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WHAT

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"We are asked by a Correspondent, 'Which Company, for the sale of Ceylon Tea at home, does the largest business?' and we really do not think that anybody can answer this question. In all probability, the Ceylon Tea Growers, Limited (Khangani Brand), sell more Tea than most, seeing that they have no less than one thousand Agents in Great Britain alone, and, in the course of twelve months, must sell a very large quantity of Tea."

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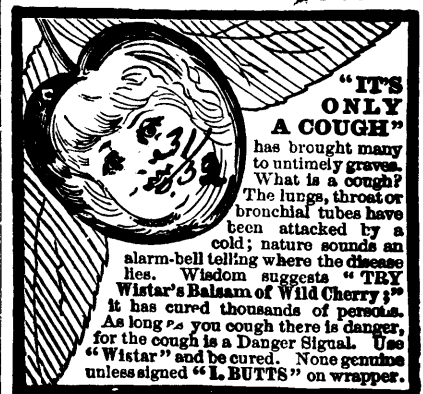
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Sparkles.

THE typical American humorist has, as a rule, no tendency to overestimate the value of the Christian minister, but here is what nevertheless escapes him: "Are you a preacher?" asks someone of the famous showman. "No, sir," says the showman, "but I believe in morality—I likewise believe in meetin' houses. Show me a place where there are not any meetin' houses, and where preachers are never seen, and I'll show you a place where old hats are stuffed into the windows, where the gates have no hinges, where the women are slip-shod, and where maps of the devil's wild land are printed on men's shirt bosoms with tobacco juice—that's what I'll show you. Let's consider what the preachers do for us, sir, before we abuse them."

"My baby was very sick with diarrhoea, and after everything else had failed I tried Dr. Fowler's Extract of Wild Strawberry; the first dose gave relief, and a perfect cure soon resulted."—Mrs. John Clark, Bloomfield, Ont.

"We call the new boy who is distributing type 'Circumstances,'" said the compositor. "Why is that?" "Because he alters cases."

A LADY wrote to an editor for a receipt for pies, and the editor replied that he would send the receipt as soon as he received the pies.

MISS MAUD GRANT, of Mountain, Ont., writes: "I can recommend Dr. Fowler's Extract of Wild Strawberry for summer complaints and diarrhoea. There is nothing to compete with it as it succeeds even in the severest cases."

WHEN a man has run his race in this world and the end comes he is out of breath.

SIR ARTHUR SULLIVAN is credited with saying, in reply to an ignorant but pretentious woman who asked him if Bach were composing anything nowadays: "No, madam; he is decomposing."

BEECHAM'S PILLS cure Bilious and Nervous Ills.

PRACTICE makes perfect, but the perfection resulting from piano practice is tough on the neighbours!

FIRST Society Man: "A man might as well be dead as out of the fashion." Second Society Man (in high collar and regulation evening dress): "Yes, and he might as well be dead as in it."

"I HAVE used Dr. Fowler's Extract of Wild Strawberry in my family and can highly recommend it for summer complaint, diarrhoea, etc."—Mrs. Geo. West, Huntsville, Ont.

ONE-HORSE fellows—cavalrymen.

MRS. WATTS: "How is your new girl?" Mrs. Potts: "Oh, she's a perfect heathen. I left her to straighten things up before the minister called, and she never even dusted off the Bible."

"I HAVE been bothered with neuralgic pains in the head and face since childhood and have tried all possible remedies. A friend persuaded me to try Burdock Blood Bitters, and after having used it I obtained instant relief, and thoroughly recommend B. B. B."—Jas. Inglis, Breckenbury, Assa.

"Is your husband a religious man?" "I'm not quite certain. When I hear him speak at the prayer meeting I think he is; when I hear him speaking at home I think he isn't."

A TRUE BALSAM—DR. WISTAR'S BALSAM OF WILD CHERRY is truly a balsam. It contains the balsamic principle of the Wild Cherry, the balsamic properties of tar and of pine. Its ingredients are all balsamic. Coughs, colds, sore throats, bronchitis and consumption speedily disappear under its balsamic influence.

"ON what grounds did Henshaw get his pension? I never heard that he did any fighting during the war." "He didn't; but he claims his sympathies were enlisted."

"I SUFFERED continual pain from cinder of the stomach and my face and body were almost covered with pimples. I tried Burdock Blood Bitters, the first dose occasioned slight pain, but I soon found relief, and after taking five bottles I became completely cured. I think B. B. B. the most powerful remedy known to science."—Stephen Edge, Nicolet, P. Q.

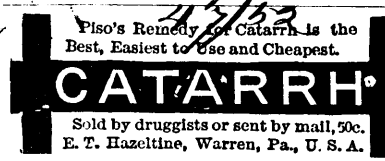
THE time passed very pleasantly in the parlour, and it was not till the clock and the neighbouring bells struck one that the lateness of the hour struck two.

ANY one may find out just what Burdock Blood Bitters is and does by asking a neighbour who has tried it. It rarely fails in making a complete cure of dyspepsia, constipation, sick headache, biliousness and diseases of the stomach, liver, bowels and blood.



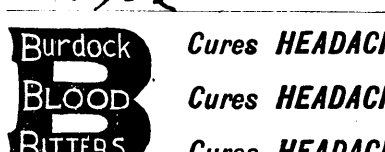
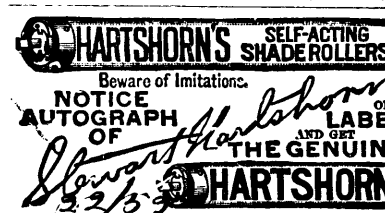
DONALD KENNEDY Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing Inward Tumors, and every Disease of the Skin, except Thunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada.



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A NEW INVENTION...
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I have a positive remedy for the above...
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THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, AUGUST 5th, 1891.

No. 31.

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IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to recent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Roll, 60 cents per doz. Price of School Registers 70 cents each. Address—

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Notes of the Week.

DR. HAMILTON MAGEE, in the *Christian Irishman* for July, expresses his conviction that Rev. Thomas Connellan, who has rendered invaluable help during the Doctor's long illness in the editing of that excellent monthly, has been raised up by God as a great factor in the spiritual enlightenment and emancipation of his country. Mr. Connellan's "Address to his Former Parishioners" has been translated into Italian, and is being extensively circulated throughout Italy.

THE Queen has selected the most exquisite casquet, of one solid crystal, in her treasure chamber at Windsor to receive a copy of the Holy Scriptures. The treasure stored in that shrine was General Gordon's Bible, his daily support and solace, and the companion of his last days in Khartoum. It is worn and marked with the thousand notes of daily study which indicate what it was to the Christian hero, and now its royal owner has placed it among her most prized possessions.

A GLASGOW contemporary says: How much need certain Irish Protestants have of being Christianized is proved by the action of the Dublin United Services Committee in declining this year again to invite Rev. John McNeill to the Dublin Christian Convention because he is a Home Ruler. It is plain there is a word too many in the title of this gathering. We are glad to note the protest by the *Irish Presbyterian Churchman* against such shameful conduct.

DR. WALTER C. SMITH, of Edinburgh, who has been lecturing on Sabbath afternoons during the last few weeks on subjects suggested by his recent visit to Italy, dealt in a recent lecture with Paul at Rome. While describing the city as it was in the first century with graphic eloquence he nevertheless confessed that it was not the Rome of Romulus, Sulla and the Cæsars that specially interested him, but the Rome of Paul. It might argue a lack of breadth of sympathy in him, yet, truth to tell, it was "Paul would be hereabouts" that he was constantly saying to himself while moving about Rome.

It is now probable that the fervent prayers presented for the recovery of Mr. Spurgeon will be followed by no less fervent thanksgivings for his restoration. Recent accounts have uniformly told of improvement. It may be that the great preacher is not yet out of danger, and that a relapse may at any time supervene. Still, with every day's progress toward recovery, the hope is strengthened that his valuable ministry may be prolonged for some time yet. From what he has experienced in the dark valley of suffering it is highly probable that his ministry will be still further enriched.

PROF. W. G. BLAIKIE says it is a question whether a union of the Presbyterian Churches in Scotland would really increase the influence of the Christian army. "Notwithstanding some uncertainties, I am disposed to think it would, other unions have proved beneficial, that of the Presbyterian Church in the United States, for example, and, what comes nearer to ourselves, that of the Presbyterian Churches in Canada. I am disposed to think this Canadian union an eminently instructive one, and I look forward to the Presbyterian Council to be held next year at Toronto with much hope, partly because it will read so good a lesson to

the home Churches, and perhaps in some way give an important impulse to the cause of union."

Two public meetings, preliminary to the celebration of the jubilee of the Edinburgh Medical Missionary Society, were held simultaneously in the Established and Free Assembly halls. The area and the side galleries of the former were filled, and every corner of the latter was crowded. Sir William Muir presided in the Established, and Prof. Simpson in the Free, while the seven medical missionaries who delivered addresses appeared in both halls. Dr. Edwards, from Central China, displayed an easy eloquence that was much appreciated, and Dr. Scholes, a negro from the Congo proved himself a forcible and graceful speaker in the best of English. His criticism of the low state of spiritual life in Scotland was very outspoken. He expressed his surprise, for example, at a requisition going to America for a man to come and "liven the people of Scotland."

THE fact that in the Mohammedan mosque in Liverpool such hymns are sung as "Shall we gather at the river?" suggests to the *Indian Witness* the pertinent remark that the Christian character of poetry that can be used by Mohammedans must be of an uncertain type. "A sentimental song is not a Christian hymn. It is both pleasant and profitable to sing these songs of sentiment, but they are out of place when made to do duty in divine worship. Out of place because they crowd out the rich, strong Christian hymns that have voiced the penitence or trust or adoration and love of the Church for generations. Out of place because the sentiments and feelings they naturally excite are by many mistaken for religious feeling and purpose. The man who weeps while singing 'Shall we gather at the river?' and the one whose heart is touched by the sad story of 'Nellie Gray' have essentially an identical experience."

