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For a weak person when bathing, especially in summer, a gill of ammonia in a tub of water, or some rock salt, is a wonderful invigorator, almost as good as a sea bath.

To cleanse gilt frames take sufficient flour of sulphur to give a golden tinge to one and a half pints of water, boil in this water four or five onions, strain, and when cold wash with soft brush any part that requires restoring; when dry it will come out as good as new.

Corn Fritters.—To a can of corn or a half dozen of ears, add two eggs, well beaten, one pint of flour, one teaspoonful of salt, one half teaspoonful of pepper; mix well. Fry in hot lard.

Moths.—Tansy leaves sprinkled freely about woollens and furs will drive out moths. This is an old fashioned country remedy, but one that many a village housewife has proved the efficiency of.

A Pretty Breakfast Dish.—Salt the whites of eggs, while beating to a stiff froth, then arrange on a plate. Place the yolks at regular distances apart, in cavities made in the beaten eggs, and bake till brown.

Fricassee Eggs.—Boil a dozen eggs ten minutes. When cold peel and slice. Season some grated bread crumbs with salt, pepper and nutmeg, and beat the yolks of three raw eggs very light. Dust the eggs with flour, then dip into bread crumbs, covering well on both sides. Fry in hot lard.

Sleep.—To enjoy refreshing sleep one should sleep in the dark. The sweetest and most undisturbed sleep is always enjoyed in a darkened room. Light acts upon the brain, and those who sleep with their blinds up will find that in the summer time, when so few hours are really dark, their sleep is not refreshing.

Rusks.—Add to about a quart of bread dough the beaten yolks of three eggs, half cupful of butter, and one cupful sugar; mix all well together. When formed into little cakes (rather high and slender, and placed very near each other), rub the tops with sugar and water mixed; then sprinkle over dry sugar. This should fill two pans.

Baked Rice.—Pick and thoroughly wash one cupful of rice; put it into a dish that will hold two quarts and a pint, and cover with sweet milk; add two teaspoonfuls of salt, one tablespoonful of ground cinnamon, and four tablespoonfuls of sugar. Set this in the oven, and stir once in every half hour; after it has been baking two hours stir in milk enough to fill the dish, and bake one hour longer (the dish should be nearly full of milk at first). Serve with sugar and milk or cream.

Lemon Pudding.—For this pudding there are required: Two cupfuls of milk, a dessert spoonful of butter, half a cupful of sugar, half a cupful of ground rice, the grated rind and juice of one lemon, three eggs. Reserve sufficient milk to wet the rice, and bring the remainder to a boil in the double-boiler. Stir the rice into the hot milk, with a pinch of salt, and boil ten minutes. Remove from the fire, cool to blood heat, and add the beaten eggs, sugar, and lemon. Bake in a buttered dish half an hour. Serve cold with cream.

Cure for Round Shoulders.—A physician in Mother's Nursery Guide has recommended the following movements for the cure of all except very "severe cases" of round shoulders, when braces are also sometimes a necessity: 1. Raise arms before your shoulder high; extend arms sidewise; throw head back; straighten head; move arms forward; lower arms; repeat ten times. 2. Stand erect; raise arms before you; rise on tiptoes, then throw arms as far backward as possible; sink again on heels, and drop arms to side; repeat ten times. 3. Raise arms with elbow bent, shoulder high, bringing palms together in front of face; then, with elbows still bent, swing both arms vigorously backward as far as possible even with the shoulders, palms looking forward. This should be repeated several times; but as the position is somewhat fatiguing, rest or change of exercise may be made between the movements.

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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, JULY 24th, 1895.

No. 30.

Notes of the Week.

The contributions last month to the American Mission to the Jews, that of Hermann Warszawiak, amounted to \$1,120.00, of which \$373.50 was for the Christ's Synagogue, and \$746.50 for the General Fund. Most of those contributing the small sums making up these totals have done so at personal sacrifice in order to help the cause of Israel, and for "their self-denial," says the treasurer, "we are truly thankful."

One of the most important days of the Christian Endeavor Convention was Thursday the 11th, when the denominational rallies were to be held. The Presbyterian, as suggested by the program in the last *Interior*, was to be the largest, as this denomination leads in number in the United States. In Canada and some of the colonies of Australia, the Methodists are first, while in England the Baptists are largely in the majority.

The new Committee of the American Mission to the Jews, that of Hermann Warszawiak, consists of Rev. Dr. John Hall, chairman; and Revs. David J. Burrell, D.D., Henry A. Stinson, D.D., Samuel H. Virgin, D.D., John R. Davies, D.D., F. F. Ellinwood, D.D., W. H. P. Faunce, W. H. Walker, secretary; A. B. King, D. M. Stearns and Messrs. Constant, A. Andrews, Samuel B. Schieffelin, Wm. Campbell, A. W. Dennett and Mr. Miller.

A recent traveler in Persia exhibited a phonograph, giving an entertainment with it in the house of one of the princes, for which he charged \$25. Another man of high station wished him to repeat it at his house, for \$10, but he refused to take any less than his own price, yet gave the exhibition without charge to the boys' school and other guests invited by the missionaries. He will bring home in it a song of which the like can not be heard in America, having caught in his marvellous instrument, to perfection, the trills of a Persian singer.

The *Standard*, the leading Baptist paper of the United States, has bidden good-bye to the blanket form and comes out in a new dress, in size something near the New York *Independent*. In its new dress, as in its old, it will continue to be what it has always been, a religious newspaper of sterling character and value, but with new features making it distinctively the handsomest and ablest Baptist journal printed in America. We have always prized the *Standard*, and shall prize it all the more in its new and more convenient form. We wish it a long and useful career.

The local Christian Endeavor societies of Boston are greatly gratified that their plans have so commended themselves to the citizens that a response from officials, merchants, and private individuals has established the fact that no other convention of the society has ever received so many local courtesies, as has the one just closed. For no small share of their success in this respect credit is due to mayor Hon. Edwin N. Curtis, a gentleman in complete sympathy with the work of the Christian Church, and to Hon. Samuel B. Capon, a most consecrated Christian merchant.

Belfast, having been lately constituted a city, a proposal is now made to build therein a pro-cathedral for Episcopal worship. The best site in the city was asked for, but the corporation refused it. The fact is, the Roman Catholics asked for it too, and undertook to put up a cathedral in memory of their late bishop which would be a credit to the city. The "city fathers" had to let both denominations go elsewhere. It is to be hoped that this

cathedral building will rouse the Presbyterians to erect an Assembly Hall and church offices worthy of their numbers and influence in the Northern Athens.

In consequence of the lamented death of the late Dr. John H. Orr, the General Assembly of the Irish Presbyterian Church had to address itself at once to the election of his successor. Four candidates went to the poll, and on the first call of the roll, their supporters proved almost equal. There was a similar amount of support, when the roll was called the second time, between the three remaining candidates. And when the third roll was called between the two, the Rev. D. J. Lowe of Londonderry was elected by a majority of only two in a house of about 500 members. But he has amply vindicated his selection by his excellent work during the remaining sederunts.

An interesting feature of the proceedings of the General Assembly of the Irish Presbyterian Church was the volunteering of five young men for the foreign mission field at whatever salary the church can afford. The church seems to have wakened up to some enthusiasm in the matter. Already £750 a year for five years have been promised by friends of the mission; and this is only the beginning. It was accordingly resolved to accept of the young men's services, to send them forth for five years at £200 a year with allowances, in the hope that at that time they may be received at the usual £350 rate. It is evident that the Lord is leading that church to enlarged missionary enterprise.

The trouble which has broken out between Turkey and Macedonia may become serious enough before all is over. The Sultan is resolved to suppress the rebellion without delay and without scruple. It is not simply a wrestle between the Turk and his Macedonian subjects. As it is, all Bulgaria is in a ferment over the rising in the neighboring State. There is strong sympathy with the Macedonians on the part of the people of Bulgaria. There are many on both sides of the boundary line who would not scruple to compromise the Government of Prince Ferdinand with the Turkish power. If these two come to open rupture then the signatures of the Berlin treaty would claim to be heard in the quarrel.

General Secretary Baer of the Christian Endeavor Society of the great convention says: "We planned at first to receive near 40,000 delegates, but we are finding that we must take care of nearer 60,000" To the secular press of the country is largely due this increased representation, since it has so widely circulated the plans for the convention, and aroused the nation's desire to be in closer relation with the largest Christian gathering ever assembled. Every representative paper in the land has one or more of its ablest workers present to send its printed messages world-wide, a wonderful commentary on the people's interest in their Christian youth—since "the voice of the people is the voice of God."

A striking illustration of the facile and chameleon like character of Rome is given in the fact that while the Pope allows Roman Catholics in France to vote in the political elections he forbids them to do so in Italy. But the electors obey or not, as they please. Some find no evil in voting and would not know what name to call it when confessing their sins. Others, and by far the greater number, avail themselves of the privilege, which no one but the Pope denies them, for personal ends. Priests of all ranks are accused of mixing in the elections and the urns that should be deserted if the Pope were obeyed are surrounded by rough, disorderly crowds. In the same way, while Mgr. Satolli in the United States professes acquiescence

with the common school system, and allows Roman Catholics to send their children to them, the hierarchy in Canada, would rather endanger Confederation than allow their children in Manitoba to attend schools of the same kind.

Boston, which has been considered and called by so many "cold," "reserved" and "unsympathetic," has been enthusiastic in the Christian Endeavor cause and convention. Harriette Knight Smith writing of it to the *Interior* says:—"From the roofs of our largest business blocks to the flowers blooming in our Public Garden and parks the Harvard crimson and white, the Boston color, will show forth our welcome. All of the beds of flowers are in the society's emblems, while arches and other decorative figures bespeak our city's interest in the religious life of our country. Washington and Tremont street stores are a continuous gorgeous outburst of color, interblended with the Christian Endeavor emblems, while the churches are as elaborately decorated. Never before in the history of the world has so much loving enthusiasm been publicly expressed for our meek and lowly Savior as is now to be seen on the outside as well as the inside of Boston's buildings. Christ and his church are surely marching on to a superb victory over the world, the flesh and the devil."

At an American banquet given in Paris on the fourth of July, M. Hanotaux said some very pleasant things which naturally have greatly pleased our cousin's across the line. "To-day," he said, "after a century of laborious existence, your nation walks full of vigor and light-heartedness in the front rank of civilized nations, employing its admirable and practical sense as legitimate authority among the nations in works of peace and progress. This old France is glorified in having guessed the future of your fatherland while bending over your cradle." Fortunately the kind words and sentiments of the French Minister of Foreign Affairs can be heartily reciprocated on this side of the Atlantic. The marvellous reuniting and welding together again of North and South, and the wonderful progress in the arts and sciences made since by the United States, as well as its preference for international to sword arbitration, are sufficient justification for even M. Hanotaux's eloquent and enthusiastic tribute to the greatness of America, a greatness in which M. Hanotaux and the country he represented on that occasion justly participate.

A little more than a year ago the Methodist ministers of Chicago adopted a resolution offered by the Rev. John Lee, that the See of Rome be asked to interest itself in obtaining religious liberty for those of another faith living in Catholic countries, especially in Ecuador, Bolivia and Peru. This just and reasonable request waited a long time for reply, and but for determined perseverance on the part of Mr. Lee would not have received any reply at all. Twice he wrote to Archbishop Ireland and got no reply; twice to Monsignor Satolli, and to his last letter he got only a brief and evasive answer. But Mr. Lee was not to be put off or shaken off. He next wrote twice to the Pope himself, but was taken no notice of. In April he wrote to Cardinal Gibbons in Baltimore, but got no answer. In May he again wrote to him, this time in Rome, in care of the Pope. In June Mr. Lee received an answer from Cardinal Gibbons to say that the authorities at Rome had written to the apostolic delegate in the countries named for information on the subject of the liberties of Protestants in these countries. It is a poor rule that does not work both ways. Hitherto this one of religious toleration has worked chiefly one way, so far as Rome is concerned. Now, however, through the persistency of our Methodist brethren the Catholic hierarchy has been brought to time, and for achieving this notable victory for Protestantism the Methodist ministers of Chicago are entitled to the credit.

Our Contributors.

CONCERNING THE MINISTRY AS A PROFESSION.

BY KNOXIAN.

May the day never dawn when the Presbyterians of Canada will look upon the ministry of their Church as a mere profession and nothing more. "Ian Maclaren" said not long ago that the preacher is a lawyer *plus* conviction. He ought to be a professional man *plus* several other things besides conviction. For the purposes of this paper we strike out the *plus* and all that ought to come after it and discuss the Presbyterian ministry merely as a profession.

To keep the discussion within reasonable bounds we shall for the most part restrict our remarks to the Province of Ontario.

The chief point we wish to make is that a Presbyterian minister in Ontario, viewed merely as a professional man, works and has always worked under conditions in regard to competition that would not be tolerated for an hour by any other profession in the province.

Not long ago one of our congregations called a minister from an American city. A prominent lawyer presided at the welcome meeting on the evening of the induction; and, among other pleasant things, said that nothing could be more natural, and if we rightly remember, he added more reasonable and proper, than that our vacancies should call pastors from American cities. How would it do to apply the learned gentleman's theory to his own profession? A County Attorneyship is vacant. Let it be filled by a good lawyer from Buffalo. A judge is wanted for one of the Superior Courts. Bring one over from Philadelphia or New York. A solicitor is needed by a monetary or railway corporation. American lawyers have large experience in helping corporations and combines and trusts to fleece the people. Bring a few over and let them guide our corporations and combines and help them in the courts. Would the lawyers of Ontario stand that for an hour? Not they. Their profession is protected up to the point of absolute prohibition; but the Presbyterian ministers of Canada are brought every day, as professional men, into competition with the ten thousand Presbyterian ministers of the United States. We do not blame the gentlemen of the Bar. They are much wiser than most ministers are. But we do think they should not commend competition in another profession, while they completely shut it off in their own.

A few weeks ago two unfortunate American citizens were put on trial in Toronto, charged with the greatest crime known to the law. One of the leaders of the criminal Bar in New York was sent over to defend them. He asked permission to be heard in court. He was refused. The man did not even ask leave himself. Mr. Lount had to make the request for him. He was not allowed to examine a single witness, or address a single word to the jury, or rise at the Bar and say "My Lord." He was simply nowhere at the Canadian Bar.

At the very time these proceedings were going on in Court the Board of Knox College was recommending the General Assembly to appoint a Philadelphia clergyman to a vacant chair in that institution!

Not so long ago an English Barrister was refused a hearing at Osgoode Hall. Quite likely some of the learned gentlemen who are so careful to keep foreign lawyers out of their own pastures have been quite active and energetic in the good work of importing pastors and professors. They never say that nothing is more natural and becoming than bringing in a few American lawyers to get the fat retainers.

The Medical profession in Ontario is protected up to the hilt. An American M.D. cannot practice in this province. We doubt very much if an American dentist can draw

teeth in Ontario, unless he draws them for nothing. If we are not mistaken a man cannot sell drugs in Ontario without a diploma from the pharmacy college. All these and many other lines are protected; but any American clergyman can preach in our vacancies or take a chair in our colleges, and the very men who have their own professions protected up to the prohibition point are sometimes the most active in bringing pastors and professors from Great Britain and the United States. That may be all right; but it does seem a little hard on the Canadian clergy, and not a little selfish on the part of those who protect themselves and kindle fierce competition among their neighbours.

To the N. P. manufacturer who helps to import pastors and professors must be given the palm for unselfishness and lofty consistency. He vociferates about "Canada for the Canadians" when the elections are pending. He votes for the candidate that is willing to shut out American or even English products. He wails over the wreck that free competition would make of the "infant industries." He swears vehemently against making Canada a "slaughter market" for Yankee manufactures. When he gets his breath he coolly informs you that it is the duty of the church to bring in all the good ministers from foreign countries that can be induced to come.

There is only one other character more sweetly reasonable than the N. P. manufacturer who always wants to import clergymen. We refer to the grateful man who came to Canada penniless, who made money and position here, and who shows his gratitude to the country that saved him from a life of penury and perhaps from death in the poor house by saying that Canada cannot raise a minister fit to preach to him!

A USEFUL LIFE—A SKETCH OF THE LATE JAMES GORDON, M.A.

BY REV. E. WALLACE WAITS, D.S.C., OWEN SOUND.

