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# THE CANADA PRESBYTERIAN.

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No. 32.

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## Notes of the Week.

THE friends of Professor Blaikie, Moderator of the Free Church of Scotland, will be sorry to learn that owing to a local ailment there is some uncertainty as to whether he may be able to be present at the Pan Presbyterian Council in September.

It is a curious fact that a Protestant has the monopoly of manufacturing robes for the Roman Catholic cardinals. For 150 years the secret of making the peculiar red dyes for these garments has been in the possession of a firm in Belgium whose head is a Protestant merchant. The Pope may make cardinals, but a Protestant clothes them.

THE Marchioness of Dufferin, it will be remembered, interested herself in securing more and better medical treatment for women in India, while her husband was Viceroy of that country a few years ago. Now 460,000 of her sex get the benefit of attendance, and the staff which she was largely instrumental in establishing consists of nine women doctors and thirty-one assistants.

THE American Bible Society in its seventy-sixth annual report just issued gives an account of its work during the past year. It appears that it printed 1,298,196 copies of the Bible, of which 391,918 were issued in foreign lands. During the seventy-six years of its existence the Bible Society has issued 55,531,908 volumes. There were printed by the Chinese agency during the past year 189,398 volumes.

ACCORDING to Dr. Arthur T. Pierson, a specialist on Foreign Missions, the exact number of missionaries is 5,994. According to this it takes nearly 6,000 Protestant Church members to supply one missionary! At the same rate of supply we should have had a force of 8,000 to 10,000 to bring into the field in the late war of the rebellion. Is patriotism a stronger sentiment than fidelity to Christ?

THE Assembly of the Irish Presbyterian Church has now under its care 558 congregations and 82,000 families, being an increase of 3,000 families since 1882. Its revenue last year was \$1,160. It has 758 day schools, with 35,000 scholars; 1,084 Sunday schools, with 9,979 teachers; 103,665 scholars, and 60,739 members of Bands of Hope. It employs twelve missionaries in India, four in China, besides those in Hamburg, Spain and Syria. It has 640 ministers in Ireland and thirty-three colporteurs.

THE Presbyterian missionaries in the New Hebrides have decided to forward a protest to Lord Knutsford, Colonial Secretary in London, against the proposed renewal of the importation of Kanaka labour into Queensland. While recognizing the pledges for its strict regulation given by Sir Samuel Griffiths, they declare that it will be impossible to carry out those pledges and secure justice to the natives; and assert that the deportation of the young natives prevents the development of industries among the islanders, and hinders their advance in civilization and Christianity.

THE *Christian Leader* says: Mr. Ram Chunder Bose, a Christian Hindu, who attracted a great deal of attention in a visit to the United

States some years ago, and who was a convert of Dr. Duff, has recently passed away. For some years he was headmaster in the London Missionary Society College at Benares, then he was in the educational service of the Government in Oudh. While in Oudh he became a member of the Methodist Episcopal Church, but the last year of his life was spent as a member of the Church of England. He was a fine speaker, using excellent English, and was a vigorous writer. Most of his writings, however, were strongly controversial.

THE anniversary exercises of the Mission to Deep Sea Fishermen were held in Eastern Hall, London, recently. One night the First Lord of the Admiralty, Lord George Hamilton, took the chair, and Princess Louise participated in the proceedings. As to the work itself there are ten mission vessels, of which five are admirable hospital ships, and a summary of the year's operations shows: 8,130 medical and surgical patients were treated, and 14,278 missionary visits were paid; 1,261 religious services were held, attended by 13,454, and 276,005 magazines, 176,272 tracts, and 7,941 books were given away, while 572 library bags were sent out, and 1,679 copies of the Scriptures were sold or given away.

THE Vatican library has recently received a valuable addition by the purchase of the famous library belonging to the family Borghese, the male line of which has become extinct. The price paid for the collection was 1,000,000 lire. It is an exceedingly valuable library, chiefly of historical manuscripts and books. Prussia made a bid for these literary treasures, but the family preferred to have them remain in Rome, as it has had one representative on the papal throne, namely Paul V. In the Vatican this rare collection will be accessible to scholars, probably even more so than it would be in Berlin. Specialists of all lands and creeds have free access to the Vatican library. The "study room" in the Vatican, with its sixty-two desks, is one of the finest in the world.

THE *Chicago Interior* says: The population of our country during the decade preceding 1890 increased twenty-five per cent., while Church membership increased twenty-eight per cent. This growth was experienced for the most part by the evangelical denominations. The fact that the Church of Rome gained but sixteen per cent.—nine per cent. less than the gain in population—reduces the average to such an extent that the statistics do not seem to be as favourable to Christianity as they really are. The Methodist communicants increased thirty per cent.; the Congregationalists, thirty-three per cent.; the Presbyterians, forty per cent.; the Lutherans, sixty per cent. The preponderance of immigration has been from Catholic countries, and the fact that the gain in the Roman Church has been only three-fifths of the gain in population, shows that the "only true Church" has something to learn from her rebellious but more aggressive offspring.

WE are glad, says the *New York Independent*, to report that Dr. Schaff is decidedly better, and the attack of paralysis seems to be a very light one. He had been working hard during his vacation on that portion of his Church History which deals with the case of Servetus and Calvin. This involved the reading of a very large amount of not the easiest Latin, Servetus' style being obscure and perplexing. He had also been revising a history of Biblical Criticism. A visit to New York during the oppressive heat had wearied him, and the result was a stroke of paralysis affecting his right arm. His speech was only slightly affected, his mind being perfectly clear. He walks about and is cheerful and hopeful, and the prospect is fair that he will be able to resume his work in a short time, although he is more than seventy years old. The doctors report him as "improved beyond expectation, and a good prospect that he will soon be able to resume his work"; and he is somewhat impatient to be at work again.

THE *British Weekly* has the following note of a recent sermon. Rev. Mark Guy Pearse preached in Gravel Lane Chapel, Manchester. His subject was Peter's mistake, Matt. xvii. 4, Luke ix. 33. He said it is never safe to throw stones at Peter, because we might be throwing them at ourselves. "Peter wanted to build in the wrong place. It would be easy to be a saint if I were somebody else. If I were only a minister how easy it would be. If I could always be in a chapel hearing lively sermons and singing beautiful hymns and crying over them, what a saint I could be. That is the great mistake. That religion is of no use to me that doesn't suit all the circumstances of my life. Some men live in hallelujah raptures, and then come down in their grumbings and dark places. Are you where God means you to be? If not, come out, if you are, thank God. Unless my religion comes down to the lowest level of life it is of no use to me: a religion that goes to market, that goes in the train, in the office, that is the religion of Christ. God does not pitch men in the world haphazard; don't cry out so much against your circumstances, it is half blasphemy; what you have to do is to find Christ. He will be a match for your circumstances."

It is stated that Professor A. H. Sayce, in the course of his annual visit of exploration to the Valley of the Nile, has, during the last winter, newly examined the geographical lists of Rameses II. and Rameses III. in reference to Palestinian localities. In both of them he finds the names of Salem or Jerusalem, Carmel of Judah, Hadashah or "Newlands," Rosh-Qadesh, Gaza and Yaqb-acl, or Jacob-el. The last-named Rameses III. places between the district of Sela (supposed to be Petra by interpreters of 2 Kings xvii. 7) and Gaza. The names of Hebron does not occur. Both Pharaohs mention "the district of Tabara," called "the upper district" by Rameses III., who inserts it between Carmel of Judah and Ir-shemesh; this appears to refer to Debir on Kirjath-sepher, inasmuch as the dental corresponds to a Semitic *d* in such names as Damascus and Megiddo. Still more interesting is the supposed discovery of the Egyptian name for the Dead Sea in the two lists; between the names of Salem and Yarduna (the river Jordan) appears "the Lake of Rethpana." Inasmuch as the Dead Sea is the only inland body of water in that part of the country, the identification seems to be certain. According to Professor Sayce, Rethpana may correspond with a Canaanite Keshpon, a derivative from Reshpu, the sun god who was wont to reveal himself in the flames of fire.

A COMMITTEE, composed of distinguished and prominent Christian men of England, lay and clerical, has been formed for the purpose of raising a fund whereby the memory of Mr. Spurgeon "may be honoured and his Master glorified." The fund will be used, more specifically 1. To aid the institutions founded by Mr. Spurgeon, and for the continued support of which, after his decease, he often expressed his deep concern. 2. To place a fit memorial over his resting place in Norwood Cemetery. 3. To erect a worthy monument in the grounds of the Stockwell Orphanage. Among the institutions which it is proposed to help are the Spurgeons Orphanage, the Paters College, the Colportage Association and the Society of Evangelists. Of the first mentioned the committee says: "We seek not so much to endow, as to aid this institution by the judicious investment of a part of the memorial fund; but no gift of money can make good the loss sustained by the death of the beloved founder and president. The support of the 500 fatherless children who find here a home requires \$50,000 per annum in voluntary contributions." The circular of appeal closes as follows: "All the above mentioned institutions were, by long association, dear to Mr. Spurgeon's heart. We appeal for this memorial fund with confidence that there will be a generous response; and that so we shall perpetuate the work and memory of one who 'served his own generation by the will of God,' and died as he had lived, in the esteem and love of disciples of the Lord, of whatever name."

## Our Contributors.

### TRAVEL AS AN EDUCATOR.

BY KNOXIAN.

Teachers and books stand first as educators; travel comes next. Unless the teachers and books are fairly good, travel comes first. A trip to Europe does more to educate a young man who has a pair of good eyes than some professors could do in a college course as long as Methuselah's natural life. A good tour is a much better educator than a poor book.

The schoolmaster has been abroad in this country for some years and has been doing good work. There are not many natives of Ontario who cannot read or write. There may be a few who write some things they should not write and a good many who read, especially at this season of the year, a lot of rubbish they should not read, but the number who cannot use a book or pen is very small. The man with the birch has done his duty, and the woman with the strap has helped him nobly. The thoughtful looking fellow who stands on the locomotive arrayed in his oily overalls has also helped mightily, and though he never speaks at a teachers' convention he has done more to educate the people than some teachers who put a string of affixes to their names. The engineer who takes a hundred people over the Rockies, or east to New York or Boston, is doing fine educational work.

This kind of educational work has increased immensely in Ontario. Thirty or forty years ago comparatively few people went from home, and those who did seldom went far. Prior to the railroad era the facilities for travel were not first-class. Inland people had to drive in a waggon or buggy, ride on horseback or go by the independent railway. By the independent railway we mean the one that nature has provided most people with. The trains on this line run between two and three miles an hour. The conductor can stop and start the train any time he pleases. The engineer may put on as much or as little steam as he likes. The early settlers travelled a great deal by the independent line. As the trains ran slow, the distances they went from home were generally short. Now there is a railroad to nearly every county, and some counties are fairly cut up by railway tracks. Anybody in the older parts of the country can get on a railway train by going a few miles, and the result is that nearly everybody takes a trip. Occasionally you meet a man who has "never been on the cars," but the number of such men is small. The people travel, and the sum total of the intelligence of the country is immensely increased by the travel.

The extent to which travel has increased may be at least partly estimated by the small amount of attention most people pay to the coming and going of almost anybody. In the good old times the going of an ordinary man a hundred miles from home was a great event. The neighbours spoke about it for days, and when the man came home he was a hero. Now it does not make a hero of a man to go around the globe. The early retail merchants of Ontario used to make two trips a year to Montreal to buy goods. That trip was considered a greater thing than a tour through Europe is now considered. Nobody notices the fact now that a business man has gone to Montreal or New York. In fact going across the Atlantic attracts no attention in a town of any size. People are going and coming all the time, and their movements are taken as part of the daily life of the community.

This increase of travel is a good thing. Many of the difficulties we have to contend against in Church and State could be cured by generous travel. Church difficulties are more frequently caused by smallness than by wickedness. The cause of Christ is oftener injured by the littleness, the narrowness, the contractedness of people than by their positive sinfulness. For one obstacle the Church has to contend against because its members do wilfully that which is wrong it has to contend against a hundred that arise from sheer downright smallness. There are not many people in the communion of the Presbyterian Church that would coolly and deliberately do that which they know to be wrong. There are too many, however, who injure Christ's cause by their smallness when they have not the slightest intention of wrong doing. Not only so, there are too many who think that their very smallness is evidence of superior piety. They believe that their narrowness is convincing proof of their orthodoxy and their personal holiness.

We hear much these days about Briggs and the Higher Criticism. Briggs is not a charming man. His arrogance and the sneering, contemptuous way in which he and his tribe of imitators speak of all who do not bow down to their school make one rather pleased to see the American Assembly deal vigorously with them. But it is truth to say smallness does the Church of Christ a million times more harm than Dr. Briggs ever did it. Meanness makes more sceptics than criticism either high or low. The man who calls himself one of Christ's kings and then gives a cent on special occasions to support the kingdom does the Church much more harm than any of its avowed enemies.

One of the best remedies for smallness is travel. People who never move off their farm or out of their shop have no idea of how large a place the world is nor of the number of people in it. They have no conception of the number of ways there are of doing things. They labour under the delusion that there is only one way of doing anything and that is the way they do it themselves. They imagine that the spot on which they live is the centre of the globe, if not of

the universe, and a little travel soon convinces them that there are a few other places worthy of some consideration. They have no patience with anybody who does not swallow their opinions and adopt their methods, but they are not long from home until they learn lessons of tolerance that could never have been learned at home. Men who have seen a little of the world are seldom narrow, intolerant bigots.

### AN OPEN LETTER

TO PRESBYTERIANS OUTSIDE OF TORONTO WHO PURPOSE ATTENDING THE PAN PRESBYTERIAN COUNCIL.

DEAR FRIENDS,—I hope you will not think the citizens of Toronto unfriendly, if, at the request of some in the city who are earnest friends of the Church and deeply interested in the success of the coming Council, I offer some suggestions about the question of hospitality. The people in Toronto have been requested to provide homes for the delegates to the Council, and to give them first place in the way of accommodation. These delegates are strangers from all parts of the world. It will be many years before we can have another such Council in Toronto, and it is fitting that we should make the members of the Council feel at home with us while here. This will be difficult if those friends who are usually entertained at times of the Assembly or Synod expect to claim the usual place accorded to them, or expect friends whose homes have been taken for delegates, to entertain them as usual, without previous arrangement. It will cost the Presbyterians of the city \$7,000 to meet all needful expense, and they deserve consideration from their friends outside this time, so that there may be no unpleasant crowding. Every effort will be made to arrange beforehand with hotels and boarding houses, so that visitors may secure home comforts at moderate rates, and thus enjoy all the benefits of the Council while having the citizens to entertain the visitors from abroad. It is hoped that every allowance will be made when old acquaintances find themselves unable to entertain friends by reason of the claims which the Billeting Committee has made upon them. Trusting and expecting a very pleasant and profitable time. I am, yours truly,

W. BURNS, Secretary.

August 4, 1892.

### AN APPEAL FOR AID.

MR. EDITOR,—At a meeting of the Presbytery of Barrie, held on the 26th ult., a memorial was received from Mr. George Copeland, elder at Sprucedale, regarding the church which the congregation there is endeavouring to erect this summer. I may remind your readers that about a year ago Mr. Copeland appeared before Presbytery and obtained leave to solicit subscriptions for the erection of this church from friends outside the district, the case being one which appealed strongly to our sympathies. Of the amount subscribed in different congregations a considerable portion remains unpaid, and so the work has come practically to a standstill.

I quote from Mr. Copeland's memorial enough to show the state of affairs at present, in the hope that those who have subscribed will forward their subscriptions as early as possible, and any others who may be inclined to help on a good work may have an opportunity of doing so.

You are aware that we have solicited aid both from congregations and individuals, but regret to say that their responses in most cases have not been so hearty as we expected, consequently we are placed in a rather awkward position, and unless further assistance is forthcoming we shall not be able to carry the work to completion. We have got the walls up, and boarded inside and out with rough lumber, and the roof on. The siding and flooring are ordered and paid for, but we still require not less than \$200 to pay for windows and labour. If we had the amount that was promised and subscribed we would not have to make this appeal to you, but, unless we can get the amount asked, all that is done will be of no use to us meantime. If we could only get it fit for occupation, then I have no doubt but that we will get through. I might say the money we have expended has been laid out in the most judicious and economical manner. No unnecessary expense has been incurred. We have done all in our power, and regret our inability to proceed further. We therefore appeal to you in this our time of need to come to our aid and assist us so that we may have a place wherein to worship the God of our fathers.

I may state that the Presbytery is taking careful oversight of this matter. Mr. Robertson, of Burk's Falls, was appointed at this meeting of Presbytery to visit Sprucedale at an early date and make enquiry into the whole matter of receipt and expenditure, not that the Presbytery had reason to suspect anything wrong, but as a guarantee to subscribers that their money was being properly expended.

A. FINDLAY.

### PULPIT LECTURES.

MR. EDITOR,—I ask permission to call attention to a very interesting and instructive volume by the Rev. Thomas Kirk, of Edinburgh, entitled, "Samson, His Life and Work." The book is in the form of pulpit lectures, but deals quite thoroughly with every part of its subject. The mythical theory of Samson's life, as represented by Steinthal and others, is subjected to careful examination, and found to be inadmissible and unsatisfactory. Mr. Kirk well analyzes the singularly mixed character of Samson, though his estimate of him is much higher than that given by many. His faith is set in a clear light, and he takes his place, as he should, in the illustrated roll of Old Testament worthies. The histori-

cal and geographical setting of the narrative is skilfully managed, much enhancing the pleasure of the reader.

We should be pleased to learn that this volume, which has been very favourably received in Scotland, had found its way into Canada, and that its merits had secured for it a good circulation.

Mr. Kirk, it may be mentioned, is a nephew of an esteemed minister of our Church, the Rev. Mr. Hamilton, of Motherwell.

WILLIAM CAVEN.

Toronto, August, 1892.

### PRESBYTERY MEETINGS.

PRESBYTERY OF TORONTO.—This Presbytery met in St. Andrews Church (West) on Tuesday, the 2nd inst., the Moderator, Rev. W. Reid, Weston, in the chair. A resolution expressing the sympathy of the Presbytery with Professor R. Y. Thomson in his recent sore bereavement was presented on behalf of the committee by Dr. Gregg. The resolution was adopted as read, and a copy ordered to be transmitted to Professor Thomson. Revs. W. A. Wilson, of India; Dr. Fraser, of Baltimore, U.S.; A. McMillan and A. R. Linton being present, were invited to sit as corresponding members. Rev. John Young, of Niagara Falls South, having signified through the Presbytery of Hamilton his acceptance of the call addressed to him by St. Enochs congregation of this city, it was agreed to meet in St. Enochs Church for his induction on Tuesday, the 30th inst., at three o'clock in the afternoon. The Moderator of Presbytery will preside, Rev. Alexander Wilson was appointed to preach, Rev. J. G. Stuart, of St. Marks, city, to address the congregation, and Rev. A. MacGillivray, of Bonar Church, city, to address the minister. Referring to the disaster that had overtaken St. John's, Newfoundland, the Rev. Dr. Reid presented the following motion, which was seconded by Principal Caven, and unanimously carried: "That this Presbytery desires to record its deep sympathy with those who suffered so severely by the recent fire in St. John's, Newfoundland, and that the congregations of the Presbytery be invited to contribute to the relief of the sufferers, and towards the rebuilding of places of worship. The Presbytery, having learned that it is the intention of the Moderator of the General Assembly to make an appeal in behalf of these sufferers, desires to record its hearty approval of the same." Dr. Reid intimated his willingness to receive and forward any contributions sent for this object, and desired those sending to state how they wish their contributions applied. It being stated that the congregation of St. Enochs was at present without a Session, the Presbytery appointed the former interim Session, viz.: Messrs. Archibald MacMurchy, John Carlyle and John Thom to act as an interim Session. Mr. Alexander Miller, applying to be received as a minister of the Presbyterian Church in Canada, was transferred to the Presbytery of London, within whose bounds he is at present labouring, to be by them received as a minister of the Canadian Church. Permission was granted to Parkdale congregation, and also to Bolton and Vaughan congregations to moderate in a call when they are prepared to do so. A call from the congregations of Malton, Dixie and Port Credit, addressed from A. R. Linton, B.D., was presented, promising \$800 per annum. Commissioners from each congregation were heard, and the call was then put into Mr. Linton's hand. After consideration he intimated his acceptance of the same, and his induction was appointed for Tuesday, August 16, at 3.30 p.m., in the church at Dixie. Rev. D. M. Buchanan, Georgetown, was appointed to preach, Rev. J. A. Grant to address the people, and Dr. Carmichael to address the minister. Presbytery then adjourned to meet again on Tuesday, the 6th of September, at 10 o'clock a.m.