THE Mildmay Conference, says the *New York Independent*, has become as much an annual feature of Christian life as any of the great Exeter Hall meetings, and this year was no exception to its success. Most of the discussions, as usual, were distinctly devotional in their nature, Dr. H. Grattan Guinness' address on the "Second Advent" being especially well received. Reports of the Mildmay Mission to the Jews calling for \$175,000, and of the Mission to the Lepers in India were presented. There were also meetings of the Army Scripture Readers' Society, the Railway Mission, the Strangers' Rest for Sailors, the Mission to Deep Sea Fishermen, and the Zenana Missionary Society, all of which were well attended, and were conducted with spirit. Other enterprises represented were Miss De Broen's Belleville Mission in Paris, the Anglo-Indian Evangelization Society and the Post Office and Telegraph Christian Association. This Mildmay is the centre of a large number of forms of Christian work, whose influence extends over the whole world.

JAPAN, as well as Glasgow, says the *Christian Leader*, has a Dr. Marshall Lang. The Doctor in Japan, who has recently removed from Osaka to Kumamoto, is a nephew of the minister of the Barony; and one of his sisters has just gone out to China in connection with the China Inland Mission, and is now training at Yang Chow. The Lang family, so well known on both sides of the Atlantic, have a large representation in the Christian ministry and the missionary work. Dr. Pierson, of Philadelphia, when in this country was greatly struck with the portrait of their venerable mother, and she was indeed a woman of marked character. Three of her sons are occupants of influential Scottish pulpits—in Glasgow, Inverness, and Sterling, while one daughter is the wife of Dr. Glog, ex Moderator of Assembly, and another the wife of Dr. John Pagan, of Bothwell. "And now," says Dr. Pierson, "the grand children are fast joining the same noble army of Christ's witnesses in the parishes at home and missions abroad. How much a sanctified parentage and home life have to do with filling up the ranks of the ministry and the missionary host! That

blessed mother has already nearly a score of preachers and Christian workers among her children and grand-children.

OFFICIAL statistics lately collected give an interesting view of the confessional status of Christianity in Switzerland. In 1850, when the total population was 2,392,740, the Protestant contingent numbered 1,417,780, and the Catholic 974,960. According to the last census the population is now 2,933,612. Of these 1,724,869 are Protestants, and 1,189,662 are Catholics. The increase of the former since the middle of this century has thus been 307,083, or 21.6 per cent.; of the latter 217,853 or 22.4 per cent. The same singular phenomenon has been observed in Switzerland in the shifting of the populations that is so characteristic of the ups and downs of the confessions in Germany, namely, that the greatest increase of Protestantism has taken place in the strong Catholic cantons, while the greatest growth of the Catholic Church has been in the Protestant centres. Especially have the Catholics crowded into the cities which had heretofore all been predominantly Protestant. Even Geneva, the city of Calvin, has now a Catholic population of 52,692, an increase from 29,764 in 1850, so that the majority of people of this historic Protestant city are now Roman Catholic. The most reasonable explanation of this shifting of population in both Switzerland and Germany is, that since the bulk of the Catholics are labourers and the capital is chiefly in the hands of Protestants, the former are naturally attracted to manufacturing centres, and the latter by the same law goes where it can find hands to utilize it.

IN an appreciative notice of the late Rev. Dr. Bonar, of Greenock, the *Christian Leader* says: The eldest of the three brothers Bonar, Rev. John James Bonar, D.D., of Greenock, has passed away at the ripe age of eighty-nine, one of the three most beautiful old men we ever saw, the other two being Dr. John Brown, of Edinburgh, and J. P. Mursell, of Leicester. He settled in Greenock in 1834, succeeding his friend, William Cunningham, afterwards principal of Edinburgh New College, as assistant to Dr. Scott, the father of that profound thinker who for a time became the helper of Edward Irving in London, and afterwards the principal of Owens College at Manchester. Dr. Scott wished him to be appointed his assistant and successor, and wrote to the town council before his death asking that this should be done. But the action of the good old Doctor was resented by a small majority of the people, who succeeded in carrying Mr. James Smith against Mr. Bonar, whereupon a large number of the most intelligent and influential members seceded from the congregation and built for Mr. Bonar the church in West Stewart Street in which they worshipped for forty years until the erection of the larger and more ornate structure in which they afterwards assembled. It is needless to say that all who appreciated his ministry were prepared to go over with him to the Free Church at the time of the Disruption. In a pen-portrait of Dr. Bonar published by us in the tenth number of this journal, we described him as a Covenanter of the seventeenth century with the literary tastes, the scholarship, the flexible style and the richly-cultured imagination of the most accomplished nineteenth-century divine. In every sermon he was the poet as well as the preacher, with the lyrical "cry" making itself felt that needs only elaboration to become a hymn or a poem. Truth to tell, his prose often thrilled us more than his poet-brother's verse. With vehement intensity his preaching carried the terrors of the law through the sinner's conscience, and then sprinkled it at once from the hyssop dipped in blood—his speech distilling like the dew and like the small rain upon the tender herb. It was sincerely regretted by his friends that he did not extend his usefulness by means of the press, but the truth is he was too...idious and lacked literary ambition. Edinburgh University bestowed the degree of D.D. upon him shortly after the appearance of our pen-portrait. He is survived by three sons—Rev. James Bonar, the eminent hymnologist, Horatius, a writer to the signet in Edinburgh, and John, a civil engineer who resides in Greenock.

Our Contributors.

NOTES ON A TOUR TO THE PACIFIC.

BY KNOXONIAN.

Sharp on time the Pacific Express steamed into North Bay. For the sake of those readers who have never seen Muskoka, that Eden of tourists, I may say that North Bay is a new town—a very new town—on Lake Nipissing, 228 miles north of Toronto. It is the junction point of the Grand Trunk and Canadian Pacific Railways in this region. I do not say that the Bay is new, nor that it is any farther north than it used to be, but the town itself is decidedly new, having sprung up within the last four or five years. The Canadian Pacific Railway guide book says it has a population of 1,800. The good people who live there would probably say 2,000. The Presbyterians have a neat little church and are taking steps to call a minister. But the locomotive is hissing like fury, and there must be no time spent in discussing ecclesiastical questions.

Time is up, and the long train starts out for a journey of 2,500 miles with as little ceremony and a good deal more suddenness than many trains start from Toronto to Hamilton. Not having many admiring friends in that region, the good-bye business was despatched by shaking hands with a nice young man, a former parishioner, who had kindly come to the station to see me safely off.

The first duty in the Pullman is to get a seat and see who is who. The obliging porter attends promptly to the first part, and in order that the second part may be well done I attend to it myself. Well, who is who? Is there anybody in this car that has the pleasure of my acquaintance? That is a new way to put it, but if a man is starting out on a new journey to see a new country, he ought, perhaps, to put some old phrases in a new and fresh light. A brief survey of the situation convinces me that there is not a passenger in this Pullman that I, to the best of my knowledge, ever met before. There are several young Englishmen, nice young fellows when the national reserve works off. That old gentleman in the next seat is easily recognized as an American. He, as I afterwards learned, is going to Japan, and may be gone nine months. Last year he was in Egypt. Where he may go next year I cannot say, but if he keeps on he will soon find this planet too small for him. Wealthy Americans travel much, and one of their favourite trips now is across the continent to the Pacific by the Canadian Pacific Railway and then to China or Japan by the Canadian Pacific Railway steamers. That splendid-looking young fellow on the other side of the car is an American student who has probably finished his college course. He, too, is going to Japan. The college in which he studied must give the usual amount of attention to athletics, for he has a magnificent physique. Several others are heading for Vancouver, and will take the Canadian Pacific Railway steamer for some part of the Oriental world. That middle-aged gentleman near the end of the car is a miner on the way to his "diggings" somewhere in British Columbia. When he gets off the train at Vancouver he has to travel three or four hundred miles by stage. I hope he may strike something rich, for he is a very agreeable man and talks well on many subjects. Then there is a number of ladies, mostly going to points on the Pacific, some to live there and some to visit friends. Naturally enough one would expect to meet a large number of business men bound for Winnipeg, Portage la Prairie, Brandon, Calgary and other important points West, but that was not my experience. A large majority of the passengers seemed to be tourists making the through trip. This is not a business season of the year, but it is the season for summer travel, and this fact may account for the number of through passengers.

But let it not be supposed that all the passengers are in the Pullman. There are four colonist cars crowded with English emigrants on their way to the Pacific coast. Taken as a whole they are a fine-looking body of people, many of them being young, lively and energetic. The younger portion seemed to enjoy the trip immensely. Babies abound. I would not dare to state the probable number in the four cars, but when that train crossed the mountains the population of British Columbia went up suddenly. There were just two thin youngsters—they were not twins—in the Pullman. Modern modes of travel have reduced the hardships of emigration to a minimum. Our fathers and mothers suffered more in one day coming up the St. Lawrence or riding from some lake port in Ontario to their future homes in the woods than these immigrants suffered between Liverpool and Vancouver. Though there was a tinge of sadness on some of the older faces, the great majority were happy and hopeful, and the young folks were distinctly jolly. While some of the ladies in the Pullman seemed to have hard work to put in the time lolling on velvet cushions, taking three sumptuous meals a day and reading fiction not all written by the great masters, these English girls chatted and laughed and had a good time generally. Hurrah for old England.

SUDBURY.

The first place of much importance west of North Bay is Sudbury. Here the "Soo" train strikes the main line; here they find nickel and denounce Hardy. The moment you step upon the platform you discover that this is no ordinary Canadian village station. Foreign-looking men talk loud in a foreign language—perhaps in several languages. No

doubt they are talking about nickel. Whether Mr. Hardy's mining law will help or hinder mining operations is a question that must be finally settled by the event. Any law that interferes with the operations of prospectors, projectors and general speculators is always denounced at first. These minerals belong to the people of Ontario, and no doubt the people wish to make as much money out of them as they can. Whether the Government tried to drive too hard a bargain for the people is a question that time must decide.

ALONG THE LINE.

For a hundred or more miles west of North Bay the scenery is much of the Muskoka type. Here and there patches of arable land may tempt a settler, but it requires an immense imagination to suppose that this region will ever be noted for agricultural pursuits. Lumber, furs and minerals must ever be the chief products of our north shore. Night came down upon our train at a station called Ridout. I went up to roost in my berth between Chapeau and Pardee, went to sleep, as nearly as I can reckon, at Dalton, a station perhaps called after Dalton McCarthy, and came down from my roost next morning at Middleton. What distinguished company we do sometimes get into when we travel.