The late James Gordon was born February 24th, 1827, in Auchmair, parish of Cabruch, a picturesquely situated village on long sloping banks of the Dee, Aberdeenshire, Scotland. His parents were William and Jane "Piper" Gordon. His father was a farmer and an elder in the Church of Scotland, and to his careful training is largely due the many Christian traits developed in the youngest son, the future minister of the gospel. By whatever speculations the idiosyncracies of Mr. Gordon may be explained, we judge that the circumstances of his early life will largely account for the *morale* which ever distinguished him. Cradled among the rural scenery of the North, in a secluded neighbourhood, with their population, far away from the bustle, din, and adventitious distinctions of conventional life, as we see it in our large centres of population; nurtured by a mother of frugal and industrious habits and strict morality, tempered with a gentle disposition; trained under the eye of a father said to be possessed of an ardent mind, a strong memory, and a rich vein of humour, no wonder that James Gordon grew a sedate youth, fond of research and mental improvement. He commenced his education at the parish schools of Scotland and continued it at the public schools of Ontario, whither he had come with his widowed mother, after the death of his father. His brother John had previously settled in Nelson, and was an elder in St. Paul's Church there. At Palermo grammar school James Gordon prepared for Queen's University, Kingston. Previous to entering college, he taught school for four years. He matriculated in 1848, and received the degree of B.A. from Queen's in 1853, completing his Theological course and received the degree of M.A. in 1854. Soon after this date he received a call to St. Andrew's Church, Markham, and was ordained and inducted into that congregation September

27th, 1854 and remained the beloved pastor of this numerous flock for eleven years. He then accepted a call to Crumlen near the city of London, Ontario, and after remaining there eleven years, he was called to St. Andrew's Church, Niagara Falls, as successor to the Rev. George Bell, LL.D., the present Registrar of Queen's University. He was inducted into this important charge on the 22nd of August 1876. In this congregation he remained until October 1886, when failing health compelled him to retire from the active work of the ministry. Since then he has resided in the city of London, where for several years his life was far from being an idle one, he being constant in Christian labours, in which he always delighted; preaching as often as his health would permit, and also doing an elder's work in connection with St. Andrew's Church. In addition to the duties which he so faithfully discharged in his own Church, he took a large share, with the city pastors, in conducting the services in the benevolent institutions of the District. When in his first charge, Mr. Gordon was associated with the late Rev. James Bain, of Scarboro, and they were the first ministers who held a Home Missionary meeting in connection with the Toronto Presbytery. Mr. Gordon was convener and treasurer of the Toronto Presbytery's Home Mission scheme for about nine years; Clerk of the London Presbytery for ten years; and treasurer of the same Presbytery for five years, which latter office he held up to the time of his decease. He was secretary of the Board of Education for East and West Middlesex about ten years; Superintendent of public schools for North Dorchester seven years, and Inspector of the Public School at Niagara Falls during the greater part of his residence there.

Religious earnestness is a necessary condition of manly life. No matter what other elements or qualities of character there be without this earnestness, manhood is dwarfed and emasculated; life is an insipidity and an abortion. And if earnestness be necessary to give tone, and dignity, and purpose to human life in general, it is pre-eminently and emphatically necessary in the life of a Christian minister. Among the sons and successors of those earnest ministers of a past generation in Scotland, baptised in a copious measure with their spirit, and worthily following in their footsteps, a conspicuous and honourable place is due to the late James Gordon, whose labours we have briefly sketched. He was confined to the house for eleven months. He bore his sufferings with patient resignation and Christian fortitude, trusting in his Saviour whom he loved so well, and whose gospel he ever delighted to preach. The *London Advertiser* says: "In the death of the Rev. James Gordon, M.A., which sad event occurred April 16th, 1895, London loses a most estimable citizen, the Christian Church a loyal and ardent member and the Presbyterian Church one of its best scholars and ablest ministers."

The funeral service was conducted by the Rev. Robert Johnston, of St. Andrew's; Rev. W. J. Clark, of the First Presbyterian Church; Rev. M. P. Talling, of St. James' Church; Rev. Alex. Henderson, of Appin, and the Rev. James McEwen, the two latter being old friends of the deceased. The remains were borne from his late residence, 730 Waterloo St., to Woodland Cemetery. Although his death was not unlooked for, his final removal from his sphere of usefulness on earth will be mourned by a wide circle of friends, not only in London, but in every part of the Dominion; for the Presbyterian Church in Canada contains few, if any, better loved men than the late James Gordon. His wife and one daughter survive him. May his mantle fall on our Elishas, so that, baptised with a double portion of his spirit, they may be in the midst of our Israel as the salvation of God.

The sufferings of the Armenian Christians do not seem to be over, many deaths from starvation being reported. The Kurds, too, are renewing their attacks.

A CURE FOR POVERTY.

BY ALAN THOMPSON.

The following sentence which appeared some time ago in an editorial in THE CANADA PRESBYTERIAN is worthy of comment viz.: "Let us in Canada be warned and avoid any kind of public policy, which will make millionaires of some, while the great crowd is struggling beneath in misery, as much as they can do to make a living, and when all has been done the Poor House at the end." A stranger reading the above would naturally think that such a condition of things did not *now* exist in Canada, but was only something to be avoided, and which could be avoided with a little care and foresight. Unfortunately this condition *does now* exist. In Ontario, the banner province of the Dominion, with natural resources capable of sustaining in comfort over ten million, and now containing under two million and a quarter, there are thousands living, or rather just existing, in enforced idleness, and tens of thousands who just get work to barely satisfy their wants from day to day, without being able to lay anything by for a time of need. Have we not millionaires, too? While they may not be as numerous or as wealthy as those of the States, they nevertheless are not uncommon. How many men ever *earned* a million dollars? How many men, judging by the wealth they create, earn thousands a year and receive only hundreds.

In our churches to-day we hear much of charity—of giving help to the poor—but, oh! how little of justice, and giving the poor the right to labor, and to help themselves. If all wealth is the product of labor applied to land, how is it that with millions of acres of idle land, and thousands of idle men, willing and anxious to work, they should still remain idle? The answer is they do not own the land, and may not use it without paying for it. To prove this, it is not necessary to elaborate theories; the experience of Detroit has proved conclusively that where free access to the land can be had the poor will help themselves. And it is a very simple matter to secure to all who will use it the opportunity to employ themselves, and at the same time almost entirely prevent the piling up of colossal fortunes.

A tax on land values to their full extent, irrespective of improvements, will throw an immense amount of land open to those who will use it. The laborers who use the land will thus be drawn from competing for employment in the cities, and by furnishing a greater demand for commodities will provide with additional employment those who remain, and they in turn create a new demand not only for farm products, but for all other commodities, and soon instead of labor competing for employment capital will compete for labor.

But this will be something more than a mere fiscal reform.

All thinking men are agreed that poverty and the fear of poverty are the great causes of heartless competition in business. It is this that makes men forget that they are brethren; it is this that puts such an unnatural premium on wealth that many, nay most, are willing to sacrifice anything, everything, rather than fail in the race; Sunday labor, theft, drunkenness, and I might extend the catalogue to take in every crime, are principally caused by poverty or the fear of it.

Single taxers claim, and more, they prove their claim logically, that a tax on land values, irrespective of improvements, with all other taxes remitted, would secure to everyone who would work, work for every day he was willing to take it, and a fair share in the wealth he produced.

Is not this a condition well worth working for; can the Church do better than help bring it about, and thus imitate her Divine Master, who healed the body, as well as preached the gospel?

A RELIGIOUS AWAKENING AT VALCARTIER, QUE.

BY REV. DONALD, TAIT, B.A.

Knowing that many of your readers will be pleased to hear of what is evidently a genuine work of grace in one of our mission fields, I send you a very brief account of the work.

Valcartier is a small village about 17 miles north of the city of Quebec. This has been one of the mission fields of the Presbyterian Church for many years, and good faithful work has been done in it by such men as the Rev. J. M. Whitelaw, B.D., now of Kinneear's Mills, Mr. W. E. Ashe, and others. These brethren had the privilege of sowing the seed, but it was not given to them, in any large measure, to see the fruit of their labors, but these labors were not in vain as is now manifest.

About the beginning of last November the Rev. C. E. Dobbs, formerly a minister of the Reformed Episcopal Church, who has made application to be received into the Presbyterian Church, was asked to supply this difficult field for a short time. Mr. Dobbs had already been engaged in mission work within the bounds of the Kingston Presbytery. He preached for several Sabbaths with so much acceptance to the people that they expressed a very strong desire to have him continue to labor among them. Mr. Dobbs has continued ever since to labor very earnestly and acceptably in Valcartier and Stoneham, and the Lord has manifestly blessed the work of His servant. He is ably assisted in his work by his wife—a lady of ability and great earnestness. By the blessing of God upon their labors there has been a great religious awakening among the people, and a very large number have professed to have received great spiritual benefit, and indeed this is very evident to any one who knew these people six or eight months ago and sees them now. Hitherto, although, as has been said, much very faithful work has been done, the people generally were indifferent to divine things. But now it may be said with much truth that the wilderness has become a fruitful field. In addition to the ordinary services on the Sabbath two week night services are held regularly, and all these meetings are largely attended by deeply interested people. God's children have been greatly blessed, and many who had been worldly and careless in their lives have been brought to deep concern about the things which belong to their eternal well-being. From 150 to 200 profess to have received blessing.

It has been my privilege to attend several of these services and I have felt it good to be there, and to hear young and old tell, in plain but earnest words, of the great things which God has done for their souls.

Many, I feel sure, will rejoice with Mr. and Mrs. Dobbs that the Head of the Church is blessing their work, and will pray that He may continue to bless them and it more and more, and to bless those who have recently given themselves to the Saviour, that they may be kept from falling and in due time be presented faultless before the presence of His glory with exceeding joy.

A good many Christian workers from the city of Quebec have visited this field lately, and have been delighted and greatly encouraged by all that they have seen of the Lord's work in Valcartier.

While we thank God for what He is doing in this place let us as ministers and people labor and pray that similar seasons of blessing may be enjoyed in many of the congregations and mission fields of our Church.

Quebec, July 15th, 1895.

IS IT FAIR?

MR. EDITOR,—In the discussion in the General Assembly about vacant congregations one matter was not touched upon that is of some importance and which myself and others would like to see dealt with. I refer to the manipulating of a chair, by men

of powerful influence in the counsels of the Church, in the interest of certain candidates. To what extent is it legitimate, to do this? Is it just for anyone who draws his salary from the general funds of the Church, and to whom has been confided no small authority, to use the prestige and influence his position confers on him with vacant congregations in the interests of a personal friend or favorite student? A discussion on this question, which is raised by existing facts, will be useful.

NEUTRALITY.

July 13th, 1895.

ELDERS AS MODERATORS.

MR. EDITOR,—With your permission I would like to ask Rev. Dr. McMullen a few questions in reference to the position taken by him on the "Elder Moderatorship" question in his article published in your issue of the 10th inst.

He opens with the very gracious admission that there are "many elders in the Presbyterian Church, who so far as personal fitness is concerned could preside over any Church Court with dignity and efficiency, exceeding that of many ministers," and then proceeds to contend that in accordance with what he terms "Church order" such inferior ministers should nevertheless preside in preference. No facts or scripture are adduced in support of the contention, nor is any explanation given as to where this "Church order" is to be found or what is meant by it; but the implication throughout apparently is that ministerial authority is a matter of Divine right.

His first proposition asks: "Suppose a congregation without a pastor, the General Assembly having ordained that an elder may preside as Moderator, the local Church with its Session of elders has complete autonomy for the management of its affairs temporal and spiritual without minister or ministry! Is that according to Christ's ordinance?"

Well what of it? Why did not the Doctor answer his own question? Is there any ordinance to the contrary? If there is any Scripture authority for depriving any nation, or congregation, or people of their autonomy, by all means let us have it. There is an impression abroad in the Church that the theory of the Divine right of ministers, like that of kings, to rule, savors more of Popery than of Presbyterianism, and that the practice of it as presently pursued in our courts is not altogether a success. Many, therefore, would be interested if the Doctor would furnish us with a more explicit enunciation of principle and a clearer statement of data.

We are often given the Scripture for the bishop's duties; let him now point out to us the duties of the man who rules the bishop! Let him explain how he reconciles the claim of a proprietary right to rule, with the Divine prohibition of oversight "by constraint."

How can there be "double honor" in the incumbency of an office thus self-appropriated?

The Doctor fears that disintegration will follow any weakening of ministerial authority. Let him give us the data for his apprehensions! Such has not been the experience of civil Governments, which have gained in strength and stability according as the autonomy of the people has increased. Is it not the case rather, that Presbyterianism has prospered and is strong to the extent to which it has repudiated lordship over God's heritage, and that it is hampered and weak to the extent to which it still fosters it? Is it not possible that this relic of sacerdotalism, so foreign to our constitution, is not agreeing with us, and is the cause of the weak Presbyterian control, of which the Doctor complains?

If temporal courts and Governments, Municipal, Provincial, and Federal, have cooperated and thriven under systems of "complete autonomy" and given exceptional impetus to civilization, why may not spiritual courts do the same, with a similar effect

upon Christianity? The writer is one of those who believe that they would.

If there is anything heretical about these suggestions or opinionious the Rev. Doctor will confer a favour by thoroughly exposing it. In any event nothing but good can result from the discussion of them. ELDER.

16th July, 1895.

SALARIES OF HOME MISSIONARIES.

MR. EDITOR,—It frequently occurs in municipal affairs that the men engaged to do the heavy, menial and sanitary work of the corporation, a work on which the health and life of many in the community often largely depend, are pressed from necessity to accept wages bordering on starvation, and when any reduction is proposed, these very men are the first to suffer, while the heads of the corporation continue in the enjoyment of high salaries, giving only a few hours of work per diem.

Religious societies and even Christian churches are often influenced by the same selfish policy. At the meeting of the General Assembly of the great Presbyterian Church, recently held in the City of London, a motion was introduced by the Home Mission Committee, viz.: that the salaries of ordained missionaries be reduced to \$550, instead of \$750, as before. After considerable discussion, a compromise was reached and \$650 was fixed on. In view of the labour and difficulty of access to many stations, the social and moral obstacles to be endured and overcome and the great amount of work on hand, we humbly think the Assembly has taken a step backward, and trust it will soon be remedied.

To select the ministers for reduction in salary who are engaged in the pioneer work of the Church, and who are in receipt of too small salaries already, is unworthy of the great Presbyterian Church in Canada. Wherever the missionary goes remarkable changes are visible, even on the outward face of society. A commercial traveller and missionary travelling together some nine years ago arrived at Kamloops on the Sabbath, found the "bar" open and crowds of young men drinking and making a noise as on other days. Presently three young women of easy virtue came in and went up to the "bar" and called the "boys" to have a drink. Visiting the same place a year afterward the "bar" was found closed on the Sabbath, and the whole locality had assumed an air of civilized life. Indeed wherever the missionary is located for any length of time the power and influence of the gospel is felt and appreciated. To select, therefore, the hardest worked men and the poorest paid for a further reduction is a most extraordinary procedure and unworthy of those who direct and control the destinies of so many varied interests in conjunction with the work of the Church.

But the saddest spectacle of the whole is that the very men who were so anxious to conserve the funds of the Church, and who took part in the discussion for reduction, are in receipt of salaries varying from two to five thousand annually. It would have been a generous and Christian act, and one which would meet with universal approbation, and in some measure have a tendency to break down a prevailing opinion inside and outside the Church, that ministers are as time-serving and mercenary as other people.

Had they suggested and agreed there and then to pay over five or ten per cent. of their own salaries to the Home Mission Committee, so that these hard-toiling missionaries in the North-West might be made comfortable in their homes, and happy in their surroundings, it would prove more fully that they were ready "to bear one another's burdens and so fulfil the law of Christ." A. J. G. H.

London, Ont.

Prosperity makes more fools than adversity does.

Christian Endeavor.

OUR PROMISED LAND AND HOW TO REACH IT.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Aug. 4.—Rev. xxi. 1-7, 22-27.

In discussing a subject it is not advisable, generally, to present all the negative considerations first, and the positive ones afterwards. But in dealing with this subject we shall treat it in this way. The fact is that heaven will be glorious not only because of things which will be there, but because of things which will not be.

(1). There shall be no night in heaven. Here we are often glad when night comes that we may be refreshed in body and mind by sleep—"Tired nature's sweet restorer." But "no night shall be in heaven." We shall not require it there, for there shall be no worn out hands and feet, no weary limbs, no jaded mental faculties. "There shall be no night there" (Rev. xxi. 25).

(2). There shall be no pain there. Many a weary, restless sufferer knows what it is to be racked with pain here. Scores of patients in the hospitals know what it is to long through the night for the dawning of the morning, and to look during the lonesome afternoon for the approach of the shades of evening. Few people there are, who have not experienced the twinges of pain. How comforting to know that in heaven there is to be no more pain nor suffering! The inhabitant there shall never say, "I am sick" (Rev. xxi. 4).

(3). There shall be no sin there. We all know what it is to have our pleasures marred by sin. When we would do good, evil is present with us. Our ears are often shocked by the language, coarse and brutish, of the ungodly. Our eyes are often pained as they contemplate the havoc which sin has wrought. Our hearts are sometimes sore as they dwell upon the ruin and desolation manifested where sin has exhaled its withering breath. But sin can never cross the threshold of the pearly door of heaven. For this reason, heaven will be truly delightful (Rev. xxi. 27).

(4). There shall be no sinners in heaven. They would not be happy even if they were permitted to enter. They could not join with the pure, white-robed throng around the throne of God singing praises to that Saviour Who redeemed man at the price of His own precious blood. Roland Hill, in his own brusque way, once said that "a sinner would feel as much out of place in heaven as a hog in a flower garden." Where will sinners spend eternity? Let the Apocalyptic seer answer. (Rev. xxi. 8).

(5). There shall be no sorrow nor death in heaven. One of the things which makes this world so sad, is that death so often comes in, breaking up family circles, taking away those who are dear and loved, and blighting cherished plans and purposes. But how bright, how glorious, how pleasant heaven will be!

