Hall, under the auspices of the Ladies Aid Society. Addresses were made by the moderator, Mr. Moore, J. McArthur of Beulah, Mr. Thorne, resident Methodist minister, and Dr. Robertson. The Presbytery meeting for the first time in its present form was re-organized. The usual committees were appointed. Rev. C. Moore continues moderator. Rev. J. H. Cameron was appointed clerk, and Rev. R. Tew convener of H. M. Committee.—J. H. CAMERON, Clerk.

Presbytery of Westminster.

THIS Presbytery met in the West church Tuesday the 7th day of August. Rev. J. A. Logan, moderator, presided, and present Revs. E. D. McLaren, G. R. Maxwell, A. Dunn, Thos. Scouler, E. B. Chesnut, G. B. Greig, J. M. MacLeod, Geo. Buchanan, R. McCulloch, McGee, Menzies and Baird, and Messrs. McNab, J. Scott, George McKenzie, D. McKinnon and Lord, elders. Mr. McLaren reported that the Home Mission Committee had recommended that Mr. Glassford remain for another year and were willing to continue grant of \$300. He moved that Rev. Mr. Glassford be re-appointed. This was seconded by Mr. McCollough and agreed to. Letter of resignation from Rev. Thos. Scouler, as pastor of St. Andrew's church, New Westminster, was read. The moderator expressed sincere regret at receiving this communication. Rev. E. D. McLaren, in a few appropriate words, expressed his sincere regret at hearing the communication. He moved that it lie on the table and that the members of the congregation be cited to appear before the Presbytery for their interest. This was seconded by Rev. E. B. Chesnut and agreed to. Rev. G. R. Maxwell and Rev. J. M. MacLeod moved that Rev. E. D. McLaren be appointed to cite the congregation for their interest. A letter from Rev. G. B. Greig, West church, resigning his pastoral charge, was read. The moderator expressed deep regret at receiving this communication also. Rev. G. B. Greig said the congregation had been invited to attend and Mr. Jardine had been deputed by them to meet the Presbytery. Mr. Jardine briefly stated the financial position of the congregation. Mr. Scott spoke on behalf of the session. After obtaining information as to the state of the congregation, the Presbytery resolved to discuss the matter privately and retired to the session room. On resuming public meeting it was moved by Mr. Maxwell, seconded by Mr. Dunn, that the resignation of Mr. Greig be accepted, to take effect on the 18th inst., and in doing so the Presbytery Board testifies to their high opinion of Mr. Greig and the value of his services to the congregation. This motion was agreed to. The Rev. Thos. Scouler said his session had considered the matter of maintaining ordinances in West church and they had thought it well to have a conference with West church session. That conference had been held and the combined meeting appeared to favor the idea of having a united pastorate over the two congregations. Mr. Day on be-

half of the West season explained what they had done and that the West congregation did not seem to fully favor the union, but they left the whole matter in the hands of the Presbytery to arrange what was considered best in the circumstances. The Rev. Thos. Scouler was appointed moderator *pro tem* of the session of the West church. After some discussion it was resolved that a committee be appointed to make enquiry as to the circumstances of the congregation and to consider any question of union of congregations in the city that may be raised and report to the next meeting of Presbytery. The following were appointed the committee: Revs. J. H. Maxwell, convener; E. D. McLaren, J. W. Macmillan and A. Dunn and Mr. McQueen, elder. The Presbytery authorized that the necessary certificate be given Mr. Greig on his leaving the Presbytery. The meeting then adjourned to meet in St. Andrew's church, New Westminster, on Tuesday, the 4th September next, at 2.30 p.m.—GEO. R. MAXWELL, Clerk.

Presbytery of Glengarry.

THE Presbytery of Glengarry met by adjournment at Woodlands on the 9th Aug., the moderator, Rev. N. T. C. Mackay, in the chair. Rev. G. D. Bayne, of Pembroke, being present, was invited to sit and deliberate. The principal business was to hear Mr. N. A. MacLod's trials for ordination. Through some disappointment the usual exercises and discourse had to be passed over. Mr. MacLod was then examined in the prescribed subjects, Hebrew, Greek, Theology and Church History. The trials were on the whole sustained. Presbytery then proceeded with the ordination and induction services according to provisional arrangements made previously. A suitable sermon was preached by the moderator, in the absence of Rev. A. Russell, who had been appointed to that duty. Rev. J. Hastie narrated the steps taken towards filling the vacancy. Mr. MacLod then answered the usual set of questions and was formally ordained and inducted. Rev. A. Givan then suitably addressed the minister, and Mr. Hastie the people on their respective duties. The newly-inducted minister was then introduced to the congregation at the door of the church. Elders and managers then met with the Presbytery and reported things in a favourable condition.—M. MACLENNAN, Clerk.