The scenery around the north-west angle of Lake Superior is simply magnificent. In many places the track is literally blown out of the side of a mountain of rock. On one side of your car the rock rises to an immense height. On the other there is a deep ravine or beautiful lake. Why anybody with a love of nature in his soul should prefer a water route to this scenery I cannot imagine. But we are steaming into Port Arthur and I must stop for the present.

RUSSIAN PERSECUTION OF THE JEWS.

A DAY OF PRAYER.

The press of both hemispheres teems with harrowing, sorrowful tales of the cruel, inhuman persecution of the Jews in Russia—tales of black injustice, misery and woe!

Earnest men in the United States of America, under the devoted leading of my friend, Mr. W. E. Blackstone, of Oak Park, Illinois, have presented a memorial to President Harrison, numerously signed by editors of the press, ministers of different denominations, officials in high positions, and influential men in the ranks of literature, commerce and the arts, of all the great cities, pleading for a conference of the Christian powers with a view to the restoration of Palestine to the Jews, just as Greece, Servia, Bulgaria, etc., have been restored to their natural owners. It was the outcome of a convention in the city of Chicago, which lasted two days, between Jewish rabbis and Christian divines, itself brought about, I believe, by the distribution of a large quantity of my "Letters to the Jews" and "Lectures on the Jews."

I suggested to Mr. Blackstone and in the religious press of the United States recourse to the Christian's only available resource in trouble—prayer—a day of intercessory prayer; and proposed August 13—the anniversary of the destruction of the temple—when the Jews throughout the world fast and spend the whole day in their synagogues in lamentations, tears and prayers. I have told the two chief rabbis of Jerusalem of this invitation to the Evangelical Churches on both sides of the Atlantic; and I intend shortly asking them to prepare a special prayer for that day in the synagogues, that God may mercifully hear the prayers of the Christian world on behalf of their oppressed brethren.

Let there be general, united prayer to the God of Israel, prayer in private, at family altars and everywhere, for the persecuted Jews of Russia, that He may move the hearts of princes and all in authority to pity and commiseration for those outcasts. Mildmay and Exeter Halls in London should overflow with "God's remembrancers" (Isa. lxii. 6, 7), in supplicatory, believing, earnest prayer; and let the Churches of Christendom proclaim by their sympathy and prayers that religious persecution is abhorrent and wholly opposed to the genius and spirit of true Christianity.

And may He move the hearts of His people and stewards to remember this new mission to the Jews of Jerusalem and the Holy Land with the zeal and liberality of our Episcopal brethren for theirs. "Pray for the peace of Jerusalem; they shall prosper that love thee."

Jerusalem, Palestine.

A. BEN OLIEL.

THE PAN-CONGREGATIONAL COUNCIL.

This Council, which, as the above title implies, is composed of representatives from all parts of the Congregational world, has just opened in the British metropolis. England has sent one hundred delegates; the United States of America another hundred; Canada, Australia and other countries where Congregationalism exists, have contributed a third hundred. With the exception of about twelve the three hundred are in London.

Not a little enthusiasm marks the proceedings. The London Press has devoted considerable space to reports of the Council. Praiseworthy things are being written for the columns of daily and weekly journals upon this first œcumenical gathering of Congregationalists.

A friendly journal, and one of the most influential weekly publications in Britain, in a leading article on the Council has these words:—

"One thing, however, Congregationalists must be prepared

for. In thus challenging the attention of the world they must be prepared for an exposure of their weak points. It is, for instance, to say the least, an evidence of singular limitation, from the point of view of catholicity, that this gathering, representing the whole force of Congregationalism, should be drawn almost exclusively from English-speaking peoples. This is something different from the Vatican Council, where the delegates spoke in Latin because their native tongues were those of every nation under the sun. The almost entire absence of Congregationalism as a form of Church-life outside the Anglo-Saxon pale is, indeed, a phenomenon too remarkable to be passed over. The Protestantism of the continent is mainly Presbyterian. The Parisian is a quick-witted individual, but, though he knows something of the Salvation Army, it would take some time to explain to him the idea of Congregationalism. France, Germany, Austria, Italy and half-a-dozen other nationalities of the modern world, have scarcely been touched by its influence. A purely Anglo-Saxon growth, it has hardly made an effort to establish itself amongst outside races. But that is not all. In the review which is being made to-day of the world-forces of Congregationalism, the fact cannot be lost sight of that even on its own ground, that of the English-speaking peoples, and when working there under the most favourable conditions it has allowed itself nearly everywhere to be out-numbered by much younger communities. In the United States, where it was first in the field, with every form of influence to back it, it is in a minority of millions as compared with the Methodist body, which is two centuries younger; while in Canada, in South Africa, and in Australia, it comes, in point of numbers, very far down on the denominational list. A great opportunity will, in our thinking, be missed if the Council be allowed to separate without a frank discussion of the causes of this comparative slowness of growth."

But though the Congregationalists have been outdistanced by other denominations in some respects, the body is a large and influential one. Canada, to begin with, has over ten thousand members, with nearly one hundred ministers. England and Wales have two thousand seven hundred ministers, and seating accommodation in the churches for over one million and a half of worshippers. The United States of America show a Congregational membership of over four hundred and seventy-five thousand, and an active ministry numbering nearly four thousand five hundred. Scotland and Ireland are not strongly Congregational, yet in the former there is a Congregational Union with one hundred churches and an Evangelical Union with ninety more, and in the latter one Union with twenty-eight churches, with the same number of ministers. Australasia contains nearly two hundred and fifty churches, and the Sandwich Islands a little more than a quarter of that number. In China and India there are scattered congregations. In Sweden and Norway there are about four hundred churches formed on the Congregational model, while the McKee work in France is by some termed Congregational. Mr. McKee, who labours in connection with the Evangelical Mission, being a Congregationalist.

It is quite evident from the proceedings so far that the International Congregational Council now assembled is in session to vaunt of past performances or of present importance. With scrupulous care and marked discretion the Committee of Arrangements, through a well-known representative of the body in England, has sounded forth these sentences: The Council meets at a great moment. It has duties to the Churches in England, in America, in the Colonies, in all the countries of the heathen and the Christian world. The ministry in all these places looks to it for a new baptism, for council and inspiration. The dumb multitudes in all lands cry in their inarticulate way for help; the Churches, enslaved by Conventionism, limited by the necessities of the place and the hour, ask for the larger outlook, the noble enthusiasm, the pious spirit. The men that meet meet with a graver burden than if they had but a dogma to define, or a new formula to invent, or a confession to make. They meet that they may teach us how we may be saved from ourselves, and be filled with the Spirit and purposes and love of God. The Council that creates higher ideals for the Churches will make itself a noble and an everlasting name."

Inasmuch as the Council has just begun its work, I can not be expected in this letter to follow the programme in detail. Particulars for your readers in Canada must be left for after communications. By way of comment upon the programme as it appears, suffice to say its scope is comprehensive and its order luminous and logical. It dispels the idea "that Congregationalism consists in the coddling of a small coterie of detached Christians." It takes in its embrace the individual, individuals in fellowship, the denomination, the nation, the sphere of internationality, the œcumenical idea, as well as the broad missionary spirit that looks to the sending of the Gospel of Christ to the outlying heathen world.

The Council was formally organized yesterday afternoon, Dr. R. W. Dale, of Birmingham, being first president, Dr. Bevan, of Melbourne, Australia, president, Mr. Northrop, of Minneapolis, United States, Dr. Grant, of Boston, Massachusetts, and Rev. J. Guinness Rogers, of England, were chosen vice-presidents. Dr. Mackennal and Rev. H. A. Halzen, with four assistants, were appointed secretaries.

Among the early exercises after organization was the reception of deputations from other denominations. Vice-president Bevan occupied the chair and gave each deputy a warm handshake. The deputations were as follows: Dr. Donald Fraser and H. M. Matheson from the Presbyterian Church

in England; Col. Griffin and Rev. R. H. Roberts from the Baptist Union; Drs. Blaikie and Burgess from the Free Church of Scotland; Rev. Alexander Henderson, LL. D., and Dr. Wm. Blair, from the United Presbyterian Church in Scotland; Dr. Beet and Prof. Davidson from the Wesleyan Methodist Conference; Revs. James Travis and John Wenn from the Primitive Methodists; Principal Edwards and Rev. R. E. Morris from the Calvinistic Methodists; Rev. J. Dymond and Mr. F. W. Bourne from the Bible Christians; Revs. H. H. Marshall and Dr. Watts from the Methodist New Connexion; Revs. T. B. Saul and Ira Miller from the U. M. F. Church, and Messrs. Jones and Crosfield representing the Society of Friends.

Another Act of the Council immediately after organization and before business was entered upon was the passage of a resolution of condolence on account of the illness of Rev. C. H. Spurgeon. Mr. Spurgeon's son answered as follows: "Mrs Spurgeon is very grateful for the sympathy and Christian love expressed in the resolution passed by the International Council of Congregationalists. The way is very dark just now, but the light of God's love is beyond the darkness. The prayers of all are still needed, for the dear patient's condition is still very critical. Nothing is impossible with God, and we still hope, saying with all our hearts, 'God's will be done.' Please to accept the warmest thanks of Mrs. Spurgeon and of yours sincerely." H.

The Memorial Hall,
Farrington Street, July 14, 1891.

THE DIVINE LIFE IN MAN.

DR. R. W. DALE'S ADDRESS AT THE CONGREGATIONAL COUNCIL.