"In heaven above, where all is love,
There'll be no sorrow there."

Turning to the positive side of the subject, we observe:—

(1). Heaven furnishes an enduring abiding place. When Dr. Mead was growing old and feeble, a friend made some remark regarding his condition. But he replied "I am only going home, as every man should do when his day's work is done; and, thanks be to God, I have a good home to go to." Can we not all say the same? (11 Cor. v. 1; I Peter i. 3, 4).

(2). There will be good society in heaven (Heb. xii. 22-23).

(3). The purest enjoyment will be furnished there. "In God's presence there is fulness of joy; at His right hand there are pleasures forever more" (Ps. xvi. 11). Seeing that heaven is so bright, so beautiful, so glorious, let us point men to this bright world, and let us lead the way. Let us lovingly lead them to Jesus, for no one can reach heaven but by Him (John xiv. 6).

Pastor and People.

ALL I CAN DO

There is care in the heart of my loved one,
There is grief in her burdened soul;
I am far away from my dear to-day,
I cannot lift a stone from her way,
All I can do is to kneel and pray
That the Lord will make her whole.

All? But how much I am doing,
When I plead for my friend at the Throne,
Asking the best, and leaving the rest,
Putting the strength of the heavens to test,
And bringing sweet heaven to be her guest,
When I pray to the Lord for his own!

Dear house in the distant country,
Dear voice that I cannot hear,
There's a tug at my heart, and the quick tears
start,
I am fain of your sorrows to bear a part,
Each ache of yours has for me a smart,
Yet I pray for you, void of fear.

I know that his swiftest angels
Will haste to you while I pray,
That whatever you need will be your meed,
That your faintest sigh the Lord will heed,
Your wish unspoken his grace will read,
In your dark and cloudy day.
—*Margaret E. Sangster, in S. S. Times.*

THE LAW AND THE GOSPEL.

BY REV. W. C. HAN, D.D.

The law and the gospel, Sinai and Calvary, these words express a strong contrast which is constantly present in our thought. As we turn back now, in our Sabbath school lessons, after a year's study of our Saviour's life, to the history of the old covenant we are forcibly reminded of this contrast. The "Ten Words" are a series of stern strong commands which do not reveal all at once the truth that "Love is the fulfilling of the law," that prohibitions which lay the foundations of, and provide fences for our moral life have a different tone to the positive invitations and promises which are so freely given to us in our Lord Jesus Christ. There is no need to deny the validity of this contrast or under-value its uses. But we may point out the fact that it is possible to push it too far. "The Law" is the gospel in seed and in symbol. The legal way of seeking salvation or rather the Pharisaic way against which Paul argued so eloquently, when once he was delivered from it was not a use of the law but an abuse of it. Abraham was saved, as we are, by the promise to which faith clings in childlike simplicity and hope. It is not possible in these few lines to define the meaning and discuss the uses of "The Law." Certainly no institution or teaching of the Bible ever suggested that man could attain perfection by a meritorious performance of ceremonial requirements. Every law-giver and prophet held the conviction so beautifully expressed in the words

"For merit lives from man to man,
But not from man O Lord to Thee."

These reflections suggest the question as to whether we realize the importance of Ex. xx. 1-2, in relation to the following 15 verses of that wonderful chapter. Without abolishing the contrast before mentioned is there not a suggestion that the God of Sinai and of Calvary is one God? Here we have God the Revealer; God speaking to His people. "God spake" these words, and the revelation goes forward until it culminates in the sacrifice of love, and is not that sacrifice a manifestation of God's zeal for righteousness? Here we have also God the Redeemer. God who brought His people out of bondage gives to them these commands, not as a condition of salvation, but as a guide for that new life which He has created. We must not separate these commandments from the thought of the redeeming God who gave them to a people just delivered from slavery. The ten commandments which are so simple, so broad and unsectarian must be received by the Christian disciple as the warnings and instructions of the everlasting Father who has redeemed him. Then they also become "Wonderful words of life." The Pharisaism which trusts in works instead of in God seeks to find a place in all our

hearts and can fasten itself upon any form of religion, pagan or Christian. But it bears down on the great crises of life, in the face of life's uncertainty, of death's reality, and of God's strong presence. In the great hours of life the need of man and the mercy of God must come into living contact.

O not to-day, think not upon the fault
My father made in composing the crown.
I Richard's body have interred new
And on it have bestowed more contrite tears
Than from it flowed forced drops of blood.
Five hundred poor I have in yearly pay
Who twice a day their withered hands hold up
Towards heaven to pardon bloods; and I have
built
Two charities where the sad and solemn priests
Sing still for Richard's soul. More will I do
Though all that I can do is nothing worth
Since that my penitence comes after all
Implored pardon."

SAVE THE CHILDREN.

Christ is the Saviour of the world, and therefore the Saviour of children. Half the world's population consists of children, and the other half, men and women, had their character formed while they were children. It is of comparatively little use to try to modify the character of grown people. The character is generally fixed; but the character of children is plastic and easily molded. If we want to help our Lord save the world, the most important thing for us to do is to help him save the children.

The children are placed in families, under the charge of parents. It is the first duty of Christian parents to make their children Christians. No other duty is comparable with this. It is something to make them healthy; it is something to make them rich; it is everything to make them Christians. And parents can secure this; indeed they are responsible for it. If children do not grow up Christians from their early youth, it is almost certainly the fault of the parent quite as much as that of the child. We wish to press this point very closely on the heart of every Christian parent. If your child is not a Christian, where does your fault lie? Did you teach the child as soon as he could lisp a prayer, that there is a loving God who must be loved and obeyed? Did you tell him the story of Jesus Christ so as to draw out his heart's affection? Did you have him bend at your knees and teach him to say, "Our Father," and to frame his own petitions? Did you kneel and pray with him and for him? Did you show your own dependence on the divine favor by gathering your household about you in family prayer? Did you pray yourself often and earnestly and secretly that your child might be a child of God? Did you take your children with you to the house of God and command them after you to walk in his ways? If you have done this lovingly, leading them to the loving Father, then they will themselves find your Saviour.

But not all children have such parents, and therefore the necessity of the Sunday School for our children. The Sunday School is the church's school, its chief work, more important than the prayer meeting, not less important than the chief Sunday service. The season has now come for putting fresh vigor into this branch of service; and we would press its importance on pastors and people. It is important that our children who have had the best Christian nurture should attend the regular Bible lessons of the Sunday School; but even more important is it to secure the attendance of those children who are not taught at home how to pray. If they are not taught in the Sunday School they will probably grow up irreligious, very likely vicious and ungodly. They will be enemies of the church and of all good. From them will the armies of the saloon and of Satan be recruited. We can in no other way so cripple the saloon as by stopping the inflow of our youth. If there be a child anywhere that is not taught in the home or in the Sunday School, it is the grievous fault of the local church. In Germany every child's name is enrolled, and the public schools keep an

account whether or not he is in attendance and how long, and he is carefully accounted for on the ledger. Is there one town in this country, the churches in which keep such a list and can account for every child as receiving religious training? Such ought to be the case everywhere if we would educate for the Lord as faithfully as Germany does for the state. — *Presbyterian Banner.*

A SCOTTISH SABBATH.

Blessed are they that were born to the heritage of a Scottish Sabbath. Blessed to wake in the morning to a sense that all things are not now the same—to a primeval stillness as of a land "where no man comes or hath come since the making of the world." Hushed without the sounds of labour. Hushed the shriek of wheel, the clatter of horse. From the field hardly the bleat of sheep, for to-day the flocks are driven farther afield. All the steading sleeps in a calm that is of the other world.

Men and women go about their tasks, but it is with a stillness and reverence that tell of a day with a difference truly. The very birds sing an unkenked song. For there is silence over all the face of the land. The glint of the dew on the flowers is an altar song. There are those who scoff at the Scottish Sabbath—we need not wonder. There are that would laugh in the face of God Almighty, and think the folly a patent of nobility. For of fools there is no end while this world lasteth.

Within the house there is a peace that brings no sense of straitness—an enlarged heart, rather; and as the years roll on a great thankfulness to the men of other times whose teachings make such a hallowed day possible in many a plain moorland home throughout the lowlands of this Scotland.

Then the family gathering—the lift of the voices of men and women in an unskilled melody. Harken to them crying out as their fathers and mothers have done before them by many a moss hagg, that "God is their refuge and their strength, in straits a present aid. Therefore, although the earth remove, they will not be afraid." So they sing, and they mean it. For behind the words lie Airds Moss and Drumclog, the weary Brig of Bothwell.—*S. R. Crockett.*

A STORY FROM THE ARABIC.

A missionary contributes the following interesting incident to the *Presbyterian Messenger*:—It was his wedding day and we were climbing the narrow little mountain road that led toward the Lebanon village where the bride was awaiting us. He had asked me to perform the marriage ceremony, or as he poetically expressed it in Arabic, "Crown her my bride to-day."

We were a merry party and the bridegroom's friends did their best to honor the occasion. Now and then they would all dash off over some little plateau into the fields and make mock cavalry charges at each other, stopping suddenly or turning aside as they approached too near. They sang queer songs and now and then someone would tell a story. One of these stories was told by the bridegroom himself. He knew the road well and as we approached a little fountain, high up in the top of the mountain, he said, "That is called the Fountain of the Partridge." It received its name from the following incident: Years before the massacre of 1860, when Mt. Lebanon was still poorly governed, a Druze and a Christian met at this fountain for rest and refreshment. It is a lonely spot and far from any human habitation. The Druze was fully armed, but the Christian had no weapons. They ate in silence from the food which they had with them. The Druze then remarked, "We are far from the sight or hearing of any living thing. Should I kill you, who would witness against me?" "God," replied the Christian. The Druze sneered and repeated his question, at the same time covering the man with his musket. Just then a partridge hopped up upon the rock above

the fountain and gave his shrill, quick call "That partridge will witness," cried the Christian in his extremity, but his words were finished by a shot from the brigand Druze.

The crime was a mystery to the mountaineers and the criminal went unpunished. Years afterward when a Christian governor had been placed over the mountain villages, that same Druze chanced to pass by the fountain again and this time he was accompanied by his wife. They ate their lunch and drank the refreshing water, but ere they had finished their meal a partridge hopped up upon the rock above them and called. The Druze could not help thinking of the last time he had been there and his victim's words troubled him still. He shouted and cursed the partridge with such an exhibition of spleen that his wife asked the reason. He at first was silent, but as she insisted he told her the story of his crime of many years ago.

Not many days had passed when the Druze and his wife quarreled. The Druze said to her, "Go to your father." That phrase divorced her forever. She went home and sought some way for revenge. She thought of the man's confession at the fountain and, having reported it to the governor, saw summary justice meted out to the criminal. And so they called it the "Fountain of the Partridge."

MAN IMMORTAL.

Observe that belief in a future state does not by any means begin with Christianity; it is as deeply rooted in the human soul as the belief in a God. It is found here in considerable strength, their faint and indistinct, but in some sense it is pretty well universal. The honour so widely paid to the graves of ancestors is a natural expression of belief in their survival after death. Those tombs in Etruria, upon which the earliest art of Italy lavished its best, they did not merely mean that the dead lived on in the memory of the survivors; they meant that, in the belief of the survivors, the dead actually lived in another world, and had, according to the rude notions of the time, to be honored and provided for. It was this belief which made an ancient Egyptian deem the due embalming and preparation of his mummy the most important thing that could happen to him; it was this belief which built the Pyramids, which conferred its strange power on the ancient Egyptian priesthood, who were much less active ministers to the living than accredited guardians of the dead. It was this faith in immortality which rendered the Greek mysteries of Eleusis so welcome to those upon whom the old popular religion of the country had lost its power, and which made great thinkers, such as Plato, at least in their higher moods, capable of thoughts, capable of aspirations, which Christians in all ages welcome as anticipations of their own. For without a revelation man suspects, cannot help suspecting, if he does not always certainly know, himself to be a undying being. He has, to begin with, this idea of immortality in his mind. Whence did he get it? He sees all around him the incessant energy of death; he knows that he is on the road to die; he calls himself in nearly all the known languages of the race a mortal, just as if this predestination to death was his governing characteristic; and yet he has within him a consciousness of which he cannot divest himself, that he is also something that will not, cannot die with the death of the body.—*Liddon*

Rev. Wm. Ritchie, D.D., of Longforgan, died on the 31st inst, in the 91st year of his age and 57th of his ministry. Licensed in 1838, his first appointment was to St. Martin's in Perth Presbytery. He was translated to Longforgan in 1843, and here he remained notwithstanding many offers of change.

Missionary World.

HER GREAT GIFT.

The minister's eyes swept with intense searching the apathetic face of his stiltish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of desolation crept over him.

'God help me,' his lips murmured wistfully. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure that was trembling under the fire of his appeal.

'Lord Jesus,' the little one was saying brokenly, 'I ain't got nothin' ter give; I want the people in the mountains ter hear about my Saviour. O, Lord, I ain't got nothin' ter—'

What was it that made the child catch her breath as though a cold hand had taken hold of her heart? 'Yes you have, Maggie,' whispered a voice from somewhere; 'you've got your crutch, your beautiful crutch what was give ter you, an' is worth a lot o' shinin' dollars. You kin give up your 'pos' frin' what helps you ter git into the park where the birds sing, an' takes you ter preachin', and makes your life happy.'

'O, no, Lord,' sobbed the child, choking and shivering. 'Yes, yes I will! He give up more'n that fer me.'

Blindly she extended the polished crutch and placed it in the hand of the deacon who was taking up the scanty collection. For a moment the man was puzzled; then comprehending her meaning, he carried the crutch to the front of the church and laid it on the table in front of the pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hand. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

'Do you see it my people,' he faltered at last, 'little crippled Maggie's crutch—all that she had to make life comfortable? She has given it to the Lord, and you—'

There was a moment of silence. The people flushed and moved restlessly in their cushioned pews.

'Does any one want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is helpless without it?' the minister asked gravely.

'Fifty dollars,' came in husky tones from the banker.

'Twenty-five.'

'One hundred.'

And so the subscribing went on, until papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

'Ah, you have found your hearts—thank God! Let us receive the benediction,' almost whispered the minister as he suddenly extended his hands which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and the great that prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would reach her comfortable home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind, unquestioning faith of an Abraham. She understood no better when a woman's arms drew her into a close embrace, and soft lips whispered in her ear: 'Maggie, dear, your crutch has made six hundred dollars for the mission church among the mountains, and has come back to stay with you again. Like a flash of light there came the consciousness that is some mysterious way her had been accepted of God, and returned

to her, and with a cry of joy the child caught the beloved crutch to her lonely little heart; then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.—*G. M. Jones in Christian Observer.*

Details concerning the life and work of Dr. W. Affleck Scott, who died at Blantyre on March 21st last, are, says the London (Eng.) *Times*, given in latest tidings from Nyassaland. Having volunteered as surgeon to accompany the expedition so successfully organised by Commissioner Sharpe against the slave-trading chief Kawinga, he never recovered his health after his return from the assault on Mount Ohikala. During the expedition the party were for three days constantly drenched by a persistent down pour of rain, and more than once had to ford flooded rivers. Dr. Scott returned to Blantyre much reduced, and suffering from fever, which told on a frame already reduced by long strain and acts of great physical exertion, and brought about his death. He had spent several years in Central Africa in the service of the Church of Scotland, and was utterly unsparing of himself. He used to sit up night after night nursing an anxious case of sickness, and yet was always fresh for his native patients at the dispensary in the morning. All were treated alike, European and native, with the same carefulness and unselfish attention. Although his time of furlough was long overdue he refused to leave till a successor should come to take his place, but relief did not come, and the travellers, planters, the officials, the missionaries, and natives of Central Africa are deprived of services of inestimable value.

It is very encouraging to read of the activity and zeal of the Chinese and Japanese who have been led out of darkness into light in the United States. The Japanese young men in San Francisco edit a daily paper in their own language, and also *The Bulletin*, a magazine for the use of the Young Men's Christian Association, which is very satisfactory and is well sustained. From the institutions established for the benefit of the Japanese in America, have gone back to their own land physicians and teachers who are doing much good, so we may feel that money expended in sustaining these missions is well invested and will bring in rich returns.

The Crimean war was the means of introducing and spreading the gospel in Russia, and it is gratifying to read that the British and Foreign Bible Society, with its well known readiness to take advantage of any possible opening, has taken advantage of the Chinese war, and not only to issue a pocket edition of the Gospel of St. John for the soldiers, but more recently a New Testament, and we read that these words of life are well and gratefully received especially in the military hospitals. Eternity will disclose the wonderful good which has been accomplished by that Society, which has proved so potent in its circulation of God's Word.

Several of the leading Christians are alive to Japan's missionary duty toward Korea, and are planning for missionary service there. It is noteworthy that Buddhists are moving in the same direction, and have already sent a priest to Seoul to examine the situation. He has devised a scheme, very fine on paper, which will cost \$10,000 a year.

Those who declare that missions are a failure, fail to read the significance of the facts in the case. The following statement by Dr. Laws speaks for itself: "On the shores of Lake Nyassa, where, a few years ago, were the habitations of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars."