PRESBYTERY OF ALGOMA.—In answer to the call of the Rev. D. H. McLennan, M.A., of Bruce Mines, whom the General Assembly had appointed to constitute the new Presbytery of Algoma, the following ministers and elders met in the Presbyterian church at Gore Bay, Manitoulin Island, on Wednesday, 20th ult., at eight p.m., and were duly organized into a Presbytery: Rev. W. A. Duncan, M.A., minister, and Rev. E. B. Rogers, elder, Sault Ste. Marie; Rev. W. E. Wallace, M.A., minister, and T. J. Patten, elder, Little Current; Rev. S. Rondeau, B.A., minister, Sudbury; Rev. D. H. McLennan, M.A., minister, Bruce Mines; Rev. John Rennie, minister, and S. R. McEwen, elder, Manitowaning; Rev. J. K. MacGillivray, M.A., minister, and J. M. Fraser, elder, Gore Bay; Rev. E. Pelletier, minister, Webbwood; Charles Young, elder, St. Joseph's Island; James L. Hazen, elder, Day Mills. The services of the evening were conducted by Rev. D. H. McLennan, who preached a powerful and impressive sermon from 1 Peter iv. 18. Rev. A. Findlay, Superintendent of Missions, being called upon, related the steps which led to the formation of the Presbytery, and made an appeal for a liberal collection in aid of a fund to meet the expenses of carrying on the business of the Presbytery. The collection amounted to \$1,040. The Rev. D. H. McLennan then read the edict of the General Assembly, formed the roll and constituted the Presbytery. The Rev. W. A. Duncan was elected Moderator for the next year. Rev. J. K. MacGillivray was appointed Clerk of Presbytery, and Rev. S. Rondeau, treasurer. The Rev. A. Findlay, of the Barrie Presbytery, and the Rev. J. L. Campbell, of Orangeville Presbytery, were invited to sit as corresponding members. On Thursday a large amount of business was disposed of.

An application from Cache Bay Mission, asking for the appointment of a missionary who would also teach school, was referred to the Assembly's Home Mission Committee, together with an application for work of this kind from Mr. Andrew Allison, of Dumbarton, the Presbytery recommending his appointment to Cache Bay station, provided that Whitby Presbytery will certify that he possesses the necessary qualifications as teacher and catechist. The Tarbut congregation was granted leave to invite Rev. Mr. McQueen, of Ripley, to dispense ordinances there on August 7 or 14. The Clerk was instructed to correspond with Bruce Presbytery, in order to ascertain the relation which Rev. Mr. Findlay, as Superintendent of Missions, sustained to the Presbytery in carrying on mission work, and also with the Presbytery of Barrie for the same purpose. The following Standing Committees were appointed: Home Missions.—Rev. John Rennie, Convener, Manitowaning P. O.; Rev. W. A. Duncan and T. J. Patten, Revs. D. H. McLennan and S. Rondeau were subsequently added to this committee. French Evangelization.—Rev. E. Pelletier, Convener, Webbwood P. O.; Rev. S. Rondeau and Mr. Alexander Paul. States of Religion and Sabbath Observance.—Rev. D. H. McLennan, Convener, Bruce Mines P. O.; Rev. W. E. Wallace and Charles Young. Temperance.—Rev. E. B. Rogers, Convener, Sault Ste. Marie P. O.; Rev. S. Rondeau and J. L. Hagen. Sabbath Schools.—Rev. W. A. Duncan, Convener, Sault Ste. Marie P. O.; Rev. J. Rennie and Mr. S. K. McEwen. Statistics.—Rev. J. K. MacGillivray, Convener, Gore Bay P. O.; Rev. S. Rondeau and Mr. J. M. Fraser. Superintendence of Students.—Rev. W. E. Wallace, Convener, Little Current P. O.; Rev. E. Pelletier and Rev. A. Findlay. Rev. J. K. MacGillivray was appointed to act with Rev. D. H. McLennan as a committee to examine the Bruce Mines field with a view to recommending a plan of subdivision of the field, and Rev. W. E. Wallace was appointed with Rev. John Rennie to examine the Manitowaning field for a similar purpose, both committees to report at next meeting of Presbytery. The Home Mission Committee was empowered to act with presbyterial power at a meeting to be held by them before the next meeting of the Assembly's Home Mission Committee. The following appointments of Moderators to Sessions of vacant congregations were made: Rev. D. H. McLennan to Thessalon; Rev. E. B. Rogers to St. Joseph's Island, and Rev. J. K. MacGillivray to Providence Bay. The case of congregations without Sessions was next considered, and the Presbytery, deeming it expedient that such congregations should have local supervision by ordained missionaries, asked the Home Mission Committee to consider the matter and report with recommendations at next meeting of Presbytery. The Superintendent of Missions asked for and was granted leave by the Presbytery to arrange with ordained missionaries, this Presbytery to assist him where necessary in dispensing ordinances in fields supplied by students and catechists. The Clerk was authorized to purchase the necessary record books, stationery, etc. A memorial from the Session of the Sault Ste. Marie congregation dealing with the subject of temperance legislation was received, and the authors of the document heartily commended by the Presbytery for the diligence, zeal and enthusiasm displayed by them in the cause of temperance. At the evening session on Thursday a very interesting meeting was held, to which the public had been invited. The devotional exercises were conducted by the Moderator, and ten-minute addresses were given by representatives present from the various mission fields, dealing with the encouragements, discouragements and progress of the work. Rev. A. Findlay, Superintendent of Missions, also addressed the meeting. A short discussion took place on ways and means of prosecuting French Evangelization work within the Presbytery. The matter was referred to the proper committee, asking for a definite plan of operation, to be presented at the next regular meeting of Presbytery. The Presbytery then adjourned to meet at St. Andrews Presbyterian Church in the town of Sault Ste. Marie, on Wednesday, October 5 next, at 7.30 p.m.—J. K. MACGILLIVRAY, *Pres. Clerk.*

port. Leave was granted to Mr. McLaren to moderate in a call in Meaford. Dr. Fraser reported that he had moderated in a call to Rev. J. A. McLean in Thornbury; salary \$870. Call was sustained and forwarded. Mr. Somerville reported that he had met with sessions of Keady, etc., regarding Mr. Hamilton's position as ordained missionary, his term of office expiring in September next. The following resolution was passed: That Mr. Hamilton be reappointed for another year, unless the congregations call a minister before the expiry of his term of present appointment. An application was made from Tobermory, as also from Shouldicis, to open mission stations. The matter was left with the Home Mission Committee. Mr. McLaren reported that the committee had examined Mr. McKittrick with the view of his being licensed, and Mr. Davidson with the view of his being ordained, and recommended both examinations to be sustained. Mr. McKittrick was therefore licensed, and Presbytery appointed Mr. Somerville to address the minister, and Mr. Davidson's ordination, on June 19, in St. Pauls, Sydenham, and also to preside in the event of Mr. McAlpine's absence. The Presbytery then agreed to adjourn to meet in Johnson Church on Wednesday, July 6, at 2.30 p.m. for the ordination of Mr. McKittrick as ordained missionary and other business, and the meeting was closed with the benediction.—J. SOMERVILLE, *Pres. Clerk.*

PRESBYTERY OF CHATHAM.—This Presbytery met in Chatham, on July 1. The Clerk reported the transference of Mr. P. McNabb, graduate of Knox College, to the Presbytery of St. John, N. B. Rev. J. W. Black, ordained missionary at Blytheswood and Goldsmith, reported regarding his work in the field, and intimated that he was not open for re-appointment when the year of his engagement expires in September. The question for future supply for the field was left over till next meeting. Knox Church, Leamington, was empowered to borrow \$3,000 and to mortgage the Church property as security. It was agreed to cite West Tilbury, Comber, Blytheswood, Goldsmith and Strangfield, to appear at next regular meeting for their interests in a re-arrangement of the fields. The Clerk was instructed to appoint exercises for students resident within the bounds. It was agreed that the regular meetings of Presbytery should be held on the second Tuesdays of March, July, September and December of each year. Sites chosen in Harrow and in Bridge End for the erection of church buildings were approved. Commissioners to General Assembly reported. Dr. Jamieson gave notice of an overture to the Assembly in regard to the appointment and position of superintendents of Sabbath schools. Next meeting of Presbytery will be held in St. Andrews Church school room, Chatham, on Tuesday, September 13, at 10 a.m.—W. M. FLEMING, *Pres. Clerk.*

ALPHABETICAL HINDRANCES.

At the recent Presbyterian General Assembly in Montreal Rev. Dr. Mackay in the report of the Committee on the State of Religion gave the following novel summary of the causes which operate against spiritual progress and the development of Christian character:—

- A. Ambition to be on an equal footing with others in style of living and dress, and if possible outstrip them. Adventism.
- B. Blaming the Church for coldness and apathy after giving strength to organizations outside the Church.
- C. Covetousness. Card playing. Craze after novelties in the pulpit and Church services.
- D. Debt. Divisions amongst Christians. Dancing parties. Dyspepsia of spirit, so that neither the milk nor the meat of the word can be assimilated.
- E. Erroneous views of God's Word. "Ego," or self, in its weakness and strength, not known.
- F. Frivolity. Formality. False doctrine.
- G. Gambling. Gossip. Gaiety and frivolity among women.
- H. Haste to be rich. Homes scarce. Horse racing.
- I. Intemperance. Immorality. Indifference. Inconsistencies of professing Christians.
- J. Jealousy among Christian workers.
- K. Knee drill neglected.
- L. Light literature. Lumber camp life. Lotteries. Love of gain. Low moral tone in politics.
- M. Mammonism. Mistaking means of grace for grace.
- N. Neglect of family religion.
- O. Ordinances irregularly attended.
- P. Pleasure-seeking. Political differences. Political corruption. Party strife. Poverty. Plymouthism.
- Q. Quack evangelists.
- R. Rivalry between denominations.
- S. Sabbath desecration. Subordination of God's Word to so-called religious books. Scepticism among adherents. Slander. Shebeens.
- T. The trinity of evil—the world, the devil, and the flesh. Theatre going as the worship of this trinity.
- U. Uncharitableness. Universalism.
- V. Vanity in individuals and congregations.
- W. Worldliness. Want of good women.
- X. Extravagance. So much money spent on self that no money is left for good objects. Exodus of many families.
- Y. Young and old dominated by the principle "Enjoy yourself and don't get hurt."
- Z. Zeal for the glory of God and the salvation of souls—wanting.

PRESBYTERY OF OWEN SOUND.—This Presbytery met June 28, in Owen Sound. Judge Creasor was appointed Moderator. Commissioners to the General Assembly reported, and the treasurer was instructed to pay each his \$10.50 expenses. The standing committees were appointed as follows: Home Missions.—Messrs. Somerville, Waits, McAlpine and Creasor. Sabbath Schools.—Messrs. Yeomans, Gillis and Kribbs. Temperance.—Messrs. Hamilton, McLennan, McLean and Sword. State of Religion.—Messrs. McLaren, Davidson and McArthur. Sabbath Observance.—Messrs. McLennan, Waits, Fraser and McKenzie. Systematic Beneficence.—Messrs. Rogers, Forrest and Cockburn. Finance.—Messrs. McLaren, Davidson and Paterson. Examiners. Messrs. McLaren, Somerville and Waits. Committee to visit mission fields during the summer and report at the September meeting. Indian Peninsula.—Mr. Gillis and elder of Lion's Head; Hepworth, etc.—Dr. Waits and Mr. Cockburn; Berkeley, etc.—Messrs. McAlpine and McKenzie. Committee to draw up standing rules for the Presbytery.—Messrs. Fraser, Waits, Somerville, McLaren and Creasor. Leave was granted to Mr. Hamilton to moderate in a call in Kilsyth, etc. A resolution from Orangeville Presbytery was read relating to arrears of stipend to Mr. Emes. Messrs. McLaren, McAlpine and Waits were appointed to consult with all the parties concerned and deal with the matter and re-

SPURIOUS IMITATIONS.

Several papers contain an advertisement commencing as follows:—

"BEWARE OF SPURIOUS IMITATIONS."

This is very useful and necessary advice, and we cannot do better than urge people of all ranks and ages to follow it. Beware of spurious imitations of the Gospel. There are several of them now on sale. One especially is much in vogue in these days, and secures a vast amount of patronage; it is the ritualistic Gospel, in which Christ is displayed by the priest, and the work of the Spirit by sacramental efficacy. In order to sell this article it is done up in tasteful medicinal wrappers, and warranted to be the old original primitive mixture; but it is a base cheat. With half an eye you can see that it is not fine flour, but Roman cement, the old popish mixture which has ruined such multitudes, and will certainly destroy all who place their confidence in it. Of all cheats it is one of the most impudent, but the pretty wrappers entice buyers by the thousand.

Beware of spurious wisdom, for there is much abroad in the world of "science, falsely so called." Hypotheses are invented, and facts are manufactured, or at least coloured, to sustain them, and then for a season the learned world goes mad upon its new theory, and we are solemnly warned that we must not oppose ourselves to the spirit of the age, to scientific development, and to the astonishing results of scientific culture. However, in a short time, a fresh hypothesis shoves the former one from its perch, and the wisdom of yesterday is burned into foolishness, to be used as a foil for the infallible wisdom of to-day, which also in its due time will be exploded, and go into the limbo of the ten thousand equally absurd infallibilities which have preceded it. We are ready to accept all that science teaches us when it has made up its mind what it is. We never despise knowledge, but, on the contrary, seek after its hidden treasures; but we do not want to be duped by conjectures and fooled by speculations. We are glad to receive all that the observation of intelligent minds can discover for us concerning the wonderful works of the Lord, but we must beware of spurious imitations. There are learned men—and learned men. One class of savans mistakes assertions for proof, and sneering for logic; from such we turn away. It is written of certain persons "professing themselves to be wise, they became fools," and we know that the family is not extinct, therefore we would look before we leap.

Beware also of spurious holiness; a holiness which has ceased from conflict with sin, which knows nothing of inward corruption, has no transgressions to confess, and has no need of watchfulness and holy anxiety. It is easy to be eminent in the higher life if you take your emotions to be facts and your conceits to be realities. Grow in grace, strive after holiness, watch unto prayer, humble yourselves before the Lord, and seek to be perfect even as your Father which is in Heaven is perfect, but beware of spurious imitations.

Beware of spurious imitations of the Christian graces, for they are very easily concocted, and are exceedingly plentiful. There is a faith which is not the faith of God's elect, for it is rather founded upon fancy than upon the Word of God. It rests upon impressions and not upon the testimony of the most high; it puffs up with presumption, but does not build up with the solid work of the Spirit of God. The faith which looks to God alone as he manifests Himself in Christ Jesus is the only faith which will save the soul. Dreams, excitements, visions, and groundless assurances, are all to be avoided as spurious imitations. Hope may be counterfeited, for there is a false hope; and love may be mimicked, for there is such a thing as attachment to Christ for the sake of the loaves and fishes which He distributes to the multitude. Courage may be counterfeited by rashness, and patience by sullenness. We have known impudence to be mistaken for fidelity, and mere cant for holy unction. We fear that the solid silver plate of true grace is growing out of fashion, and everything is German silver nowadays; a very thin deposit being quite sufficient to electroplate the basest substance into the likeness of the genuine metal. We have read of violet power which has poisoned little children by the arsenic mingled with it, and the parallel of this is to be met with every day. Who could have suspected death in the puff-box? It is where we least look for it that the greatest deception will be found.

It is almost necessary to say, beware of spurious revelations, for nowadays there is much talk of spiritual manifestations, and strange doctrines are foisted upon the world as the utterances of being from the mysterious land of the departed. It is forbidden to all the followers of Jehovah to have dealings with necromancers, yet some religious professors must needs pry into the devil's den of deceit. Hath not the Lord said unto His people, "There shall not be found among you a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." To believe what is declared to be said by spirits will be to accept the imitation of a revelation. It is a thorough imposture, and not even what it pretends to be. If men were not such idiots as to doubt God, they would never sink so low as to believe in spiritualism.—*Spurgeon.*

THE Rev. James Laing, M.A., assistant to Rev. Lewis Davidson, of Mayfield Church, Edinburgh, has been appointed colleague and successor to Dr. N. L. Walker, of Dysart.

## Pastor and People.

### TAKE AWAY THE STONE.

The stricken sisters and the Master Lord  
Had gathered in that solemn burial place,  
And other friends had come to hear the word,  
To hear the wondrous word of saving grace.

"Take ye away the stone," and they obeyed,  
But O! methinks with awe and many a doubt,  
Can he, who in the grave so long hath lain,  
From its dark, gloomy cavern, e'er come out?

"Take ye away the stone," ye faithless ones!  
"And Jesus wept," ere while the sisters wept,—  
"Lazarus come forth!" the low, soft, God-like tones  
"Awake the sleeper," tho' in death he slept.

"Lazarus come forth!" the words had scarce been said,  
Ere Lazarus, with his grave clothes wrapp'd about,  
And the white napkins all about his head,  
Stood there among them—could they longer doubt?

"Take ye away the stone" from off the heart,  
The stone that crusheth out the hopes of life!  
Look up to Jesus, He will power impart  
And give you strength to war amid the strife

Look up to Jesus, "take away the stone,"  
And tho' your dearest ones sleep in the tomb,  
He'll call them back again, with love's sweet tone,  
And, with His smiling, brighten up the gloom.

*Mr. A. A. Hunt.*

### FIGHTING THE MINISTER.

"Don't you think things are rather quiet at our Church?"

"I hadn't thought of it," was the good-natured reply of the young business man, arranging himself in the car seat beside one of the "older brethren."

It was Saturday night, and one of the last trains out of the great city, filled with tired business men and just departing from the station. These two men, neighbours and members of the same Church, it appeared, sat just in front of me. I could not avoid hearing what they said.

"I think we are dull," said the first speaker. He was a little wiry grey bunch of nerves, restless as a weathercock. "We need stirring up. Why, we have not had a genuine interest in our Church for three years!"

"Are we now at peace?" answered the young man, folding up the evening paper. "Are we not out of debt? Have we not a fine property, a number of useful benevolent enterprises? Do you not look forward to the morrow with a sunny anticipation of the bright walk with your family to the beautiful temple, to the greetings of quiet and well bred people in the thronged vestibule, and the sense of fraternal interest in each other's welfare? Do you not enjoy the music? And to sit down, restfully, in one's pew, with the beloved household at one's side, in the house of God; to listen to the wholesome words of our pastor—all this is to me very, very sweet, as I anticipate it now."

"Yes?" was the sinister response. "But it's very quiet round there."

"Quiet, my dear sir. You keep harping on that," exclaimed the young man with a slight touch of impatience. "You would not have a racket in a Church, would you? A Church is different from a circus. What else would you have in a Church but gentle, loving peace and the dignity of worship?"

"Well, young man, you are not so old a member as I. I like to see a Church active and interested. Now, the trouble with us is we have no debts, no burdens; have lots of nice people who enjoy worshipping together, and go sliding along to heaven on flowery beds of ease. I propose to break this lethargy. I do."

"How, if I may ask?" questioned the young man.

"Well, let's stir up the pastor."

"How stir him up?" His kind hands and heart are pretty busy now, I take it."

"No, he needs stirring up. He is getting too comfortable, needs shaking. A good way to employ a lethargic Church, in my experience, is to begin to fight the minister. You will observe that those Churches which make the most noise in the world, every now and then have a savage fight with the pastor. We need one. We do not do very much fighting with sin and Satan nowadays. For my part, I can't, I'm too busy. Besides, it's very hard work to fight sin and Satan; and it's dangerous, too. But it's very safe fighting a poor minister; he can't hit back very hard if he tries. Then, too, you can't fight Satan secretly; you have to come right out and face the devil; for, being a spirit, he knows just who you are, and where you are, and what you are doing. But a simple-hearted pastor, like that young fellow we have now for instance, would be as blind as a bat in a fight. You could work all in the dark, poke his ribs and pit-fall his feet; and then stand off at a safe distance and see him squirm. Oh, it's fun! I tell you," and the old man rubbed his hands in the thought; "for real sport hunting and fishing are nowhere in comparison with stirring up trouble with a minister and seeing him squirm."