We are assembled in the presence of God, and in the name of our Lord Jesus Christ, as the ministers and representatives of Christian Churches planted in many lands—in England, Scotland, Wales and Ireland; in the United States of America; in Canada; in the West Indies; in South Africa; in Madagascar; in Australia, Tasmania and New Zealand; in the islands of the South Pacific; in India; in China; in Japan; and in several of the countries of Continental Europe. Most of us inherit the ecclesiastical traditions of the Separatists, who, in the time of Queen Elizabeth, revived in this country the polity of the Apostolic Churches. In their courageous fidelity to the trust which, as they believed, they had received from God, some of them suffered long and cruel confinement in the Fleet prison—on part of the site of which stands the Memorial hall in which we met yesterday. Some of them suffered death at Tyburn, not far from the place where we are meeting to-day. But the Congregational Churches of Norway and Sweden, to whose representatives I venture in your name to give a special welcome, have a different history. They have grown into sudden strength during the last thirty years as the result of a special manifestation of the power and the grace of God; and they found the Congregational Church order for themselves in the pages of the New Testament.

The Churches we represent have a common polity, and that polity has its roots in the central contents of the Christian Faith. For the theory of Congregationalism rests upon the belief that in Christ the very life of God has been given to man; and that when those who have received that life are gathered together in Christ's name, Christ who died, but is risen again, is in the midst of them. We are Congregationalists; but we rejoice in our kinship with all who recognize in Christ the Son of God and the Lord and Saviour of men. We give a hearty welcome to the representatives of other Christian communities who have honoured us with their presence this morning. We pray that in their ministry as well as in our own the great power of God may be revealed, and that their churches may, all of them, be manifestly the temples of the Holy Ghost.

The subject announced for this address is not my own choice. It was proposed to me by the English section of the committee which arranged the proceedings of this Council; and, though I was conscious that it lies far beyond the limits of my strength, and requires for its adequate treatment a far deeper and richer religious experience than my own, I felt that it was my duty to meet their wishes. In discussing it I speak for myself. Although you have done me the great and undeserved honour of placing me in this chair, you have given me no authority to speak in your name. With a common faith in Christ as Son of God, Brother, Lord, Redeemer, Judge of men, there are wide divergencies among us in our intellectual construction of the contents of the Christian Gospel. The responsibility for what I may say lies with myself, and myself alone.

The Committee did not inform me of the reasons which led them to the selection of this subject; but I can imagine that they judged it desirable that our deliberations should begin in those high and sacred regions, where all to whom the grace and power of the Christian redemption have been revealed, meet on common ground and their ecclesiastical and theological differences are forgotten. For it is the faith of all Churches and of all theologies that can be called Christian that the end for which the Lord Jesus Christ came into the world is the realization by man of the righteousness, the blessedness and the glory of the life of God. Here we are at one with great religious communities with which we and our

fathers have had grave and sometimes fierce and bitter controversies for many generations—controversies on the nature and polity of the Church and its place in the spiritual order; on the methods by which the divine grace effects the salvation of men; on the ideal and discipline of Christian perfection; on the authority which should determine the faith and practice of those who confess that Christ is their Saviour and Lord. Among the men from whom we are divided by these cruel conflicts, but from whom our hearts should never be estranged, we recognize a saintliness shining with a glory that has its fountains in God; in their very contention and argument for errors which seem to us to obscure the light and impair the power of the Christian Gospel, we catch an accent which is the sign that they, too, are children of the Eternal. If they maintain with passionate earnestness a doctrine of the priesthood and of the sacraments which appear to us to be irreconcilable with the whole spirit and substance of the Christian faith, if they regard those who reject and assail this doctrine as the worst enemies of the human race, it is because for them the sacraments, when duly administered, are the appointed means by which the grace of God first originates and then sustains the divine life in man. It is this which in their judgment makes the sacramental and sacerdotal controversy so critical, so awful. In that controversy, as they suppose, the whole power and glory of the Christian redemption are at stake. They are contending for the sacredness and efficacy of the institutions by which they believe that the eternal life of God is made the actual possession of God.

I.

Whatever may be the nearer fortunes of that great conflict which has now extended over many centuries, it is not unreasonable, I think, to hope that the Church is on its way to a deeper and richer theological conception of that supreme truth which to all serious persons gives to the conflict its infinite importance. For it is apparent that during the last thirty or forty years the mystery of the Incarnation, with all that it reveals concerning God and man, has been exerting a new power both over speculative thought and over the religious life. There is a conviction which has grown immensely in strength during the present generation that the solution of the greatest and most oppressive problems concerning God, concerning individual man, concerning human society and the history of our race, and even concerning the material universe itself, are to be found in the Person of Christ. The deeper currents of theological thought have set in that direction. But any account of the Person of Christ as He was revealed in the visible and natural order must rest upon some conception of His eternal relations both to the Father and to the whole creation; and it is in those august and sacred heights that we are to find the real interpretation of the truth concerning the divine life in man.

The Christian conception of this truth rests on the Christian conception of the divine nature itself. It is immeasurably remote from that theory of the universe which affirms the existence of an Eternal Power—or an Eternal Spirit—whose nature is absolutely one and simple, and whose presence is revealed in the order and beauty of the visible creation and in whatever is fair, noble and gracious in the life of man. Pantheism, if it appears to have some correspondence with the Christian doctrine, is in its deeper elements wholly alien from it.

The divine life in man, according to the Christian Gospel, is the life which dwells eternally in the Son of God who was in the beginning with God and who was God; by whom all things were made and without whom was not anything made that was made. It is a life which, because of its eternal relations to the life of the Father, could be manifested in submission and obedience to the Father's will. Theologians have spoken of the eternal subordination of the Son, and have sometimes so spoken as to suggest that they attribute to the Son an inferior glory. I shrink from speaking of subordination. But the Incarnation is a real revelation of God—a revelation interpreted and confirmed by the most certain experiences of the Christian life in every age. A reversal of the relations between the Father and the Son illustrated in the Incarnation and in the whole movement of the divine love for human redemption is inconceivable, and these relations bear witness to eternal mysteries in the life of God.

For us the Son is no secondary Deity. He was in the beginning with God and He was God. It could never be said that He was not, or that He began to be. We attribute to Him no inferior glory. But in the Incarnation His Eternal life and perfection were revealed in obedience and submission, as the eternal life and perfection of the Father are forever revealed in Authority. Obedience, submission—these also are divine. If in the Father there is the assertion of the supreme sovereignty of the eternal Law of righteousness—if His will is the authoritative expression of that Law—if this is His characteristic glory—the free acceptance of that sovereignty is the characteristic glory of the Son. In the Spirit there is the synthesis of the two forms of perfection; and in the power of the Spirit Father and Son have a common blessedness and are eternally one. It is the life of the Son that God has made the inheritance of our race; and we know that this life reaches its complete union with the Father and its perfect blessedness through the communion and grace of the divine Spirit. Our relations to God are grounded on the eternal relations of the Son to the Father, and the life of the Son and the communion of the Holy Ghost have been made ours that we may realize our Sonship.

(To be continued.)

EMINENT LONDON PREACHERS.

MR. EDITOR,—An article in your issue of July 1 makes reference to certain distinguished ministers in the great metropolis, recalling lights and shadows of a bygone generation. Now that Mr. Spurgeon is on the confines of a world unseen it is difficult to believe that mighty London holds within itself equally great pulpit luminaries as shone there thirty-five years ago. About that time, Chas. H. Spurgeon had attained a world-wide fame as the Puritan Divine of Surrey Hall. Contemporaneously in the Episcopal Church, Archdeacon Sinclair (brother to the late Sir George Sinclair, of Edinburgh), of Kensington, was a leader among Low Church evangelicals; he twice refused a bishopric, because content with the work of a large and growing parish. His congregation sent of five shoots—in twenty-five years—which soon became strong churches. Canon Boyd, whose church was on Westbourne Terrace, was so popular that for years applications for pews could not be filled. Bishop Tait (native of Kelso, Scotland) did great things for London by getting ladies of the nobility to visit the poor. A staid duchess would take along a young countess in response to the suggestion of this practical bishop, whose love of work made him say in the House of Lords that he had been eight years a dean and was all that time trying to find out what his duties were. Rectors, deans, and canons all over the city and far beyond felt the influence of this one man as a potent stimulus in "trying to stem the tide of dissent," as Tait phrased it. At the Presbyterian Church, Covent Garden, Dr. Cumming held large audiences every Sabbath. In 1860, three new United Presbyterian congregations were formed respectively at Islington, Clapham, and Bayswater, respectively ministered to by Drs. Edmond, McFarlane, and David King (the Presbyterian statesman). The Presbyterian map of London for 1883 shows fifty-two churches within a twenty mile radius, a marvellous growth of 400 per cent. in thirty years. In the Congregational body, Dr. Fletcher, of Finsbury, Newman Hall, Dr. James Spence, of the Poultry, Cheapside; Drs. Binney and Landels, were some of their great men; among the Baptists, Hon. Baptist Noel, and William Brock commanded large audiences. Your correspondent has mentioned Dr. James Hamilton, whose eloquence was unctious even to the angelic. Dr. Edmond alone of all this galaxy of names continues to preach and wield a potent influence in his proper sphere.

Mighty London had so many eminent laymen like Earl Shaftesbury and ladies like Miss Burdett Coutts, as well as persons in humbler walks of life that a volume might be written descriptive of their great enterprises and good deeds. Perhaps nothing occurred to give such an impetus to the spread of Presbyterianism in that part of the world as the great meeting at Free-Mason's Hall in 1860, when Dr. King's eloquence was so much talked of and quoted in the public prints. His pamphlet, "A Brief Plea for Presbytery and for Presbyterianism in England," was widely circulated. One minister called it a masterpiece of dexterous handling. Some years previous his "Presbyterian Church Government" became the standard volume on that subject. Alas! how soon the great men of any generation pass away. It is to be feared that this age of realism deteriorates from that lofty idealism which in former times held sway. Possibly another of your readers could largely supplement these stray observations on so fruitful a topic.

DELTA.

SOME REFLECTIONS.

MR. EDITOR,—In a recent issue you adverted to the comparatively limited part enacted, and unimportant work done, by the ruling elders in the General Assembly, and you might have added in the Church generally.

No doubt you are aware that this is a matter which has for some time impressed the minds of the elders themselves; has indeed been the source of a certain agitation among them, apparently aimless as yet, and which has manifested itself by meetings of elders, at unoccupied hours, during the Assembly seasons, for the last year or two. One of those meetings I attended when at Kingston, and would have attended more of them had opportunity permitted.