The Christian Missions in India are no failure, but a grand success. The growth has been steady and stupendous. In less than forty years the day schools have increased from 285 to 1,507; the scholars from 2,916 to 62,214; the Zenanas from none open, to 40,513.

There is one Christian minister for every 900 of the population in Great Britain, and there is but one in every 114,000 in Japan, one in 165,080 in India, one in 222,000 in Africa, one in 437,000 in China.

The Jewish Rabbis of San Francisco are divided on the question whether a Jewish young man may properly join the Young Men's Christian Association.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: Anybody can be pleasant to pleasant people, but it takes grace to be pleasant to unpleasant people.

United Presbyterian: Nothing can satisfy the soul but the knowledge of God. It is not content with the truth concerning him, but seeks a personal knowledge, in the consciousness of his love and care.

Cumberland Presbyterian: Work joined to temperance and virtue is the cure for poverty. To give a poor man a chance to work is often the most needful first step in his salvation, temporal and eternal.

Bible Reader: Meekness is manliness, not the lack of it. It is the man without a backbone who is fussy and nervous and uneasy about his rights. It is the man who walks consciously by his Father's side who is not disturbed by little men having their way.

Philadelphia Presbyterian: The devil is against all forms of human progress unless they lead men deeper into his power. The persecution fires that have enraptured pioneers, prophets, believers and benefactors, Galileo and Savonarola, were all kindled by the same satanic hand.

Rev. James Millar: The imperfectness of our present knowledge of divine things is not so much error in what we have as incompleteness. It is the imperfectness of the child's knowledge rather than the man's mistaken opinions. "But when that which is perfect is come" we shall be in a condition, as well as in a position, to add to our knowledge, and to know fully even as we have all along been known fully to Him.

Rev. John Watson (Ian Maclaren): Perhaps the noblest conception of religion ever given to the world is found in the Book of Proverbs, which combines the shrewdness of Rochefoucauld and the reverence of Pascal, where there is an easy mastery of this world combined with a profound sense of the world to come. Proverbs is a repertory of advice on the conduct of life, and its directions are grounded not on the suggestions of a petty cunning, nor even on the deductions of a wide experience, but on the rock of Wisdom. With the author of Proverbs Wisdom and Religion are synonymous.

Western Recorder: People who care little for foreign missions quote the passage, "beginning at Jerusalem," and think that till home destitution is supplied they need not bother much about destitution abroad. They forgot the rest of the passage, and they read wrong what they quote. The Greek is *apo*, and the passage should read "beginning from Jerusalem." They were to make that their starting point as they go into all the world. The language forbids their waiting in Jerusalem till the destitution was supplied. Whoever, therefore, favors letting foreign missions wait till the needs at home are met, takes issue squarely with our Lord Jesus Christ.

Mid-Continent: Preaching the truth in love is one of the prime essentials to success in the pulpit. If the people do not feel that the preacher is in sympathy with them and loves their souls, the sermon, however able, is not likely to do them the needed good. The homely adage, "molasses draws more flies than vinegar," is as true in preaching as in everything else. Severity of tone and manner repels. People cannot be scolded into religion. The Spirit gently draws men to Christ. This fact is suggestive of the temper the minister should evince, and the methods he should employ. As a preacher as well as a man he should be careful not to grieve the Holy Spirit by his harshness of temper.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

Aug 4th, 1895. } THE REPORT OF THE SPIES. { Num. xiii, 17-20, 23-33

GOLDEN TEXT.—Num. xiv. 19.

MEMORY VERSES.—30-31.

CATECHISM.—Q. 32

Home Readings.—M. Num. xi. 1-15. T. Num. xi 16-35. W. Ps. cvii. 1-16. Th. Ps. cvii. 1-15. F. Num. xii. 1-16. S. Num. xiii. 1-33. Sab. Deut. i. 19-40.

About two months were taken by the Israelites in their march from Sinais to Kadesh Barnea, when we find them in the lesson, although only eleven days of the time was occupied in actual marching. So that, including the year spent at Sinai in perfecting the organization of the people, and in setting up the tabernacle and its worship, we find Israel, less than a year and a half after the Exodus encamped on the border of the promised land. Then Moses, according to his own account given in Deuteronomy, called upon them in the name of the Lord to go in and take possession, without either fear or discouragement. But then courage failed, and they asked that men be sent to spy out the land and to report what they discovered. Accordingly a representative of each tribe was selected and charged explicitly with this duty as related in the opening verses of our lesson. After forty days they returned and now we shall consider (1) The Report of Faith, and (2) The Report of Unbelief.

I The Report of Faith.—The Israelites having just come out of Egypt could easily disguise themselves as Egyptian merchants or travellers, and so would have no difficulty in making a thorough examination of the land. There is no evidence that any of the twelve shirked the dangerous work of going from place to place on a tour of inspection, and so far as the facts reported are concerned there was no difference of opinion. The land was an exceedingly fruitful one, the soil rich and fertile, as the specimens of the fruits of the land they brought with them evidenced, especially that great cluster of grapes which they bore on a staff between two, so that it might be seen in all its beauty, without being crushed as it would have been if one alone had carried it. The inhabitants were men of much larger stature than the Israelites, and they dwelt in walled cities of great strength. The report gives evidence of the careful survey which these spies had made, for they could designate the different tribes which dwelt in the land, and could indicate the special habitation of each. These are the facts upon which all agreed, but the conclusions they deduced from these facts were very different. Joshua and Caleb urged immediate obedience to the command of the Lord, "Let us go up at once and possess it, for we are well able to overcome it." They did not underestimate the difficulties, but their confidence was in the Lord, and therefore they felt that the land could certainly be taken possession of by prompt unwavering obedience to God. They had found the land to be exactly what God said it was, and this helped to confirm their faith in God's power to give them this good land for a possession. What a wonderful difference it makes in the outlook of affairs, when God is an ever-present factor in our considerations!

II The Report of Unbelief.—Joshua and Caleb counted on the presence of God, and so urged immediate action; but the other ten spies seem to have left God and His promises out of their minds entirely and therefore their conclusion was entirely different, "We are not able to go up against the people, for they are stronger than we." And then they proceeded to enlarge upon this. They could not but admit that the land was an exceedingly fertile one, but they say the people are exceeding fierce. They are constantly fighting one tribe against another, so that they are trained warriors. This seems to be what they meant by the "land that eateth up the inhabitants thereof," and then the giants were brought in, and the fame of the sons of Anak enlarged upon, until the poor Israelites, who were only shepherds, and brickmakers and builders, and who knew nothing of war, became panic stricken, and refused to make any effort to take possession of Canaan. They wept and moaned and spake hard things against Moses and against God. It is always so when men fix their minds upon the difficulties which confront them rather than on the Almighty power which is pledged to their support. The lesson is one of great applicability to present day matters. Here is the command to go forward and possess ourselves of a Christ-like character. There are immense difficulties in the way, there are giants to meet, and, alas, many refuse to aim at such things on the plea that they are unattainable. True, we cannot ever attain perfection here, but by the grace of God we can and ought to strive after it, and we shall be like Him by and bye. Here is the command to possess the world for Christ. Everybody agrees that the work is worthy of accomplishment, and that there are mighty difficulties in the way. All who count on God say, Let us go forward for we can do this work; while those who look only at human ability say, Nay, we are not able for this. Yes, truly it makes a vast difference to the outlook of things whether our confidence is in God or no.

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O. BLACKETT ROBINSON, MANAGER.

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HOME Rule for Ireland is dead. Mr. Internal Feud killed it. He has killed many a better thing.

A FRENCH General looking at the charge of the light brigade said it was magnificent but it was not war. Gladstone's heroic attempt to get Home Rule for Ireland was magnificent, but events are showing that it was not politics. The Home Rulers themselves, by their disgraceful squabbles, disgusted Great Britain. Politicians say the Old Man should have known they would do that.

IT is quite safe to say that England is not ripe for prohibition. The late Government's mild Local Option Bill cost Harcourt his seat in Derby and helped mightily to defeat many of his followers. The temperance men will now have an opportunity to see what they can get from a Government supported by the solid liquor vote of the three kingdoms.

THE REV. J. WILKIE desires to acknowledge receipt of the following sums, on behalf of the Indore College, which were forwarded to him by last mail by the Rev. Dr. Reid.—Mrs. M. H. Sinclair, \$50; Prescott, Christian Endeavor Society, \$7; Toronto, Knox Church Bible Class, \$25; Parkdale, \$15; Montreal Calvin Church Scholarship at Indore, \$20; Montreal Crescent St., \$15. Total \$132.

SIR OLIVER MOWAT is receiving many attentions during his sojourn in Scotland. When he reached Caithness, the home of his forefathers, he was the lion of the hour, and at Wick he was unanimously tendered the freedom of the loyal burg by the town council, "the highest honor the representatives of this community have in their power to confer upon the distinguished Canadian statesman in recognition of his brilliant career."

THE *Herald and Presbyter* says:

Flippancy in using the name of the evil one is a marked feature of a few religious papers. One, in a page of brief paragraphs, names "the devil" seventeen times, telling what he likes, what he laughs at, what makes him hump himself, when he squirms, etc. Some of these are but one remove, if so much, from profanity.

There is an infinitely worse kind of flippancy than that. Flippancy in using the name of the Almighty is becoming alarmingly common, and is not by any means confined to a few religious newspapers. People of devout spirit and good taste are often shocked by flippancy of this kind on the so-called religious platform. Sometimes the hideous thing appears in the pulpit, and too frequently at revival meetings.

THE temporary suspension of one of the Quebec banks may create some local disturbance in business, but it should do much good in the way of calling public attention to the marvellous care and skill with which Canadian banks were managed during the recent business depression. Only financial men can form any idea of the disaster from which our bank managers and directors have saved the country. If anyone wishes to retain the slightest respect for Canadian politics he should never turn from reading the comprehensive, intelligent, well-balanced statement of a Bank President, made at an annual meeting of shareholders, to the debates in the House of Commons. The contrast is too striking.

ONE of the sickening things about the alleged "crisis" on the Manitoba school question is the assumption on the part of many that the question of Separate schools is a new one. Speakers by the dozen deliver their crude remarks with the air of men who have just made a discovery. The question was threshed out in Ontario and Quebec long before Manitoba was bought from the Hudson Bay Company. Every intelligent man in Ontario knew the "points" before three-fourths of the members at Ottawa favored this planet with their presence. The old settlers could discuss it with much more intelligence and self-control than it is now being discussed by some members of the House of Commons. And yet every day budding legislators and tenth rate politicians over all the country talk about separate schools as if they had just made an original discovery. Their knowledge of Canadian history must be rather limited.

IT is easy, though slightly pessimistic, to say "there is nothing the world misses so little as a man." Everything depends on the kind of man. The Liberals in England are missing Gladstone just now more than some of them care to say. Old as he is, bad as his hearing is, doubtful as his Home Rule theory is, he could rally the Liberal hosts as no British leader ever did. He is badly missed as the election returns plainly show. Parnell was much missed. The moment he was laid aside his followers took one another by the throat and have held on to one another's throat ever since. Sir John Macdonald is badly missed at Ottawa just now, and he may be missed still more next January. The old man never would have allowed the Manitoba school question drift into its present threatening shape. Nor would he for a moment have allowed a member of his administration to oppose his policy and declare that six months hence he would, in a certain emergency, vote against the government.

THE *Globe* thinks Lord Rosebery had too much programme for the size of his majority. That is no doubt true, but the programme was forced upon him by his friends. The Dissenters forced him to go on with the Welsh Disestablishment Bill. The temperance men forced him to try to pass the Veto Bill. The Home Rule members "kicked like steers" because Home Rule was not given a first place. One Scotch member retired, and one constituency in Scotland was lost before the government was defeated, because the government would not add the small question of immediately disestablishing the Scotch National Church to the programme, when the majority had dwindled below twenty. The Rosebery Government fell a victim to the impatience and unreasonableness of its own friends. Perhaps the *Globe* would admit that leading Liberals in Britain or in Canada is one of the most difficult and thankless duties that ever devolved on a son of Adam.

THE *Christian Work* tells its readers that when the Commons of Canada met last week Mr. Laurier, the leader of the Liberals, moved a vote of want of confidence on the Manitoba school question, "which would undoubtedly have been carried but for the widespread assistance rendered the government at the critical moment by Sir Hector Langevin." Our excellent contemporary is a trifle astray in its facts. The House met a couple of months ago. Mr. Laurier did move a vote of confidence motion last week and Sir Hector Langevin did come to the help of his old colleagues on the treasury benches, but the government never was an hour in danger, except from difference of opinion in its own ranks. A more explicit motion than Mr. Laurier's was voted down by an overwhelming majority. And we venture to guess that if the government brings down a remedial measure next January it will be sustained by a substantial majority of somewhere about thirty. Now let that stand as our guess.

PEOPLE who advocate Sabbath trains, and Sabbath excursions for Canada, might well ponder over the following from the *Chicago Interior* :—

The condition of affairs in our neighboring little city of Le-mont has called forth the severest strictures of a press not always on the side of righteousness. But we invite the attention of all advocates of "Sunday excursions for laboring men" to the state of a

community into which our railroads have poured such a mass of Sunday filth that it became necessary for the dailies of Chicago to publish illustrated reports of the wickedness there rampant. If there be an unmitigated and intolerable evil connected with our summerings, it is the usual Sunday excursion. We do not wonder that in one of our nearest city suburbs a special police force is on duty each First Day to stand off the multitudes of imported hoodlums that make that day a day of terror to the inhabitants. Any community which is threatened by such incursions will be justified in taking the most summary and forceful measures to rid itself of these modern Goths and Huns who neither fear God nor regard man in their weekly revels.

The condition must be bad when even the secular press of Chicago has to denounce it. The best way to stop the Sunday excursion is, as the Irishman said, to stop it before it begins.

NOTICING objectionable methods of reporting progress under a new pastor *The Interior* says, "One is to make an indirect, if not an open, comparison with the work of a former pastor. We frequently read of the work of a new pastor that 'the attendance is larger than it has been for years.' Any such comparison is unnecessary and unkind, and it may not mean anything after all, as a new pastor always draws well at first, and he may not draw as well as the old pastor after he has been in the field as long. Another objectionable form is when reporting accessions to follow it up with the statement that 'this makes so many additions to the church during the present pastorate of so many months.' Sometimes the statement will go back over two or three years and tell how many additions it makes during 'the present pastorate.' The purpose of such a form of statement seems to be to exalt the pastor and advertise him before the church. The main thing in such news is not the prosperity of the church or the glory of Christ, but the success of 'the present pastorate.'" Such objectionable methods are not unknown in the Canada Presbyterian Church, and we ask all who may be tempted to adopt them, to take the hint, and try a more excellent way.

FAITHFULNESS in doing good in every walk of life with results of untold blessing is strikingly illustrated in the case of Miss Catherine S. Douglas, honorary secretary in Scotland to the American Mission to the Jews. In an account which she gives of herself in the *Jewish Christian* of last month, she says:—"The great crisis of my life occurred when I was twelve years of age, and the friends who led me to Jesus and helped me to find peace in believing was Miss Mary Grant, who resided for two years in our family as governess, and was very soon afterwards taken into the King's presence. Her sister, Miss Catherine Grant, who afterwards became the wife of the Rev. Daniel Edward succeeded her in our family, and this dear friend not only fostered in the heart of her pupil every aspiration after divine things, but planted side by side with the love of Christ, the love of His brethren after the flesh to whom pertaineth the glory, and the keeping of the law, and the promises." Miss Douglas, who gives this interesting account of her conversion, became in time so much to Hermann Warszawiak, whom God is now using and so signally blessing in his work among the Jews in New York and elsewhere, that in his correspondent he calls her, "My Dearest Christian Mother."

SABBATH OBSERVANCE.

THE good editor of an American daily recently asked of his readers the question, "How do you spend Sunday? and why do you spend it so?" In the numerous answers that have already appeared some very practical ideas have been expressed, a review of which may not be uninteresting to the many Canadians who are so healthfully interested in the great subject of Sabbath Observance. Should we mention the name of the editor not a few of our readers along the Detroit River border and elsewhere would at once recognize the consul of a few years past in one of our lake-port towns, a genial, whole-souled man who loves home and country and his neighbours.

We shall overlook the pent-up spite that has found vent, and the self-excusing of men and women who confessedly have forgotten—or who affect to despise the old-fashioned teaching of their mothers, and who in their invariably anonymous letters voice the bitterness of their souls. Frequently those who have expressed themselves so are the kind of people who are prevented by the

police from desecrating the Sabbath Day in the city parks as stump orators, judged by the spirit shown. It is better, perhaps, that opinions should be aired than cherished silently when they are poisonous.

One honest fellow says:—

"I am a working man, and as a rule sleep an hour or two longer than on ordinary days. Once up I usually help prepare breakfast and put things to right, so as to gain a little more Sunday rest to those upon whom the household duties usually fall."