Presbytery of Halifax.

A *pro re nata* meeting of the Halifax Presbytery was held at Shubenacadie, on the 8th inst., to consider a call from Middle Musquodoboit to the Rev. E. Smith. Mr. Dickie reported that, after due notice, he had moderated in the call on the 24th July, and that the people are earnestly desirous of obtaining the pastor of their choice. Messrs. McCurdy and Sedgwick, elders, represented the congregation, and asked that the call be sustained and expressed their hope that Mr. Smith would accept. The call was sustained and presented to Mr. Smith, who in a short statement signified his acceptance of the same. Arrangements were accordingly made for his induction. The services will be held in the church, Middle Musquodoboit, on Tuesday, the 25th inst., at 2 p.m., the Rev. John Murray to preside, Rev. J. P. Fikson to preach, Rev. H. H. McPherson to address the minister and Rev. McLeod Harry the people. Rev. Murray is to read the edict on the 19th and 20th. Some time was spent in devotional exercises and prayer was especially offered for the Rev. E. Grant who seems to be rapidly failing in strength.—P. M. MORRISON, Clerk.

Rev. R. M. Hamilton.

In connection with the election of Rev. R. M. Hamilton to the First church in Brantford, the Expositor of that city publishes the following sketch of him:—Mr. Hamilton is of Scotch descent. His grandparents came from Scotland some twenty years ago and settled in Eastern Ontario. About forty years ago they with many others moved

west and settled in Perth county, near where the village of Cromarty now stands. Here Mr. Hamilton was born May 24, 1859. He is one of a family of thirteen, eight sons and five daughters, all of whom, with two exceptions, are still living. He received his early education in the country school some two miles and a half distant. His first ambition was to follow the trade of his grandfather and be a carpenter, but his father having purchased another farm when he was about twelve years old needed the help of all his boys, and Robert was put to the plow and his mother, an active, capable woman, who took a keen interest in her son's welfare, did much to turn him from his purpose and make a farmer of him. However, at fifteen, while between the plow handles, he experienced a change of heart and from that time he felt himself constrained to preach the Gospel. He returned to school the following winter to prepare himself for teaching as a stepping-stone to his future work. At this time his father sold his farm and purchased another near the town of Stratford. This gave the family greater advantages and Robert entered the High School, from which in two years he took a second class teacher's certificate. After teaching two years and a half he entered Pickering College on the advice of one of his former teachers, the late S. P. Davis, M.A., and from there matriculated in Toronto University, July 1881. At the end of his second year he found it necessary to teach again and he filled Principal Campbell's place in St. Thomas Public School for a few months. Then, after two years as assistant master of Cayuga High School, he returned to Toronto and graduated in '87. He spent the next winter in the colleges of Edinburgh, and the following summer travelling through Europe, when he returned to Toronto and graduated from Knox college in '89. Having suffered somewhat from throat trouble during his college course, he was persuaded by some of his friends not to enter the ministry, and a splendid opening being presented to him in the wholesale house of Gowans, Kent & Co. (Mr. Kent about this time became his father-in-law) he was induced to go into business, but not feeling satisfied he soon resolved to begin preaching, which he did in a mission at Eglinton. In a short time he abandoned business and gave himself entirely to the work at Eglinton. The mission was soon organized into a congregation, and on June 23, 1890, he was settled as pastor of the double charge of Eglinton and Bethesda. Here he laboured with success till last November, when he tendered his resignation to seek a larger field.

Toronto Bible Training School.

OUTLINE OF STUDY, 1894-95.—Names given to the Word of God. Books of the Bible,—their classification, summary and design. Integrity and Inspiration of Scripture. Helps to Interpretation. Types and Symbols. Eastern manners and customs. Obsolete Words. The four Gospels,—their purpose, authors and characteristics. General view and outline of the Gospel according to Matthew. The Gospel by Mark. The Gospel by Luke. The Gospel by John. The Miracles of our Lord. The Parables of our Lord. His ministry, death, resurrection, ascension and second coming.