Good may come of the agitation thus begun, but as yet it seems as if it had not been found possible to state distinctly the nature and cause of the discontent, which the meetings were called to ventilate. All on this point that can be said so far is that the ruling elders feel that their usefulness in the Assembly is not very apparent, that their time thus seems spent in vain, and that they experience no satisfaction from the reflection that their presence there is needed for no better purpose than to carry out a Church regulation which, so far as they can see, is old enough to be obsolete.

It will be a good thing if the eldership thought and wrote a little on this matter, so that definite ideas may be arrived at regarding the nature of the duties involved in the office, and of the modes by which the accomplishment of those duties can be secured. It may be needful to discuss the growing sacerdotalism of the Presbyterian Church, the widening separation between the preaching and the ruling elders and the evils arising therefrom, the division, almost recognized, into layman and another portion, which has not yet been classified by name, but which, perhaps, may be understood to be "clergy." Also the reason may be sought why it is so often difficult to get active men, acquainted with affairs, to accept the office of the eldership; Sessions being so often recruited from good old incapables, while the unauthorized boards of management are never so filled up. And lastly, to come nearer the root of the matter, to consider the rules, whether constitutional or merely customary, by which the Sessions are bound. According to those rules the men of whom the Session is composed are in a perpetual state of tutelage under the Moderator, be he an old man or a youth. It may be well to examine those old rules and customs which have grown up about the Sessions and which seem unfavourable to their usefulness, and most certainly prevent many a man of spirit from entering them.

It would be well if our Church had all the earnestness and all the force for the work before her of which her organization is capable; that if abuses are creeping in amongst us, or customs unsuited to our time are retained, the first should be corrected and the others changed. And that so her spiritual progress should not be hindered nor her people uninterested in the fulfilment of the Lord's purpose of which they themselves are chosen agents.

J. D. MACDONALD.

Hamilton, July, 1891.

Pastor and People.

NOT SHUT IN.

Written by a lady who lay upon a bed of extreme suffering for many years.

"Shut in!" did you say, my sisters?
O no! Only led away
Out of the dust and turmoil
The burden and heat of the day,
Into the cool, green pastures,
By the waters calm and still,
Where I may lay down in quiet,
And yield to my Father's will.

Earth's ministering ones come round me,
With faces kind and sweet,
And we sit and learn together
At the loving Saviour's feet:
And we talk of life's holy duties,
Of the crosses that lie in the way,
And they must go out and bear them,
While I lie still and pray.

I am not shut in, my sisters,
For the four walls fade away,
And my soul goes out in gladness,
To back in the glorious day.
This wasting, suffering body,
With its weight of weary pain,
Can never dim my vision,
My spirit cannot restrain.

I wait the rapturous ending
Or, rather, the entering in
Through the gates that stand wide open,
But admit no pain or sin.
I am only waiting, sisters,
Till the Father calls, "Come home!"
Waiting, with lamp all burning,
Till the blessed Bridegroom come.

ON PREACHERS AND PREACHING.

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

NO. XVI.—PLAIN PREACHING.

The minister of the Gospel is under the greatest obligation imaginable to preach plainly, because the matters of which he treats are of the highest moment—they touch eternal issues. That ought to work in him such seriousness that he will of necessity use great plainness of speech. When life and death everlasting hang upon his words he must be sober-minded, and with judicial calmness express his thoughts. Then, in the solemnity of the occasion, everything fanciful and fantastic falls away. Then honest, straightforward simplicity comes into play. Then, like Mark Antony, he speaks as "a plain, blunt man," that loves his fellow-man. Intense seriousness gives no room for rhapsody. Close dealing despises the grandiloquent oration—there is too much aloofness in it. Heart to heart must be the order of the day. One who would save a soul must be at once simple and sensible. He must reach the reason and the conscience. His discourse must be level with the understanding. He must have some accurate knowledge of the condition of the people to whom he is speaking. Or he may be missing totally the mark. When John McLeod Campbell was making his first round of visitation to his congregation at Row, he called upon an aged couple who lived in a cottage about a mile south of Garelochhead. On his leaving them they went with him to the brow of the hill, overlooking the loch, on which their cottage stood, and each had a parting word for the young minister. The old man said, "Give us plain doctrine, Mr. Campbell, for we are a sleeping people," and his wife solemnly quoted the words: "Be thou faithful unto death and I will give thee a crown of life." How beautiful is that! A bit of imperishable loveliness! It is a word for every minister the wide world over! It was not ill-bestowed. "Great plainness of speech" is necessary because the people think little along theological lines. They do not exercise themselves in searching out the meaning of the truth or its relations, or its bearing on their own case. Their minds are engrossed with home duties or business or pleasure, and to win them to a thoughtful consideration of the things that belong to their peace, there must be such an earnest, faithful, homely dealing with them that they cannot miss the meaning of what is spoken. Dr. Samuel Johnson, speaking of the successes of the early Methodists, uttered words well worth quoting in reference to this point. He said: "It is owing to their expressing themselves in a plain and familiar manner, which is the only way to do good to the common people, and which clergymen of genius and learning ought to do from a principle of duty, when it is suited to their congregations, a practice for which they will be praised by men of sense. . . . Sir, when your Scotch clergy give up their homely manner, religion will soon decay in that country." Ah, when that comes to pass in any country, religion decays, for it does not move about in parlours in silver slippers, but in the lowly homes of the common people. It sends its roots down into the common soil and grows there.

Its stronghold is the hearts of the humble. Those whose speech may be void of scientific terms and poetic phrases, and fine polish, but whose minds are nevertheless strong, honest and manly, distrustful of learned dust cast into the eyes, while no reality is offered to the soul. Luther was wont to say, "to preach simply and plainly is a great art." Dr. Erasmus Alberus asked Luther as to how he ought to preach before the elector, which led Luther to say: "Your sermons should be addressed, not to princes and nobles, but to the rude, uncultivated commonalty. If in my discourses I were

to think about Melancthon and the other doctors, I should do no good at all; but I preach in plain language to the plain, unlearned people, and that pleases all parties."

To do that is far from being easy. It is a high attainment. As Archbishop Usher said: "It requires all our learning to make things plain." The utterance of great thoughts and deep truths in simple language is the very perfection of preaching. It shows the mind of a master. One who knows, and who can so employ his powers, and is so self-possessed in the action that all seems to be child's play. But is it therefore that? He knows who has tried it. Philip Henry strove earnestly to do this. He says, "We study how to speak that you may understand us; and I never think that I can speak plain enough when I am speaking about souls and their salvation." "We are debtors to the unwise," as well as "to the wise." We ought to make ourselves understood by them. The question may be asked, How? In many ways. Let us cultivate simplicity of language. For this we may take Bunyan's "Pilgrim's Progress" as our model. The high commendation of Macaulay is worth recalling as an encouragement. "The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, save except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator and the divine, this homely dialect, the dialect of plain working-men was perfectly sufficient. There is no book in our literature on which we could so readily stake the fame of the old unpolluted English language; no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed."

Illustration is another mode of making ourselves understood. A figure, or a simile, has often more force than a plain statement. How admirably our Lord illustrates! This is a great power. But great care is to be taken in its use, or the fault of Verelst who painted James II. will be repeated—the king was painted among sunflowers and tulips, which completely drew away all attention from the central figure. This is not infrequently done, and that in various ways. How often is the cross hidden by rhetorical displays! How often is the edge of the sword of the Spirit taken off by fine phrases, so that it never cuts the conscience or reaches the heart? Style is cultivated at the expense of souls. Sermons as orations are sought after at great pains, while saving the soul sinks into secondary consideration, or out of sight altogether. And so the great object of preaching is not kept before the mind, and not attained. Men may make altogether too much of their own work, whether it be of style or arrangement or treatment. So much that the inherent quality of divine truth as living and powerful may be forgotten. There can be no objection to the best arrangement of any subject, the most incisive style and the most tasteful, skilful and elaborate treatment of the theme so long as the souls of the individuals dealt with are kept in touch with the truth. Fine speech for curious ears is just what Bishop Stillingfleet calls it, "stroking the consciences of the people with feathers dipped in oil." It lulls to sleep, it eases consciences that ought to be troubled; it allays fears that ought to be deepened; it cries peace, peace, where there is no peace. It is a gaily-attired lordling strutting on the stage when it ought to be an honest working-man rescuing the perishing.

One has well observed: "The vanity of learned preaching is proved by its unproductiveness. The plainest preachers in a Christian spirit are commonly the most successful." Robert Hall on being asked his opinion of a highly rhetorical discourse, said: "Very fine, sir, but man can't eat flowers." Bread! Bread! Bread is the cry, the Bread of Life!!! The bread that came down from heaven to give life unto the world. A hungry soul is not particular about the plate on which the bread of life is served, nor the cup in which the water of life is given. Give it that which it must have to live!

Interrogation is an assistance to the making plain of the subject on hand. Question the speaker, and let him answer in the hearing of the people what he means to teach. Suppose the questions that arise in the mind as you go on. Put them and let the answer be clear and simple.

The minister may never fear being too plain. He should seek so to lay down the truth as that a plain man may be able to take it up readily and without hesitation. In view of the judgment seat of Christ we may be seized with compunction and a sense of guilt, as we call our oratorical displays or exhibitions of knowledge, our seeking glory of men and much more of the like along these lines, but we shall never be sorry that we strove to make our message plain and simple and clear, even to the meanest understanding.

A GOOD NAME.

"A good name" does not mean simply credit at the bank. We think of one, worth many thousands, whose very name is a reproach, and now of another who is poor, and yet the very mention of whose name suggests ennobling thoughts. A good name is within reach of all, and yet how many are sacrificing this in vain attempt to secure great riches.

A GOOD JUDGE OF PREACHING.