Were we a Methodist we would say: "Give us your hand, brother! That's right"; for he tells us afterward that he goes to church. A man of so much sweet reasonableness might be expected to keep the Sabbath Day holy. We confess to a strong fellow-feeling when the same writer says further:—

For the man who works all the week, and on Sunday attends 9 o'clock class or prayer meeting, 10:30 preaching service, 2:30 Sunday School, 6:30 Christian Endeavor, and 7:30 preaching, we have sincere sympathy and consider him as much out of whack with his duty and just as careful of his vital energies as is the man who, working hard all the week, devotes Sunday to mere pleasure.

This was the case of a mechanic, who is up betimes every work-day and who, therefore, is not astir so early on Sunday morning. In our opinion his hour or two longer in bed than usual is in itself, for him, part of the keeping of the day holy, for by this seeming indulgence he recuperates both vital and mental energy necessarily, and fits himself for the discharge and enjoyment of the religious duties of the day.

Alongside of this we will consider the case of a mother of a family who, evidently, has more leisure than our friend the mechanic. She is up rather earlier on Sunday mornings than on other days, not being driven by necessity on week days as he is. A chapter from the Bible with prayer for a blessing upon the day, marks the day's beginning. We will venture to say that her minister and the congregation, and the great congregation, and the sinner are not forgotten in that prayer. What a holy Sabbath will it be for her! and how much holier a Sabbath will it be to many because of her. It needs not to be recorded that, in that family, the day that began with prayer and the Word of God, ends with prayer. Let us give her experience in her own words:—

"We have brought up a family of sons and daughters thus to spend the Lord's Day because we believe the Bible. We believe God meant one day in seven to be a holy day, a day of rest, of worship to Himself, to bring His creatures near to Himself. We have found it a day of rest, of delight, of help for the week days of toil and care."

She is a grandmother now. Strange would it be if the children of sons and daughters did not "honor father and mother," and "remember the Sabbath Day to keep it holy." So does holiness of life tend to holiness; and so does the honor and success of a nation become enwrapped with the strict and honorable observance of God's one day in seven.

It struck one at first as something new when a thoughtful writer in defence of the Sabbath day spoke of "higher duties" than attendance upon the public worship of the Church. But we are of the same mind, that it is possible for conditions to arise in which a higher form of Sabbath keeping is possible. "Looking after and assisting the sick," was the form of higher duty instanced, and we were reminded of Ian Maclaren's Highland doctor. But one would need to be "far ben" in spiritual life to appreciate with nicety the conditions contemplated. Pastors are apt to suspect indifference if absence from public worship is a frequent thing.

Space fails us in an attempt to show in how many ways the holy Sabbath Day is an uplift to spiritual life in the individual, the family and the commonwealth. On the Sabbath Day the hard-pressed busy man reviews acquaintance with his family, dismissing from his mind, like a sea bather, every distressing thought and worldly care, men and women meet God where He has promised specially to be. New impulse is given to life, and better things follow.

The General Assembly, recently in Session, found that one of the chief disposing causes of Sabbath-breaking among us is over-work during the six days. It is not without reason therefore that one critic says: "A Saturday half holiday would do more to fill our empty churches, and induce healthful Sabbath rest among the people, than can ever be accomplished by pulpit fulmination against Sabbath desecration, or pleadings for the sanctity of the day." Happily we are not much

distressed by empty churches in Canada, but we know enough about them to appreciate the logic of this critic.

After all is said *pro* and *con* upon the subject of the Sabbath Day, it remains only to be reaffirmed that the day is to be religiously kept as a matter of principle if it is to be well and profitably kept and kept always.

RELIGIOUS INSTRUCTION IN THE COMMON SCHOOL.

IN dealing with this subject in two preceding issues we have referred to some principles which must determine the amount and kind of religious instruction, so far as that can be imparted in the common school; and also to some practical difficulties which the subject presents, such that many, on account of them, demand that the public school should be entirely secularised, and every attempt at religious instruction of any kind be abandoned as an impossibility in a national system of education. We have not yet arrived at that stage, and we hope it may never come, when this last alternative must be accepted and carried into practice.

There remains to be noticed another consideration of a practical kind which is most vital to the whole question. It may be called the *personal element*, and is found in the character of the teacher. This, it will at once be seen, is of first importance. It makes but little difference how much or how little religious instruction in the school the regulations of the Education Department may call for, or the time or manner or means by which it is imparted, if the teacher who is to impart it have no sympathy with it, is indifferent about it, has little religious knowledge himself, and is one whose spirit and character are but little if at all influenced by religion. Hence this personal element is all important, it is most practical, and is to a certain extent within the power of school trustees to deal with and bring to bear at once. There is nothing about which, for the sake of the youth committed in so far to their care, trustees require to be more careful, we would even say so careful, as that of the character, morally and religiously, of the teachers whom they employ, and to whom they entrust the formation of the character of the children. For character is by far the most vital part of any child or man.

On the other hand it matters little what may be the technical amount of religious instruction required to be imparted in the school, or by what means this work is to be done, if the teacher's own character and spirit are sound and right religiously. Not only will the portions of Scripture to be read, or other religious exercises to be engaged in, be a wholly different thing in the hands of the one teacher and the other in their effect upon the character of the youth under their care, but the teacher whose own spirit and character have been formed and are dominated by sound religious principles will, whatever be the religious exercises, or even should there be none at all prescribed, be imparting religious instruction in various ways, planting in the minds of the young sound principles of life, and forming right character. Nothing can prevent the teacher, possessing the average amount of common sense, who has religious convictions, whose own character rests upon a solid religious basis, from influencing his pupils aright and powerfully, and no amount of religious exercises in the school will have a like effect upon the scholars in the hands of a man whose own spirit, life and conduct are a daily violation or ignoring of the so-called religious exercises prescribed by law. In fact they cease to be religious in their character in any proper sense, and, in the case of such an one as we have just referred to, may have the effect upon the young of weakening their regard and respect for religion or altogether their faith in it, unless this evil influence is neutralized by the sight of something better, something true and consistent either in their own home, or somewhere or in some one else. Here then in this most important matter, and in so far as it affects the youth of the land while at the common school, is a simple, practical, all-important consideration which it is in the power of all school trustees to note and regulate their conduct by, one which is of more importance than any legally prescribed religious exercises, for it is upon this element of the personal character of the teacher upon which their whole value for good depends.

Books and Magazines.

THE ESTRANGEMENT OF YOUNG PEOPLE FROM CHRISTIANITY. Translated from the French of Eugene Bersier, by J. E. Rankin, D.D., LL.D., President of Howard University, Washington, D.C. New York, London, and Toronto: Funk and Wagnalls Co.

When we opened this dainty little volume and saw that it was written by Rev. Eugene Bersier, the eminent French preacher, we felt that it contained something well worthy of perusal. But the title of the book struck us as somewhat peculiar, and we cannot but feel that the author was unfortunate in its selection. It implies that the young people are estranged from Christianity; and while it is sadly true that to many Christ is but a root out of a dry ground, and His Gospel an unattractive thing, yet the reports from Baptist Young Peoples' Unions, Epworth Leagues, Boys' Brigades, King's Daughters and Christian Endeavor Societies all indicate that the heart of many million young people are truly loyal to Christ. Our first thought on looking at the title was: Here is a book which will show ministers and other Christian workers how to deal with those who are drifting away from Christianity. A study of the little volume showed that we were quite mistaken, and yet we cannot say we were disappointed. The work, instead of showing how to deal with the young, is a very direct and helpful address to the young people themselves. For this reason we gladly call attention to it, because we believe that if intelligent youths and maidens read this book, it must tend to keep them along the "old paths where is the good way." The author shows how natural it is for them to think, to reason, and to question truths which are generally accepted. He calls attention to the saying of Bacon: "A little philosophy destroys religion; much restores it." And then he proceeds to show how true the expression is. He does not profess to deal with the objections to Christianity, but he points out with a master hand and with a tender sympathy how the young may be led astray by a proud will, by an unscientific process of reasoning, by perverted views of life, by partial and imperfect conceptions of Christianity, and by an unwillingness to curb fleshly passions.

The first of Anthony Hope's new series of Zenda stories, in *McClure's Magazine* for August, reciting a heroic love passage between the beautiful Princess Osra and brave Stephen the Smith, is most charming. The new Jungle story by Kipling is also notable. Only one or two of the previous Jungle stories approach it in strength and ingenuity. In the same number are stories by Stanley J. Weyman and Bret Harte, as also a very interesting account of Bishop Vincent and his work in founding and developing the Chautauqua Assembly. Numerous portraits and other pictures accompany the paper. The life of the circus performer as it shows itself behind the scenes, is the subject of an illustrated article by Cleveland Moffett. Moltke's manner of carrying on war is described by the English war correspondent, Archibald Forbes. The romantic story of the "robbing of the Northampton (Mass.) Bank of upwards of a million dollars in money and securities, and of the long pursuit and ultimate conviction of the robbers, is related from the records of the Pinkerton detective bureau. [S. S. McClure, Limited, 30 Lafayette Place, New York.]

Godey's Magazine for August is an issue of beauty and interest in every page. Among the dozen illustrated articles and stories are "The Princess Zora," by Dr. S. M. Miller, who has collected some intensely interesting facts about an Egyptian who is hardly mentioned in history; "Virginia Beauties," adorned with portraits of some of the most famous of the beautiful women of the Old Dominion; "Cupid's Ways in Many Climes," "A Cruise on a House-boat," which gives valuable hints for a jolly good summer trip at small expense; and the true and laughable story of the Cardiff Giant Hoax, by Albert L. Parkes, the manager of this gigantic fraud. The fiction, poetry, and fashions all go to make up a very attractive number of this popular ten-cent magazine. [The Godey Company, 52-54 Lafayette Place, New York.]

The August number of *Frank Leslie's Popular Monthly* appears in a handsome new cover, of appropriate artistic design, which will be permanently retained. This new cover is embellished with a portrait of the late Frank Leslie, founder of the magazine, and the father of illustrated periodical literature in America. The present number of this long established magazine presents an unprecedented display of over a hundred charming pictures, including a full-page plate in colors. These pictures illustrate more than a score of articles, stories and poems all of a timely and seasonable nature, contributed by some of the favorite writers of the day.

The following fully illustrated articles are the special features of *Harper's Magazine* for July: "Some Imaginative Types in American Art," "In the Garden of China," "The German Struggle for Liberty," the first of a series in this very interesting subject by Poultney Bigelow; "Bear Chasing in the Rocky Mountains," "Americans in Paris," "The University of Pennsylvania," Owen Wister's story "Where Charity Begins," "Annie Tousey's Little Game," "Risamonds Romance," "The Horoscope of Two Portraits," "Personal Recollections of Joan of Arc" and "Hearts Insurgent" [Harpers Brothers, New York.]

Early in the fall a new juvenile magazine, of a bright, wholesome character, fully illustrated, will be made of *Frank Leslie's Pleasant Hours for Boys and Girls*, at 10 cents a copy and \$1 per annum.

The Family Circle.

LIKE A QUEEN'S.

O like a queen's her happy tread,
And like a queen's her golden head!
But O, at last, when all is said,
Her woman's heart for me!

We wandered where the river gleamed
'Neath oaks that muse and pines that dreamed,
A wild thing of the woods she seemed,
So proud, and pure, and free!

All heaven drew nigh to hear her sing,
When from her lips her soul took wing,
The oaks forgot their pondering,
The pines their reverie.

And O, her happy queenly tread,
And O, her queenly golden head!
But O, her heart, when all is said,
Her woman's heart for me!

—William Watson.

CROMWELL'S STATUE.

What needs our Cromwell stone or bronze to
His was the light that lit on England's way
The sun-dawn of her time compelling power,
The noon-tide of her most imperial day?

His hand won back the sea for England's
dower;
His footfall bade the Moor change heart and
cower;
His word on Milton's Tongue spake law to
France
When Piedmont felt the she-wolf Rome devour.

From Cromwell's eyes the light of England's
glance
Flashed and bowed down the kings by grace of
chance,
The piteous annotated princes; who alone,
By grace of England held their hosts in trance.

The enthroned republic from their kingly throne,
Spake, and her speech was Cromwell's.
Earth has known
No lordlier presence. How should Cromwell
stand,
By kinglets and by queenings hewn in stone?

Incaruate England in his warrior hand
Smote, and as fire devours the blackening brand,
Made ashes of that strength who wrought her
wrong,
And turned the stronghold of her foes to sand.

His praise is in the sea's and Milton's song;
What praise could reach him from the weakling
throne
That rules by leave of tongues whose praise is
shame—
Him, who made England out of weakness strong?

There needs no clarion's blast of broad-blown
fame
To bid the world bear witness whence he came
Who bade fierce Europe fawn at England's
heel
And judged the plague of lineal rule with flame.

There needs no witness graven on stone or steel
For one whose work bids fame bow down and
kneel;
Our man of men, whose time commanding
name
Speaks England, and proclaims her Common-
weal

Algernon Charles Swinburne.

STRANGE BUT TRUE.

Dr. Donald McLeod, the accomplished editor of *Good Words*, relates, in the June number of that magazine, the following incidents:

Robert Thom, Esq., the present proprietor of the Island of Canna in the far Hebrides, can with many others guarantee the truth of the following curious coincidence.

In September, 1892, the daughter of the blacksmith in Canna was wandering on the shore, gathering driftwood for fuel, when in a small bay, about a hundred yards distant from her father's house, she picked up a piece of wood bearing the inscription, cut with a knife, "Lachlan Campbell, Bilbao, March 23rd, 1892." On taking it to her mother she became much concerned, as this was the name of her own son, who was a boiler-maker in Spain, and, as would be the case with most people—certainly with Highlanders—she could not get over the superstitious dread that this message from the sea was the harbinger of evil tidings regarding her son. The family of the proprietor did their best to calm her terror, exhorting her to wait for an explanation. When writing to her son she told him of what had

happened, and was greatly relieved on receiving a reply assuring her of his well-being, but was astonished to learn that he perfectly remembered how, when on a holiday, he had written, as described, on a piece of wood and had idly thrown into the sea from a rock near Bilbao. We all know the power of ocean currents, and need not be surprised at this piece of wood having been carried about for six months, but the marvellous—and, except for undoubted evidence—the incredible circumstance in this case is that this piece of wood, after its long wandering, should have been washed on the shore within a hundred yards of where the writer's mother lived, and that it should be picked up by one of his own family and taken home. Had any novelist dared to picture a message delivered as this was by means of an ocean current, every reader, and certainly every critic, would have denounced the outrageous demand on faith. And yet the apparently impossible actually occurred in Canna.

Mr. David R., a well-known merchant in Glasgow, was several years ago travelling in Canada. On a Sunday evening, far away in the backwoods, he was interested by hearing from a humble "shanty" the words of a Scottish "paraphrase," sung to a familiar air. After a little he thought he would visit this countryman, whose family worship had thus recalled to him other scenes. After chatting for a while, the man asked where he was from. On being told that he was from Glasgow, he asked his name, and on being informed he became much excited. "I always expected some one of your family to come. My name is——" As my friend had never heard of his name, he asked for an explanation, and the man proceeded to tell him that he was the clerk who had stolen a considerable sum from the firm to which R. belonged; that he had been miserable ever since, feeling sure that at any hour he might be discovered; that he was now doing well, and that it was his intention in a short time to repay back all that he had taken. My friend had been in the West Indies at the time the theft took place, and it was not till after his return to Scotland that he learned the particulars. It is, however, somewhat disappointing to hear the statement with which he used to end the recital of the strange story, "In spite of his promise, we have never yet heard of any payment!"

Andrew Maxwell, another well-known merchant in Glasgow, was in the Island of Arran some years ago with his mother and sisters. The weather was unusually warm, and his venerable mother suffered so much from the heat, that her hands became swollen, and as her marriage ring was fretting her finger, one of her daughters, after no little coaxing, persuaded her to allow its removal. To the dismay of the daughter the ring was lost, but she procured another so like the old one, that the change was not noticed when it was placed on her finger. Next year the family went back to the same house, and in the autumn, when the farm servant in a neighbouring building having boiled potatoes for the pigs, was crushing a potatoe in her hands, she felt something hard, and on looking at this thing inside the potato, she exclaimed to one of the Maxwells' servants who was beside her: "Here's a ring in the potato," and showed a thin worn marriage hoop. "I believe," said the other, "it is my mistress' ring, and we can find that out because her initials were inside the hoop." On examining it, there were the initials, and the lost ring was identified! It had evidently been swept out among the ashes, the ashes thrown upon the ash-pit, the contents of the ash-pit on the potato-field, and the ring absorbed by the potato, inside of which it was found a year after it had been lost!

When my brother, Norman Macleod, and I went to Palestine in 1864, he was asked by an old woman in his congregation to discover her son—an engineer on a steamer somewhere in the Levant—and to persuade him to send help so his mother. Wherever he went my brother enquired for this man.

Now he was told he was trading in the Black Sea; again, that he was in some ship on the Syrian Coast; but he failed to find him. When we were weighing anchor in the Golden Horn before proceeding up the Black Sea on our way home, he and I were sitting aft on the portside when our steamer drifted against another. A man came to let a "buffer" down between the two ships just where we were sitting. On speaking to him and recognizing his unmistakable accent, my brother asked if he knew anything of the engineer he was in search of, "I am the man!" was the reply, and so his last words spoken to any one before leaving the East were exchanged with the very man he had been searching for, and as the two ships parted he had said all he wished to say! It was a coincidence, but one of the greatest improbabilities.