"You have had some experience, I judge," said the young merchant, calmly, yet white with indignation.

"Yes, I've seen, and helped to make, trouble with the pastor in every Church I ever belonged to. You see, it is so

easy much easier than attacking the liquor traffic, or public immorality, or any of the crying evils of the day. Let the pastor do all that, and while he is at it, begin to assail him in the rear. Censure him on the way he does it. Say you could preach better than that yourself. Say you think he is a lover of his own ease. Say that he preaches false doctrine. Oh, there are ten thousand ways! for a pastor lives in a glass house. You can't throw a stone amiss at a minister, any more than at a woman. Even a whisper is enough. That's why I like it—because it is so easy. I could never go to war, nor fight a duel, because I might get hit in return. I don't like that kind of fighting. Ministers are my game. For a real jolly show, I'd prefer a Church fight with the pastor, to the opera which I never attend."

"You certainly are not serious in what you are saying?" exclaimed the young merchant, clapping his hand on the old man's shoulder.

"Indeed I am, though," was the reply. "I hold the preacher responsible for everything that goes wrong in the Church. He is paid for it, and paid well—that is, paid as well as most book keepers and salesmen. If the pews do not rent I blame the preacher. If the pews rent too high, and the poor are crowded out, blame the preacher. If the meetings are dull, find fault with him. If the brethren misbehave, lay it all on the preacher's shoulders. Why, we had one preacher who actually found fault with me because I was not exactly up to the whole law when I went through bankruptcy! I told that man plainly that he was to preach the Gospel, and not business affairs. I don't pay pew-rent to hear about business on Sunday. It's wicked to bring business into the house of the Lord. I hear enough about business all the week. On Sunday I want to hear about heaven. What do I want to hear about giving three feet to the yard and sixteen ounces to the pound? Nothing. Tell me about heaven. It is that which I want. I don't pretend to keep the whole law, I rely strongly on the Gospel."

"So I struck that fellow. I charged that he was not spiritual. You see that was easy. It took like wild fire. There were lots of our people who did not hanker much after such preaching as touched every-day life. They wanted to hear of heaven. So they stood by me, and we made it hot for him, with his yards and ounces. He left. That was before you came. It was great sport to see him move. Had a little house on Franklin Street, right alongside of my son's, and took great pride in it, fixing it up better than my boy could afford. Of course he had to sell at a sacrifice. His children were at school; had to leave. His wife hated to budge. Ah, ha! but they had it fixed so nice, as if to stay forever. But that is not for ministers; they have here no continuing city, but should be seeking one above. I reminded him of it. It costs ministers nothing to move. Home is nothing to them. Their wives are the possession of the Church. Their children belong to everybody to train. Bundle them about, and see them trot. That's my doctrine. I can't move, and so hear different ministers. I have made my home here in Roxbury. Why, the peach trees in my garden cost me a thousand dollars. I'm a fixture. So let the preachers move, and that gives us variety. Home's home to me."

The young man arose at the next static saying:—

"My dear father in Israel, my dear Aamorn, dear Hur, blessed peacemaker, most sweet angel of comfort, thou precious and most lovely Judas, I must bid you farewell. I am not worthy to ride into Roxbury town by your side. For I love the Prince of Peace and all His sincere preachers. I will be in the next car when this one goes off the track. Adieu, happy old man."—*N. Y. Weekly.*

### FOG.

Just before retiring on a calm September night, you walk out into your yard and look up. You are not sorry for the act. The air is balmy and as clear as crystal. The stars hang like countless diamonds in the heavens, and the moon, now in her first quarter, rides as a queen in her silver boat down the great sea of the western sky. The wonderful beauty, the serenity, the soft splendour, the tender glories of the night—who shall ever describe it all as it impresses you? The next morning you awaken to find your room looking ugly and bare. There is a mean, chilly sensation in your body. You look out. Ah yes, that explains it all. There is a thick fog.

But a fog is not only dismal and to the last degree unromantic. It is unwholesome. It shuts out the cheering revivifying rays of the sun so that we are chilled into utter discomfort, and we long for the hour when the sun shall conquer and the mists shall roll away. Its unwholesomeness is more clearly manifested in the fact that it is the favourite medium for conveying the germs of malaria and deadly fevers. Thus it is "a chill and pestilential air," and he who would take care of his health must avoid fogs, or if he has to go through one, be well fortified with wholesome, sustaining food.

It is also a familiar fact that fogs are extremely perilous. Every year thousands of lives are lost because of fog. Great steamers, laden with rich cargoes and hundreds of precious lives, meet upon the ocean and, before they can change their bearings, collide and sink into a watery grave. That these destructive collisions should be so frequent, and that, too, in spite of many and careful precautions, is due to the peculiar impenetrability of fog to light. An electric light which can

be seen for ten miles the darkest kind of night, cannot be seen one-twentieth of that distance through a heavy fog, yet for objects near at hand the fog seems to hinder vision much less than ordinary darkness. So that fog is not only impenetrable to light, but at short distances is very deceptive. Or, perhaps, we might say that in the intense darkness of a cloudy night a little light will go a long way, while in the darkness of a foggy day a very bright light shines for only a short distance.

Now there is in the moral world a certain thing which resembles fog. The only difference is that it is more continuous and far more pervasive. Physical fog clings to the coast of Newfoundland and Nova Scotia, and is not generally prevalent except under certain well marked conditions of temperature, but this other fog in the moral world seems at present to pervade all grades of society, and in every part of the globe to make its baleful influence felt. The fog I speak of is doubt. Heart and mind are of different temperatures, the first stone cold and the other warm. Result? The pestilential vapours, the deceitful mists of doubt. When the heart is warm and the mind is cold, the result is superstition, extravagance, fanaticism, anything that can express zeal without knowledge. But when the mind is warm, and the heart is cold, then look out for the cheerless, comfortless fog, doubt; or if you prefer a large sounding name for a poor possession—Agnosticism.

And this fog is so full of peril! It chills and weakens all spiritual energies. It paralyzes all effective effort. It hinders all religious progress. It carries the soul into unknown waters, and in many an instance wrecks it upon unforeseen shoals of despair. And, observe, the great reason for its perilous nature lies in just this fact. It does not seem dark, yet it is peculiarly impenetrable to light. Ignorance is just plain darkness and can, therefore, be penetrated and changed by the fog of knowledge; but the confirmed doubt is a cold, thick fog, and you may turn on all the light you please, and it makes but little difference.

We have known some men who were proud of their doubts, and were rather given to parading them whenever an opportunity occurred. We have never been able to look on such folly without distress and wonder; distress that a man should be in such a hopeless, impenetrable fog, and wonder that he did not appreciate the perils of his position. For surely no man should boast when there is fog on land and sea, and the soul is being slowly, but surely, chilled to death.—*W. W. W., in Southern Churchman.*

### LIGHT IN THE DAYS OF DARKNESS

"I am not seeking to cast any shadow upon glad lives when I say that every young woman should learn in the sunny days where to find light in the days of darkness. If you are about to enter Mammoth Cave, while you are still out in the sunshine the guide puts a lamp into your hand. It seems useless then, as you walk down the green bank, and its beams appear pale and dim. But when you enter the cavern, you understand the value of your little lamp, and its light is very beautiful as it shines in the dense gloom."

"The lamp of Christ's comfort may seem useless to you in the happy days of youth, when you have no sorrow, but some time it will grow dark about you, with no earthly light to shine upon your path, and then this heavenly lamp will be most welcome. Keep the picture before you, therefore—at Christ's feet in sorrow. It will tell you where to go when the night darkens about your own soul."—*From Mary of Bethany, by the Rev. J. R. Miller, D.D.*

### THE HEM OF HIS GARMENT.

In the gentle story of the poor woman who timidly made her way through the crowd to the gracious Healer, and by her faith, imperfect though it was and unexpressed by any words, obtained her cure, we are wont to direct attention mainly to the circumstances of her modest and simple touching. But let us note also the Lord's answering chord of sympathy, as given by Luke, "Somebody hath touched me. Full of encouragement this to every shrinking, lowly bowed soul who it may be, weak in faith and but as "smoking flax" or a "bruised reed" yet presses to the throne of the Sympathizer. Is the approach feeble? Is the cry faint, the speech broken? Is the look timid? Is it only a groaning that cannot be uttered? But the putting forth reaches Him; the cry, inarticulate it may be, enters into His ear. The hand, not strong to grasp the promise, not violent to take by force the kingdom, can only touch the garment; but that touch is felt in the breast of the great High Priest. "Some one hath touched Me." Oh, the quick responsiveness! No miscarrying in the appeal of a faith which may be no more than even "an upward glancing of the eye." The Lord now in the glories of His mediatorial reign yet feels every timid outermost reaching forth of hands, and makes the gracious recognition, "Somebody hath touched Me." From the beds of sickness, from the depths of hidden sorrow, from the privacy of penitent grief, shrinking souls, the surging crowds around seeing them not and feeling not their griefs, are continually going out to Him who seeth in secret. And "It can never be said that praying breath was ever spent in vain, for to every such putting forth, "unuttered or expressed," the ready acknowledgment is made "Somebody hath touched Me."—*Mid-Continent.*

## Our Young Folks.

### PLENTY OF TIME.

Plenty of time—plenty of time!  
O what a foolish and treacherous chime!  
With so much to see, and so much to be taught,  
And the battle with evil each day to be fought;  
With wonders above us, beneath, and around,  
Which sages are seeking to mark and expound;  
With work to be done in our fast passing prime,  
Can ever there be for us "plenty of time"?

Our schooling at most lasts a few score of years,  
Spent in sunshine and shadow, in smiles or in tears;  
While none are quite equal, however they be classed,  
And judgments too often are faultily passed.  
'Tis but eternity past and its future to stand  
Like a child sea-surrounded on one speck of land,  
There to work out the duties that make life sublime,  
Oh, surely there can not be "plenty of time"!

### THE MISTAKES OF A SMALL BOY.

A boy would not be worth much if he never made mistakes, and was never told of them. There is hope for a boy in proportion to the number of mistakes he makes and afterwards corrects.

One of the most common mistakes of a boy is in what he wants. He is apt to want most the things he hasn't, and one of the things a small boy hasn't, and hankers after most of all, is size. O, how he does pine for size! He waits and counts days, and scratches the wall with pencil marks, and stretches himself up trying to catch up with his big brother. And all the time he may be more of a man than his big brother, if only he would put the right kind of measure in place of the foot rule.

You have heard of the Irishman who went to market to buy the most for his money, and finding that turnips were so much cheaper than potatoes, bought four bushels of turnips instead of two of potatoes. But he was very much surprised to learn that the turnips were seventy-five per cent. water, and that he might have bought a package he could have carried in his vest pocket that would have contained the same amount of nutriment as his four bushels of turnips.

This was a case where size was deceiving, and that is the way the small boy is often taken in. It's not the size of man's fist, or the breadth of his shoulders, or the height of his stove-pipe hat that counts. I have seen a seven-foot bully do a thing so mean and unmanly that a seven-year-old boy ought to blush for it. And I have seen a boy pass along after him and pick the whining dog up that he had lamed by a kick, and treat it with such pity and tenderness that, if we still lived in the days of chivalry (and we do in more ways than one), that boy would have been knighted and spurred and received the applause and smile of fair ladies and noble men and his king, and the hulking giant would have been given to some magician to be changed into a flea or a potato-bug, or some petty, noxious insect. If a boy would only hanker after the things that ought to go with size, and let size take care of itself, he would make no mistakes.

Another thing the small boy is apt to overrate is physical strength. He is always bragging about what he can do, and the strongest boy in a crowd is sure to have things pretty much his own way. The whole world used to be boys once in that respect. The man who could strike the hardest blow, ride the fastest, jump the farthest and use his arms and legs the best was the best man; now it is the man who can use his head the best. It is the man who has the best heart. The Indian said when he first heard a pistol fired and saw the deadly effect: "He heap little, heap loud, heap go quick and hit hard." A boy who is little need not be loud, but if he can "go quick" and hit the mark clean through in doing his duty, he is manlier than some who wear men's clothing. It is not the exhibition of strength, but intelligent and judicious use of strength, that makes great. The horse has more strength than the man, but the man, with his less strength and his superior mind, makes the horse go as he pleases, and subdues the wildest and most ferocious beast.

Don't ache for size; don't ache for strength. Don't lie awake nights thinking how to get either. Let those things take care of themselves, and be just the kindest, most truthful, patient, industrious, happiest boy you can, and get all the love you can from others, and give all the love you can to them, and men will one day say of you. "What a power he is," and maybe you couldn't lift a five-pound dumbbell. But all I say will be true nevertheless.

### PRESERVED SUNSHINE.

"Well," said Nellie Ray, as she threw herself upon the lounge beside Aunt Ellen, "I am very tired, but I have had the loveliest afternoon."

"What have you been doing?" asked her aunt, as she stroked the rippling masses of golden hair lovingly.

"I have been carrying around a little 'preserved sunshine.'"

"What can you mean?" was the wondering reply.

"I saw a very pretty incident in a child's paper the other day. A little girl had been watching her mother preserve fruit, and when she went out to play in the field she came running in with her hands full of buttercups. 'See, mamma,'

she cried, 'I have some preserves, too, preserved sunshine. I think God preserved it so.'

"Well, the child's words set me to thinking, and I said to myself what a lovely thing it would be if every one went to work to preserve sunshine and carry it around. How much brightness might be shed into dark places, and I determined to do what I could this afternoon.

"The first place I went to was old Miss Vane's, for I knew few darker places than her beautiful home, and few sadder ones than her luxurious chamber, where she sits shaded by screens from every breath of God's pure air, suffering from all the maladies that come from the want of it. She began to tell me all she had to bear, but I told her that I had come to talk, not to listen, and in a little while I had her laughing heartily; and before I left she promised me to take a drive to-morrow, if the day is fair. I really felt sure that I left a little sunshine there."

"I am sure of it, too, my darling. You have done more than her doctors have been able to do, if you have now that promise. Well, where did you go next?"

"To Mrs. Barr's. You know her children have been sick, and she has been kept from the outside world so long. I thought she would be interested in hearing all about the fair she worked so hard for, and she was. When I rose to go she said: 'My child, your visit has been a charity; I did so need a little change of thought.' Her face was really quite bright and interested.

"On my way home I met Kate Wellman. She looked sad and discouraged. I asked what was wrong, and she told me that she was making up her mind to give up her Sabbath school class of boys. 'I do not seem able to control them,' she said, 'and I think that some one else may do them more good.'

"Why, Kate," I replied, 'only the other day the superintendent told me how much he depended upon you. 'The Sabbath school-room is like a different place,' he said, 'since Miss Wellman took that class of bad boys.'

"I wish you could have seen the look that sprang into her eyes, Aunt Ellen, and the lovely smile that parted her lips. I felt glad that I was able to send the sunshine in."

"You may well be," said her aunt. "The knowledge that her work of love has been appreciated will add a new interest to it."

"As I stood on our doorstep, there suddenly came up before me the face of a young girl who is in the same Bible class with me. She is a very respectable girl; but the family is poor, and the father is intemperate, and gives them a great deal of trouble; as she does not live far away, I concluded to go and see her. I am so glad that I did, for she seemed to so appreciate the visit. The tears came into her eyes as I bade her good-bye. 'O,' she said, 'you who have so many helpful, loving friends around you, cannot even understand the loneliness and desolation of my life.'

"Then, almost before I knew it, words sprang to my lips from God's treasury of sunshine, and I whispered softly, 'When you feel in this way, think of the blessed promise, "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee."'

"A bright look shone through the tears that stood on her lashes, and she said, tremulously, 'It is a blessed promise; I thank you for reminding me of it. If He will hold my hand, even the darkness will become light.' O, Aunt Ellen, I am so glad that I went to see her."

"And I am glad, too," said her aunt, fondly. "You certainly have left a line of sunshine behind you this afternoon, and if some of the rest of us, in the midst of the many activities of our lives, would make it one of our duties to preserve sunshine, it would be a most valuable addition to our list of household necessities, and a most welcome one as a gift to our friends. For too many this world is but a sorrowful place, and dark days crowd out the brightness in even the happiest lives."

### ADVICE TO PROTHERS AND SISTERS.

A considerate brother will never let his sister feel that cruelest of innocent ignominies, the sense of dependence, writes Octave Thanet.

A considerate sister will make herself so useful that her sister-in-law, to say nothing of her brother, will find her presence a blessing.

Under our present dispensation of domestic service a woman in the household who can, on an emergency, guide either the kitchen or the nursery, is a true blessing to many an overburdened housekeeper and mother.

To the sister in a sister or a brother's home next to consideration comes discretion.

Since words is thrall and thought is free,  
Keep well the tongue, I counsel thee.

Discretion, it may be urged, departs from the subject of manners and encroaches on that of morals, to which this humble exhorter pretends no gift of light, but is it ever polite to be foolish or to tell tales out of school?

I repeat with confidence, therefore, brothers and sisters should be discreet, and very often keep their wisest opinions to themselves.

But in nothing would I seem to imply that we must need put ourselves in a strait-jacket or even a dress coat of etiquette for all our most intimate relations. What hardship can be more irksome than to have no hours of relaxation? Where shall we wear our slippers if not at our own firesides? But though we may wear our slippers, polite people do not go barefoot, even at their own firesides.

Neither do our manners need to go barefoot, even to our brothers and sisters.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Aug. 21,  
1892.]

### THE APOSTLES PERSECUTED.

GOLDEN TEXT.—We ought to obey God rather than man.—Acts v. 29.

#### INTRODUCTORY.

The Gospel of Jesus Christ was attracting the attention of the people of Jerusalem and the surrounding country. The Church was steadily increasing in numbers and in usefulness. The hostility of the Jewish rulers was known, but it produced but little effect in lessening the interest of the people in the great truths the apostles were courageously proclaiming. The heroism of the Christians in holding fast their profession of faith in spite of the declared opposition of the religious leaders of the people, the consistency with which the converts maintained their principles, the witness of the Holy Spirit, the dread visitation that overtook the deceit and hypocrisy of Ananias and Sapphira, deeply impressed the minds of the common people. All this was displeasing to the official mind, and the religious authorities felt compelled to again interfere and prevent if possible the public preaching of the Gospel. They ordered the arrest of the apostles. Their order was complied with, but during the night an angel appeared, opened the prison doors and commanded the apostles to continue their public preaching of the Gospel to the people. The rulers were distressed and became more enraged against the apostles when next morning they learned that they were at their post, preaching Christ and Him crucified. Their arrest was again ordered, and a second time it was their experience to appear before the Sanhedrim.

I. Second Appearance of the Apostles before the Sanhedrim.—The previous evening the rulers had ordered the apprehension of the apostles, and had resolved on their trial in the morning. When they were met, instead of the accused appearing before them, a messenger came to inform them that the prison was found empty and the apostles engaged as usual in teaching the people in the Temple courts. The captain of the Temple was at once despatched to bring the Christian teachers before the rulers. He was careful that no violence should be exercised towards them, as the popular sentiment was such that the officers might be roughly handled. "for they feared the people lest they should have been stoned." The apostles were then brought before the council, and the high priest, who presided, no doubt in stern and severe tones, said: "Did not we straightly charge you that ye should not teach in this name? and behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." From these words of the high priest it is clear what was the great subject of the apostolic preaching. They taught "in this name," that is, the name of Jesus. So plain had been their preaching that friend and foe alike understood its meaning. The rulers, chiefly of the Sadducean sect, distinctly understood that if the apostles' doctrine was true their own theories were false. Jesus Christ crucified, raised from the dead, and exalted to the right hand of the Majesty on high, disproved their contention that there was no resurrection, neither angel nor spirit. They realized that if the apostles' doctrine was true, they had in condemning Jesus incurred the deepest guilt, for they charge the apostles with intending "to bring this man's blood upon us."