He who sets himself up as a "good judge of preaching" is not always the most enviable or agreeable of persons, nor is his judgment as infallible as he often imagines. He claims to be an authority, and to hear him talk one would think that he knew all the fine points of a discourse better than the pastor, and was able to enlighten him as to how it should be composed, and how it should be delivered. He sets up a high standard, and expects all to come up to it. He demands each Sabbath two first-class productions according to his "ideal." He will tell of the magnificent preachers he has heard, and what an impression they produced. After listening to his disquisitions upon his favourites, his own minister begins to discount his pulpit performances, and grows discouraged about ever reaching the prescribed models. However he is occasionally favoured, in a patronizing way, with the commendatory remark of his critical hearer, "That was a good sermon you gave us to-day." This at first is inspiring and consoling, but its effect is spoiled by the implied intimation that his previous sermons were seriously lacking in the elements of good preaching. Besides, knowing the circumstances under which the praised sermon was prepared and comparing it with his better performances, he recognizes that it is not up to his best efforts, which received no recognition from his critic, and he begins to think the man is not so good a sermonic judge as he supposed. He comes to take a sensible view of things, and seeks to do the best he can, as far as each week's duties will permit, without the fear of "the judge of good preaching" before his eyes. Aiming to be biblical, earnest, pointed, practical and evangelical at all times, he feels that he is preaching what his Master approves of as good preaching, i. e., gospel truth, sent home to the conscience and heart with telling effect. This also is the every-day good preaching which the every-day hearer wants, because it helps, cheers, comforts, enlightens, and benefits him.—*Presbyterian (Philadelphia)*.

PLENTY OF MONEY.

"I should be entirely happy if I had only plenty of money. It would make me good-tempered, too, and everything that is charming. But this everlasting struggle with poverty is wearing me out."

"How much money would you regard as enough to work these delightful changes in your life?" enquired a friend of the first speaker, who was a young wife, ironing her baby's petticoats in a hot kitchen, while she passed now and again from her table and her basket of folded garments to the cradle, where her pretty rosy boy laughed and cooed.

"A queen couldn't show a finer baby," said her friend. "What a superb little fellow he is!"

"Yes," said the mother, "but when he is older he will need shoes and stockings faster than we can buy them, and he must go to school, and there will be endless expenses, and we are so poor, Carrie, you don't know! Then Roger is not strong, and he may break down altogether. What would I consider plenty of money? Why, to be sure, enough to live on in comfort, without anxiety; enough to pay for necessaries and a few luxuries, and to have a little margin left over for a rainy day. My ideas are moderate."

"Did it ever occur to you that ideas expand with the means to gratify them, and that if you had four, or ten, or twenty times as large an income as you have at present, you might still be hampered and not have enough?"

"I know what you mean, but it isn't my case," said the young wife, taking up the baby. "One does not get so weary of cutting and contriving, of working and saving! And children consume so much of one's time and strength!"

"Yet you wouldn't part with the baby?"

"Part with him? Not for all the money in the wide world! Money couldn't buy this boy!"

After all, there are rich women who have not plenty of money.

POVERTY RATHER THAN HARM-DOING.

There is in some of the daily papers a story about Lady Burton, of England, that at least attracts attention. Without attempting to verify it, we may assume its truth. It is to the effect that on the death of her husband Lady Burton found in his papers the manuscript of a book which he had just completed. It was a peculiar book, sensational in the extreme, but containing allusions, descriptions or discussions so gross as to be injurious to morals.

Soon after the death of her husband an offer was made to her of \$30,000 for the manuscript. She was without means. If she should refuse this offer, she would be dependent on friends the rest of her life. She took the manuscript, examined it, and satisfied herself of the probability that its publication would do mischief. Then she deliberately committed it to the flames; and thus put herself out of the reach of temptation ever to yield.

"A heroine" is the universal cry. Yes, that was heroism. It was noble and right.

But what a contrast with some of us. For thirty thousand dollars she would not utter that which might do mischief. Alas, how many of us, for no gain except a moment's fun, do utter that which may do the greatest injury. Oh, that Christians, all Christians, would use the same self-denial as did Lady Burton, in all the circumstances of our lives. Often, oh, so often, by refraining from some word or deed, we can influence the world for good, or at least avoid influencing it for harm.

Our Young Folks.

THE MINUTES.

We are but minutes—little things!
Each one furnished with sixty wings,
With which we fly on an unseen track;
And not a minute ever comes back.

We are but minutes; yet each one bears
A little burden of joys or cares,
Take patiently the minutes of pain—
The worst of minutes cannot remain.

We are but minutes; when we bring
A few of the drops from pleasure's spring,
Taste their sweetness while yet we stay—
It takes but a minute to fly away.

We are but minutes—use us well;
For how we are used we must one day tell;
Who uses minutes, has hours to use—
Who loses minutes, whole years must lose.

A CHILD'S FAITH.

BY J. B. H.

The other evening my little Gordon, aged seven years, was overheard by his mother praying beside his cot. After repeating the Lord's Prayer, he said: "Thank You for taking care of us last night. Do it again to-night. Don't let anything hurt us. You know what I mean. Make us 'dood.' For Jesus' sake, amen."
Is there not a lesson for older ones in this simple trust of a child?

WHAT ALL BOYS SHOULD KNOW.

Don't be satisfied with your boy's education, says *School Supplement*, or allow him to handle a Latin or Greek book until you are sure that he can—
Write a good legible hand.
Spell all the words he knows how to use.
Speak and write good English.
Write a good social letter.
Write a good business letter.
Add a column of figures rapidly.
Make out an ordinary account.
Deduct 16½ per cent. from the face of it.
Receipt it when paid.
Write an ordinary receipt.
Write an advertisement for the local paper.
Write a notice or report of a public meeting.
Write an ordinary promissory note.
Reckon the interest or discount on it for days, months or years.
Draw an ordinary bank check.
Take it to the proper place in a bank to get the cash.
Make neat and correct entries in day-book and ledger.
Tell the number of yards of carpet required for your parlour.
Measure the pile of lumber in your shed.
Tell the number of bushels of wheat in your largest bin, and the value at current rates.
Tell something about the great authors and statesmen of the present day.
If he can do all this and more, it is likely he has sufficient education to enable him to make his own way in the world.
If you have more time and money to spend upon him, all well and good—give him higher English, give him literature, give him mathematics, give him science, and if he is very, very anxious about it, give him Latin and Greek, or whatever the course he intends pursuing in life demands.

WHATSOEVER THINGS ARE LOVELY.

An invalid who had been shut for years in her room—a room, however, which was the centre from which radiated much that brightened other lives—revealed the secret of her power as well as her own heart cheer in a single sentence. As friends were bidding her good-bye in the twilight one said:—
"Shall we not have lights brought in before we go? We do not like to leave you in darkness."
With her own rare smile she answered:—
"It is always noon with me. When the shadows come, and I do not like them, I think of everything bright I have seen or heard, and the shadows themselves seem to brighten."
Blessed Christian philosophy! Just as good for the busy worker as for the shut-away sufferer. Habits of thought have great influence upon character. As a man thinketh, so is he. It is worth while to try the experiment of a reviving of our thoughts and compelling them to go in ways of pleasantness when they naturally or by fact of circumstances seek gloomy pathways.
The effect of a cheerful landscape, with variety of hills, river, cloud and forest, upon the spirit is very marked, it doeth good like medicine to have such a change for our work-weary eyes and brain. But suppose circumstances shut us in from the outward vision of beauty. The next best thing is a cheerful mental picture, the result of thoughts resolutely turned to whatsoever lovely things we have had the good fortune to hear of or to experience.
And herein is wisdom which we would fain bestow upon our friends who are yet in their youth, if they would only

take it. They can paint whole galleries of brightness and beauty for future enjoyment if they will but use the present opportunity. The habit of pleasant thinking is much more easily formed in early life than later on, when thought has fixed its courses. To think kindly of others, to see the best side of human nature; to appreciate the work of others; to make the best of one's surroundings; to turn out the good side of the people we do not like when holding them up for inspection—all these are habits which will clear up our own mental atmosphere and give us a cheerful outlook in the evil days when "the clouds return after the rain."

Good books stored away in the memory and days of companionship with pure and ennobling friends will give pictures for contemplation in days lying far in the shadow of the future.

Like every other precept and admonition of the blessed book, this of the apostle has for us highest wisdom and truest happiness, if we turn it to practical account. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

A MISSIONARY SOCIETY IN AFRICA.

A missionary in Africa had established a school for coloured children, which gave him much joy, for they loved the Saviour. One day he told them that there were still a great many idolators in the world, who did not know the Lord Jesus Christ, and that there were societies in America, England and France, which sent missionaries to these poor pagans. The little coloured children then said, "And cannot we do something also?"

"Reflect upon it," replied the missionary, "and come and tell me."

One morning, however, they came to the school full of joy, and said to the missionary, "We wish to form a little juvenile missionary society."

"That is very well," said the master; "but what will you give for missions?"

The eldest answered, "Each of us will oblige himself to collect as much money as he can without begging. As for those boys of us who are largest and strongest, we will go into the woods to find bark; and carry it to the tanner, who has promised a half-shilling for each load."

Another interrupted him and said, "And as for the rest of us, we will gather gum, and sell it for four shillings a pound."

"And we," exclaimed the smallest children, "will carry ashes and sell them to the soap maker."

Then the girls said, "We will collect locks of wool, and sell them." Others said, "We will get hens, and sell the eggs and chickens."

The children did not rest satisfied with making promises. They executed their plan without neglecting school; and at the end of a year they held a meeting, under the direction of a missionary, and carefully paid over to him all they had raised. And how much do you think they put into his hands? More than thirty dollars.

GOD'S LITTLE ONES.

One of the most tender incidents we can recall is that when a little blind boy from a city tenement house who, for the first time in his life, heard of and had felt grass. He was almost wild with delight as he rolled and tumbled about on a beautiful lawn. The days have come when Christians can do nothing more Christlike than by helping the city toilers to a glimpse of God's fair fields without city walls.

Rev. Mark Guy Pearse, of London, tells of one of the deaconesses in his great mission church who went to a mother of a child of the slums and offered to take her for a walk in the park. The little one had never seen a tree even. When she saw the fountain in the park she asked, "Is this the sea?" "No; that is not the sea." "Is the sea larger than that?" "Yes." "Could I walk round it?" "Then it must be as large as our square." And as she brought the little one back, a man who lived in the top storey of the same house said to her, "I am an atheist by rights, you know, but I cannot help saying to you, 'God bless you.'"