Many years ago a poor lame girl called upon me for assistance. She was from Ross-shire, and had a sweet accent and as sweet a face—quiet and sad. She had been cruelly used by her grandparents, who had refused to keep her, and so she had come to Glasgow to get work as a "tailoress"—in other words, she had been employed by some sweater, and had not enough to live on. Her Highland innocence and religious principles had received a painful shock by what she had seen in the great city. She often came to me for help, and one occasion her distress was so great, because her wooden leg had become so short that she found it an encumbrance. I was able to procure a new leg for her, but the battle of life proved too much, and one day she came beseeching me to send her home. The Messrs. MacBrayne kindly gave me a pass, and she was to leave next day. To my surprise, four or five days afterwards I met her on the street, when she told me she had been home and had been forced back by her grandmother in the steamer on its return journey. My faith failed me, for it was so unlike any Highlander to disown her own grandchild, that I was distressed to find her untrue. It was cruel, and I repented of it, for within a few days an agent of the Charity Organization Society, who called for me about another case, assured me that the girl had told the truth, and that she had been forced back as she described. I was glad when the opportunity occurred of making an ample apology to her.

A considerable time after this I was officiating at a marriage, and to my surprise I found my Highland friend in a wealthy home, acting as maid to the bride. On speaking about her to the lady of the house, she said, "That is a most extraordinary girl. A rich man has fallen in love with her, and sent her to a boarding-school, hoping to marry her in a year or two; but she will not hear of it and has left the school, saying she will not marry any one whom she does not love enough. Unfortunately the gentleman told her that it was her resemblance to one he had been once engaged to and had died, which had led to his interest in her, and she was determined to have a husband who would love her for her own sake."

After some years I met this lady again, and heard the subsequent history of the interesting girl. It seems that the gentleman managed to trace her out in Glasgow, and having cleared away all her doubts as to his affection, he won her consent to be married to him in London. As she was then an inmate of the Home of Young Women's Christian Institute in Glasgow, she arranged to go to the similar Home in London and remain there until she was married. Her intended husband met her at the railway station and took her to the Home, but the matron, foolishly suspecting foul play, told the girl that no gentleman in the evident position of her friend could really intend to marry a poor lame creature like her; and in spite of the girl's fears and entreaties, she packed her off in the train to Scotland next day. The gentleman's anger may be imagined when he found what had been done, but the girl, filled with shame, would not go

back to Glasgow, but went to Edinburgh and communicated with the lady in whose house I had found her. It ended in the gentleman coming for her, and after a few days she was married to him and taken to his luxurious home in London. But her adventures were not over. A friend of his, a Scottish lawyer, came with his wife to visit the happy pair in England, and so strong a friendship arose between the two wives, that when the lawyer's lady died not long after, she left her jewels and a sum of money to my old friend. In a short time her own husband also died, leaving her his fortune, but on his death-bed he warned her against a brother who, he feared, would try to dispossess her, but told her in that case to take the advice of the Scottish lawyer whom they both trusted. It happened as he had anticipated, and the Scotsman was put in charge of her interests. The case was a protracted one, but finally the lawyer, assuring her that the best solution would be her acceptance of his hand as her second husband, it ended in her becoming the mistress of another home, where she more than once entertained the lady on whose daughter she had formerly waited! She has now been dead some years, but I often think of her strange career, while I do not wonder at the attraction which that sweet pure face had for both of the men who loved her.

THE PEOPLE OF CHINA.

There are many Chinas, or many kinds of China, but the only one I expected to find was the one I did not see. It was an ideal I had been forming all along the years between my first geography and my latest purchased book—of a country peopled by men wearing broad-brimmed, cone-shaped hats, and carrying boxes of tea on each end of the bamboo poles they balanced on one shoulder. That sort of man I saw once or twice among the millions I met, but the whole combination I missed altogether. My China has its gentry, its merchants, its working-men, and its farmers—not to speak of beggars, actors, priests, conjurers, and sailors. We found its merchant class polite, patient, extremely shrewd, well-dressed, pattern shopkeepers. We found its gentlemen graceful, polished, generous and amiable. But the peasantry constantly reminded us of the country folk of continental Europe outside of Russia. Theirs was the same simplicity of costume, intelligence, and manners. They lived in very much the same little villages of thatched cottages. Theirs was the same awkwardness, shyness, cunning in trade, the same distrust of strangers and of strange things. The sharpest fracture of the comparison was seen in the Chinese farms: for, where we were, every handful of earth was almost literally passed through the hands of its cultivators, every leaf was inspected, every inch was watered, manured, watched, and cared for as a retired Englishman looks after his back garden. The result was a fertility beyond compare, a glory of vegetation, a universality of cultivation that permitted no waste places. It was a system that always included the preparation of a second growth to be transplanted into the place of the main growth when the first reached its harvest. As compared with Japan, one feature of every view was strikingly in favor of the larger country. The dress and behavior of the Chinese will not offend Europeans. The women of central China are not merely most modest, they are as completely dressed as any women I have ever seen. They are covered from neck to heels in a costume composed of a jacket and trousers. As Mr. Weldon says: "Their complete freedom of movement is calculated to produce the most perfect nation, physically. It is God's providence that this menace to the safety of the world is offset by their innutritious food and their fondness for the crippling of women's feet." In Japan, nakedness is what startles the new-comer on all sides. In China "the altogether" that Tribby posed

for is a product that I saw only in the cases of less than half a dozen children. I am told that in the country one sees women half bared above the waist when the sun shines tropically, but I cannot prove that. I saw one farmer girl with only her padlike frontlet of cotton on above her trousers, but I cannot announce a national custom upon that slender basis. On the other hand, I saw the women at every sort of labor, squatted down upon the river's edge, climbing like boys, wrestling, frolicking, rowing boats with their feet, wading streams, yet never having occasion to regard that jealous modesty which is safeguarded in their dress and in their souls from infancy onward. I never—except in two instances among thousands—raised my eyes to have them meet those of a woman that she did not cast hers down, or turn and run indoors as fast as her "golden lilies"—goat's feet, Weldon calls them—would carry her. Even in the night resorts of the gentlemen, where the bejewelled sing-song girls ply their service of song and attendance during the formal dinners of men of means, I never saw the suggestion of improper behavior on the men's or the women's parts. To be sure, these women made bold to rub their hands softly against my hair (where I keep what I have, in the back) to see how our shorn hair feels. And they fingered my collar and cuffs, and gently touched my planklike shirt front, and giggled just as little children do under similar circumstances at home. So like little children were they that I could not bear to think them different in any respect—there in that garden where baby girls only fetched a dollar in the market, until the price rose recently, in Shanghai, because of the employment of girls in the silk-filature factories. Boys are different, of course. Just as I was leaving China an old man who wanted to adopt a son picked out a likely shaver of four years old and set his heart on having him. The fool of a mother did not see that the true price the old man offered was a comfortable home and the heirdom to his property. She only saw how much the old man wanted her boy. She would not sell him for less than eighty dollars. Therefore the prudent old fellow was obliged to stifle his budding affection and look for a cheaper child. He got a chubby little urchin for sixty dollars, which was his limit. —From "In the Garden of China," by Julian Rathb, in Harper's Magazine for July.

A MOUNTAIN PREACHER'S ILLUSTRATION.

Like any other unlearned people, these mountaineers like illustrations drawn from things with which they are familiar. A group of young men were assembled near where there had been preaching one Sabbath, when the following dialogue occurred: "See here, John, why didn't ye bring up my rifle when ye come to preaching?" "Well, Sam, I lowed 'twan't right to bring it up on Sabbath. I might see a varmint on the road and git a shootin' and forgit it was Sabbath." "Hub! there's no use being so awfully particular as all that. I thinks it's all right to do little turas of a Sabbath, even a little shootin' won't hurt, if ye happen to see game." The discussion was joined in on either side by those around, and it was finally decided to leave it to the preacher. He was called and the case stated. Look yer, boys," said he, "s'posin a man comes along here with seven handsome gray horses, a-ridin' one and the others a-follerin'. You all like a pretty beast, and you look 'em all over. You can't see that one is better than another. They are all as pretty critters as ever were seen among these mountains, though there will be differences in horses, boys. When you come to know 'em so two is alike. Well, that man says, 'Here, boys, I'll jest give ye six of these

beasts for your own,' and he gits on the other and rides off. I s'pose now, you'd mount yer horses and ride after him, and make him give ye the other horse, or at least make him let you keep it till yer craps were all in." "No; we ain't so ornary mean as all that, preacher." "Well, thar, can't ye let the Lord's day alone?" A blank look at the preacher and at each other; then Sam spoke out: "You've treed us, preacher. John, I'm right glad you didn't bring that gun."—*The American Missionary.*

CHILDREN'S FEAR OF ANIMALS.

So far as I can ascertain, facts are strongly opposed to the theory of inherited fear of animals. Just as in the first months a child will manifest something like recoil from a pretty and innocent pigeon, so later on children manifest fear in the most unlikely directions. In *The Invisible Playmate* we are told of a girl who got into her first fright on seeing a sparrow drop on the grass near her, though she was not the least afraid of big things, and on first hearing the dog bark in his kennel said, with a little laugh of surprise, "Oh, coughing." A parallel case is sent me by a lady friend. One day when her daughter was about four years old she found her standing, the eyes wide open and filled with tears, the arms outstretched for help, evidently transfixed with terror, while a small wood louse made its slow way toward her. The next day the child was taken for the first time to the "Zoo," and the mother, anticipating trouble, held her hand. But there was no need. A "fearless spirit" in general, she released her hand at the sight of the elephant, and galloped after the moaster. If inheritance plays a principal part in the child's fear of animals, one would have expected the facts to be reversed. The elephant should have excited dread, not the harmless insect. —*The Popular Science Monthly.*

ECONOMY OF FOODS.

A pound of lean beef, a quart of whole milk and a pound and a quarter of potatoes contain the same amounts of actually nutritive ingredients, or nutrients as they are called. But the pound of beef costs more than the quart of milk, and its nutrients not only differ in number and kind, but are, for ordinary use, more valuable than those of the milk, but a diet of meat and potatoes is better than one of meat and milk or one of potatoes and milk. Milk contains all the essential nutrients of food, and they are in the proportions needed to supply the needs of the body, but neither the meat alone nor the potatoes alone would make a well-balanced diet, because neither contains the different nutrients in the proportions best fitted for nourishment. This illustrates a fundamental fact in the economy of foods, namely, that the difference in the value of different foods and the combinations most proper for nourishment depend both upon the kinds and upon the amount of nutrients they contain.—*Prof. W. O. Atwater.*

The pardonable, but injudicious, enthusiasm of some clergymen over their musical services has given rise to many smart sayings. None, perhaps, is better than the familiar one of the exasperated visitor, who, after being made to listen in torment to Gregorian chants cruelly murdered, was told that according to tradition those chants owed their origin to King David himself. The visitor, rendered reckless by his misery, retorted that he had often wondered why Saul threw that javelin at the royal psalmist, but he quite understood it now.

In a London county court not long since the judge called across to some one in the gallery: "Take off your hat there." No notice being taken, the judge particularized: "You man, there!" Then came the explanatory voice from the gallery: "It's a lady, your honor." Leaving forward, the judge inquired: "Is it a woman? Why does she dress like a man?"

Our Young Folks.

THE WAY IT HAPPENED.

Said Toddlekins to Waddlekin,
A very homely pup,
"See, there's a sleeping pussie cat
Suppose we eat her up."
They ne'er had seen the like, I ween;
But then they thought, you see,
That such a soft and sleepy thing
No fearful foe could be.
But something strange, an awful change
Came o'er that lunny ball;
And what it was that happened next
They never knew at all.
Ah! how they flew, those noble two,
That most heroic pair.
Said Toddlekins to Waddlekins:
"It must have been a bear."
—*Jessie B. Sherman, in Churchman.*

WHAT A BOY CAN DO.

"What can a boy do, anyway?"
You ask. "What grand or great?"
Listen a moment, lad, I pray,
And I three things will state.
A boy can make the world more bright
By kindly word and deed;
As blossoms call for nature's light,
So hearts love's sunshine need.
A boy can make the world more pure
By lips kept ever clean;
Silence can influence shed as sure
As speech—oft more doth mean.
A boy can make the world more true
By an exalted aim;
Let one a given end pursue,
Others will seek the same.
Full simple things, indeed, these three,
Thus stated in my rhyme;
Yet what, dear lad, could greater be?
What grander, more sublime?
—*Philip B. Strong.*

GENTLY.

Did you ever think how many things God has made so frail that any but the gentlest touch would destroy them?
There are delicate and fragile things of man's making—perhaps in your very home—that a rough touch would easily destroy. How carefully they are handled and dusted! And how wonderingly and admiringly you look at them!
There is infinitely more beautiful, more fragile, more wonderfully exquisite workmanship in that butterfly over there—whose Maker is God—skimming so lightly from flower to flower, the gold-dust on its wings sparkling in the sunshine.
One sweep of a thoughtless, ungentle hand; it is imprisoned—that free, glad, beautiful thing! And—oh, the pity of it! the hand opens again to reveal only a little trembling, dying form, rudely robbed of all the beauty which made its wonderful life so happy a thing. Its golden, God-given raimen sparkling now in tiny sand-like specks on the fingers of its captor. Ah! cruel thoughtlessness!
By many suchlike things we can hear God whisper to us, "Gently."
Look at the slender blades of grass; the pink-eyed daisies dotted through it. The blossoms of the hawthorn bush, which sheds its sweet fragrance in the cool, shady lanes. The delicate dog-roses peeping from the hedges, and all other suchlike things, how easily crushed by the foot, how readily scattered in a shower of fallen beauty at your feet, by the careless flick of some stick or whip in your hand. We can almost hear them say, "We live and blossom for your pleasure, but touch us gently."

These all breathe one silent lesson, "Gently, gently."
We are often rough and thoughtless to each other. God is never so to us, and if we find rough people pushing, jostling past us to get their own way speaking in loud, rough voices—disagreeable, what must God think of them, Who sets us so many examples of gentleness in His treatment of us?
How gradually and gently He lowers the soft veil of twilight between the brightness of the setting sun and the darkness of the night.
And, again, as silently, as gently, He lifts the curtain of night to let the pale, dim dawn grow gradually into the full daylight.

Oh, the gentleness of God's care for us! How He refreshes us with the rain and the gently falling dew, how He holds the great sea and the mighty thunders in His hand lest they hurt us!
Shall we think of all this, and yet refuse to be "gentle in word and deed?"—*P. K., in Great Thoughts.*

A LION.

We think it would be an excellent thing if all children were as sensitive to praise and blame as the dog in the following story. And if Lion felt so much mortification over coming into the parlor with muddy feet, cannot our boys be a little more careful than he was even?

A Newfoundland dog owned by a New Orleans lady gave an entertaining illustration of the fact that in some way dogs comprehend what is said to them.
One day a lady called on his mistress, and during her visit Lion came in rather shyly, lay down on the parlor carpet and went to sleep. The conversation ran on, and the visitor finally said:
"What a handsome Newfoundland dog you have."

Lion opened one eye.
"Yes," said the mistress. "He is a very good dog, and takes excellent care of the children." Lion opened the other eye and waved his tail complacently to and fro on the carpet. "When the baby goes out he always goes with her, and I feel sure that no harm can come to her," his mistress continued. Lion's tail thumped up and down violently on the carpet. "And he is so gentle to them all, and such a playmate and companion to them that we would not take \$1 000 for him." Lion's tail went up and down, to and fro, and round and round with great, undisguised glee. "But," said the mistress, "Lion has one serious fault." Total subsidence of Lion's tail, together with the appearance of an expression of great concern on his face. "He will come in here with his dirty feet and lie down on the carpet when I have told him time and again that he musn't do it."

At this point Lion would doubtless have remonstrated if he could; but, being speechless, he arose with an air of the utmost dejection and humiliation and slunk out of the room, with his lately exuberant tail totally crest-fallen.—*Selected.*

DON'T BE COWARDS.

"I won't tell a lie! I won't be such a coward!" said a fine little fellow when he had broken a little statuette of his father's in showing it to his playmates, and they were telling him how he could deceive his father and escape a scolding. He was right. So was Charlie Mann right when he was rewarded for it, as the following story will show:

A young offender whose name was Charlie Mann smashed a large pane of glass in a chemist's shop, and ran away at first; but he quickly thought, "Why am I running? It was an accident. Why not tell the truth?"
No soon thought than done. Charlie was a brave boy. He told the whole truth; how the ball with which he was playing slipped out of his hand, how frightened he was, how sorry, too, at the mischief done, and how willing to pay if he had the money.

Charlie did not have the money, but he could work; and to work he went at once in the very shop where he broke the glass. It took him a long time to pay for the large and expensive pane he had shattered, but when he was done he had endeared himself so much to the shopkeeper by his fidelity and truthfulness that he could not hear of his going away, and Charlie became his partner.
"Ab, what a lucky day that was when I broke that window," he used to say.
"Charlie," his mother would respond, "what a lucky day it was when you were not afraid to tell the truth."
"Lying lips are an abomination to the Lord, but they that deal truly are His delight."—*The Ensign.*

RUIN AND MISERY

WHAT WILL BECOME OF THE YOUNG MEN OF THE DAY?