Careful study of the International Sabbath school Lessons, with hints as to the best method of teaching them in the different departments of the school. Each Friday evening the lesson for the following Lord's day will be studied.

Place and Purpose of the Sabbath school. Work and Influence of the Teacher. How to study the lesson. How to teach the lesson. How to win and hold attention. Methods of questioning and illustrating. Mistakes of teachers. Reviews. Teacher's week-day work. Christ the Great Teacher. The Holy Spirit the Teacher's Helper.

In conducting the normal work of the Evening Classes, assistance will be given by some of the trained and efficient teachers of the city.

Members of any Evangelical church who

desire to become better equipped for Sabbath school or other Christian work, will be cordially welcomed to these classes, on the introduction of their Sabbath school Superintendent or other Christian friend. There is no fee for tuition, but a small charge of one dollar per term will be made for the incidental expenses of heating and lighting. The work will begin on Friday, Sept. 14th.

The Day Classes of the Toronto Bible Training School are for consecrated men and women, who believe they have been called of God to Christian service as City, Home and Foreign Missionaries. Information in regard to these Classes may be obtained from any of the Officers of the School.

The Officers of the School are:—*Rev. Elmore Harris, B.A., president, Betheden, Walmer Road, Toronto; *Wm. Ferguson, Secretary, 53 Grenville Street, Toronto; *Joseph N. Shennone, treasurer, 16 Walmer Road, Toronto; Rev. Wm. Stewart, D.D., resident Instructor, 706 Spadina Avenue, Toronto.

General Council—Rev. J. G. Bishop, Toronto; J. R. Cavers, Galt; Thos. S. Cole, Toronto; J. W. Flavelle, Toronto; George Foster, Brantford; *H. W. Frost, Toronto; J. J. Gartshore, Toronto; C. S. Gzowski, Jr., Toronto; Thos. M. Harris, Brantford; R. M. Hobson, Toronto; George Hodgetts, St. Catharines; *Rev. E. Hooper, M.D., Toronto; Rev. T. B. Hyde, Toronto; R. Kilgour, Toronto; John Mackay, Woodstock; Rev. D. McTavish, D.Sc., Toronto; G. B. Meadows, Toronto; R. J. Montgomery, Toronto; *J. D. Nasmith, Toronto; John Northway, Toronto; Rev. H. M. Parsons, D.D., Toronto; E. J. Reynolds, Brockville; B. W. Robertson, Kingston; *A. Sampson, Toronto; Rev. D. Spencer, F.R.G.S., St. Thomas; John Stark, Toronto; Rev. R. Wallace, Belleville.

The members whose names are marked thus * form the Executive Council.

The names of other friends in important centres are yet to be added to the General Council.

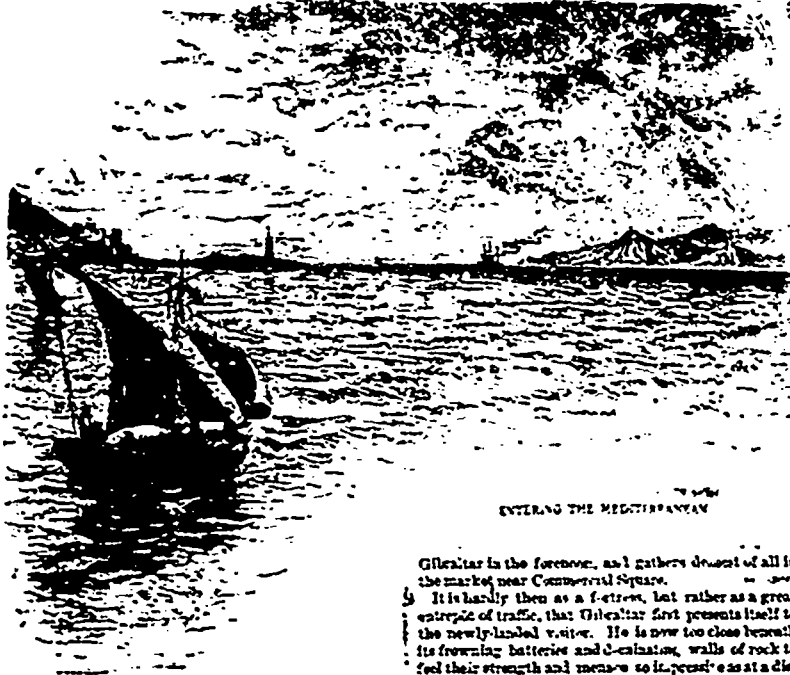
Coligny College, Ottawa.