CAN TRUST HIM.

A teacher said the other day: "Henry Stover is the only boy in school I can trust when my back is turned." Wasn't that a good word for Henry?

A mother once said: "I can leave any letter I write open on my desk, and if I am called away, no matter how long, I am certain Nelly will never try to read a word of it." These things couldn't be said of every boy and girl.

These children are honest. They do right, not only when others are looking at them, but always, remembering that God's eye is upon them. They do right because it is right. This is what we should all and always do—live as in God's presence, and do what will please Him.

MERIT wins, as the marvellous success of Hood's Sarsaparilla shows. It possesses true medicinal merit. Sold by all druggists.

WE direct attention to an advertisement of the Ontario Ladies' College in another column. It is generally regarded as one of our most progressive and successful institutions.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 16,
1891.

THE FIVE THOUSAND FED.

John 6:
1-14.

GOLDEN TEXT.—I am that Bread of Life.—John vi. 48.

INTRODUCTORY.

The evangelist John in his Gospel records the principal incidents in our Lord's ministry that took place in Judea. He does not dwell on what took place in Galilee. The miracle that forms the subject of to-day's lesson was wrought near Bethsaida, on the north-eastern shore on the Lake of Galilee. Jesus had entered on the third and closing year of His earthly ministry. The opposition to Him was growing in bitterness and in strength. John the Baptist had been in prison for nearly a year and had just been put to death. Herod was uneasy and apprehensive. He had heard of the wonderful works that Jesus did. He was frightened by the thought that this wonder-worker might be John the Baptist restored to life. To allay tumultuous feeling, and to secure a brief season of comparative seclusion, Jesus, accompanied by His disciples, went into the desert—that is the uninhabited—region near Bethsaida, where the feeding of the five thousand took place.

I. **Jesus Retires to a Secluded Place.**—Jesus and His disciples went across the Lake of Galilee in a boat from Capernaum, landing on the north-east shore. The reasons for leaving Galilee and selecting the place where they landed were numerous. There were almost no opportunities for necessary rest and refreshment, as crowds of people were coming all the time to see and hear Jesus. Calm and meditative quiet is necessary to religious life and progress. The commotion raised by the execution of John the Baptist might easily be made an occasion of popular uprising, and the life of Jesus and His disciples might thereby be endangered. It was, however, difficult to obtain the seclusion they sought. The people in great multitudes followed after the divine Teacher and His little band of attached followers. He had been seen to depart. The news quickly spread and the people in thousands set out to meet Jesus when He landed. The people went round the upper portion of the Lake, and would reach the place about as soon as the boat reached land. What had impressed the minds of the people was the healing of the sick by miracles. The Revised Version uses the term "signs" instead of miracles. These wonderful works were signs of the divine power, mercy and love that Jesus had come to reveal. Jesus and His disciples went up the mountain side, where He would be comparatively free from interruption. There he held converse with the disciples, who had recently returned from an evangelizing tour through Galilee. There He could impart to them fresh views of divine truth and instruct them as to the work of the Gospel on which they would soon have to enter. John mentions that the Passover, a feast of the Jews, was nigh, thus indicating the time of this miracle, and accounting for the great multitude there assembled, many of them probably on their way to the celebration of the feast at Jerusalem.

II. **The Hungry Multitude.**—As the day was declining, Jesus cast His compassionate glance on the multitude assembled in the plain below. He turns to Philip, one of the disciples who belonged to the neighbouring town of Bethsaida and asks him "Whence shall we buy bread that these may eat?" It is stated in explanation that this was said to prove Philip, that is to try and strengthen his faith. He believed that Jesus was the Messiah, but how strong was his faith in the divine power and compassion of the Son of Man? The question put to him would quicken and deepen that faith. It put him in a proper frame of mind to observe rightly what was to follow. Jesus did not ask Philip for advice or counsel as to what should be done, for "He Himself knew what He would do." This is true of Jesus still. He knows the wants of His children, and He is perfectly able to supply them all. Philip sees the difficulty of feeding the people by ordinary means. It would take about thirty-four dollars' worth of bread to give each one a small morsel. Andrew, Peter's brother, mentions that there was a lad present who had five barley loaves and two small fishes, but these were quite insufficient, and he adds, "but what are they among so many?"

III. **The Multitude Miraculously Fed.**—Knowing what he was to do, Jesus made no reply, but gave the order for the people to be seated in orderly fashion on the fresh green grass, abundant at that season of the year. The men numbered about five thousand, and Matthew tells us there were women and children besides. According to custom they would be seated apart, and they too were abundantly fed. Jesus took the bread, and looking up to heaven gave thanks to God, the giver of all good. In this He has given us an example which we should follow. We should not only pray for our daily bread, but give thanks to Him who bestows it. Jews universally observed this excellent custom. Jesus gave the provision to the disciples to distribute among the people ranged in order on the green sward. There was abundance for all. They had as much as they would. Their hunger was satisfied even in that desert place, where it was impossible to secure food speedily for so large a company. After the meal miraculously provided was ended, Jesus told the disciples to gather up the broken pieces that remained, so that there should be neither waste nor loss. This command had the two-fold effect of teaching the lesson that it is sinful to waste God's bounties, and by the abundance left, enabling them in some degree to comprehend the magnitude of the miracle that had been wrought. God provides abundance for the supply of His children's wants, but all extravagant and wasteful use of His gifts is discountenanced. Of the fragments thus gathered up there was enough to fill twelve of the baskets or satchels that the Jews usually carried their food in when upon a journey. The effect of the miracle was immediate and convincing. Those who had partaken of the food divinely supplied had sufficient evidence that Jesus was the Prophet who was promised in the Scriptures, and for whom the people had been expectantly waiting. They were convinced that He was the promised Messiah, but what is afterward told of them shows us how difficult it is to apprehend savingly the truth of God. A Messiah who would deliver the nation from Roman ascendancy and restore it to its former glory they could easily understand, but One who would save them from sin and found the true kingdom of God they did not understand.

PRACTICAL SUGGESTIONS.

Successful and profitable Christian work needs occasional seasons of restful and quiet meditation.

Jesus compassionately cares for all our wants, temporal and spiritual, and is able to provide for them all.

Jesus, who has all power in heaven and in earth, can provide the means for the accomplishment of His designs. Five loaves can be made into provision for five thousand.

Let us learn from Christ's example to give daily thanks for our daily bread.

The words and works of Jesus leave no doubt that He is the promised Saviour who takes away the sin of the world.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 5th, 1891.

NO holiday trip on this continent presents a greater variety of scenery than one to the Pacific Coast by the Canadian Pacific Railway. Starting from Toronto there is first Muskoka. Then the splendid scenery of the north shore of Lake Superior; then the quiet run from Port Arthur to Winnipeg; then the prairie region, with its magnificent grain fields; then the Rockies, about whose grandeur the half has never been told. All this, too, on Canadian soil and without a change of cars.

WHAT Manitoba and the North-West needs first and most is more people. Millions of fertile acres are there ready for the plough. It does seem strange that it should be so difficult to induce people in Europe who have neither room nor bread to come out here and help themselves. But home ties are strong, and many who ought to come have neither the ambition to make the start nor the money to bring them if they did form the resolution to make a home for themselves on our prairies. Things are very unequally distributed in this world of ours, and the people are as badly distributed as the things.

MANY representative Americans visit Canada at this season of the year. Among them you rarely find a man who talks seriously about annexing Canada. They all say: "We are big enough already." Coming down to details the American politician will tell you that his country has quite enough of territory, that there are many diverse and conflicting interests within the Union, that the central authority at Washington has now all it can do to keep these conflicting interests from clashing, that the annexation of Canada would bring in other political problems the solution of which might cause trouble. No doubt there was a time when some of our neighbours coveted this country, but that time is past so far as the vast majority of thinking Americans are concerned. An occasional ward politician may try to catch a few Irish votes by threatening to "take Canada from the British," but we all know what that means. A Canadian might travel thousands of miles in the States and never hear the word annexation. You hear it more frequently in Canada in a day than in the States in a twelve month.

DENOMINATIONALISM within certain limits, if an evil, is not by any means an un-mixed evil. So long as men are born with individual dispositions and bred in different surroundings, they will have diverse tastes, opinions and feelings in regard to Church government, modes of worship and other matters connected with religion. Even grace does not run all men in one mould. The amount of advantage that would be gained by organic union is greatly overestimated by the rhetorical effusions of organic unionists. The number of congregations in many places would remain precisely what they are if we had organic union tomorrow. So far as the spirit of the thing is concerned thousands of people are much better friends now than they would be if they formed part of the same congregation. No small number of them are in different congregations because they could not live and work peaceably in the same one. The denominations are here, and Christ knew they would be here when He told us to go on with our work. Let us go on. Converting sinners and helping weak saints is much higher work than talking about impossible unions. If organic union ever does come it can come only through and by increased and vitalized piety. A union brought about in any other way would not be worth more than the paper on which the articles were written.

HAVING Manitoba, the North-West Territories, British Columbia, Muskoka and Algoma to supply with the Gospel. Presbyteries in the older parts of Canada should be careful about opening new mission stations or starting new congregations. If the present enormous crop in Manitoba is safely harvested there will be a rush there next spring. Other things being equal a station that is reasonably certain to grow into a self-sustaining congregation should have the preference over one that is certain not to grow and that is within a short distance of other places at which the Gospel is preached. Of course it will not do to neglect our old fields. All the appearances now are that Presbyterian oversight is more needed in many old congregations than it has been for years past. The census that is now being taken will, we think, show a marked falling off in many rural districts. Congregations mainly made up of farmers are being thinned out by emigration. The working policy of the Church should be to take good care of these suffering congregations and start the new ones in the new parts of the country. Except at points where the population owing to some local cause is growing, new congregations in the old parts of the country should be opened sparingly.