Cigarette smoking is one of the evils which is fast increasing among the young men of the period. It is an age of nervousness; nervous excitement, nervous weakness and debility is the growing malady of the day. Minds are over-burdened in school, the pleasures of social life follow business worry; intemperance, sexual excesses or abuses over excite the already enfeebled nerves and result in exhausting diseases or drains upon the nervous system.

It's a drag and a handicap to every young man to be a sufferer from nervous debility or weakness, low spirits, irritable temper, impaired memory, loss of will-power, and the thousand and one derangements of mind and body that result from pernicious habits often contracted through ignorance of nature's laws. The wreck of constitution, weakened vitality and manly power, following such habits would be a sorry ending to life in this splendid age of learning and labor. It will fast become an age of unsettled brains and shattered nerves unless our young men know themselves.

To reach, re-claim and restore such unfortunates to health and happiness, is the aim of the publishers of a book of 136 pages, written in plain but chaste language, on the nature, symptoms and curability, by home-treatment, of such diseases. This book will be sent sealed, in plain envelope, on receipt of this notice with ten cents in stamps, for postage. Address, World's Dispensary Medical Association, Buffalo, N. Y.

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Knox Presbyterian Church, London, is to be enlarged by the addition of a transept. The proposed changes will cost about \$3,500 and will increase the capacity of the church about 200 seats. Tenders will be called for at once. The Rev. Mr. Stuart is very much encouraged in his work.

Ministers and Churches.

The new Presbyterian Church, Whitechurch, is approaching completion.

The Rev. H. McQuarrie, has been appointed Moderator of Session at Port Elgin.

The Rev. D. Strachan, B.A., of Hespeler, is holidaying in that charming summer resort, Muskoka.

The Rev. John Hogg has returned to Winnipeg after a two months' trip to New York and other eastern cities.

The Rev. John Robertson, M.A., of Port Dover, preached at Port Elgin last Sabbath. He will occupy the same pulpit on the 28th inst.

The Rev. John Anderson, B.D., has returned from California and made us a pleasant call a few days ago. He intends remaining in Ontario.

In the absence of Rev. C. B. Pitblado, the pulpit of Westminster Church, Winnipeg, will be occupied by Rev. Prof. Ross, B.D., of Montreal.

The late John Faulkner, who was a member of the Presbyterian Church of Alma for nearly thirty years, bequeathed \$1,000 to Home Missions.

We are requested to say that the vacancy of Norval and Union is supplied up to the end of next September. Rev. J. Campbell Tibb is Moderator of Session.

The Rev. Dr. Waits, of Owen Sound, paid us a visit last week. He sailed from Montreal last Saturday en route to Europe. He is accompanied by his two sons.

The Rev. A. Kennedy Caswell, until recently of Meriden, Iowa, has removed to Philadelphia, where he has organized a mission under most favorable circumstances.

Knox Church, Brussels, presented Rev. D. B. McRae, with \$25 and a silver baptismal bowl as a recognition of his willing service in the position of Moderator in connection with their congregation.

A pleasant social meeting was recently held in the Presbyterian Church, Wingham, to welcome the Rev. David Perrie and wife on their return from a visit to the old country. Mr. Perrie resumes work greatly benefitted by his trip.

Rev. R. N. Grant, D.D., entered last Sunday upon his fourteenth year as pastor of the Presbyterian Church, Orillia. Mr. H. Cooke, superintendent of the Sabbath School, commenced his sixteenth term in that capacity at the same time.

The Rev. Mr. Smith, of Middleville, and the Rev. J. A. McConnel, O.M., of Watson's Corners, exchanged pulpits on Sabbath, the 14th ult. Mr. McConnel has done excellent Christian work among his people, and it is to be hoped that the Presbytery will continue his services there.

The Presbyterians of St. Paul's Church, Middleville, of whom the Rev. W. J. Smith is the popular pastor, held their annual festival lately on the beautiful grounds surrounding their church and realized the sum of \$150 at 10c admission. W. C. Caldwell, Esq., ex-M.L.A., of Lanark, and John McLean, Esq., the Warden of the county, delivered short addresses. Music by the choir of the church was given at intervals throughout the evening. A most interesting and enjoyable time was spent.

The Rev. J. McD. Duncan was inducted at Woodville on the 12th inst. Rev. D. Y. Ross, M.A., was Moderator; the Rev. J. M. Cameron preached; the Rev. D. McDonald addressed the minister; the Rev. P. A. McLeod addressed the congregation; the Rev. Dr. Grant, of Orillia, was present and delivered an address to minister and people. After the induction service a meeting of the congregation was held, and cordially granted leave to the Rev. Mr. Duncan to attend Knox College and deliver lectures on apologetics three months during the winter; also four weeks holidays were allowed him. Tea was served in the evening by the ladies of the congregation, after which a good programme was carried out. Addresses were delivered by Revs. D. D. McDonald, J. W. Wilkinson, J. M. Cameron, W. G. Hanna, H. E. A. Reid and the new pastor, who was cordially welcomed by the people.

The Rev. James Gourlay, M.A., for twenty years the beloved pastor of the Presbyterian Church, Port Elgin, has resigned; and on the evening of the 10th inst., a largely attended public meeting of the congregation was held for the purposes of a farewell address and presentation. Mr. Charles Duff was called to the chair, when an address expressive of the kindly feelings of the congregation was read. Among other things it was said:—"There never was a time in our intercourse when your conduct was not that of a genuine friend, a Christian gentleman and a devoted minister of Jesus Christ. The history of the Presbyterian Church in Port Elgin for 20 years will remain as a record of your executive power, industry and business tact, as well as of the higher qualifications of your office." The address also spoke in high terms of "the good and loyal services ever rendered to this church by Mrs. Gourlay. "As a co worker with yourself she has unselfishly given of her time, talent and energy to the up-building of this congregation." Mr. Gourlay was also the recipient of a well-filled purse.

IN MEMORIAM.

MR. WM. WATSON, LATE OF 6TH CONCESSION, VAUGHAN, NEAR WOODBRIDGE, FORMERLY OF SCARBORO, DIED APRIL 14TH, 1895.

The angel of Death with a message was sent From the courts of our glorious King, And the message was urgent, could brook no delay, For his right to command is supreme.

His wisdom so excellent never could err In the time or the way of His call, His love is so great He could not be unkind, And His care doth encircle us all.

So the message was sent to His servant so dear Who had faithfully wrought out his part In the battle of life against all that is wrong, With the love of his God in his heart

On the Sabbath of rest, as on worship intent, While preparing to meet with his God, In the house set apart for His worship on earth, Where with others he studied His word.

But no more should he meet with his brethren here In communion and fellowship sweet, No more should he sit at His table below, Nor learn of His will at His feet.

His fight against sin has now come to an end, Having trusted in Jesus for Grace, His sorrows and trials for ever are past As he rests in the light of His face.

Now he rests from his labors in peace and content In the presence of glory divine, Having heard with delight the glad welcome "well done," Like the stars he forever shall shine.

But his influence still will be felt in the world, In the lives of his children so dear, Whom he earnestly taught in the truths of God's word, And endeavored to train in His fear.

And the friends who respected his life here below, Will be strengthened to stand for the right, As they think of his efforts for virtue and truth, While he sought to be true in God's sight.

Let us therefore take heed as we journey through life, To be true to the light we enjoy, That we, too, may stand in His presence, where we Shall our strength in his service employ.

R.D.

THE LATE WARDEN KING.

The death is announced of Mr. Warden King, an old and greatly respected citizen of Montreal, and not only known as an honourable and successful business man, but as a consistent Christian, ever engaged in good works.

The *Montreal Witness*, in a brief article on the deceased, says:—

Mr. King was well known in church circles in Montreal. He was one of the first members of the Lagachetiere Street Presbyterian Church, now known as Erskine Church. He subscribed largely to the building funds of the late Erskine Church on St. Catherine street, and the new church on Sherbrooke street. He was inducted to the eldership of that church on Dec. 25th, 1850, and at the time of his death he was the oldest member of the Session. He took a very active part in the Young Men's Christian Association, and subscribed largely to the building fund and the general operations of the association. One of his latest acts of generosity was to present the association with a fine and most valuable lot of land in the rear of their present building. Almost from the inception of the Montreal Presbyterian College, Mr. King was a member of the senate of the college and was for seven years its treasurer. He and his late partner, Mr. George Rogers, were the first subscribers to this college, as well as the heaviest subscribers, and Mr. King continued to be a liberal contributor to its funds during all the years of its existence.

Mr. King took a lively interest in all missionary enterprises, whether of his own church or those of other denominations and few were the collectors who applied to him for aid who were sent empty away. Since the inception of the Montreal Presbyterian Sabbath School Association, Mr. King was an active member and office bearer, ill-health alone preventing him during the past months from continuing the office of superintendent of one of the largest Sabbath schools in the city. Mr. King visited Egypt and the Holy Land in company with the Rev. Dr. J. Munro Gibson, of London, Eng., in 1866, and with the aid of the magic lantern, has given several Sunday-school addresses with regard to these travels.

In early life Mr. King married a daughter of the late James Cochrane, and by her he had six children, three of whom died in infancy. Two daughters and one son survive him, Mr. James Cochrane King, Mrs. James Lowden and Mrs. David Yuile, all of whom are well-known citizens. Mr. King was a man of most amiable character and thorough business principles. He was one of those business men who retained the services of his employees, and there are many now working in his business who entered it forty years ago. The present foreman and several of the leading moulders have worked with him during that length of time. His bookkeeper, Mr. W. Greig,

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entered his service in the year 1861, and was appointed one of his executors, which office he also filled for the late George Rogers. The other executors are his son; Mr. J. C. King, and Mr. Malcolm Thompson.

YOUNG PEOPLE'S SOCIETIES AND FOREIGN MISSIONS.

The following circular letter has been addressed to the Young People's Societies by the Foreign Mission Committee:

It is believed by many that the Societies of Christian Endeavor and other Young People's Societies would gain strength if some scheme of united action were adopted for the development of interest in mission work. At present, some societies are contributing towards the support of a native helper in some foreign mission field, but many are the prey of all kinds of extra-denominational enterprises, which may or may not be the best investment of funds contributed for the Lord's work.

It has been suggested that if these societies were to unite in the support of some one of our fields, either Home or Foreign, much good would result, for the following reasons:

1. That it would help to cultivate the spirit of union amongst the societies.

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2. It would secure that all funds would be applied to such work as is known and approved, and thus be in line with the motto, "For Christ and the Church."

3. It would be possible to get correspondence from the field chosen, which would be printed and distributed to all societies entering into the arrangement, thus bringing the missionaries and the young people into direct contact, to the encouragement and profit of both.

4. It would concentrate study upon the field chosen for that year, and thus, by changing the field from time to time, cultivate an intimate acquaintance with each of the fields occupied by our Church.

5. It would lead to more united prayer, and help to develop an interest in our Churches such as would result in many more being sent to witness for Christ.

Let it be noticed that it is not the purpose of this scheme to direct all the gifts of these societies into one channel. It is simply an effort to utilize to the best possible advantage whatever share of their contributions may be devoted to mission work.

By the authority of the committees, Home and Foreign, we suggest that for the year 1895-96, contributions be given for the support of the missions in Honan and British Columbia.

In connection with this circular will you allow me to make two or three statements.

1. That it is a hopeful sign of the times that so many of the Young People's Societies are taking an intelligent interest in foreign missions, both by the study of fields and by making contributions to the work.

2. That at the great Boston Convention just closed, at which over 56,000 Endeavourers registered, and at which "The World for Christ" was ever kept in view, special emphasis was given to the thought that the funds of each society should be given to the work of the Church to which the society belongs. One instance was quoted of a man who won the sympathy of an Endeavour Society and was supported by them, believing they were supporting a missionary, whilst he was simply living a reckless life at their expense. That would not have occurred had that society been loyal to their own Church.

3. The proposal of this circular, viz., that the societies of the Presbyterian Church in Canada should contribute towards the support of the mission in Honan, for this year, is in accord with the common sense recommendation of the Boston Convention, and it has this additional advantage that it will be possible to establish correspondence between the societies and the missionaries greatly to the advantage of both.

4. A considerable number of societies have already agreed to this arrangement, and the first Leaflet, with the first letter from one of our missionaries upon the work in Honan, will be issued in a few weeks. Any societies, in sympathy with this scheme, wishing to get this Leaflet can do so by sending me an intimation to that effect. A prompt reply will oblige.

R. P. MACKAY,
63 Confederation Life Bldgs., Toronto.

PRESBYTERY MEETINGS.

BRUCE: The Presbytery of Bruce met at Paisley on the 9th day of July, Rev. Geo. Macdonald, Moderator, presiding. The Rev. Jas. Gourlay having tendered his resignation as clerk of Presbytery, Rev. J. Johnston was appointed in his stead. Rev. H. McQuarrie was appointed Moderator for the ensuing six months. Mr. Gourlay's resignation of the pastoral charge of Port Elgin, which was laid on the table from an meeting of Presbytery was taken up. Mr. McQuarrie and Dr. Veitch appeared on behalf of the

session and congregation, and read papers from both session and congregation expressing their deep regret at the prospect of Mr. Gourlay's removal, but seeing that it is his own desire they reluctantly consented to the acceptance of his resignation. They also spoke of the continued harmony which had ever prevailed between pastor and people during the long period of his twenty years' pastorate, and of the great prosperity enjoyed by the congregation under his ministry. Mr. Gourlay having been heard on his own behalf, and still adhering to his resignation, the Presbytery with deep regret accepted his resignation. The Rev. H. McQuarrie was appointed Moderator of the session of Port Elgin during the vacancy, and to declare the charge vacant on the 21st of July next. The Presbytery also adopted the following minute about Mr. Gourlay's resignation: "It is with feelings of deep regret that this Presbytery records the resignation of Mr. Gourlay of the pastoral charge of Port Elgin and the clerkship of this court. During the long term of his twenty years' pastorate the congregation under his charge continued to enjoy uninterrupted prosperity and peace. Such, indeed, was the increase of the congregation that it became necessary to greatly enlarge the church, and now at the time of his resignation the congregation are in the same healthy condition, but in deep sorrow at the loss of a pastor so beloved. For the long period of fifteen years Mr. Gourlay discharged the duties of Presbytery clerk with an efficiency and correctness that it would be difficult to surpass. To the members of the court he was always courteous and obliging; the minutes were always ready and in good form; every item of business was brought forward in proper season, and very rarely was it necessary to make any correction of the records. In parting with him the prayer of the Presbytery is that the Great Head of the church may continue to bless him, and in His good providence open for him another field of labor, when, after a much needed, rest he may continue to preach the everlasting gospel of Christ." The Rev. John McArthur, of the Presbytery of Minnedosa, being present, was asked to sit and correspond. Mr. Charles Weyse, student, laboring within the bounds, was on examination certified to the senate of Knox College. The Rev. Robert Gray, of Kinross, tendered his resignation of the pastoral charge of Kinlough, Riversdale and Eamskillen. The resignation was laid on the table, the congregation to be cited to appear for their interests at the next meeting of Presbytery to be held at Walkerton on the 10th day of September next, and the Presbytery adjourned to meet there on that day at half past one o'clock p.m.—J. JOHNSTON, Clerk.

LONDON: This Presbytery met in St. Thomas on the 9th inst. Mr. George Sutherland, Moderator. (Mr. J. A. McDonald, clerk pro tem). After reading and confirming the minutes of former regular meeting, the docket was read. A communication from Mr. Douglas Fraser, convener of Assembly's Committee on Young People's Societies, was read, requesting information as to the Presbytery's action in appointing a committee "on Young People's Societies," and requesting the name of convener of such committee when appointed. The Presbytery deferred any action in this matter till the September meeting. The following commissioners to the last General Assembly reported, either in person or by some brother present, their diligence in attending that court: Messrs. Dr. Proudfoot, A. Henderson, J. Cronin, W. J. Clark, J. A. Macdonald, H. Brown and J. M. Muoro, ministers; D. K. McKernie, Jas. Shields, Alex. Fraser, Adam Nichol, elders. Mr. Travers reported that Mr. James Menzies, M.D., a member of North Westminster congregation, is under appointment as foreign missionary by the Foreign Mission Committee, and requested that in accordance with instructions from the General Assembly, arrangements be made for his ordination. The Presbytery appointed the ordination to take place in North Westminster Church, on Tuesday, 26th August, at 7.30 p.m., the Moderator of Presbytery to preside, Mr. Little to preach, Mr. Travers to address the missionary, and Mr. J. Currie the people. The clerk was instructed to advise the Foreign Mission Committee of this arrangement, and request that a representative of that committee be sent. On motion of Mr. Henderson, it was agreed that Mr. Dewar, of Ailsa Craig, Moderator of East Williams congregation, be instructed to report at next meeting of Presbytery the state, or condition, of that congregation. At the afternoon sederunt, Mr. N. A. Campbell, from Dutton, was examined by a committee and recommended to be certified to the Senate of Knox College as a student for the ministry. Mr. Kelso introduced Mr. Bain, an elder of Wallace-town congregation, who is applying for the status of a Catechist. After Mr. Bain addressed the Presbytery touching his motives and qualifications, it was agreed that the Moderator of Presbytery should prescribe subjects for a popular sermon and lecture to be presented at next regular meeting, when Mr. Bain will be examined. Rev. Mr. McNeill made application on behalf of Duff's Church for leave to mortgage their Church property for two thousand dollars (\$2,000). The clerk was authorized to grant the Presbytery's permission, on receiving the necessary documents from the congregation. The Presbytery adjourned to hold its next regular meeting in First Presbyterian Church, London, on Tuesday 10th September at 10.30 a.m., and closed with the benediction.—GEORGE SUTHERLAND, Clerk.