II. The Apostles' Defence.—These Christian confessors when arraigned before the tribunals of men, were not anxious about themselves. They were not concerned for personal consequences. Their object in every instance was to vindicate the truth it was their mission to proclaim and defend. Peter as spokesman for the rest did not dispute the fact that they had been warned to preach no more in the name of Jesus, and that they had declined to comply. He stated that they were subject to a higher authority, "We ought to obey God rather than man." Then with courageous directness he proceeds to charge these rulers with the guilt of Christ's crucifixion. They had killed Jesus, but instead of frustrating His work they unconsciously had promoted it. God had raised Him up to the highest rank and had appointed Him a Prince and a Saviour for the remission of sins. The apostles avow their thorough identity with the cause for which they were arraigned. They were witnesses of these things. They had higher and more infallible testimony. They had also the witness of "the Holy Ghost whom God hath given to them that obey Him." Peter's defence, instead of convincing the members of the council, stung them to the quick. "They were cut to the heart and to counsel to slay them," thus they were ready to add to their guilt in the condemnation of Jesus by killing His faithful witnesses.

III. Gamaliel's Address.—Gamaliel was one of the most distinguished Jewish teachers of his time. He was held in great reverence by the people. The fame of his learning and sanctity was spread abroad by his numerous pupils. He was not animated by the same fierce resentment against the apostles that marked the Sadducees. He was a Pharisee and therefore not a disbeliever in the doctrine of the resurrection. He did not belong to the most bigoted school of Pharisees, but was more gentle and tolerant than many of them. That there might be more freedom of discussion, and lest the accused apostles might take too much encouragement from his words, he commanded that the apostles should retire before he expressed his opinion of them and the movement with which they were identified. His address is an example of that worldly wisdom that affects to regard religious truth from the outside. He did not admit that what the apostles taught was God's truth, but there was a possibility that it might be. He did not embrace it, but he did not like to incur the responsibility of opposing it. On the supposition that the cause of Christ was like one of the many insurrectionary movements that had been undertaken to deliver the Jewish people from the Roman yoke, he instanced the cases of Theudas and Judas of Galilee, who with their followers had perished miserably. He earnestly commends to the council a do-nothing policy. He concludes by telling them "If this counsel or this work be of men it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." His personal influence and his speech must have had great weight, for even the fiercest of the Sadducees could not gainsay his counsel. They agreed with him. The apostles were again brought in and were beaten with scourges, and again commanded not to speak in the name of Jesus, and were then allowed to depart. These faithful witnesses for Christ were neither disheartened nor discouraged by the treatment they had received. They rejoiced "that they were counted worthy to suffer shame for His name."

#### PRACTICAL SUGGESTIONS.

The truth of God cannot be repressed by men, however powerful and influential they may be. It is unconquerable and in the end will be triumphant.

The religious authorities among the Jews were the fiercest enemies of the true religion.

The apostles were resolved to obey God at all hazards, and they feared not what men could do. The rulers were afraid of the people. The apostles were men of heroic courage; the rulers were influenced by moral cowardice.

Under all circumstances the apostles were faithful in their testimony to Christ. They feared not the face of man.

There is a great difference between the counsels of worldly wisdom and obedience to the truth of God.



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 10th, 1892.

LORD SALISBURY dislikes distributing honours, and has a special contempt for those who ask them. The last few years must have given his Lordship fine opportunities for cultivating this speciality.

THE denomination known as Disciples are dissatisfied because the census enumerators make their number about two thousand less than they think it is. The officials treated the Presbyterians more generously and gave them two hundred thousand more than they can find themselves.

STATE-PAID Churches are not specially successful in the work they undertake and for which they receive public money. It is said that a majority of the French Canadians of Quebec can neither read nor write. The Church, though well supported, is a signal failure as an educator. The Church of England is one of the best endowed ecclesiastical establishments in the world, and parts of London that the Church is paid for Christianizing are among the most degraded places in the world.

THERE is grim humour in calling the seat of Carnegie's iron works Homestead. The number of those unfortunate workmen who have a homestead there is small. By the way, millionaires like Carnegie seem to be a rather costly luxury to the Commonwealth. To begin with, the tariff protects his business to such an extent that his company clears about a million a year. Then the State has to pay large sums every day to protect his establishment. Were he around home he would need a detachment of police to protect himself. Millionaires seem to need more help than poor men.

MUSING by his camp fire amidst the wilds of Northern Michigan, the Patriarch of the Interior asks this question: "Could the devil come among the sons of God in a more flagrant form than as an ecclesiastical bully?" At first blush, we should say no. The bully who makes the little mission station do just as he pleases, who swaggers at the congregational meeting, who threatens to turn out the minister if he does not do just what the bully wants, is, we think, the most odious form in which the devil ever appears in church.

A QUESTION of liberty of thought came up the other day in Toronto in a concrete form. The leading writer on the *Globe* for the past two years believes that political union with the United States is the ultimate destiny of Canada. He never said so in the *Globe*, and would not be permitted to use its columns to promote such a union, even if he desired to do so. The problem to be solved was, should he continue on the staff of the paper? He solved it himself by going off. The general question is one of some interest. How much may an editor,

or professor of theology, or minister of the gospel, believe over and above what he is expected to teach? In England a literary man engaged to do any special work may believe whatever he pleases, provided his beliefs do not conflict with his work. Is it allowable for a preacher or professor to believe anything his Church does not believe, provided he does not teach it?

AN esteemed correspondent does not see why we should express "regret" that the Hon. Edward Blake attended a political meeting on Sabbath at Longford while ministers of the gospel were preaching political sermons all through the campaign. The point is well taken. Mr. Blake should have been at church on that Sabbath, and the ministers in question should have been preaching the glorious gospel of the blessed God instead of dealing out heated party harangues. We frankly admit that a political speech on Sunday, pure and simple, is a better thing than a bitter party diatribe begun with prayer, ended with the benediction, and veneered all through with a thin layer of so-called religion. We regret that the great Canadian spent his first Sabbath in Ireland as he did, but we regret still more that so many ministers of the gospel turned their pulpits into electioneering platforms and harangued their congregations on political questions.

COMMENTING on the recent elections the *British Weekly* shows that independence of party, though a good enough thing, sometimes leads to complete misrepresentation of constituencies. Instances are given in which independent candidates by splitting a party have let in a candidate who for seven years may vote in Parliament in direct opposition to the views of his constituents. A Liberal and a Liberal-independent might easily cause North Oxford to be represented by a Tory. Two Tory candidates in South Simcoe might elect a Grit representative for South Simcoe. Would any sane man say that the spirit of representative government is carried out if a constituency by sheer force of circumstances sends a man to Parliament who misrepresents the opinions of nine-tenths of his electors? If parties are to exist, a certain amount of party discipline is necessary. At least two constituencies in Scotland and more than two in Ireland will be represented in the new House of Commons by men who will misrepresent a large majority of their constituents every time they vote. Party discipline is not all bad nor is so-called independence all good. In fact scarcely anything in this world is all bad or all good.

THE best of our American religious exchanges have given up the practice of parading the alleged physical ailments of the clergy at this season of the year. We do not read so often now that Dr. A has gone to the mountains to cure himself of catarrh, or that Dr. B is resting at the seaside, all gone in the liver, or that Professor C has sailed to Europe to cure himself of bronchitis. Besides being undignified, clerical dissection produced some very unpleasant results. It led the general public to look upon ministers as a soft, effeminate, whining lot, who advertised their ailments in order that they might get sympathy. It also led people to ask what some of them ever do to break down their constitutions. There is grim humour in saying that a minister is suffering from nervous depression brought on by overwork if nobody can see the overwork. Some ministers do work too hard, but they never need to advertise the fact. By all means let every minister and every other man have a holiday. It is a good thing to have, but it costs too much if a minister must be dissected every twelve months as part of the programme. Whining about work and overwork does a great deal to injure the clerical profession. Somebody has said that a gently complaining mood is the normal condition of an evangelical minister. How did that idea ever get abroad?

THE following appeal to congregations on behalf of St. John's, Newfoundland, has been issued by Principal Caven, D.D., Moderator of the Presbyterian Church in Canada. It is confidently expected that it will meet with a prompt and generous response:—

Many places in Canada have already manifested their sympathy with the city of St. John's, Newfoundland, in the calamity which has befallen it. The Presbyterians of the country have doubtless borne their part in contributing for the relief of the sufferers by this disastrous fire; but, having conferred with brethren, I have taken it upon me to ask the congregations of our Church to remember those who to so large an extent are still unprovided for, and whose places of worship equally with their dwellings have been consumed.

It should not be necessary to argue in support of this appeal. The claims of humanity and Christian brotherhood are, in this case, too obvious to need enforcement; and it is certain that the Presbyterian Church will be ready to cooperate with the other Churches in aid of a suffering community, and of its own members, who without assistance may find it difficult to provide a house for the worship of God.

Any sums raised by our congregations, by Sabbath collection or otherwise, should be sent to the Rev. Dr. Reid, Toronto, or to the Rev. P. M. Morrison, Halifax; and they will be applied either to the rebuilding of the Presbyterian Church in St. John's, or to the general purpose of aiding those made destitute by the fire, as may be directed. In making remittances, please indicate whether they are for the one object or for the other, or, where contributions are meant to be divided, how much is given for rebuilding the church and how much for general distribution.

This appeal cannot go forth with the express sanction of the General Assembly, but no doubt is entertained that the action here suggested will meet the hearty approval of the whole Church.

IT is generally supposed that the Separate School question raised by the Manitoba Legislature is not finally settled. Under a clause in the Constitution intended, under certain conditions, to protect minorities, it is alleged the Dominion Government may provide "remedial legislation." The Privy Council has just decided that there are no wrongs to remedy—that no rights have been assailed, and therefore there seems to be no room for the operation of the "remedial" clause. Unfortunately, however, the next step will be political, not legal, and it is hard to say what political exigencies might bring about. The Minister of Justice is already half committed to remedial legislation by his report on the Act. The Dominion Government pays the costs of the appeal, and Sir John Thompson may see it to be his duty to do something more for his co-religionists in Manitoba. With two or three exceptions his supporters would probably stand by him in working the "remedial" legislation clause. They would be re-inforced by the entire French-Catholic vote, and could of course pass anything they desired to pass. The Government can do anything they please. The only question is what they will determine to do. The real fight, if there is one, will be between the Dominion Government and the Province of Manitoba. There is positively no material for much of a fight in the Commons. The Government has a solid majority of about seventy, and, backed by all the French votes, it would go over a hundred. There might be some loud talking, but when the votes were counted Sir John Thompson would have at least a hundred of a majority. So far as the House of Commons is concerned, the Minister of Justice has the ball at his feet. Whether he can coerce Manitoba or not is another question. We do not believe he can.

THE Imperial Parliament met last week, and Canadians are watching with interest for the first utterances of Mr. Blake. It is generally admitted that in point of ability and debating power he will rank next to Gladstone. Of course the Grand Old Man comes easily first in any Parliamentary company, but the Canadian commoner will stand in the front of the next row. Balfour is the front rank man on the Government side, but, though he has improved immensely during the last two or three years, he is not the peer of Edward Blake. Still it would be the easiest thing imaginable for him to knock the bottom out of anything Mr. Blake can say in favour of the Federal system. All he need do is quote from a few Opposition journals to show what kind of Parliamentary and administrative work is done at Ottawa. Beaten out of the Capital, Mr. Blake would, no doubt, try to show that the system is successful in Ontario. Balfour might then take up a file or two of Opposition journals, and prove that home rule in Ontario has been a shocking thing for twenty years. Mr. Blake would be forced to say that these are merely the utterances of party journals, when Balfour would no doubt reply that they did not want a system under which such journalism is a possibility. Perhaps Balfour is too aristocratic to quote from a colonial journal. A lively Ulster man might do some fine work with Blake's famous letter, Goldwin Smith's book on Canada and half-a-dozen files of Canadian newspapers. When Mr. Blake states that religious liberty is enjoyed to the full in Canada under the Federal system, the Ulster man might demolish him by a few quotations from speeches and articles on the Equal Rights question. He might show that more than one grave Canadian divine has declared that Canada is the most priest-ridden country in the world, Italy not excepted. If some Ulster man does not do effective work on this line, Irishmen are not as skilful Parliamentary fighters as they used to be.

## SIR DANIEL WILSON.

IN the death of Sir Daniel Wilson, I.I.D., K.C.B., F.R.S., Toronto University has lost its distinguished president, Toronto a good and philanthropic citizen, the Province of Ontario one of its best educationists, the Dominion of Canada one of its representative men of learning, and the Republic of Letters a man of eminent literary ability and achievement. The tidings of his death on Saturday last though not unexpected, gave rise to feelings of mournful regret. Wherever he was known he had warm friends who esteemed him highly for his eminent natural endowments, his extensive and accurate scholarship, his successes in the professorial chair his splendid administrative ability, his literary gifts and culture, and above all for the rounded completeness of a lovable Christian character.

Sir Daniel Wilson was the second of a singularly gifted family. His father died while he and his brothers and sisters were yet young. The mother was a lady of great excellence and remarkable force of mind and elevation of character. The children owed a debt of gratitude to her for the rare pleasures and benefits of a happy childhood. The impress of her strong moral nature and genial disposition remained with them through after years. George Wilson, who died comparatively young, was fast making a name for himself by his chemical researches and the ability with which he filled the chair of technology in Edinburgh University, and Jessie Aitken Wilson was, along with the late Principal Cairns, the graceful biographer of her brilliant brother.

Through the discernment of such men as the historian Hallam and Lord Elgin, Daniel Wilson, when a comparatively young man, was recommended to the chair of history and English literature in Toronto University, which he obtained in 1853. Soon afterward he was offered an appointment in McGill University, Montreal, but he remained with the Ontario institution, to which the energies of his mature years and the ripened counsel of his advanced age were unreservedly employed to promote its efficiency and renown. In the field of antiquarian and ethnic research he was eminently successful. Though possessed of much versatility he shone in his chosen walk of investigation and has made standard and permanent additions to its literature. "The Archaeology and Prehistoric Annals of Scotland," and "Pre-historic Man: Researches into the Origin of Civilization in the Old and New World," will not only remain monuments of his scientific achievements, but will be held as authoritative in the departments to which they belong.

As an unobtrusive yet earnest philanthropist Sir Daniel Wilson will long be remembered. He took a deep interest in the young whose pathway in life was peculiarly rough. The Newsboys' Home owes its origin and no small measure of its success to his fostering care. He was a devout believer in evangelical Christianity. Though keenly alive to the direction of modern thought and speculation, he viewed without apprehension the advance of modern science, and on repeated occasions expressed his belief in the unity of truth. He was convinced that between true religion and true science there could be no irreconcilable difference. In earlier life he enjoyed the able ministrations of the late Dr. Lindsay Alexander, and in Canada he was a consistent member of the Episcopal Church, living an exemplary life and diligent in his efforts to promote the cause of religion. With all the distinguished honours conferred upon him—and they were many—not the least is the fact that he lived and died a sincere and humble follower of the Lord Jesus Christ, in whom are hid all the treasures of wisdom and knowledge.

## THE SALVATION ARMY INVESTIGATED.

PUBLIC opinion concerning the Salvation Army has undergone a remarkable change. That change is not due to effort made for the manufacture of public opinion. No organ has been subsidized to sing its praises and to keep its doings constantly before the public gaze. The generally favourable estimate now entertained by people of most diverse views is owing to the tangible work it has accomplished and to the personal character of those who conduct its operations. When the Salvation Army first appeared with its flaming banners, its big drums and tawdry uniform it was regarded by many with feelings of aversion, and not a few were disposed to ridicule the devices employed to attract the kind of people it was the object of its promoters to benefit by their services. In

many places it had to encounter the bitterest opposition, and even yet occasional instances occur in which it meets with but scant toleration. In general, however, religious people of all denominations are prepared to wish it a hearty God-speed in its noble and Christ-like efforts to rescue the outcast.

The mission of William Booth has been a remarkable one. For the special work to which he has devoted his life he is eminently qualified. The claims of the destitute and those who have fallen to the lowest levels of human existence by their own incapacity and depravity have through the self-denying efforts of the Salvation Army been effectively met. You cannot visit a Canadian town or village where even a small contingent has been at work without finding reliable testimony that some who were considered hopeless cases were led to better things through the instrumentality of the humble men and women who have taken the outcast by the hand in the name of Christ.

Movements have sometimes been set on foot in a spirit of more or less antagonism to the existing Churches, and, for this reason, some were at first disposed to look askance at the Salvation Army. One of its sources of strength is that its leaders have cultivated the most friendly relations with all sections of the Christian Church. There are no evidences of a spirit of antagonism. Though many regular Church-goers may have scruples on the score of good taste, they need have no misgiving either as to the purpose of the Army or the work it has accomplished and is accomplishing. It is doing a noble work.

No public institution, no popular movement can hope to escape adverse criticism. No good cause is without its evil's advocate. The Salvation Army has come successfully through the fires of hostile criticism. The methods pursued by it are minor matters compared with the insinuations as to the looseness in the financial affairs of the institution. Though these critics have not gone the length of charging actual dishonesty against William Booth and his family, it has been hinted that they were making a good thing out of the resources placed at their disposal. A few years ago it was hinted that General Booth, like a famous cantatrice, was the possessor of a castle in Wales. All these suspicions Mr. Booth took occasion to show were groundless. A way most effectual to dispel these illusions has been recently adopted and the result is in every respect a complete vindication of the honesty and integrity of the Booth family, and of the wisdom and systematic carefulness, economy and prudence with which the affairs of the vast organization are conducted. Mr. Arnold White, who recently investigated the facts pertaining to the Russian famine, a man of exceptional ability for the task he has undertaken, has made a careful and thorough investigation into the financial management in all its departments of the Salvation Army, and his verdict is one of unqualified commendation. Mr. White is no partisan of the Army; neither did he approach his task prepossessed in its favour. After seeing its inner workings, he found that the accounts of the Army are audited with a thoroughness and competency unsurpassed by the best managed business concerns, and every possible precaution is taken to prevent speculation and leakage. The incomes of the members of the Booth family are of the most moderate description, and the affairs of the farm colony, as the result of the publication of "Darkest England," are managed with the greatest efficiency and economy. Already the work accomplished there is satisfactory and encouraging. Mr. White informs us that he asked a gentleman with large experience among the London poor, who cordially disliked the Salvation Army, to visit the farm colony and address himself especially to the complaints and opinions of its inhabitants. This is how he was impressed by his visit: "The extraordinary happy looks I saw in all proved that the influence of the Army on them is wonderful. In a word the Salvation Army has worked a miracle." And this is the conclusion Mr. White reached after his impartial and painstaking investigation:—

I am no partisan of General Booth's. I dislike many of his methods; I dislike the language of emotion and the display of feeling. I abhor publicity in good works when that publicity is sought by the doer. But if living man has had injustice inflicted upon him by public opinion it is William Booth in the matter of the accounts of the Salvation Army and in the work he has done for his fellow men and women.

In these days people dislike humbug so emphatically that they suspect all goodness to be humbug and denounce it accordingly. If by their fruits men should be judged, then the Booth family, men and women, have conferred honour upon their country; although some of their methods may be repugnant to good taste and even to good feeling. But it is open to question if great revolutions in morals are wrought by good taste.

## Books and Magazines.

MR. BOK has succeeded in unearthing a quantity of unpublished material by Henry Ward Beecher, which will shortly be published as a series of articles in the *Ladies' Home Journal*. The material is especially valuable since it deals with a range of topics both varied and timely, and will advance, for the first time in print, the great preacher's views on a number of such interesting questions as marriage, home government, woman in public and private life, politics, etc., etc. Mr. Bok has secured the co-operation of Mrs. Beecher and Professor Ellinwood, Mr. Beecher's private reporter, in the editing of the material.

PROF. DAVID F. TODD, of Amherst College, describes in the August *Century* an ascent of Fuji san, the sacred mountain of Japan. His expedition was one of several which have been made possible by the bequest of a wealthy and eccentric Boston gentleman, who left a fortune of \$200,000 to a Board of Trustees, with discretionary power to employ it in establishing and maintaining an astronomical observatory on some mountain peak. The fund is now managed by the Harvard College Observatory, and experimental research has been conducted at high altitudes in different parts of the globe in order to show the precise nature of the improved conditions of vision, and to ascertain the best location for the mountain observatory.