THIS well known Young Ladies' College occupies a prominent position among the educational institutions of the country. The teaching staff embraces specialists in their several departments, who have had successful experience in their profession and who are ladies of culture and refinement.

The building occupies a most eligible site in the capital of the Dominion and is admirably adapted for educational purposes. It is spacious, with large airy class rooms and bedrooms; all beautifully furnished, lighted by gas, heated by the most approved system of hot water apparatus, and supplied with every modern appliance, fitted to secure the health and comfort of the students. So healthy are the situation and building that during the past two years the services of the college physician have never been required. There is accommodation for about sixty resident pupils, but the number is strictly limited in order that special individual attention may be given. Each student has her own bedroom except in a few cases where two occupy the same room. The dining hall is a large sunny room and the table is of superior quality. The assembly hall seats comfortably about four hundred persons. It is used for concerts and other social entertainments of the pupils. The library, for the use of students, contains many valuable works of reference, and the reading room is supplied with the leading periodicals and papers. The grounds, extending to several acres, are beautifully laid out and are utilized for lawn tennis and other outdoor healthful games.

The home life of the college is very happy. Parents desiring for their daughters a thorough education in a refined Christian home can with confidence send them to Coligny College, Ottawa.

As will be seen by advertisement, applications for admission should be addressed to Rev. Dr. Warden, Box 1539, Post Office, Montreal, from whom circulars may be obtained.



ENTERING THE MEDITERRANEAN

THE ROCK OF GIBRALTAR

Gibraltar is the harbor of Gibraltar, and are about to land. To land! How little does that phrase convey to the inexperienced in sea travel, or to those whose voyages have begun and ended in stepping from a landing-stage onto a gangway, and from a gangway onto a deck, and overboard! And how much does it mean for him to whom it comes fraught with recollections of steep descents, of heaving seas, of tossing cock-boats, perhaps of dripping garments, certainly of swindling boatmen! There are disorientations in which you come to for them all; but not at Gibraltar, at least under normal circumstances. The waters of the port are placid, and from most of the many fine vessels that touch there you descend by a ladder, or of as agreeable an inclination as an ordinary flight of stairs. All you have to fear is the insidious bilge-water, who, unless you strictly covenant with him before entering his boat, will have you at his mercy. It is true that he has a tariff, and that you might imagine that the offense of exceeding it would be punished in a place like Gibraltar by immediate court-martial and execution; but the traveler should not rely upon this. There is a deplorable relaxation of the bonds of discipline all over the world. Moreover, it is wise to agree with the boatman for a certain fixed sum, as a military check upon undue liberality. Most steamers anchor at a considerable distance from the shore, and on a hot day one might be tempted by false sentiment to give the boatman an excessive fee.

Perhaps, however, no one ought to grudge a high payment for the pleasure of landing at Gibraltar—a pleasure only to be tasted in its full sense by those who have been spending some weeks in Spain. The sensation of finding oneself suddenly put ashore on a strip of England is various to the last degree. To pass on a moment as it were from Spanish speech, Spanish manners, Spanish food, and, above all, Spanish custom-houses, to the language, the ways of living of this English settlement, is to most persons a wholly novel, and to all, one would think, a delightful experience. Fortunately, if a little bewildering, for the visitor to arrive at midday, for before he has made his way from the landing place to his hotel he will have seen a sight which has few if any parallels in the world. Gibraltar has its narrow, steep, sleepy alleys, as have all Southern towns, and any one who has confined himself to strolling through and along these, and avoiding the main thoroughfares, could never discover the strangely cosmopolitan character of the place. He must walk up Waterport Street at midday in order to see what Gibraltar really is—a number of nations a mass of races, an Exchange for all the multitudinous varieties of the human species. Except, Andalus, African and French in the singular behavior. Tall stately, slow-paced Moors from the western coast, white-turbaned Turks from the eastern gate of the Mediterranean; thick-lipped, and woolly-headed negroes from the African interior, quick-eyed, cotton-wool wearing Gibraltars, Spanish musicians, and Spanish soldiers; "red-haired" and "red-headed" English soldiers—all these composed, without completing, the noisy moving crowd that throngs the main street of

Gibraltar in the forenoon, and gathers denser of all in the market near Commercial Square.