CHATHAM: This Presbytery met in St. Andrew's school room, Windsor, on Tuesday, 9th July, at 10 a.m., Rev. J. C. Tolmie, B.A.,

Moderator pro tem, in the chair. The minutes were read and sustained. A communication from Dresden, asking a grant from the Augmentation Fund was read and laid on the table till the September meeting. A petition from Sutherland's Corners anent the amount of its share of the ministers stipend was read and Messrs. Tolmie, Larkin and Sutherland were appointed a committee to visit the station, deal with the people, and report. There was read a circular asking the appointment of a Presbyterial Committee on Young People's Societies, and in obedience thereto a committee consisting of Messrs. Tolmie, Larkin and Sutherland was appointed. The clerk was instructed to prescribe exercises for students within the bounds. An extract minute of General Assembly regarding the application of Mr. Greathead for permission to take a modified college course was read and the clerk instructed to acquaint Mr. Greathead for permission to take a modified college course was read and the clerk instructed to acquaint Mr. Greathead with its consent. Mr. Nattress gave notice of motion of overture to General Assembly that in view of the facts, that the missionary spirit had been awakened in our Church that the home fields were very fully occupied, that the calls for financial support for Foreign Missions were well responded to, that more men were offering for the foreign fields than could, by our present financial policy, be sent, and that the demands of the foreign field were so great, the Church should authorize and instruct its Foreign Mission Committee to send to the foreign field all applicants who, on examination, are found to be well qualified and suitable to be approved. Messrs. Nattress and Isaac McDonald reported their action as commissioners to General Assembly. The clerk was appointed convener of Presbytery's Home Mission Committee during Dr. Battersby's absence. It was agreed to hold the next regular meeting in First Church, Chatham Closed with benediction.—W. M. FLEMING.

HAMILTON: This Presbytery met on July 16th. Rev. H. S. Beavis was received as a minister of the Church. The resignation of Mr. Bryant of Merriton and Port Robinson was accepted to take effect on the second Sabbath of August. Mr. Geddis was appointed Moderator of Session pro tem. The Standing Committees for the year were appointed with conveners as follows: (1) Christian Life and Work, James Murray. (2) Finance, Dr. McDonald. (3) Augmentation and Vacancies, I. H. Ratchffe. (4) Superintendence of Students, B. G. Shearer. (5) Schemes of the Church, W. J. Day. (6) Systematic Beneficence, Geo. Rutherford. (7) Young Peoples' Societies, J. S. Conning. A request to separate Merriton from Port Robinson was laid over till next meeting. Mr. R. MacKnight, formerly pastor at Dunnville, again applied to be restored to the ministry. The application was received and a special meeting to consider it was appointed to be held in Knox Church, Hamilton, on the 10th day of September at 9.30 a.m.—JOHN LAING, Clerk.

GLENGARRY: This Presbytery met at Alexandria on the 9th inst. A large number of members present. The usual routine business of appointing standing and other committees was gone through. Rev. N. Mackay was appointed Moderator for the ensuing six months. Arrangements were made for conducting missionary meetings, and Presbyterial visitation throughout the bounds. Commissioners to the Assembly reported attendance on the same. A call from Lingwick and Scotstown in the Presbytery of Quebec, extended to Rev. A. K. McLennan, was submitted. It was resolved to allow it to take the usual course. The congregation of Mr. McLennan was accordingly cited to appear at an adjourned meeting to be held in Alexandria on the 23rd inst., at one p.m.—M. MACLENNAN, Clerk.

The Lindsay Watchman says:—We are pleased to be able to announce that the call extended some three months ago to Rev. J. W. Macmillan, of Vancouver, B.C., has been accepted. Lindsay congregation and Presbytery were represented in the call by Rev. D. A. McKae, of Nanaimo, and Mr. J. D. King, of Victoria. It is expected that Mr. Macmillan will arrive in Lindsay the latter part of August and preach his first sermon as pastor of St. Andrew's the first week in September. This is probably the first time in the history of Presbyterianism that a call has been extended to a minister and accepted all within the short space of three months. Much credit is due the energetic committee, of which Mr. J. R. McNeillie is chairman, for the manner in which negotiations leading to this happy consummation have been conducted.

Last Sunday Rev. J. J. Cochrane, Sutridge, is reported by the local paper to have preached a sermon from the words "Whatsoever ye do, do

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all to the glory of God." In the course of his remarks he strongly denounced the dancing which publicly took place by the side of the street on the 12th of July. He contended that such dancing has a tendency to lower the morals of a community and hinder the onward march of truth and righteousness.

The Presbyterian congregations of Glenallan and Hollen are fixing up the manse for the reception of their new pastor, Rev. Mr. McKinnon, Underwood.

Mr. Alex. Buchanan, of Galt, has presented the United Presbyterian Church in that town with a beautiful residence, which will be used as a manse.

The Rev. Prof Beattie, D.D., of Louisville, Ky., who is summering in Toronto, occupied the pulpit of Knox Church, last Sabbath.

Rev. William McCullough, D.D., a noted Presbyterian divine, died at Truro on Sunday. He was 74 years of age.

Rev. Mr. Ross, of Melville Church, Brussels, intends taking a trip through Manitoba and the North-west.

The resignation of Rev. Mr. Bryant, of Merriton, has been accepted.

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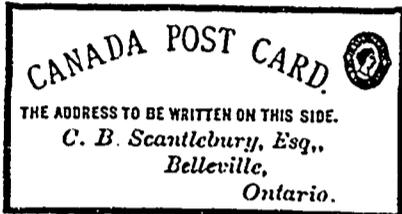
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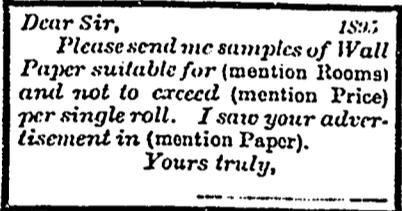
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British and Foreign.

Prof. Masson intends to devote his leisure to writing a history of Scotland.

Archdeacon Farrar has entered upon his last term of residence as Canon of Westminster.

The persecution of Christians in Szechuen China, is at an end, and reparation has been ordered by imperial edict.

Women obtain a livelihood in Paris by pretending to interpret dreams. They secure hosts of anxious inquirers.

Friars Carse, near Dumfries, has been purchased for £27,000 by an institution for the treatment of the insane.

The Prince of Wales having consented to become Chancellor of the University of Wales, has been duly elected.

The contributions for all purposes returned to the Assembly's committee on statics amounted to £199,600.

Rev. Dr. Stewart of New Greyfriars, Edinburgh, has obtained three months' leave of absence to recruit his health.

A memorial tablet has been placed in the church of St. Giles's, Cripplegate, recording the fact that Cromwell was married there in 1620.

It is mentioned that one of the best weapons for fighting alcoholism is being found in the increased consumption of fruit.

Rev. R. Bruce, D. D., late Persian missionary of the C. M. S., has been appointed Professor of Persian at University College, London.

Mr. George Meredith has offered a prize for an essay on Welsh literature, to be awarded at the forthcoming Eisteddfod at Llanelly.

Owing to the continued ill-health of Dr. Giffen, an assistant and successor is to be appointed for the parish of St. Mary's, Edinburgh.

The Earl of Rosebery has been privately invested by the Queen with the Order of the Thistle, a distinction much prized from its exclusiveness.

The Queen has accepted from the Scottish Bible society a present of Bibles, psalm books, and hymn-books for the royal pew in Crathie church.

It has been stated by Lord Rosebery that his Government had instructed the Governor-General of India to withdraw from Chitral at the earliest possible moment consistent with safety and dignity.

Two Perthshire churches, those of the East Church, Perth, and Dron, cannot get elders. Gentlemen nominated have refused to take office, in one case because there is a wish that the minister should retire.

The directors of the mission to the deaf and dumb in Glasgow are able to say that there is not a single deaf-mute in the city unprovided for. The past year's income was £716 and the expenditure £120 less.

A stained-glass window has been erected in Strathblane Church as a memorial of the late Mr. John Guthrie Smith of Mugdock castle. Its inauguration was the occasion of special services conducted by Rev. Prof. Story.

The Nizam of Haidarabad has forwarded to the Queen as a birthday present a review of the life of Her Majesty in the Persian language, printed in inks of various colours on several varieties of silks, bespangled with gold and silver.

Lady Henry Somerset and Miss Willard hope to accompany the Polyglot Petition in the autumn, when it will be presented to the Governments of Christiana, Stockholm, Copenhagen and Sweden. A special steamer has been chartered for the purpose.

The brandy now sold in France is declared by a well-known doctor to be rank poison. Alcoholism is on the increase in France, and the City of Paris has just opened a new inebriate asylum for 800 patients. There are now 31,000 publicans in Paris.

A meeting has been held in Edinburgh to consider the propriety of forming a clerical and theological reformation society for the defence of divine truth. It was suggested that the civil magistrate should be called on to aid in setting things right. An adjournment was made till September.

THE TERRORS OF DYSPEPSIA.

A DISEASE THAT MAKES THE LIFE OF ITS VICTIMS ALMOST UNBEARABLE.

A Sufferer for years tells how She Obtained Relief—A Bright Ray of Hope for Those Similarly Affected.

From the Bowmanville News.

The editor of the News, in company with Mr. Jury, of the well-known firm of Scott & Jury, visited the home of Samuel Wood, in the Township of Darlington, for the purpose of ascertaining the particulars of another of those remarkable cures happily brought about by the use of Dr. Williams' Pink Pills for Pale People. It was Mrs. Wood who had thus been released from suffering, and when the newspaper man made known his mission she said, "Yes I can give you a bright testimony in favour of Dr. Williams' Pink Pills, for I believe that if they did not save my life they at all events released me from untold misery. Some three years ago dyspepsia came upon me in a severe form. I doctored with one of the local doctors for more than a year, but all the time was growing steadily worse. The medicine I took cost me a dollar a bottle, and the expenditure was worse than useless for it did me no good. Then my husband thought as I was growing worse, it would be better to try something else, as they felt that unless a change soon came I was doomed to live through the terrors of a dyspeptic's life. Sometimes I would be fairly doubled up with the pain, and it seemed as if a knife was cutting into me. I then tried a number of medicines recommended for dyspepsia, but none of them brought the hoped for relief. We had so often read of the remarkable cures achieved by Dr. Williams' Pink Pills that I determined to give them a trial. I got a supply and before the second box was gone I found myself getting better. I continued the use of the pills until I had taken eleven boxes when I was fully recovered. This was a couple of years ago, and I have not now the least sign of dyspepsia." Mrs. Wood further said that her husband had been a victim of kidney trouble for a long time and had taken a great deal of medicine for its cure but to no avail. When it was seen that Pink Pills were doing his wife so much good, Mr. Wood determined to try them, and they acted like a charm as he is now entirely free from his complaint, and he attributed all to the use of Pink Pills and would not be without them in the house.

Messrs. Scott & Jury informed the News that Pink Pills have an enormous sale. They have handled Pink Pills for years and say that they cannot recall a single instance in which a customer came back and said they were not perfectly satisfied with the results. This is certainly a remarkably record, but then Dr. Williams' Pink Pills is a remarkable medicine, and cures when other medicines fail.

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HIGHEST AWARDS
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DIPLOMA
 ALABAMA STATE AGRICULTURAL SOCIETY,
 At Montgomery, 1888.

AWARD
 Chattahoochee Valley Exposition,
 Columbus, Ga., 1888.

HIGHEST AWARDS
 25th ANNUAL FAIR
 ST. LOUIS AGRICULTURAL & MECHANICAL
 ASSOCIATION, 1889.

SIX
 HIGHEST AWARDS
 WORLD'S COLUMBIAN EXPOSITION
 CHICAGO, 1893.

HIGHEST AWARDS
 WESTERN FAIR ASSOCIATION,
 LONDON, CAN. 1893.

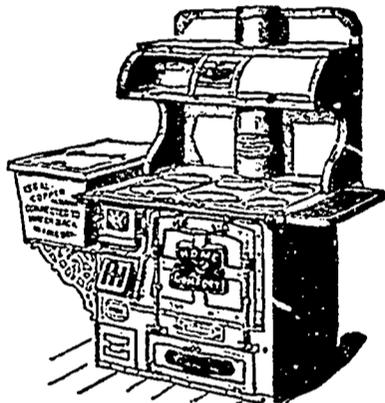
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MISCELLANEOUS.

We may envy the man who rests and enjoys; but the smile of Heaven broods rather on the front of him who labours and aspires.

Some people have made up their minds to divide all mankind into knaves and fools, and when they meet with an honest man they don't know what to make of him.

Hot weather proves depressing to those whose blood is poor. Such people should enrich their blood with Hood's Sarsaparilla.

Japan promises well in the way of linguistic attainments. In the higher schools, and particularly in commercial schools, the study of English is now on the same footing as Japanese itself; that is to say, it is compulsory.

RHEUMATISM CURED IN A DAY—South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. It removes at once the cause, and the disease immediately disappears. The first dose greatly benefits. 75 cents. Sold by all Druggists.

The Jewish residents of the slum district of Boston have been holding an indignation meeting against the Christian missions of the neighborhood. They protest that their children are rapidly being won to Christianity, and that, while the mission workers have been unable to reach the older people—of this they boast—yet by means of their schools, gymnasiums, reading-rooms, boys' clubs, etc., they are able to win many of the little ones to the gospel of the Nazarene. The number of these converts, they declare in dismay, is rapidly on the increase.—*The Golden Rule, Boston.*

St. Bartholomew the Great is the oldest Church in London. There is a curious legend concerning its foundation. When Rabero, the king's minstrel, was journeying to Rome in expiation of his sins, he dreamed that he was carried by a great monster to the brink of the bottomless pit. St. Bartholomew came and rescued him, and commanded him to build a Church. On his return home Rabero carried out the command, and St. Bartholomew the Great is the result. The Church was completed in 1133. Among the old registers in the vestry is an entry of the baptism of Hogarth, the painter.

"But evil is wrought by want of thought, As well as want of heart."

By want of thought mothers allow daughters to become frail and puny. Over-study in girls induces uterine disorders and weaknesses, and blights their future happiness as wives and mothers. Joined to proper hygienic care, Dr. Pierce's Favorite Prescription is a priceless remedy in such ailments, its value becoming even more apparent every year. Using it, the wau, debilitated school girl gains color, flesh and spirits, losing those deathly headaches, tormenting backaches, languor, dejection, and other symptoms of functional irregularities, and nervous debility. It never harms the most delicate girl.

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—AND—
 All Disorders of the Liver.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

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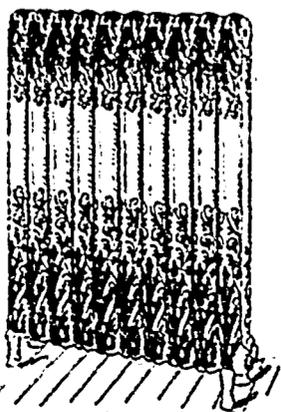
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The Session of 1895-96 of Morrin College will begin on

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(Signed) A. H. COOK, Secretary Board of Governors July 9, 1895.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Richard's Landing, St. Joseph's Island, in September. BARRIE.—At Midland, on July 30th, at 2 p.m. CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8 p.m. CHATHAM.—In First Church, Chatham, on Tuesday, Sept. 10th, at 10 a.m. GUELPH.—Next regular meeting in Knox Church, Guelph, on Tuesday, the 17th September, at 10.30 a.m. HURON.—At Clinton, on Sept. 10th, at 10.30 a.m. KAMLOOPS.—At Vernon, on Sept. 3rd. MELITA.—On the first Tuesday of September. MIDLAND.—At Midland, on July 30th, at 2 p.m.; regular meeting. ORANGEVILLE.—At Orangeville, on Sept. 10th, at 10.30 a.m. OWEN SOUND.—At Owen Sound, in Knox Church, for Conference, Sept 16, at 2.30 p.m.; for Business, Sept. 17, at 10 a.m. PETERBOROUGH.—At Port Hope, in hall of First Church, on Sept. 17th, at 9 o'clock. QUEBEC.—At Inverness, on August 27th. SUPERIOR.—At Keewatin, in September. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—At Victoria, in St. Andrew's Church, on September 3rd, at 2 p.m.



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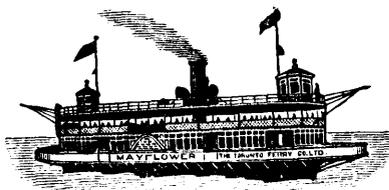
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