THE MISSIONARY REVIEW OF THE WORLD. (New York: Funk & Wagnalls Co., Toronto: 11 Richmond Street, West.)—The number for August presents a variety of papers and discussions of particular interest. Among them are "Father Angelico of Folina," by Arturo Muston; "Boniface, The Apostle of Germany," by Rev. Henry Grace; "The Greatest Work in the World, A Plea for Missionary Enterprise," by Joseph Booth; "The Rev. John Inglis, D.D., of the New Hebrides Mission," by Rev. Robert Steele, D.D.; "Ireland and Foreign Missions," by Rev. William Park, D.D.; "Praying for Missions," by Rev. James Mudge; "The Magic Lantern in the Monthly Concert," by Rev. James Carter; "The Pelfex Influence of Giving to Missions," by Rev. Paul V. Bomar; "The Garments of Christ," by Prof. L. J. Bertrand; "The Empress of China and the Missionaries." T: International Department and the other departments are rich in interest and cover a broad field of mission work.

THE August *Arma* contains the second instalment of Mr. Reed's Brief for the Plaintiff in the interesting discussion of Bacon vs. Shakespeare. Whatever may be said of the abstract merits of the case, no one can fail to be impressed with the ingenious and powerful array of evidence thus far adduced in behalf of Lord Bacon as the author of the plays. Perhaps the most startling as well as the most interesting disclosures, however, are yet to come. In the September number Mr. Reed will answer objections, not only those that have been brought forward in previous public discussions of the subject, but others advanced in his own private correspondence with scholars and literary men on both sides of the Atlantic. Other leading papers in the August *Arma* are by United States Senator James H. Kyle, Hon. Geo. Fred Williams, M.C., Hon. Wm. T. Ellis, M.C., Gail Hamilton, Mary A. Livermore, Louise Chandler Moulton, Helen H. Gardner, Frances E. Willard, Mrs. Gen. Lew Wallace, Frances E. Russell and the editor of the *Arma*. In addition to these papers, there is a brilliant symposium on Women's Clubs in America, to which eleven leading American women contribute.

A NEW, unique and valuable historical chart (Dayton, Ohio: Rev. Mr. Loucks.)—The basis of this chart is a tree representing the growth and development of the Christian Church from the Apostolic Period to the Reformation, with important dates located along the trunk of the tree in chronological order. The chart is 3x40 inches, in colours, presenting a striking and artistic appearance. A glance will show that there is an immense amount of information crowded upon this chart giving in regular order the centuries, with the leading events and periods of history, both civil and ecclesiastical, making in all a chronological chart, that fixes the facts at the place and time in which they occurred. Being chronologically arranged, it gives at a glance the principal events along the body of the tree. It shows the growth, unity and development of the Christian Church in its triumphs. It shows the branching period, with its rapid development during the Reformation, giving us the basis of Protestant Christianity. The value of this chart, with the book that will accompany it, will be incalculable to the minister, teacher, student, class room, or the home, and the nominal price at which it can be had, should find for it a place in every family.

HARPER'S MAGAZINE. (New York: Harper and Brothers.)—The August number is a delightful one. It opens with the first of a short series of articles on "Literary Paris," by Theodore Child. "The Italian army" is fully described by Colonel Gorian, and is appropriately and accurately illustrated by T. de Thulstrup. The third paper of James Russell Lowell's series on the Old English Dramatists relates to John Webster, and includes an interesting diversion on the principles of dramatic construction, with an analysis of one or two of Webster's most characteristic productions. Constance Fenimore Woolson contributes a delightful description of a visit to "Corfu and the Ionian Sea," which is profusely and beautifully illustrated from drawings and photographs. A very timely article by Dr. T. Mitchell Prudden on "Ice and Ice-making," fully illustrated, gives a lucid explanation of the production of ice, and has a special value from its hints on the comparative healthfulness of natural and artificial ices. An interesting chapter of American history, "The Salzburger Exiles in Georgia," is contributed by the Rev. John F. Hurst, D.D., and handsomely illustrated by W. Hamilton Gibson. The beautiful series of Danube papers "From the Black Forest to the Black Sea," written by F. D. Millet, and superbly illustrated by Alfred Parsons and Mr. Millet, is brought to a conclusion in this number. The fiction includes the continuation of Miss Wilkin's delightful novel "Jane Field," and of W. D. Howells' "The World of Chance," a charming love-story, entitled "Troth," by Rose Hawthorne Lathrop, and an amusing tale by Thomas A. Janvier, relating to the "Passing of Thomas." The poetry is contributed by Adele R. Ingersoll and Coates Kinney. The Editor's Easy Chair, by George William Curtis, the Editor's Study, by Charles Dudley Warner, and the Editor's Drawer with its introductory story by Thomas Nelson Page, maintain their usual well-known standard of excellence.

## Choice Literature.

## UNA AND KING DAVID.

(Concluded)

Late in the night a sound as of thunder broke Una's sleep. She sat up in her bed beneath the roof-peak and awoke, gradually, to hear the trampling of horses around the house. Voices hailed the slumberers within, a knock resounding upon the door. Then, over the tumult, arose a familiar sound—the scolding of Mrs. Lucas. The remonstrant tones of the farmer appealed at intervals, in vain. When at last the door opened, and the master of the house, in shirt and trousers, issued desperately forth, a torrent of fresh invective followed him.

"Blamed if I hadn't rather sleep on your hay, old man, than face that battery inside," said a hearty voice. "But we're obliged to ask you for a sup and bite. We're Corn-feds, and blasted hungry ones at that."

"Cornfeds or Yanks, it's all one to me," was the reply from behind the door. "It'll be like as if the seventeen year locusts had passed over this place."

But the soldiers had their way, and the little house soon shook with their tread, while talk and laughter, tobacco smoke and the clank of accoutrements came up the narrow stair to Una's ear. When she had heard the men divide forces, one-half to sleep on the hay in the barn beside the horses, the rest to sprawl as they could on the floor of the living-room below, the child went back smiling to her nest, nor stirred till next morning's light brought the apparition of the farmer's wife to mingle with some dream that her mother's fingers had been toying with her hair.

"Come, git up, now," Mrs. Lucas said, sharply, emptying a pail of clean water into a tub at her bedside. "There's soap and a towel on the cheer, and I've shuck out your things. Soon as you're ready you kin come down and git a mouthful o' breakfast I saved after them consarned critters had cl'ar'd out. Wouldn't have had an ag to bless myself if I hadn't locked up my two best hens in the cupboard with the old man's Sunday clothes."

"Oh! have the soldiers gone?" cried Una, in disappointment.

"Yes, thank goodness, all but two on 'em; and they'd be sleepin' yet, but I broomed 'em off the floor with a mop and a pail o' water."

"How good you are to give me this nice bath, and to get my clothes so clean," the child said, gratefully, sitting up in bed and letting all her bright hair loose like a glory around her face. "It's just what my own mother would have done. It seems such a pity you haven't any little girl to love and take care of."

The woman looked at her for a moment with a compassionately softened gaze; then, with her mouth twitching, went over to a chest in the corner, and took out a frock and sunbonnet of faded pink calico, smelling of lavender.

"Them was my gals," she said, briefly. "Died o' scarlet fever bout your age. Hed hair like corn-silk, jest like yours. Come, now, up with you, and dress yourself. Hain't time to dawdle here, and all my work a waitin' to be done;" and, whirling out of the room she shut the door with a vicious snap.

Una slipped down, to find a meal laid for her below. The room was in spotless order, and empty but for her friend the cat; but on the doorstone outside sat a couple of grey-shirted soldiers, smoking corn-cob pipes in the cool shadow of a lilac-bush in bloom; David, in the road beyond, held their horses, champing to be off. At sight of the child, refreshed by sleep and dewy from her bath, the men pulled themselves together, and one of them a huge fellow, with a boy's face, gazed with open mouthed admiration. The other, a lieutenant in command of the body of scouts that had gone on ahead, spoke to her courteously.

"I've been hearing about your trip from uncle, here," he said, "and I wish K Company could help you along the way, Miss. But just now, unless we're turned back, we're going in the opposite direction from Glenmont where you're bound. Road's pretty free from Yanks; that's one comfort; and I've told the old man the best way to go."

"Oh! thank you," said Una, fervently. "If you knew how sound it made me sleep when I heard our dear soldiers ride up here last night!"

But the colloquy was interrupted by Mrs. Lucas, who, frying-pan in hand, issued from the door, and demanded to know if "them cavalry men was agoin' to block up her front door all day?" at which a general shrinkage of spirit ensued among the men folk in hearing of her voice, and the troopers hastily sprang into their stirrups and galloped off, singing mockingly:—

If you want to have a good time,  
Fine the "cavalry," fine the "cavalry!"

"We has to foot it a good piece to day, my honey," said King David, when the travellers, having paid their bill, set out, under fire of a tornado of abuse of him because of a muddy footprint he left on the floor on meekly entering to take Una's bag in hand.

"I wish she had said good bye," said Una, distressfully. "See here, King David, as she almost pushed me out, she put in my hand this nice parcel of lunch. I think she's the strangest woman I ever saw; but she must be really good at heart, don't you think so?"

Thus cornered, David scratched his head. They were under shelter of the hen-house, and comparatively safe. Drawing a long breath, he said, in the discreetest of whispers:—

"It ain't the first time the good Lawd has made honey to come out of a cur'us place, chile. The carcass of the lion brought to its sweetness. Gawd moves in a mysterious way His wonders to perform."

Fast blossoming hedgerows, past orchard and meadow fragrant with smells of June, into an arching wood road as the sun climbed higher, Una thought there could be no method of travel so much to her taste. Their destination was the house of a farmer from whom it was likely they could hire a horse and cart to forward them on their way. But when, just as the child's strength and spirit began to flag, and they came at noon tide out of the cross-cut through the woods upon the clearing to which they had been directed, a direful disappointment greeted them. House and out-buildings there were none; only a series of charred spots

remained in the middle of a trampled and desolated field of growing corn.

"It's a fresh fire—smokin' yit," said King David.

"Lawd help the pore folks as was driv' away from here."

While the two stood disconsolate, a clatter of hoofs was heard in a bit of woods beyond.

"It's cavalry, honey," said King David, breathlessly. "Let's git in hidin' behind that clump of sumacs yonder. They'll never look to see us here."

Before Una had time to realize her fear the soldiers were upon them, and, identifying the party of Confederates who had slept over night at the Lucas farm, King David waved his old hat with a rousing cheer.

"Hello, old Tarrypin, didn't expect to see us again so soon," called out their leader, coming to a halt. "Well, boys, this is the place we're to wait for the lieutenant; and, if I'm not mistaken, there's a good spring at the end of the path behind that watermelon patch."

In a trice the horses were unsaddled and tethered in the wood. Canteens were filled at the spring, rations were produced and the bivouac began.

From the trunk of a fallen tree, where Una sat to eat her luncheon, while King David knelt brushing her dusty boots, she looked over affectionately at the ring of troopers lolling like Olympian gods at ease. Presently a couple of horsemen came galloping out of the glade, and she recognized with delight her friends of the morning.

"Well, Miss, we've met again sooner than we thought," said the lieutenant. "This is a bad business for poor farmer Gray. We heard down below that he'd been raided last night, and it seems the family's cleared out for parts unknown. The nearest place for you to sleep to-night is Glenmont, ten miles off; and it's past me how you're goin' to get there in this heat. We've got a pair of extra nags since yesterday, and if you can manage to sit on a man's saddle, Miss, we'll mount you, after dark, when we move on. I s'pose you can stick to a bareback colt, old man, eh?"

"I reckon thar ain't much horseflesh that can better me, sir," said David, his eyes shining with delight at the unlooked-for help. "An' I'm beholden to you more than I can say, for givin' a hit to my little mistis."

As Una's story found its way to the ears of the curious troopers, there was not a man among them who did not mentally constitute himself her protector and devotee. But when, at dark, she was lifted up to sit behind the peak of a cavalry saddle, where she kept to her slippery perch with an ease born of early habit, she found at her bridle rein John Britton, the big lumbering fellow who had been the comrade of the lieutenant at the farm. King David, astride of a frisky filly who till that morning had been at large in comfortable pastures, had as much as he could do to keep the wilful creature's back. Una's huge knight held along with her, saying little, but watching every movement of her horse, while before, behind and on the other side rode her stalwart bodyguard. Forward in dead silence, making little noise on the soft, wool road, listening to every rustle of the leaves, passed the ghostly cavalcade, under the light of stars, amid the chirp of the frogs, the chant of whippoorwills.

In thick darkness. A little hamlet with shutters obstinately closed, behind which lights glimmered like eyes watching through half-shut lids. At the first stroke of horses' hoofs upon the narrow street, some of the lights went out, keys and bolts were heard to creak in their wards. One could almost count the heart-beats of the anxious folk inside. Then a sergeant, who could whistle like a bird, uttered a bar or two of "The Bonnie Blue Flag," and at once open flew doors and windows, out trooped the villagers, offering food and shelter for man and beast.

Una, taken into the home, and tucked under the diamond-pattern quilt of a good old dressmaker, slept deliciously till dawn, when it was agreed by her friend, the lieutenant, that she should again resume the march with him under the conditions of the night before. The old woman cried over her as she brought out a feather pillow for a saddle-bag, and tucked a bagful of biscuits and cookies into the child's lap. Una herself had no thought of tears as she rode triumphantly away. She knew that every movement forward brought her nearer her precious goal. The troopers, won more and more by her modest acceptance of their comradeship, treated her like a little wandering queen assigned to their special charge. But it was to big John Britton known familiarly to them as "Baby Mine," the others tacitly awarded the right of attendance at her bridle-rein.

When they reached the river-ford, he stretched forth a mighty arm to lift her like a thistle-down upon his horse's neck, and, plunging in, they buffeted the noisy yellow current gallantly. Una's cheeks bloomed and her eyes sparkled as their horse emerged dripping and snorting with excitement, first to gain a foothold upon the slippery far bank. Then, as the day wore on, how sweet the odour of the woods, the shady bivouac to lunch upon soldiers' fare. And the joy of the long, bright afternoon, broken by the mysterious appearances ahead of scouts to proclaim the way secure! she watched almost grudgingly the day decline that was to be her last of such congenial fellowship.

"Well, I reckon the best of friends must part," said the lieutenant, when in the evening they put her with her old man down at a roadside house. He made an attempt to be jocular, but his keen eyes showed his sympathy with the waifs thus set adrift.

Una, in her confiding way, went the rounds of her bodyguards, shaking hands with each, and standing on tiptoe, last of all, to leave a kiss and a tear between the eyes of her good grey steed.

"Oh! I shall never, never forget you," she said, with a pathetic break in her voice, as she stood facing them. "And when I see papa I shall tell him how soldiers helped a soldier's daughter. Good bye, good bye, dear friends, and thank you a thousand times!"

Last to take leave of her was "Baby Mine." He had a sheepish look upon his sunburned face, and, as Una offered him her hand, with a graciously tender smile, he bowed low, as if he meant to press his lips to it, then, blushing scarlet, desisted and turned awkwardly away. In her clasp, however, he left a crumpled leaf from a soldier's pocket-book, on which, when they were out of sight, Una read these penciled words:—

"Wen yo mete yore pa, tell him yo have maid a bad man pray that he may git yo safe, an' I am yore friend til deeth,

"JOHN BRITTON, "—Co.,—Regt., Va. Cavalry."

—Mrs. Burton Harrison, in the Independent.

## PAINTING.

The art of painting, like that of poetry, has infinite resources. The analytical history of painting, if it could be written, would be the history of the modifications of the visual sense in humanity, contemporaneous with the history of our intellectual and moral transformations. Each civilization, each generation, almost each individual demands of it something new, according to his degrees of culture, his sentiments, his habits. Between the striking colours which suffice among primitive societies, for enlivening their furniture or accentuating their architecture, and the complications of imagination, of observation, of thought which a Leonardo, a Rembrandt, a Delacroix are able to express by scholarly and refined methods, there remains an enormous place for all sorts of manifestations, approaching, more or less, either to the lowest barbarism or the highest perfection. Nevertheless, in the same way that poetry, great or small, is only able to work by means of a determined rhythm and an exact language, so painting can employ no other means of expression than form and colour. The more use an artist is able to make of the forms which a study of nature furnishes him, the more he is able to harmonize and vary the colours at his disposal, the more will he be able to express that which he feels, thinks and imagines. Knowledge does not give genius, but in a certain degree of civilization it is always necessary to it. These elementary truths, however, are the very ones which seem to be called into question, in certain studies, by a spirit of vain lack of discipline and infatuated ignorance. Yesterday it was for the science of drawing and composition, sciences out of fashion and useless, that they expressed their contempt and hatred. To-day that indifference and scorn is applied, besides, to that which is material in painting: to the means itself, to the brilliancy of colours and their expressive use. These lamentable theories, which favour the weakness of some and the intolerance of others, do not fail to find witty defenders who amuse the gallery, and, as everything is in fashion in our country, there are not wanting honest people who feel themselves in the fashion in applauding all the painters who do not paint and all the drawers who do not draw. This is the anarchic and nihilistic system applied to art, as it is already applied to literature, and perhaps this is not the time for artists who wish to live to resist it and defend themselves. The consequences of this jumble are already sufficiently visible for shame and fright to be able to force out those who have fallen through weakness or error. The shapeless dilutions which everywhere appear at the *Champs-Élysées*, and still more at the *Champs-Mars* like irresolute waifs, in pretentious frames, the rich gilding of which only makes more apparent their emptiness, have something distasteful to the eyes of the most indulgent. The last generation of our painters, those who made their debut after 1870, retarded in their progress by the general disorder, have not, with rare exceptions, done what might have been expected from them. It is to those of their predecessors, from 1830 to 1865, who still remain that the great victory of 1889 was due. The present generation, that which, for some years past, has sought recognition, is still more troubled, at least it should be. After having preached naturalism under the grossest and most rudimentary forms, behold it now preaching idealism under forms most puerile and conventional. And in the meanwhile what has become of noble desires, hard work, productive force in that uneasy school which has such a great desire to live and which they wish to condemn to the government of the sick and disordered! Ah, if young painters better comprehended their interests, if they would read less the journals which flatter and destroy them, if they would give less heed to the literary prattlers and worldly flatterers, if they would live more among themselves and for themselves, only taking for counsellors, besides their professors, whom they should respect, the old masters of Italy, of the Netherlands, of France, and, above all and always, nature, living, healthy, strong nature, generous and inexhaustible, which alone rejuvenates and renews the schools, when they love her with sincerity and study her with intelligence.—Translated for Public Opinion from the French of M. Gray Lafrestre, in the Paris *Revue des Deux Mondes*.

"I would like to sound the praises of Hood's Sarsaparilla over the entire universe," writes Mrs. Longnecker, of Union Deposit, Penn.

## CANADA'S GREAT FAIR.

SEPTEMBER 5 TO 17, 1892.

The citizens of Toronto have voted \$150,000 to the Toronto Industrial Fair for improvements to be made on the grounds for this year's Exhibition, which is to be held from the 5th to the 17th of September next. About fifty acres have been added to the present grounds, and a new race track and new grand stand to seat twelve thousand people is being built, and many other improvements are being made. Consequently this year's Fair promises to be greater and better than ever. A large number of special attractions have been arranged for, and several new features are promised. The exhibits in all departments will be larger and better than at any previous Fair, and will include many that have been prepared for the World's Fair next year. Cheap excursions will as usual be run on all railways, and the attendance of visitors will no doubt be as large as ever. All entries have to be made on or before the 13th of August, but most of the space in all the buildings for the exhibit of manufactures has already been applied for. For copies of the prize list and programmes drop a post-card to Mr. Hill, the Manager, at Toronto.

## THE MISSIONARY WORLD.

INTERNATIONAL MISSIONARY UNION.

(Concluded.)

In the afternoon a grand rally for the children and young people, conducted by Rev. Egerton Young, Hudson Bay. Mrs. Jewett, thirty-eight years among the Telugus, introduced a girl in native costume; told the children of the customs of her people; and sang sweetly in the native language. Little Jessie Cross, dressed in native costume, sang "Happy Land" in Siamese. Rev. J. Tyler, forty years among the Zulus, gave one of his animating talks to the children. Dr. May Carleton introduced "Long Sing Gien," a little Chinese girl, who read from the Chinese New Testament. Rev. W. C. Calder, of Burmah, exhibited idols and gave a description of idol worship. S. C. Abrahamian, an Armenian, sang in his native tongue. Miss M. H. Porter talked delightfully of eighteen years' experience in North China. The twin sisters, Mary and Ellen Belden, recited the Lord's Prayer in Bulgarian. Little Mabel White exhibited a Chinese doll and sang to it two Chinese lullabies. Misses Tyler and Mellen rendered a hymn in Zulu. Other missionaries exhibited a variety of idols, shrines, etc., and the service closed with the Doxology sung in unison in the various languages represented.