It is hardly then as a fortress, but rather as a great entrepot of traffic, that Gibraltar first presents itself to the newly-landed visitor. He is now too close beneath its frowning batteries and dominating walls of rock to feel their strength and measure so in perspective as at a distance; and the flowing life of many-colored life around him overpowers the senses and the imagination alike. He has to seek the outskirts of the town on either side in order to get the great Rock again, either physically or morally, into proper focus. And even before he sets out to try its height and steepness by the ascent, if unaccustomed, process of climbing it—say, before he even proceeds to explore under proper guidance its mighty elements of military strength—he will discover perhaps that sternness is not its only feature. Let him stroll round in the direction of the race-course to the north end of the Rock, and across the parade-ground, which lies between the town and the larger area on which the reviews and field-day evolutions take place, and he will not complain of Gibraltar as wanting in the picturesque. The bold cliff descends in broken and irregular, but striking lines to the plain, and it is fringed in variously from stair to stair with the vegetation of the South. Marching and counter-marching under the shadow of this City Wall, the soldiers show from a little distance like the tin toys of the nursery, and one knows whether to think most of the physical insignificance of man beside the brute bulk of nature, or of the moral or immortal power which has enabled him to press into his service even the vast Rock which stands there breathing and knowing over him, and to turn the Naval great two a sort of Titanic man-of-war.

Such reflections as these, however, would probably whet a visitor's desire to explore the fortifications without delay; and the time for that is not yet. The town and its buildings have first to be inspected, the life of the place, both in its military and—such as there is of it—in its civil aspect, must be studied, though the, track to it will not engage even the minutest observer very long. Gibraltar is not famous for its shops, or remarkable, indeed, as a place to buy anything, except tobacco, which, as the Spanish Exchequer knows to its cost, and the Spanish customs officials on the frontier to, it is to be feared, their advantage, is both cheap and good. Doubtless, however, of all descriptions of fairly active, as might be expected, when we recollect that the town is pretty populous for its size, and numbers some 12,000 inhabitants, in addition to its garrison of from 3,000 to 6,000 men. With a life of civil activity, however, the visitor is scarcely likely to forget the any length of time—that he is on a "piece of arms." Not to speak of the shops concentrated to his unwearied and never to wearying and evening gun-fire, and to speak of the familiar fantasy of the beggar, crowded as are the benches of a crowded restaurant can exercise it, and crowd and crowd to and fro from the base of the Rock, there is an indefinable air of stern order, of discipline, of authority whose word is law, pervading everything. At the day were

on toward the evening this aspect of things becomes more and more unmistakable; and in the neighborhood of the gates, toward the hour of sunset, you may see residents hastening in, and men quickly quickening the steps of their departure lest the hour of the fatal cannon-clock should come or exclude them for the night. After the closing of the streets is still permitted for a few hours to permeate the streets; but at midnight this privilege also ceases, and no one is allowed out of doors without a pass. On the 31st of December a little extra indulgence is allowed. One of the military bands will perhaps parade the main thoroughfare, discouraging the sweet strains of "Auld Lang Syne," and the civil population are allowed to "see the old year out and the new year in." But a timid and respectful cheer is their sole contribution to the ceremony, and at about 12 1/2 they are marshaled off again to bed. Such and so various are the precautions against treachery within the walls, or surprise from without. In Gibraltar, undoubtedly, you experience something of the sensations of men who are living in a state of war—or of those Knights of Drakooze who ate an drink an arrow, and lay down to rest with coral-pest level, and with the lock for a pillow.