Sabbath, 4 p.m., there were simultaneous meetings: one in the chapel, conducted by the ladies, a very precious and inspiring hour; and the men's meeting in the Tabernacle under the auspices of the Y. M. C. A., favoured with excellent stirring addresses by Rev. W. H. Roberts, of Burmah, and Rev. W. H. Stephens, of India.

In the evening a popular meeting in the Tabernacle. Addresses by Rev. Messrs Lucas, Tyler, Graybill, and Mansell, on missionary work in India, Africa and Mexico.

On Monday, June 13, Devotional meeting 9 o'clock. Theme "Fasting in missionary work, and missionary life." This was followed by a stirring account of the trying crisis in Turkey through which the missionaries are passing. The Union, fully sympathizing with their beloved brethren in the work there, adopted the following paper presented by Dr. Hamlin.

Resolved, 1st. That we claim for American citizens in Turkey the treatment accorded to the citizens of the most favoured nations, and we ask our Government to secure to them their rights.

2nd. That we have indubitable evidence that the Turkish Government is systematically pursuing a course inhospitable, unfriendly and unjust; contrary to its ancient customs; contrary to the "capitulations" and to all principles of the "Hatti Sherif," "Hatti Humayun." As by this course Turkey is placing herself outside the pale of civilized nations, we petition our Government to concert with other Governments the means of defence.

3rd. That as the carrying out of the present systems of action by the Turkish Government will result in the restoration of the darkest and most bigoted form of Islam, the interest of Christian missions, of civilization, of humanity, in Asia and Africa, are deeply implicated, and Christian Governments should take note of the danger.

4th. That as a body of missionaries gathered from all parts of the world and from all denominations of evangelical Christianity, we express our sympathy with our tried and beleaguered brethren in Turkey, and for their relief we look not only to human governments, but to Him to whom is given "all power in heaven and in earth."

A paper from Dr. Wherry, of India, was then read. Subject, "Woman in the Koran." Miss Bunn, of Burmah, addressed the Union on "Education vs. Evangelism." This was followed by a paper on "Self support in Mission Schools," by Dr. Tracy, of Turkey. Rev. C. A. Nichols, of Burmah, also addressed the Union on "Lay Missions in Foreign Fields."

The afternoon session was devoted to a symposium on "How to Increase the Missionary Spirit, and How to Increase Missionary Money." Great interest was taken in this theme. The hour was full of instruction to the missionaries as to how to present the cause of missions to the home Churches; and to the home pastors, as to the development of missionary interest among their people. Earnest and suggestive addresses on these points were given by Revs. Nevius, Kellogg, Tyler, Young, Gracey, Hamlin, Belden, Drake, Mansell, Tracy, Davis, Willits and Phraner, and Mrs. Fuller, Mrs. Ninde and Mrs. Miller. Such hours proved the most interesting of the sessions, and especially suggestive and profitable to home workers.

The evening was given to a platform meeting on Medical Missions, conducted by Dr. Thayer, of the Sanitarium. Addresses were made on many phases of medical work among the heathen, by Dr. May Carleton, Dr. Kate C. Woodhull, Dr. Mary Fulton, of China; Mrs. Dr. Mansell, of India, and Dr. J. McMillan, of Gaboon, Africa. The importance of medical missions in evangelistic and humanitarian work was clearly shown; and also their powerful influence in removing the prejudices of heathen people, and by loving ministrations preparing the way for the entrance of the Gospel.

On Tuesday, June 14, the devotional hour was delightfully spent in considering "The Promises of God to His Missionary Servants." Following this was the reading of touching memoirs of Revs. Wellington J. White, William Mellen, Dr. Naryan Sheshadri, Mrs. J. S. Chandler and Mrs. C. C. Bart-

lett, members of the Union who had entered into their rest during the past year.

The following officers were elected for the coming year: J. T. Gracey, president; Cyrus Hamlin, S. L. Baldwin, M. H. Bixbee, vice-presidents; W. H. Belden, secretary; Mrs. C. C. Thayer, asso. secretary; James Mudge, treasurer; C. C. Thayer, librarian. Executive committee—J. A. Davis, chairman; M. H. Houston, C. W. Cushing, E. R. Young, C. A. Nichols, Mrs. C. L. George, Mrs. W. H. Belden.

Dr. Thayer then conducted a conference on Medical Missions. Hearty expressions of the appreciation of this agency in mission work were given by members of the Union. The key note of the conference was "Heal the sick, and tell them that the Kingdom of God has come unto them." Rev. J. E. Robinson, of India, then addressed the Union on "The Attitude of the Educated Natives of India toward Christianity." Rev. W. H. Roberts, of Burmah, opened the afternoon session with a paper on "The Educational Provisions for the Children of Foreign Missionaries left this Country." This was followed by a symposium on Japan, China, Burmah, Assam, India, Turkey and Zululand, conducted by Rev. E. P. Dunlap, Siam. The exercise was carried on through questions put by the chairman and the audience, and answered by the missionaries in a conversational manner; thus giving to the audience a fund of information on the most important features of missionary experience; and it was felt by all that no single session of the conference was more interesting or profitable than this.

The climax of the conference was reached in the farewell given to the outgoing missionaries, of whom the following were present and responded by fields, in words overflowing with hope, courage and encouragement:—

Burmah—Miss H. Phinney, Miss Z. A. Bunn, Rev. W. H. Roberts, Rev. W. C. Calder. Bulgaria. Rev. and Mrs. M. Popoff. China—Rev. and Mrs. J. I. Nevius, D.D., Rev. G. F. Fitch, Dr. Mary Fulton, Rev. E. T. Williams, Rev. F. C. Ferguson. Hudson Bay Rev. E. R. Young. Italy. Mrs. A. Angelini. India—Rev. and Mrs. H. Mansell, Rev. and Mrs. S. H. Kellogg, Rev. and Mrs. W. H. Stephens, Miss E. A. Folsom, Mrs. S. M. Wherry, Mrs. J. Fuller, Miss H. Richardson, Rev. C. Harding. Mexico. Rev. A. T. Graybill. Siam—Rev. E. P. Dunlap, Rev. Boon Itt. Turkey. Rev. and Mrs. H. T. Perry, Mrs. C. J. Parsons.

Rev. G. W. Wood, of Turkey, in tender and inspiring words presented the farewell of the Union to the outgoing missionaries, giving them as their text the Missionary Apostle's injunction, "Be anxious about nothing," and Dr. Foster in a prayer of remarkable unction and power from on high, commended them to the care of Almighty God.

Wednesday, 15th June, the devotional hour, an especially precious season, was largely occupied in prayer for native co-labourers in all fields.

The Union then adopted the following memorial to the International Peace Congress at Berne, August, 1892. Friends,—We greet you in the name of our Lord, the Prince of Peace, and pray that His blessing may attend you in your efforts to promote by arbitration, peace on earth and good will among the nations.

There followed a paper by Rev. William Eddy, of Syria, read by President Gracey. Subject, "A Reform Movement Among the Mohammedans."

Rev. A. T. Graybill, of Mexico, then addressed the Union on the "Attitude of Protestant Missionaries toward Roman Catholic Missionaries and Roman Catholic Missions," followed by Mrs. Angelini on the idolatrous condition of Romanism in Italy. Remarks on the theme were also made by Rev. Drs. Tyler, Nevius, Tracy and Miss Porter.

The Union having adjourned until evening, Rev. Dr. Tracy addressed us on the progress of missions in Turkey. Dr. Cyrus Hamlin also delighted all present by relating in his usual happy manner reminiscences of his early life in Turkey. The Convention then adopted a series of resolutions expressing gratitude to all friends who had in various ways contributed to our pleasure and to the success and profit of the meetings, and by order of the Union, the following portion of that report is published. —

We, the members of the International Missionary Union, desire to put on record an expression of our hearty appreciation of the Christian kindness and princely hospitality extended to us by Dr. and Mrs. Foster. They have made it possible for us to spend a week in soul refreshing fellowship, and as we part, our prayer in their behalf is that our God may give them the desire of their hearts, fulfilling all they have planned for the glory of His name, the building up of His Church, and the extension of His kingdom in the earth.

After singing "Praise God from whom all blessings flow," the President dismissed us with the benediction.

We thus give only the barest outline of a meeting, the full report of which would crowd more than one large volume. Besides the unwritten business, and other debates, and the written papers, there are 1,600 pages of stenographic notes, recording the wishes and plans, the hopes and experience, the trials and triumphs, of this band of missionary labourers. But no report, however elaborate, could convey the impression of an attending "power from on high," such as was felt in their personal presence and utterances; and as to the conduct, spirit and value of the meeting, few could disagree with a Christian layman of wide experience, when he described it as "the best Missionary Training School in the world."—*Clifton Springs (N. Y.) Press.*

## THE FIRST SABBATH IN TRINIDAD.

The Rev. G. M. Clark and Mrs. Clark, of New Edinburgh Ottawa, visited the Trinidad Missions recently. Mrs. Clark in a neat little pamphlet has recorded the brief events of their journey, and we have great pleasure in subjoining a few extracts:—

Sabbath, January 3, was a very interesting one to us in San Fernando. In the early morning, Rev. K. J. Grant and his assistant, Rev. Lal Bihari, went out about three miles from the Central Station, and conducted services in Hindostani, and a similar service in the hospital, a few miles distant. At 11 a.m. the service was held at the Central Church. We were present, and will not soon forget the original Hindi hymns. They sang with a weird but solemn cadence; they all appeared to be very attentive and devout. The congregation was composed of about 150 Hindus, within reach of the church. They were clothed chiefly in the peculiar garb of India—the veil (Orhnee), the petticoat (Khanghera), and the bodice (Jullah), in many brilliant colours. Some of the women had a large number of silver bracelets and armlets on their arms; ear and nose rings, ornaments for the hair, necklaces, and bangles for the ankles. Before the close of the service, Rev. G. M. Clark was requested to address them, which was quickly interpreted into Hindustani, by one of the many clever scholars; afterwards they were asked to express their welcome to us, in coming so far to see them and to bid them God speed. To our surprise, they all rose and made their salaams to us, and we received them, as their unanimous and hearty welcome. Then they were invited to come forward and be introduced to us by name, we both shaking hands with them individually. It was a scene which moved us very much. The Sabbath school was held in the afternoon composed of the young Hindus and Chinese, in all 210, under twenty or more intelligent native teachers. After the International lesson for the day, several were examined on review of the lesson for 1891. As an example, I may tell you of five little girls, Hindus and Chinese, repeating distinctly the fifty-two titles and golden texts of the lessons, in English, without missing a word, which was truly no small effort for little ones under nine years of age. I think some of our Sabbath schools in Canada will have to study the lessons better, or they cannot compete with these dark-eyed, smiling faces of the Hindu. A number of young men in the Bible class were examined in the "Shorter Catechism." Answers were given to the most difficult questions, in a clear and intelligent manner, without an error, equal, if not superior to any such examination we have ever heard. Mr. Grant and his assistant were again off to hold services in two other estates, four or five miles distant. Mr. Clark conducted the evening service in English, in the Susamachar Church, to a very attentive, and it may be said, a better educated assembly of Asiatics, as they have been trained in the Mission schools. The Managing Committee, with the exception of Mr. Geddes Grant, consists of Asiatics, who conduct all the outward affairs of the Church with ability, and in a thorough business-like way. Thus ended our first Sabbath in Fernando, and may say, never did we spend a more interesting day, as we observed the wonderful changes that God has wrought in the last twenty-five years, through the very earnest and indefatigable efforts of our beloved missionaries. We hope to see the work more in detail, as we visit the varied school-houses in which the young East Indians are receiving a very thorough education. Quite a number of them are employed as interpreters to the different courts, and in the Government, and Post Office; also, occupied as book-keepers, salesmen, and writers in lawyers' offices. But the chief aim is that they may be humble, devoted Christians, which very many of them appear to be. It is very interesting to notice the great influence Mr. and Mrs. Grant have among these people—who come from far and near, for their advice and counsel—under every conceivable circumstance, in sickness and health. The study seems to be a consulting room from morning till night.

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Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguishing Dr. L. A. Sayer, said to a lady of the hantton (a patient): "As you ladies will use them, I recommend Gouraud's Cream, as the most harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.

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## Ministers and Churches.

THE Rev. R. N. Grant has just completed the tenth year of his pastorate in Orillia.

THE Rev. Mr. Carriere, Presbyterian minister of Grand Bend, occupied the pulpit of the Lieury Presbyterian Church, on July 24.

THE death is announced from Cap a l'Aigle of Miss Eleanor Campbell, daughter of Rev. Dr. Campbell, of St. Gabriel Church, Montreal.

THE Rev. E. F. Torrance, B.A., pastor of St. Pauls Presbyterian Church, Peterboro', who is spending six weeks holidays in Halifax, N.S., writes that he is enjoying his outing greatly.

THE Rev. W. H. W. Boyle, formerly pastor of Knox Church, St. Thomas, and for many years in Paris, is suffering from another attack of hemorrhage of the lungs, and is very low. Mrs. Boyle is also ill with gastric fever.

THE Rev. W. S. McTavish, B.D., of St. George, is at present visiting friends at his old home in Nasagaweya. Mr. McTavish is one of the rising young men of the ministry. He was recently elected Moderator of his Presbytery.

PRINCIPAL GRANT has just received a cheque for \$150.80 from "an old friend of the late Sir John Macdonald," which is to be applied to the memorial fund for establishing a Sir John A. Macdonald scholarship in Queen's University, Kingston.

THE officers of Knox Church, Dundas, Society of Christian Endeavour for the present term are: Miss Kyle, president; F. Weidenhammer, vice-president; Miss Flora McKenzie, treasurer; John Ferguson, recording secretary, and Miss Laing, corresponding secretary.

THE Rev. Walter B. Floyd, M.A., formerly of New York, occupied the pulpit of Knox Church in this city the past two Sabbaths, during the absence of Rev. Dr. Parsons. Mr. Floyd preached most acceptably and also conducted the prayer meeting and Bible class with great satisfaction.

WE understand that it is the intention of a lady friend of the Presbyterian Church, Prescott (who does not wish her name given), to present the congregation with a new bell, to replace the one destroyed at the time of the disastrous fire last January. The new bell will weigh about 3,200 lbs.

ON Sabbath afternoon, July 24, a large congregation gathered in the Presbyterian church, Tavistock, to listen to an interesting sermon given by Rev. Dr. Howie of Palestine (who is blind). He was dressed in the fashion of the Eastern countries. He also addressed a very large meeting on Tuesday evening, relating "The story of his life," which was listened to almost with breathless silence.

THOSE who were unfortunately absent from the complimentary concert in aid of the Presbyterian church, Prescott, given through the courtesy of Mr. J. P. Wiser, at Victoria Hall, on Friday evening, July 15th, missed what was undoubtedly the finest concert ever rendered in Prescott. The whole affair was a pleasant and thorough success, and it is to be sincerely hoped that we may enjoy a repetition of it.

THE induction and ordination of the Rev. D. McVicar, B.A., took place in Knox Church, Amos, Tuesday, 26th July. The following rev. gentlemen were present and took part in the services: Mr. McKellar, Moderator, Messrs. Jansen, of Durham, Young, of Clifford, and Miller, of Holstein. Mr. McVicar enters upon his new field of labour with the favour and good will of all his congregation. He is a young man of energy and ability, and is much appreciated as a minister.

THE Rev. Alex. Bell, Presbyterian minister, formerly pastor of St. Andrews Church, Peterboro', died at his residence, Euclid Avenue, Toronto, on Tuesday, July 26th. Rev. Mr. Bell was pastor of St. Andrews for about fifteen years, succeeding Rev. D. J. Macdonnell, now pastor of St. Andrews West, Toronto. Rev. Mr. Bell had marked ability as a preacher, and his many friends in Peterboro', while regretting his death, will cordially extend their sympathy to the bereaved wife and orphaned family.

AT the close of the prayer meeting recently in the Presbyterian church, Aurora, Mr. David Johnston, on behalf of the ladies of the congregation, read an address to the pastor, in which they gave expression to their good will and regard toward him. They also expressed their desire that he should take a rest of a few weeks; and to make their desire more effective the address was accompanied by a very handsome gift of money. Mr. Amos replied, thanking the ladies for their seasonable kindness.

THE successful ministrations of the Rev. John Hogg have increased the attendance at the North Presbyterian Church, Winnipeg, to such an extent that the managers have decided to enlarge their present church building. When it was first erected it was built with a view to extension. An addition will be constructed to the front and to the sides, making the church take the formation of a cross. It will increase the seating capacity of the edifice from 300 to 500, which is considered sufficiently large for the present. The original cost of the church and four lots was nearly \$10,000, and a sum of \$1,000 has been raised which, when paid, will almost free the congregation from debt. This is considered a good showing when it is understood that four years ago forty members were all that took upon themselves the burden of forming a congregation, paying a minister \$1,000 and a free house. Last winter they raised the salary of Mr. Hogg to \$1,200 and their finances are at present in excellent condition.

AT an adjourned meeting of the Presbytery of Stratford, held in St. Mary's, on the 26th July, it was moved by Rev. A. F. Tully, seconded by Rev. W. M. McKibbin, and unanimously agreed, That

whereas it had pleased God to bring sore trial upon the congregation of Knox Church, St. Mary's, by the total destruction of their beautiful church by fire, and whereas it had further pleased God to move the hearts of the people so graciously under this calamity as that they of their liberality gave, not only enough to meet the cost of reconstruction, but also to have on hand a large surplus; therefore, on this the first occasion of meeting here since these events, this Presbytery hereby expresses hearty sympathy with Rev. A. Grant and his congregation under these trials; and now rejoices with them in the restoration of their house of prayer to more than its former beauty and fitness; and prays God to grant them a continued outpouring of His grace and blessing, to their comfort of heart and joy of hope. Rev. A. Grant gratefully acknowledged this act of the Presbytery, on behalf of himself and his congregation.

THE mission field of Gore Bay is an extensive one, consisting of six country stations in addition to the town congregation. During the present year the membership of the whole field has trebled, increasing from sixty-six to about 200. The membership in the town alone has doubled. Financial matters also are showing signs of prosperity. It is expected that \$100 less will be required in aid from the Home Mission Committee for the coming year than for last, and it will not be long before the congregation will take steps to call a settled pastor. The town church has lately been re-roofed by the managers, and the Women's Band of Workers have expended over \$100 in beautifying the interior. Great praise is due the women for such laudable endeavours on behalf of their beloved Zion. An active Young People's Society of Christian Endeavour is also doing good work in its own sphere, and nowhere, perhaps, is their influence for good more noticeable than in the prayer meeting services of the church, both in the increased attendance and the freedom with which the younger members take part in them. The Sabbath school is also prospering, and the eldership is about to be increased in numbers.

A VERY enjoyable and social gathering was held at the manse, Lansdowne, on Tuesday evening, the 26th ult., under the auspices of the Mission Band. Refreshments were served out of doors. A liberal collection was taken up in behalf of the Society. The feature of the occasion, however, was the presentation of a beautifully-embroidered quilt. The Rev. Mr. Fairlie, in making the presentation, read the following address: To Dr. Elizabeth Beatty, Medical Missionary of the Presbyterian Church of Canada in Indore, India: The accompanying quilt is respectfully presented by the Mission Band of Lansdowne Church. The quilt represents the contribution of \$20 given in the past year to the Woman's Foreign Missionary Fund from many friends in and outside of the congregation, whose names are inscribed upon it. The material was presented to the Band by Mrs. D. Ross, of Kingston, the name inscribed upon it by the members, and the quilting done by Mrs. F. L. Tooker, late president of the Band. In presenting the quilt itself to Miss Beatty, the Band desires in this way to express its sympathy with her in the labours to which she has so nobly devoted herself, and in which she has so unsparringly engaged. The members of the Band trust that a lasting interest has been awakened in themselves in the great Foreign Mission work, and they desire to express the heartfelt wish that in God's good time Dr. Beatty may be restored to such measure of health and strength as shall enable her to resume that work in which they know her heart lies, and to which she has already devoted seven years of arduous and successful labour. Miss Beatty in accepting the gift expressed in a few feeling words her appreciation of it, and her hope that she might soon be able to return to her work in India.

THE regular weekly meeting of the Young People's Christian Endeavour Society of St. Pauls Church, Smith's Falls, lately, was fraught with more than usual interest. There was a large attendance of members, and a great deal of pleasure was derived by all from the proceedings. A very pleasant feature of the evening was the reading of a report of the Christian Endeavour convention recently held in the city of New York, by Mr. W. Robertson, of Montreal, who was one of the Canadian delegates; and his well-written account of the doings in Gotham proved exceedingly interesting and instructive. The reading of the report was interspersed with appropriate and familiar hymns, and at the close a hearty vote of thanks was accorded Mr. Robertson for his very entertaining paper. After a short prayer by Mr. Nixon, Mr. F. T. Frost came forward and announced that he had a very pleasant duty to perform. He stated that one of their number was about to change her place of abode, and consequently it was fitting that they show, in some way, their appreciation of the valuable services rendered on all occasions by the lady who was about to leave them to take up the burden of life elsewhere. He referred to Mrs. J. A. Clark. He thought that all would agree with him that she was deserving of the highest praise that could be bestowed on her for her kind efforts as a teacher and leader of the choir; and that the good wishes and prayers of all the congregation would follow her wherever her lot would be cast. Mr. Frost then presented Mrs. Clark with a purse containing \$50 and a very touching address full of kind wishes. The recipient was totally taken by surprise, but made a feeling reply. She thanked the members of the Sabbath school and choir for their kindness, and said that their thoughtfulness was very touching and gratifying. She had always met with kindness ever since she first became connected with the Church, and would ever remember the members of St. Pauls congregation with feelings of the deepest gratitude. She further stated that she always considered it a pleasant duty to labour in the work of the Church, and did not expect or deem herself worthy of such a reward. After Mrs. Clark had taken her seat, all joined in singing that ever beautiful hymn, "God be with you till we meet again." Miss Keith accompanying on the organ, and Mr. F. T. Frost then closed the meeting with prayer.

THE Rev. Dr. C. A. Webster, the missionary who is to enter the field in Palestine as the first representative of the Canadian Presbyterian Church, was ordained at Central Presbyterian Church, Hamilton, on July 28. There was a large attendance, considering the oppressive weather, and the ceremony was of much interest. Among those on the platform were Rev. Dr. Wardrope, Guelph; Rev. Mr. Bell, Niagara; Rev. Dr. Laing, Dundas; Revs. J. G. Shearer, J. Black, T. G. Thomson and S. Lyle, of Hamilton; Rev. Dr. Benson, of St. Catharines, and Messrs. Hamilton Cassels, Toronto, and A. I. McKenzie and George Rutherford, of Hamilton. Rev. Mr. Bell read the lesson, and Rev. Dr. Wardrope made the opening prayer. Rev. S. Lyle briefly addressed the congregation. He said that the Presbyterian Church in Canada was taking a new step in sending a missionary to the Jews in Palestine. The Board offered the position to Dr. Webster, and he having accepted, the ordination had been set for that night. Before the ordination he had a few questions to put to Dr. Webster, with which he immediately proceeded. Having answered all the questions prescribed, the ordination ceremony was proceeded with. At the altar, with the assembled clergy and members of Presbytery standing around him, Dr. Webster knelt, while Rev. S. Lyle offered prayer. Then all those on the platform laying their hands upon the candidate's head, Rev. Mr. Lyle continued: "In the name and by the authority of Jesus Christ, the King and Head of the Church, we, the Presbyterians of Hamilton, designate you to the office of the ministry, and to an important sphere in connection with Christ's kingdom in the mission fields." This ceremony was concluded with a prayer, also offered by Rev. Mr. Lyle, in which a special appeal was made for the work. Dr. Webster was going into Christ's native country and among His native people. Rev. Dr. Burson then addressed the newly-ordained missionary, dwelling upon the great work which he had before him and the honour conferred upon him in being chosen for the office. He also spoke on the text, Colossians iv. 17: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Mr. Hamilton Cassels, Convener of the Board of Foreign Missions, was called upon. He said that it was in the city of Hamilton in 1886 that the project of establishing a mission among the Jews in Palestine first saw the light, at which time a fund of over \$5,000 was handed over to the General Assembly for the purpose. The selection of Dr. Webster he looked upon as very important, not only on account of his zeal and ability in the cause of religion, but also on account of being a medical doctor as well. After a very touching address Mr. Cassels, on behalf of the Board, presented Dr. Webster with a copy of the sacred writings. Rev. Dr. Laing, of Dundas, followed with an address to the congregation, as representing the Presbyterian Church in Canada, the body which was to send Dr. Webster forth. Every member of the Church was bound to give a hearty and an intelligent support to the new scheme, the object of which was to bring the natural seed of Abraham back to their covenant privileges. The fund for the mission is now \$8,000, but that will not do. Other missionaries must be sent and institutions equipped, so that much money was yet needed. The choir, with the assistance of members of other choirs, led the singing. Mr. W. Gillespie sang a solo during the evening. A collection was taken up at the close in aid of the mission.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie, 26th July. Present fourteen ministers and five elders. In the absence of the Moderator Mr. Findlay occupied the chair. Mr. Leishman was elected Moderator for six months. The Rev. D. A. Thomson, of Peterboro' Presbytery, and Rev. W. S. Smith, of the Kingston Presbytery, being present, were invited to sit with the court. The resignation of the pastoral charge of Penetanguishene and Wye-bridge, tendered by Mr. H. Currie at last meeting,

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was accepted. A resolution was adopted, expressing appreciation of the fidelity with which Mr. Currie discharged the duties of the pastorate, esteem for him as a co-presbyter, and the hope that he may soon have a field of usefulness opened to him. Mr. D. James was appointed Moderator of the session while vacant, and to preach the pulpit vacant on the 14th August. Messrs. Robert Little and Mr. Redmond were, after examination by committees appointed to confer with them, received as catechists. There was discussion of the report of the committee appointed to consider the most practicable method of supplying the Churches in Oro with finances. It was agreed on recommendation of the committee to obtain if possible preaching in the Gaelic language for Central Church, Oro, and the Committee were instructed to continue their inquiries. Moderators of sessions of vacant congregations were instructed to report in good time each quarter what supply for preaching is required from the Assembly's Committee on distribution of probationaries. Messrs. A. McDonald and elder, D. D. McLeod, R. Moodie, and T. Basset, elder, were appointed a commission to deal with difficulties arisen in Bank's congregation, Collingwood Mountain. Mr. J. McD. Duncan, and Messrs. D. Tennant, of Eagle Lake, and R. Sharp, Orange Valley, were appointed assessors with the session of Burk's Falls in a matter of discipline. The sympathy of the Presbytery was expressed with the people of Sprucevale, Muskoka, in regard to the difficulty experienced in collecting subscriptions for their church building. Mr. J. L. Robertson was appointed to visit them, and Mr. Findlay, Superintendent of Missions, was requested to make a statement of the difficulty for publication. Mr. Findlay reported a case which also evoked sympathy. It appears that the Presbyterian people built a church in Conger Township, Parry Sound District, but were unable to build a school house. The church has been used for school teaching and a sum of forty dollars expended to fit the building for such purposes. It was desired to have assurance that the use of the building would be granted to the school trustees, and the Presbytery instructed Mr. Findlay to draw a lease for ten years to the trustees, with a clause reserving the rights of the congregation to worship in the building. The Presbytery adjourned to meet at Barrie, September 27, at 11 a.m.—ROBERT MOODIE, *Pres. Clerk*.

**PRESBYTERY OF BROCKVILLE.**—This Presbytery met at Brockville. Elders' commissions were read as follows, viz.: From the congregation of Kemptville and Oxford Mills, Hyndman and Osgoode Lane, Winchester, Merrickville and Jasper in favour of Samuel Martin, Vance Allen, Alexander Ross, and William McIntosh respectively. A call from the congregation of Cannington in favour of Rev. D. Y. Ross was presented by the Clerk. Mr. Macaulay, of Woodville, was present to represent the Presbytery of Lindsay and the congregation calling, and was heard in support of the call. Mr. Adams, of Westport, spoke in feeling terms of the great work done by Mr. Ross for them, and of the great loss they as a congregation would sustain if the translation were granted. The call was then placed in Mr. Ross' hands, and he signified his acceptance of the same. The translation was then granted, and the pulpits at Westport and Newboro were ordered to be declared vacant on July 24. Messrs. Alexander Macaulay and Alexander Macgillivray were asked to sit as corresponding members. Mr. Matthew H. Scott was appointed Moderator of Presbytery for the next six months. Dr. Kellock presented the report on Home Missions. The following grants were passed: Stone's Corners, etc., \$2 per Sabbath; Burrill's Rapids, \$3 per Sabbath; North Williamsburg and Winchester Springs, \$150 per annum. Mr. Stuart was appointed to prescribe exercises for students. Mr. Acheson, of Cardinal, was appointed to Burrill's Rapids for the remainder of the summer. Messrs. James Potter, Lennox, R. Gloag, C. J. Cameron and George MacArthur reported that they gave faithful attendance upon the various seditants of the General Assembly. Mr. Fleming was granted

further leave of absence from his congregation. Mr. Mackenzie was appointed to visit Westport in the interests of the Augmentation Fund. The treasurer's report showed receipts since last audit \$190.02, disbursements, \$179.89, leaving a cash balance of \$10.13 on hand. The treasurer's accounts were audited, found correct, and received. The question of the plurality of Sessions in one congregation was discussed and referred to a committee with instructions to make enquiry into the practice of the Church in regard to the matter. Dr. Kellock reported that the appeal made to congregations to make up the deficit in the Augmentation Fund was promptly and generously responded to. At the request of the Session the name of the West Winchester congregation was changed to Winchester. It was agreed to co-operate with Guelph Presbytery in their efforts to have the Columbian Exposition closed on the Sabbath. Messrs. James Stuart, Charles J. Cameron, John F. Macfarland, David Kellock and George MacArthur were appointed to take part in the Presbyterial Sabbath School Convention—the Moderator to appoint subjects and direct the music. On motion it was agreed to meet again at Hyndman's and within the Presbyterial Church there, on Tuesday, September 20, at 5:30 p.m.—GEO. MACARTHUR, *Pres. Clerk*.

**PRESBYTERY OF HURON.**—This Presbytery held a regular meeting in Goderich on July 12. Mr. Simpson was appointed Moderator for the ensuing six months. Commissioners to the Assembly reported in usual form. Messrs. Wilson and Anderson, students, the former of Knox College, the latter of Montreal College, read discourses which were cordially sustained, and they were ordered to be certified to the college authorities. The Clerk was authorized to moderate in a call for the congregation of Manchester and Smith's Hill. Standing committees for the year were appointed, of which the following are the Conveners: Home Missions—Mr. Fletcher; State of Religion—Dr. McDonald; Temperance—Mr. Stewart; Sabbath Schools—Mr. Simpson; Sabbath Observance—Mr. McLean; Finance—Mr. R. Henderson; Superintendence of Students—Mr. Martin. The resignation of Rev. A. D. McDonald, D.D., was taken up. The principal reason why the Doctor tendered his resignation was his inability to perform the duties of his charge to his own satisfaction, as the congregation increased so much since he undertook the pastorate of it. The congregation, being cited in due form, met, and decided to procure a permanent assistant for Dr. McDonald, and appointed commissioners to appear at this meeting of Presbytery to earnestly oppose his resignation being accepted. The commissioners accordingly appeared, presented the resolution of the Session and congregation, and addressed the court. Dr. McDonald, on being asked whether or not he adhered to his resignation, stated that he left the whole matter in the hands of the Presbytery. After some of the brethren addressed the court the following resolution was unanimously adopted: "Having heard resolutions and commissioners from the First Presbyterian Church, Seaford, respecting Dr. McDonald's resignation, setting forth that at a congregational meeting duly convened, the congregation resolved to procure a permanent assistant for Dr. McDonald, and to earnestly oppose the acceptance of his resignation; the Presbytery expresses its satisfaction with the decision of the congregation in their desire to have Dr. McDonald's ministry continued among them, and with their considerate offer to procure a permanent assistant for him, and declined to accept his resignation. Dr. McDonald acquiesced in this decision. Application for future supply from Leeburn and Union Church, Goderich Township, was received, and consideration thereof deferred till next meeting.—A. McLEAN, *Pres. Clerk*."

**PRESBYTERY OF MAITLAND.**—This Presbytery met at Wingham on July 12. Rev. D. Forrest was appointed Moderator. Session records were examined and attested. The Clerk reported that Langside is supplied by Mr. E. A. Mackenzie, B.A., student in divinity. Also that he had given a Presbyterial certificate to Rev. G. B. Howie, Ph.D., in accordance with his request. A call from the congregation of Ashfield in favour of Rev. John Rose, of Whyocomagah, Cape Breton, was sustained. The call is unanimous and cordial. Stipend promised is \$500 annually, with free use of manse and glebe of ten acres of land. Rev. A. Sutherland, of Ripley, was appointed to prosecute the call before the Presbytery of Victoria and Richmond, with Rev. Alexander Grant, of Lake Ainslie, Cape Breton, as alternate should Mr. Sutherland not be able to proceed. Provisional arrangement was made for the induction in the event of Mr. Rose accepting the call. Mr. McQueen was appointed to preside, Mr. Millar to preach, Mr. Murray to address the minister, Mr. Anderson to address the congregation in English, and Mr. Sutherland in Gaelic. The date of meeting is to be fixed by the Clerk. Standing committees for the year were appointed as follows: Sabbath Observance—Messrs. Murray, G. McKay, Maitland with their Presbytery elders. State of Religion—Messrs. Anderson, Fairbairn, McQueen, Sutherland, with their Presbytery elders. Finance—Messrs. McLennan, McKay, with their Presbytery elders and Mr. MacNabb. Sabbath Schools—Messrs. Geddes, Law, Malcolm, with their Presbytery elders. Home Missions—Messrs. Ross, McQuarrie, McKae, Forrest, with their Presbytery elders and Mr. Jones. Temperance—Messrs. Hartley, Davidson, Stevenson and Millar, with their Presbytery elders. Superintendence of Students—Messrs. McLennan, McQuarrie, Ross. The Presbytery adjourned to meet at Lucknow on Tuesday, July 20, at one p.m. The next regular meeting will be held at Wingham on Tuesday, September 13, at 11.15 a.m.—JOHN MACNABB, *Pres. Clerk*.

**PRESBYTERY OF BRANDON.**—This Presbytery met in Postage la Prairie, July 12. Present Messrs. Court, Wright, McTavish, McDonald, Shearer, Lockhart and Rumball, ministers, and Messrs. Grant, McLeod and Hall, elders. Rev. Mr. Hodnett, of Birtle, was, on motion, asked to sit as

corresponding member. Certificates of licensure of Mr. A. E. Driscoll and Mr. R. McCullough were read. The committee to make allocations for the Schemes of the Church was made a standing committee. The resignation of Mr. McDonald, from the pastoral charge of McGregor, was read. Mr. Hall was heard in behalf of the congregation. He expressed the sorrow felt by the congregation at the thought of Mr. McDonald leaving. Mr. McDonald still pressing his resignation because of ill health, it was moved by Mr. Wright that, in view of Mr. McDonald's state of health, and the large amount of work required on the McGregor field, Mr. McDonald's resignation be accepted, that Mr. McDonald be released the first of August. Mr. Court was appointed to declare the pulpit vacant on Aug. 7th and to act as Moderator of session from that date. Messrs. Grant and Logan were appointed to act with Messrs. McDonald and Hall as an interim session to erect a session at McGregor. Permission was granted Saskatchewan congregation to change the site of their new church. The following standing committees were appointed: Home Missions—P. Wright, Convener, Messrs. Rumball, Urquhart, McTavish, Fraser, Currie, Haig, Dr. Robertson, H. Grant and W. W. Miller. Foreign Missions—Mr. Lockhart, Convener, Messrs. Wright and Haig. Temperance—Mr. Haig, Convener, Messrs. Wright, Shearer, Court, W. R. Koss, T. Thomson and J. Duncan. Sabbath Schools—W. H. Irwin, Convener, Messrs. Hodges, Court, Polson, Urquhart, W. W. Miller, J. Lidder and R. Richards. State of Religion—F. R. Shearer, Convener, Messrs. Polson, Hodges, Court, J. Thomson, J. Benton. Statistics—M. C. Rumball, Convener, Messrs. Fraser, Wright, Campbell and J. McLeod. Maintenance of Theological Department, Manitoba College—D. Campbell, Messrs. Fraser, Lockhart, Campbell and Bertram. Examination of Students—P. Wright, Convener, Rumball, Shearer, Haig. Sabbath Observance—A. Urquhart, Convener, Currie, McTavish, McLean, McCullough, Whitelo, and R. S. Thomson. Church Law and Property—Dr. Robertson, Convener, Rumball, McTavish, Hon. R. Watson, Hon. D. McLean. Allocations for Schemes—A. McTavish, Convener, Wright and Rumball. Systematic Benevolence—A. McTavish, Convener, Chesnut, Lockhart, McBeth, Richards. It was agreed to hold the next meeting at Brandon on Tuesday, Sept. 6th, at 8:30 p.m. Presbytery then proceeded to the ordination of Mr. R. McCullough. The usual questions were asked and properly answered, whereupon by prayer and the laying on of the hands of the Presbytery Mr. Robert McCullough, B.A., was ordained to the ministry of the Gospel of Jesus Christ. Mr. Wright then addressed a few words of welcome to the newly-ordained minister. On Mr. McCullough expressing his willingness to sign the formula the Clerk was instructed to add his name to the roll. The thanks of the court was tendered Mr. McTavish for his services as Moderator of Douglas session. Mr. McCullough was appointed Moderator in Mr. McTavish's place. Mr. Miller presented the treasurer's report. Mr. Miller was reappointed treasurer. The following resolution was unanimously adopted: "This Presbytery desires to remind our people, that, on the 23rd July in connection with the Provincial elections, a vote will be taken for or against the prohibition of the liquor traffic in the Province of Manitoba, and would now express the sincere and earnest hope that all who have at heart the peace and welfare of society will, on that day, by voting and working for prohibition, nobly do their utmost to free our land forever from the tremendous evils of the liquor traffic. We further urge on the ministers within our bounds the propriety of bringing the whole subject faithfully before their people next Sabbath, and thus carry out the spirit of the Assembly's injunction in a recent deliverance, viz.: "It also calls upon its pastors, office bearers and members to faithfully use all proper available means to promote total abstinence, strengthen the temperance sentiment of our people, and hasten the coming of prohibition." A call from Souris congregation to Mr. A. E. Driscoll, B.A., was presented, and, after hearing the Souris deputation, was sustained as a regular gospel call, and placed in the hands of Mr. Driscoll, who being present signified his acceptance. The stipend promised is \$1,000 a year, paid quarterly. Presbytery then agreed to meet in Souris, on July 27th, at 3 p.m., for the purpose of inducting Mr. Driscoll to the pastoral charge of Souris. Mr. Lockhart was appointed to preside, Mr. Chesnut to preach, Mr. Wright to address the minister and Mr. Polson the people. A call from Carberry to Mr. J. A. McLean, B.A., was laid on the table. Messrs. Tennant and May were heard in support of the call, which was unanimous. On motion it was agreed to sustain the call and wire the results to Mr. McLean at Winnipeg. Mr. McLean replied, accepting the call. Presbytery then adjourned to meet in Brandon, Tuesday, Sept. 6, at 8:30 p.m.—M. C. RUMBALL, *Clerk*.