The lions of the town itself, as distinguished from the wonders of its fortifications, are few in number. The Cathedral, the Garrison Library, Government House, the Alameda Gardens, the drive to Europe Point, are the list; and there is but one of these which is likely to invite—unless for some special purpose or other—a repetition of the visit. In the Alameda, however, a visitor may spend many a pleasant hour, and—if the peace and beauty of a hillside garden, with the charms of sub-tropical vegetation in abundance near at hand, and noble views of coast and sea in the distance allure him—he assuredly will. Gibraltar is unusually good of its town, and it has good reason to be so. From the point of view of Nature, and of Art the Alameda is an equal success.

And the afternoon promenade in these gardens—with the English officers and their wives and daughters, nursesmaids and their charges, tourists of both sexes and all ages, and the whole surrounded by a polyglot and polychromatic crowd of Oriental laborers to the military band—is a sight well worth seeing, and not ready to be forgotten.

To those, however, who visit Gibraltar in a historic spirit, the work of a visitor of this order is hardly yet begun. For he will have come to Gibraltar not mainly to stroll on a sunny promenade, or to enjoy a shady drive round the seaward slopes of a Spanish hillside, or even to feast his eyes on the glow of Southern color and the picturesque varieties of Southern life; but to inspect a great world-famous, round almost imperishable by the hand of Nature, and raised into absolute immortality by the art of man; a spot made memorable from the very days of the modern period by the rivalry of nations, and famous for all time by one of the most heroic exploits recorded in the annals of the human race. To such an one, we say, the name of Gibraltar stands before and beyond everything for the Rock of the Great Siege; and he can no more think of it in the light of a Mediterranean watering-place, with a romantic, if somewhat limited, sea-front, than he can think of the farmhouse of La Haye as an interesting



LANDING AT GIBRALTAR

Flemish household," or the Castle of Hougoumont as a Belgian gentleman's "eighty country house."

For such a visitor the tour of the renowned fortifications will be the great event of the visit. Being furnished with the necessary authorization from the proper military authorities (for he will be reminded at every turn of the strict martial discipline under which he lives), he will proceed to ascend the Rock, making his first halt at a building which in all probability he will often before this have gazed upon and wondered at from below. This is the Moorish Castle, the first object to catch the eye of the newcomer as he steps ashore at the Mole, and looks up at the houses that clamber up the western slope of the Rock. Their ascending tiers are dominated by this battlemented pile, and it is from the level on which it stands that one enters the famous galleries of the castle. The castle is one of the oldest Moorish buildings in Spain, the Arabs legend over the south gate crediting it to have been built in 723 by Abu-Abul-Hajaj. Its principal tower, the Torre del Homenaje, is riddled with shot marks, the scars left behind it by the ever-memorable siege. The galleries, which are tumbled in tiers along the north front of the Rock, are from two to three miles in extent. At one extremity they widen out into the spacious crypt known as the Hall of St. George, in which Nelson was frayed. No arches support these galleries, they are simply born from the solid rock, and pierced every dozen yards or so by port-holes, through each of which the black muzzle of a gun looks forth upon the Spanish mainland. They front the north, these grim watchdogs. Artillery in position implies the possibility of regular siege operations, followed perhaps by an assault from the quarter which the guns command, but though the Spanish threw up elaborate works on the neutral ground in the second year of the great siege, neither then nor at any other time has an assault on the Rock from its northern side been contemplated. Yet it has been "surprised" from its eastern side, which looks almost equally inaccessible and further on in his tour of exploration, the visitor will come upon traces of that unprecedented and unannounced exploit. After having duly inspected the galleries, he will ascend to the Signal Tower, the spot at which leucous fires were wont on occasion to be kindled. It is not quite the highest point of the Rock, but the view from it is one of the most imposing in the world.

A little farther on is the true highest point of the Rock, 1,200 feet, and yet a little farther, after a descent of a few feet, we come upon the tower known as "Mara's Folly, from which also the view is magnificent and which marks the southernmost point of the ridge. It was built by an officer of that name as a watch-tower, from which to observe the movements of the Spanish fleet at Cadix, which, even across the cape as the crow flies, is distant some fifty or sixty miles. The extent, however, of the outlook which it actually commanded has probably never been tested, certainly not with modern optical appliances, as it was struck by lightning soon after its completion. Retracting his steps to the northern end of the height, the visitor will do well to survey the scene from here once more before descending to inspect the fortifications of the coast line. Far beneath him,