**PRESBYTERY OF WESTMINSTER.**—This Presbytery met for the first time in St. Andrews Church, New Westminster, on the 25th ult. Rev. J. M. McLeod, the First Moderator appointed by the Synod of British Columbia, having read the extract minutes of the General Assembly and Synod constituted the Presbytery with prayer. Rev. George R. Maxwell, Vancouver, was appointed Clerk, Rev. J. M. McLeod, Vancouver, Moderator, and Rev. W. G. Mills, treasurer. Dr. J. K. Smith, late of San Francisco, was received as a minister within the bounds and invited to sit as a corresponding member. Standing committees were appointed for the current year, the Conveners of which are: Foreign Missions, T. S. Glassford, Ladner's Landing; Home Missions, E. D. McLaren, Vancouver; Temperance, J. M. McLeod, Vancouver; State of Religion, W. R. Ross, Sapperton; Sabbath Schools, W. G. Mills, New Westminster; Sabbath Observance, R. Jamieson, New Westminster; Statistics, E. B. McElmon, Cloverdale; Systematic Benevolence, Thomas Scouler, New Westminster; Church Property, W. R. Ross. Presbytery adjourned to meet in Zion Church, Vancouver, at half-past two in the afternoon, on September 6 next.—GEO. R. MAXWELL, *Pres. Clerk*.

BRANTFORD YOUNG LADIES' COLLEGE.

ANNUAL MEETING. REPORTS FAVOURABLE. ELECTION OF BOARD OF DIRECTORS.

The annual meeting of the shareholders of the Brantford Young Ladies' College was held in the drawing-room of the college last week, Mr. Alexander Robertson in the chair, and Mr. H. B. Leeming, secretary. Among others present were W. Watt, sr., C. B. Heyd, Robert Henry, George H. Wilkes, Alfred Wilkes, Dr. Cochrane, Sheriff Watt, John Stapleton and Adam Spence. The financial statement for the year was presented by the chairman, and the education report for the year by Dr. Cochrane, in the absence of Dr. Nichol. Both statements were exceedingly satisfactory. The revenue reached the highest point for many years past, and also the attendance of boarders and day pupils. A cordial vote of thanks was moved to the board of directors for their diligence and devotion during the year to the interests of the college, and also to Dr. Cochrane for his unwearied labours on its behalf.

The shareholders then proceeded to elect a board of directors for the ensuing year, with the following result: Messrs. Robertson, Nichol, Leeming, McLean, W. Watt, sr., Dr. Nichol, William Buck, C. B. Heyd and Adam Spence, the last named taking the place of Mr. George Foster, who resigned. Mr. Foster was, on motion of Mr. Henry, voted a cordial vote of thanks for his services to the Board.

At the close of the shareholders' meeting the directors met and elected Mr. A. Robertson, president, Mr. K. Henry, vice president and acting treasurer, and Mr. H. Leeming, secretary.



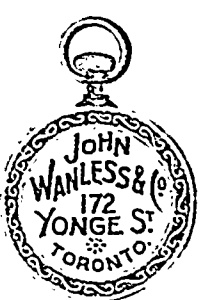
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Besides, the "Pittsburgh" is easy to manage; the others are not. The "Pittsburgh" is clean by habit; the others are foul by habit—they have dirt-pockets, every one of them. Send for a primer.

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For two years I suffered terribly with stomach trouble, and was for all that time under treatment by a physician. He finally, after trying everything, said stomach was about worn out, and that I would have to cease eating solid food for a time at least. I was so weak that I could not work. Finally on the recommendation of a friend who had used your preparations a worn-out stomach. I procured a bottle of August Flower, and commenced using it. It seemed to do me good at once. I gained in strength and flesh rapidly, my appetite became good, and I suffered no bad effects from what I ate. I feel now like a new man, and consider that August Flower has entirely cured me of Dyspepsia in its worst form. JAMES E. DEDERICK, Saugerties, New York.

W. B. Utsey, St. George's, S. C., writes: I have used your August Flower for Dyspepsia and find it an excellent remedy.

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**British and Foreign.**

THE Rev. T. E. Sandeman, of Edinburgh, has been ordained as a missionary to China.

THE W. C. T. U. session at Lake Bluff closed with a sermon by Miss Frances Willard.

TWENTY additional ladies have been accepted by the Church of England Missionary Society for the foreign field.

THE old Rolls Chapel in Chancery Lane, founded in 1233 by Henry III. is about to be converted into a museum.

At a meeting of Robertson Memorial congregation, Glasgow, Mr. John Potter, probationer, was unanimously elected minister.

THE Rev. John Leighton, assistant in the Wynd Church, Glasgow, has been unanimously elected to Fotheross Free Church, Glasgow.

THE representation is a fixed fact in the Irish Methodist Conference. In the session held in June there were 150 ministers and 150 laymen.

THE French Episcopate have applied to the Pope to introduce during his jubilee the question of the canonization of Joan of Arc, and it is understood that the Pope favours the suggestion.

DR. EDWARD EGLESTON has been appointed associate professor at Columbia, and will begin next autumn a series of lectures on colonial life and literature. He is also at work upon a new novel.

A PARLIAMENTARY return just issued shows that 525 liquor licenses have been extinguished in England and Wales during the last two years, by non-renewals. In no instance was compensation paid.

In the Isle of Man, a spinster, who was plaintiff in a case, objected to be sworn, because she was a Reformed Presbyterian. Rather than cause delay the plaintiff was allowed to give evidence without being sworn.

SPECIAL services were held in Saltcoats Parish Church, recently, when Dr. Marshall Lang, of the Barony, Glasgow, preached in the morning and evening, and the pastor, Rev. W. Kossie Brown, in the afternoon.

A CONGO missionary relates that the ship by which he went out to Africa, left 1,000 cases of gin at the first port at which they touched, 500 at the second and 1,000 at the third. He must have blushed for his country.

At the recent death of Rev. Chester Newell, in Washington, D. C., Rev. Joseph Stockbridge, D. D., became the senior chaplain in the United States Navy. Dr. Stockbridge has been in the service over fifty years.

THE Rev. D. W. Wright, assistant at St. Johns Wood, has decided to accept the call from Kingston-on-Thames. Mr. Wright will remain at St. Johns Wood until Dr. Gibson returns from attending the Pan Presbyterian Council.

A LARGE collection of valuable paintings secured by Charles L. Hutchinson in Paris, for the Art Institute, has reached Chicago. The pictures were all painted prior to 1700, and their total value is 240,435 francs, or over \$62,000.

THE Selection Committee have recommended the Regent Square congregation, London, to call Rev. J. Denny, of Broughty Ferry, to the pastorate which has been vacant since the removal of Rev. John McNeill. The call is unanimous.

THE Rev. Elliott W. Brown, for four years pastor of the First Presbyterian Church, Seattle, Wash., has resigned. He has left for Edinburgh, Scotland, where he intends to take a year in the post graduate course of the university of that city.

THE Khedive of Egypt, whose father helped the British and Foreign Sailors' Society, and whose grandfather gave a vessel to be used in the harbour of Alexandria, has just sent \$150 to the Society, associating it with the Albert Victor Memorial Fund.

THE Bishop of Ripon, distributing the prizes at the School of Handicraft, Mile End, said no child would ever be the worse for learning a handicraft, which need not interfere with mental culture. Beauty ministering to man's imaginative faculties, should be the watchword of the educator.

THE Rev. K. M. McAll, founder of the McAll Mission in France, has been nominated to the Legion of Honour. The distinction has been conferred on the application of the leading French Protestant pastors, and in recognition of twenty years' philanthropic work in the country.

THE Rev. J. Galbraith, of Fremtosh, has placed a handsome tombstone over the grave of the late Mr. John Macleod, of Torran, in Kaasay churchyard. Mr. Macleod was a Gaelic teacher and catechist in Torran for forty years, and was particularly eminent for the sincerity and uprightness of his character and for the blameless life he led.

THE Rev. A. T. Wolf, D.D., recently preached the first anniversary sermon of his pastorate in the First Presbyterian Church, Frankfort, Ind. During the year just closed a fine chapel addition to the church has been built, making an elegant as well as one of the largest and best equipped church edifices in the state; contributions for the year amounted to \$9,709. Seventy nine persons were added, making the present enrollment 476.

AN UNUSUAL DEATH RATE. At this season of the year there are always many deaths, particularly among children, from Summer Complaint, Diarrhoea, Dysentery, Cholera Morbus, Cramps, etc. but this season the cases seem to be unusually frequent and fatal, and every one ought to know that a safe and speedy cure can easily be obtained by taking a teaspoonful of PERRY DAVIS' PAIN KILLER in sweetened water (hot water is the best), every half hour until relieved. This remedy has never been known to fail. Full directions are with each bottle. It is kept by every respectable druggist. New Big bottle old popular 25c. price.

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**AS A PREVENTIVE**

For Consumption and Catarrh, which originate in the poison of Scrofula, take Ayer's Sarsaparilla. The existence of this taint, in the blood, may be detected in children by glandular swellings, sore eyes, sore ears, and other indications, and unless expelled from the system, life-long suffering will be the result. The best medicine for all blood diseases is Ayer's Sarsaparilla, which is considered by physicians to be the only remedy for Scrofula deserving the name of a specific. Dr. J. W. Bosworth, of Philippi, W. Va., says: "Several years ago I prescribed Ayer's Sarsaparilla for a little girl, four years of age (member of a prominent family of this county), who was afflicted with scrofula. After only three or four bottles were used, the disease was entirely eradicated, and she is now in excellent health."

"My son—now fifteen years of age—was troubled for a long time with catarrh, in its worst form, through the effects of which his blood became poisoned. About a year ago he began using Ayer's Sarsaparilla, and is now entirely well."—D. P. Kerr, Big Spring, Ohio.

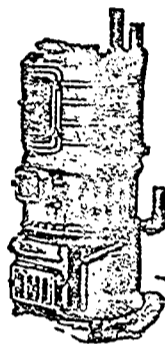
"My husband's mother was cured of scrofulous consumption by six bottles of Ayer's Sarsaparilla."—Mr. Julia Shepard, Kendall, Mich.

"Ayer's Sarsaparilla cured me of catarrh."—L. Henrickson, Ware, Mass.

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**ST. LEON TRIUMPHANT.**



Having been troubled with constiveness and also inward piles, was recommended to take

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Household Hints.

PEACHES.

Peaches will soon be plentiful in the market, and in order not to become monotonous as a dessert should be served in a variety of ways besides the standard style—cut up, with sugar and cream.

There are two kinds of peach shortcake, quite unlike, yet both delicious and easily and quickly made. The first is similar to a strawberry shortcake, but peaches, being less acid, require less sugar than strawberries.

The peaches should be pared and sliced and sugared an hour before using, that a rich syrup may be had with which to moisten the cake. The fruit should be handled carefully to preserve its shape, for the better any food looks, the better it is apt to taste; and it should be kept in a refrigerator till used, for the colder it is served, the more acceptable will it be of a hot summer's day.

Make a cake of one cup of sugar, two eggs, one large spoonful of butter, one level teaspoonful of salt, a little nutmeg, one heaping teaspoonful of Royal baking powder, one cup of milk, and flour enough to make a moderately stiff batter. Bake in a square, shallow tin, in a moderate oven, delicately. (If the cup of milk is very scanty, it will make a peach shortcake of fair size; but if a very generous cup of milk, one-third of the batter can easily be kept back, and some stoned raisins, half a cup of currants and a little citron and spices added and we have a convenient little loaf of plain cake for the tea table. So we have easily "killed two birds with the one stone.") The cake being baked, and the peaches having been in sugar for an hour, we split open the cake, lay the upper crust down on a platter, spread over evenly, half the peaches; then lay on the other half, crust down, and thereon spread the remainder. Over all spread the juice of the peaches, and one pint of whipped cream.

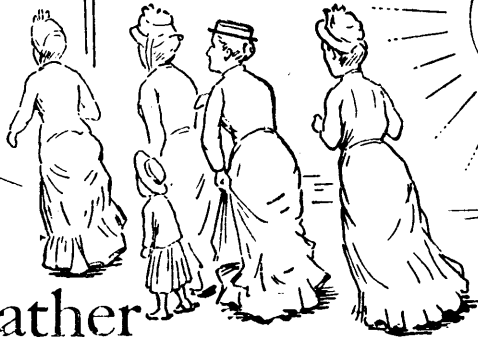
Another kind of peach shortcake, an agreeable change, is made in this wise: When the batter of the recipe is poured into the pan for baking, cover the top with well-shaped quarters of peaches, pared, and laid on in regular order, to entirely cover the top of the cake. A quick oven will bake this in twenty minutes; and the fruit should not be too mellow, but moderately hard. This, too, should be served with cream. As such a luxury of the country is; not always to be had in the city, a very good substitute is made by enriching milk, in the proportion of one egg, one teaspoonful of sugar and one of cornstarch to one pint of milk; all to be smoothly blended, brought just to a boil, and, of course, served very cold. Another dessert of peaches is made by adding sufficient fruit—the yellow is best for this—to make a solid pint. After having been passed through a coarse sieve, then stir in one half a pint of sugar, and allow to stand while one ounce of gelatine dissolves in a little water. Have one cup of milk boiling hot and stir the gelatine smoothly into it, and then stir in the sifted peaches. When cold, but before it solidifies, beat to a smooth and perfect froth in a cool place, not in a warm kitchen; and then beat in one pint of whipped cream. Beat thoroughly and pour it into a wet mould, and put upon the ice. It should be made the day before wanted, as should most desserts of which gelatine forms a part.

WHEN heavy counterpanes are washed they should be hung to dry without any wringing at all—and they will be found perfectly bleached and white when dry. So with table linen, if hung up dripping wet, the stains, not otherwise removed, will come out by the sun.

A SMALL piece of washing soda in the water for washing softens it, and does no harm, but those trusted with the use of it are apt to use it too bountifully, and thus injure the clothes. It not only makes them white, but tender also. The best and safest agent for bleaching will be found to be the sun.

SHOULD you at any time be suffering from toothache, try GIBBONS' TOOTHACHE GUM; it cures instantly. All Druggists keep it. Price 15c.

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It's easily explained, you can drive women to use Pearline—some of them have to be driven to it. But, once they've used it, you can't drive them into giving it up.

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—send it back. 150 JAMES PYLE, New York.

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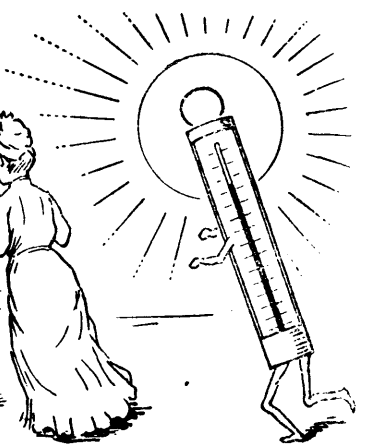
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Two spoonfuls of turpentine added to the water for boiling clothes on wash day makes them exceedingly white.

There is nothing that will so effectually exterminate roaches, those pests of the Toronto housekeeper, as a liberal sprinkling all about the warm places, the cracks, the corners and the crevices of the kitchen and pantries of the so-called Persian Insect Powder. Really it grows in our own country, and is a harmless plant, save to all bugdom, dried and powdered. Its use to be efficient should be repeated for several successive days. The reward pays for the labour. Borax and the thousand and one other preparations cannot be compared with it for efficiency or cleanliness. The wholesale druggist keeps it in perfection, but grocers usually hold it so long, or so illy covered, that it has lost all its strength and is useless. This last point is an important one, if we look for success in its use. As to keeping beds free from intruders there is nothing to compare with spirits of turpentine. It will also prevent the ravages of moths. Furs or clothing should be thoroughly brushed and wrapped in cloth well saturated with it, then put in a box and pasted up air tight. The odour will destroy the moth eggs if there are any. Tobacco and red pepper are the delight of these pests, a lesson too dearly learned by experience. Carpets wiped over with a strong turpentine water are brightened and freshened in colour, and danger of moth work is avoided.

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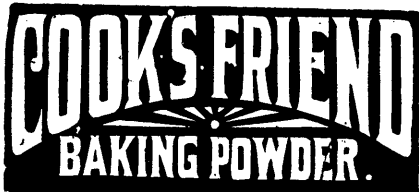
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Miscellaneous.

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Miscellaneous.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barric, September 27, at 11 a.m. BRANDON.—At Brandon, on Tuesday, 6th September, at 8.30 p.m.

BROCKVILLE.—In Presbyterian Church, Hyndman's, September 20, at 5.30 p.m.

GUELPH.—In Knox Church, Guelph, on Tuesday, 20th September, at 10.30 o'clock, a.m.

HURON.—In Brucefield, on the 13th September, at 10.30 a.m.

LINDSAY.—At Sunderland, Tuesday, August 30, at 11 a.m.

LONDON.—The Presbytery of London will meet in Knox Church, St. Thomas, on Monday, 12th September, at 2 p.m., for Conference, and on Tuesday morning, 13th September, for business. Elders' Commissions and Session Records examined.

MAITLAND.—At Wingham, on Tuesday, September 13th, at 11.15 a.m.

MONTREAL.—In Presbyterian College, Montreal, Tuesday, September 6, at 10 a.m.

OWEN SOUND.—In Division St. Hall, Owen Sound, Tuesday, September 27, at 10 a.m.

QUEBEC.—In Chalmers Church, Richmond, August 30, at 4 p.m.

REGINA.—At Regina, on 2nd Wednesday in September.

TORONTO.—In St. Andrew's Church West, on Tuesday, August 2, at 10 a.m.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

In the Presbyterian Church, Kenmore, on the 3rd inst., by the Rev. J. M. Goodwillie, M.A., Mr. John A. McLaren, Russell Township, to Miss Ellen Hall, Kenmore, Ont.

At St. Andrew's Church, Quebec, on August 3, 1892, by the Rev. A. Tannahill Love, Frank Hamilton, merchant, Longue Pointe, Saugunay, to Clara Vibert, of the same place.

In Montreal, on August 4, 1892, by the Rev. T. Goldsmith, William Campbell to May Alexandra, daughter of the late Frederick O. Walker.

DIED.

In Ops, on Saturday, July 30, Wm. Minty, aged 70 years, a native of Banff, Scotland.

At the residence of Dr. Marshall, Huntingdon, Quebec, on 1st August, Miss Isabella Creighton, aged 85, a native of Kennoway, Fifeshire, Scotland.

At Cap à l'Aigle, August 3, 1892, aged 24 years, Eleanor MacDonnell Campbell, eldest daughter of Rev. Robert Campbell, D.D., Montreal.

At 46 St. George street, on Saturday, August 6, Sir Daniel Wilson, President of Toronto University, aged 76 years.

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REV. A. B. BAIRD, B.D.—Hebrew: Introduction and Church History.

REV. WILLIAM McLAREN, D.D. (Knox College, Toronto)—Systematic Theology.

REV. JOHN SCRIMGER, D.D. (Presbyterian College, Montreal)—Old Testament Exegesis.

REV. R. V. THOMSON, B.D. (Knox College, Toronto)—Apologetics.

REV. PETER WRIGHT, B.D., Portage la Prairie, will give a course of Lectures on Homiletics and Church Government.

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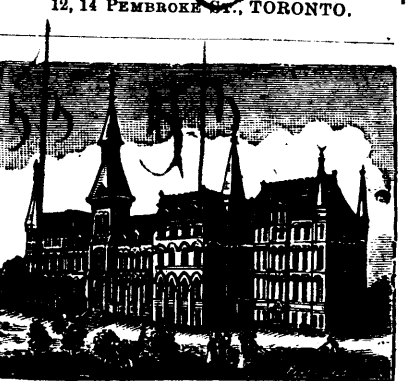
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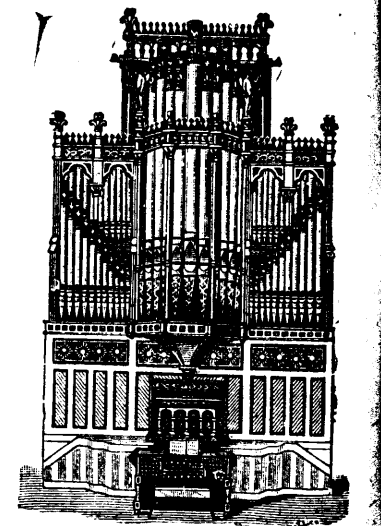
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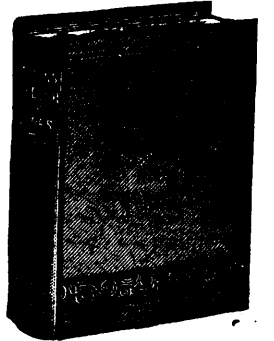
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