THE ROCK OF GIBRALTAR

looking landward, lies the fat sandy part of the isthmus, cut just where its neck begins to widen by the British lines. Beyond these, again, extends the zone, some half mile in breadth, of the neutral ground; while yet further inland, the eye lights upon a broken and irregular line of earthworks, marking the limit, politically speaking, of Spanish soil. These are the most notable, perhaps the only surviving, relic of the great siege. In the third year of that desperate league—it was in 1781—the Spaniards having tried in vain, since June, 1779, to starve out the garrison, resorted to the idea of bombarding the town into surrender, and threw up across the neutral ground the great earthworks of which only these ruins remain. They had reason, indeed, to resort to extraordinary efforts. Twice within these twenty-four months had they reduced the town to the most dreadful straits of hunger, and twice had it been relieved by English fleets. In January, 1780, when the English Admiral Rodney appeared in the straits with his priceless freight of food, the entire inhabitants were feeding on thistles and wild onions; the hind quarter of an Algerian sheep was selling for seven pounds ten, and an English milk cow for fifty guineas. In the Spring of 1781, when Admiral Darby relieved them for the second time, the price of "bad ship's biscuits fell of vermin"—says Captain John Drakewater, an actor in the scenes which he has recorded—was a shilling a pound; "old dried peas, a shilling and fourpence; salt, half dirt; the sweepings of ships' bottoms and storerooms, eightpence; and English farthing candles sixpence apiece." These terrific privations having failed to break the indomitable spirit of the besieged, bombardment had, before

allied, were bayoneted at their posts, the guns were spiked, and the batteries themselves set on fire with blazing fagots prepared for the purpose. In an hour the flames had gained such strength as to be inextinguishable, and General Elliot drew off his forces and retreated to the town, the last sound to greet their ears, as they re-entered the gates being the roar of the explosion of the enemy's magazines. For four days the camp continued to burn, and when the fire had exhausted itself for want of materials, the work of laborious months lay in ruins, and the results of a vast military outlay were scattered to the winds. It was the last serious attack made against the garrison by the Spaniards from the landward side. The fiercest and most furious struggle of the long siege took place on the shore and waters to the west.

And so after all it is to the "line-wall"—to that formidable bulwark of masonry and gun-metal which



THE MOORISH CASTLE



A STREET IN GIBRALTAR

fringe the town of Gibraltar from the Old Mole to Roca Bay—that one terms as to the chief attraction, from the historical point of view, of the mighty fortress. For two full miles it runs, zig-zagging along the indicated coast, and broken here and there by water-gate or bastion, famous in military story. Here, so we were taught from the Old Mole, is the renowned King's Bastion. Next comes Ragged



Staff Stairs, so named from the heraldic insignia of Charles V.; and further on is Jumper's Battery, situated at what is held to be the weakest part of the Rock, and which has certainly proved itself to be so on one ever memorable occasion. For it was at the point where Jumper's Battery now stands that the first English landing-party set foot on shore; it was at this point, it may be said, that Gibraltar was carried.

Undoubtedly, the King's Bastion is the center of historic military interest in Gibraltar, but the line-wall should be followed along its impregnable front to complete one's conception of the sea defenses of the great fortress. A little further on is Government House, the quondam convent, which now forms the official residence of the Governor, and further still the landing-place, known as Ragged Staff Stairs. Then Jumper's Bastion, already mentioned; and then the line of fortification, running outward with the coast line toward the New Mole and landing-place, returns upon itself, and rounding Rosia Bay trends again southward toward Buena Vista Point. A ring of steel indeed—a coat of mail on the giant's frame, impenetrable to the projectiles of the most terrible of the modern Titans of the seas. The casemates for the artillery are absolutely bomb-proof, the walls of such thickness as to resist the impact of shot weighing hundreds of pounds, while the mighty arches overhead are constructed to defy the explosion of the heaviest shells. As to its offensive armament, the line-wall bristles with guns of the largest caliber, some mounted on the parapet above, others on the casemates nearer the sea-level, whence their shot could be discharged with the deadliest effect at an attacking ship.

He who visits Gibraltar is pretty sure, at least if time permits, to visit Algeciras and San Roque, while from further afield still he will be tempted by Estepona. The first of these places he will be in a hurry, indeed, if he misses; not that the place itself is very remarkable, as that it stands so prominently in evidence on the other side of the bay as almost to challenge a visit. Add to this the natural curiosity to pass over into Spanish territory and to survey Gibraltar from the landward side, and it will not be surprising that the four-mile trip across the bay is pretty generally made. On the whole it repays; for though Algeciras is modern and uninteresting enough, its environs are picturesque, and the artist will be able to sketch the great rock fortress from an entirely new point, and in not the least striking of its aspects.

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Where our woo Gracie lies,
But think I see her bonnie face
Peek at me from the skies!

I fix around her little mound
And think she knows I'm there,
I kneel upon the sacred ground,
And hush her evening prayer!

Her little hymn I then repeat
With accents all her own,
We seem to meet at Jesus' feet
And linger near His throne!

The sun sinks golden in the west,
Sweet flowerets close their eyes,
The sitting swallows seek their nest,
Stars peep from out the skies!

She sleeps within her narrow cot,
Safe "tucked in" from the night;
Resigned, I leave the solemn spot:
"God doeth all things right!"

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THE bite of the rattlesnake is almost always fatal to man. Yet this snake is never affected by the injection of its own poison into its own blood, neither when enraged it bites itself nor when its venom is injected by artificial means to test the question. Speaking on the latter point Dr. S. Weir Mitchell, an expert on snake poison, says: "I have over and over tried this experiment, but in no case have I seen death result. Why should this be?"

Dr. Mitchell further says: "The many noxious compounds man carries in his liver and gastric glands (the stomach) are fatal if they enter the blood in any large amount. There is scarcely an organ in man's body which is not a possible source of poison to him. Small doses are constantly passing into and out of his blood. The question is whether he can get rid of it as fast as it accumulates."

Alluding to death by rheumatism, gout, and kidney disease, an eminent London physician says: "Thus man is poisoned by the products of his own body."

Now let us cite a passage from a man's experience as related by himself. The time extends over a period from March, 1885, to May, 1889, more than a year. He says: "My head used to whirl around, and I had frequent bouts of faintness and giddiness; and at such times I used to fall down, no matter where I was. This would occur two or three times a day. For three weeks I was confined to my bed. I grew gradually weaker and weaker and lost a deal of sleep. I felt worse tired in the morning than when I went to bed. After a while I became nervous, and my legs trembled and shook under me to such a degree that I feared to walk out. I had great pain in my kidneys, and the secretion which I voided from them was thick and yellow as the yolk of an egg. Month after month passed and I failed more and more, and could hardly crawl about."

"I had a doctor attending me, but his medicines did not benefit me. He said my liver and kidneys were in a bad way, and that he never saw secretions pass in such a state. After treating me six months, he told me that medicine could do no more for me and advised me to go to a hospital. I went to the Peterborough Hospital, but got worse while there. The hospital doctors refused to tell me what ailed me. Having spent two months there, I got anxious and returned to my home, utterly disheartened. I continued to send to the hospital for medicines, which I took for three months longer. I was now so emaciated that my friends who came to see me said I would never get well."

"In this condition I continued until May, 1889, when one day an umbrella vendor called at my house, and, seeing how ill I was, said his wife had been cured of a serious illness by Mother Seigel's Curative Syrup. He spoke so earnestly of it that I determined to try it.

After taking the Syrup for ten days I felt in better spirits; my food agreed with me, and from that time I gained strength daily. Persevering with it, I was soon able to return to my work as healthy and strong as ever. Since then I have been in the best of health. You are at liberty to publish the above facts, and I will gladly reply to any inquiries. Yours truly (Signed), KEAN WELFARE, Ramsey, St. Mary's, Hunts, February 18th, 1892."

No brief comment can do justice to this remarkable case. What the public needs to know and to remember is this: Mr. Welfare's whole system was poisoned by the products of a torpid and inactive digestion. These had entered his blood, as Dr. Mitchell describes. The nervous system was disordered and half paralyzed; hence the faintness and falling fits. Rattlesnake poison kills by paralyzing the nerves which actuate the lungs; it kills by suffocation. Human poison, arising from indigestion and dyspepsia, always operates in the same direction, causing asthma in its worst forms. It then attacks the heart and kidneys, causing the state of things Mr. Welfare mentions. Nothing more noxious, or, in the end, surely fatal exists in any poisonous reptile. And people trifle with the disease and doctors seem not to understand it.

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