WHAT all reputable Christian people should specially guard against is the rabid denominationalism that aims chiefly at making proselytes. Honourable rivalry among congregations is not a bad thing. Any congregation is the better for being stirred up, and one of the things that stirs up is progress in neighbouring Churches. One of the worst things that denominationalism ever does is to break down Church discipline. If an offender knows that one or two neighbouring Churches are waiting to receive him it is impossible to do anything with him. One of the main ends of discipline is to benefit the person disciplined. This benefit becomes an impossibility if the refugee is welcomed with open arms by a neighbouring Church. Lionizing him confirms him in his iniquity and makes him a more hardened offender. That any Church should welcome a refugee from discipline is a scandal and disgrace, but all the same the thing is done every day. Another evil of insane denominationalism is the magnifying of conceited village Nabobs by two or three weak Churches bidding for their presence and financial support. The more they are bid for the more conceited and arrogant they become. These admitted denominational evils might easily be overcome if professedly Christian people would act as Christians should.

OUR excellent neighbour, the *Christian Guardian*, discusses a subtle, dangerous and we fear somewhat prevalent error in this way:—

The disparagement of the value and authority of Scripture, in order to exalt the imaginary infallibility of the individual who assumes to be unerringly guided by the Spirit, is a serious error. It raises those who hold this notion above the power of argument or truth. They are a law unto themselves; reason, common sense, observation and Scripture teaching are all superseded by a presumptuous confidence that they are directly and infallibly guided in all things by the Spirit. By the reception of such a belief one becomes an oracle whose judgment cannot be questioned, and the floodgates are opened by which the fancies and impulses of ill-balanced minds are regarded as divine revelations. The theories of rationalistic critics, which undermine the authority of the Bible, are hailed with satisfaction; because the disparagement of the Scriptures helps to make way for the theory which makes each true believer an oracle.

There is no earthly use in saying anything to a conceited, presumptuous creature who coolly tells you that he is under the infallible guidance of the Spirit in all he does and says. Quote from the Bible in condemnation of his conduct and he will immediately, inform you that he is directed by the Spirit himself, and by implication declare that he needs no Bible. Of course there can be no further argument with a person of that kind. Of one thing, however, everybody ought to be assured. The man who disparages God's word by presumptuously claiming that he is under the infallible guidance of God's spirit is one of the most dangerous as well as one of the most insolent errorists that exists.

MR. CHARLTON'S SUNDAY BILL.

MR. CHARLTON'S Bill, intended to promote the better observance of the Sabbath, has not yet met with the success that many anticipated. It has received a strong outside support, which does not seem to have been sufficiently taken into account in its consideration before the special committee and in the House of Commons. There was a remarkable

degree of unanimity among the various Churches in support of the measure, and numerous petitions were presented in its favour, and yet the majority by which it was rejected in the House of Commons is rather surprising. It was anticipated that the suggestions made while the Bill was under consideration by the special committee would render it generally acceptable to the members of the House, since they were evidently intended to remove obvious objections. It was scarcely to be expected that the same line of objection would be urged with renewed force by members on both sides of the House when it came up for final decision.

It does seem strange that whenever questions of a directly moral import enter the sphere of practical politics it is apparently impossible to define with any degree of precision where Provincial authority ends and Federal jurisdiction begins. When on these subjects differences of opinion exist and interests involved are conflicting there is an inclination to find a way out of the disagreeable difficulty by throwing the onus of action or inaction on the Dominion or Provincial Legislatures, as the case may be. It is curious to observe how Dominion authority and Provincial rights loom large or recede into dimness as particular measures come up for legislative decision. And yet the action of the House on Mr. Charlton's Bill will serve a good purpose, even by the delay caused, if it is carefully reconstructed on the lines suggested in the course of the brief discussion it received, and that all pretence of conflicting jurisdiction be removed from the Bill. Whatever comes properly under Federal supervision should be embodied in the Bill, and what is strictly within the domain of Provincial legislation may safely be left to the respective Assemblies. With the exception of Quebec, all the other Provincial Legislatures are no doubt prepared to enact advanced measures in accordance with the expressed desires of the Christian element in the community.

The discussion that took place in the House of Commons last week is instructive. The rather meagre reports in the daily press do not contain a hint that any member who took part expressed sentiments opposed to the general principles embodied in Mr. Charlton's Bill. Most of those participating in the discussion are known to be active and energetic in the promotion of moral and religious movements, and no one is fairly open to the imputation of being hostile to the effort to secure the better observance of the Sabbath so far as that can be done by legal enactment. The objections urged were evidently of the vaguest and most general description. The well-worn proverb that people cannot be made moral by Act of Parliament re-echoed through the Chamber of the House of Commons where it has so often been heard before, when a measure has for its object the moral elevation of the people. It is very true that people cannot be made moral by external means, but it is no less true that they can be greatly helped to become virtuous when the incentives to vice are put out of the way. It is so far satisfactory that no member came out in direct opposition to the Bill. The principle for which it contends was virtually conceded.

The Sunday newspaper had its defenders, but the defence was purely apologetic and did not meet nor minimize the force of Mr. Charlton's vigorous denunciation of an institution that is largely responsible for loose views of the Sabbath prevailing in many quarters. In behalf of the Sunday journals published in British Columbia it was urged that the non-publication of a Monday issue insured an unbroken Sabbath rest for journalists and printers and that there was therefore less infringement of the sacred day than is the case with the dailies that publish a Monday morning edition. This, however, is an explanation more specious than precise. It is not possible to publish a Sunday paper without Sunday labour. If employees have no work to do on Sabbath evening, they have to be busy on Sabbath morning, and the paper cannot reach its readers on that day without human agency. The chief mission of the Sunday paper is to supply its readers with the news of the day. However well conducted or high its aim few will contend that such reading as it supplies is the best and most appropriate for the day set apart for religious observance. If regard is to be had to the greatest good of the greatest number, it would be difficult to show that the Sunday paper is more innocent than the Monday issue. Mr. Charlton's Bill reduces Sunday labour in newspaper offices to a minimum, and safeguards the day from the incursion of the Sunday paper.

Mr. Charlton is not a man to be discouraged by temporary failure to carry his measure. He has the

persistence and the perseverance to introduce it again and again until it is placed on the Statute Book. Behind him are potent moral forces that will press resolutely for the enactment of effective laws for the preservation of the Sabbath. It may be difficult to draft a Bill that will define with mathematical precision the respective jurisdictions of Dominion and Provincial Legislatures in the premises. Even though this were done a measure so constructed would still be subjected to criticism. If Mr. Charlton attends to the Dominion branch of the legislation, the Provinces may be relied on to do their duty in framing and enforcing such measures as shall guard the sacred day from unhallowed encroachment.

THE PAN-CONGREGATIONAL COUNCIL.

BY a stroke of commendable yet costly enterprise the New York *Independent* has presented readers on this continent with an early opportunity of obtaining a knowledge of the proceedings and scanning the prominent features of the Pan-Congregational Council held in London. This is the first of its kind among the Congregationalists, though it has been preceded by the Pan-Anglican and the Pan-Presbyterian Councils that have become permanent and useful institutions. Corresponding to the larger and world-wide outlook of modern days with all their advantages in the way of swift locomotion and easy concentration, the Churches of the same politics and creeds at least are realizing more fully than ever before their unity. The Congregational Council is soon to be followed by an Ecumenical Council of Methodism on this side of the Atlantic. These Councils not only bring out more distinctly the unity of belief, feeling and purpose pervading the respective Churches they represent; they have a broadening influence even upon the most conservative. They are deepening the desire and preparing the way for a more comprehensive union of the Evangelical Church—a consummation that may be realized sooner than many of us are inclined to expect. At all events these great international gatherings of the representative men, ministerial and lay, of the various Churches will necessarily keep the question of a larger unity prominently before the public mind. They discuss practicable means of co-operation where co-operation is possible, and that again will lead to better understandings between the kindred Churches which may issue at no distant date if not in a corporate, at all events tentatively in a federal union of all evangelical denominations. The meeting of the Congregational Council in London has already started the discussion of the question whether the Congregational and Baptist Churches ought to form a union.

The meetings in London have been lively and interesting; not from the keenness or acrimony of debate, for these characteristics were absent. From the opening address by Dr. Dale to the valedictory by Dr. Joseph Parker there was a singular degree of unanimity manifested in the proceedings. The interest was sustained by the variety and wide range of topics discussed, by the eminence of many of the men who took a prominent part in the business of the Council, and the excellent arrangements made for its conduct. Doctrinal questions did not occupy a large place in the deliberations of the body. From what appeared it may be inferred that the doctrinal position of the Congregational Church in England and America is neither strongly conservative nor intensely radical. On both sides of the Atlantic there are men occupying conspicuous positions who would consider it by no means derogatory to be described as advanced theologians, but there is no reason to apprehend that the Congregational Church is ceasing to contend for the faith once delivered to the saints.

What principally occupied the attention of the Council was the application of Christianity to the special requirements and conditions of the present time, the relation of the Church to the masses, the work of Home and Foreign Missions, the relations of Church and State. It is noticeable that in relation to these present-day problems, with the exception of the last-named, there is a wonderful degree of unanimity in all the Churches. It would seem that in proportion as these questions of pressing interest are looked at from the New Testament standpoint, Christians of every denomination are in nearer accord than might have been anticipated. The Canadian Church had good representatives in Rev. Hugh Pedley, of Victoria, B. C., Mr. Jackson, of Kingston, and others. United States Congregationalism was represented in person by some of the

prominent men of the time, Dr. William M. Taylor, of New York, being one of the best known and one who commands the respect of an assembly.

It is significant that social and industrial questions are pressing themselves on the attention of the British Churches with an earnestness and a persistency to which we in Canada are yet strangers. It is evident, however, that these questions will present themselves for consideration in the annual gatherings of the Canadian Churches with greater urgency than they have hitherto done. Social and industrial interests vary in different lands, but increasing intercourse and commercial expansion are tending to the unification of the industrial world and similar thoughts and aspirations pulsate throughout its length and breadth. As the industrial question has forced itself to the front in Great Britain it was natural that the Congregational Council should give it a prominent place in its programme. The chief speakers on this question were two men who from their identification with the movement for the improvement of the position of the working classes have obtained an international reputation. The American speaker was Dr. Washington Gladden, and the chief British spokesmen were Mr. Ben. Tillett, a day-labourer, and Mr. Albert Spicer, a wealthy capitalist. Widely as these three differed in circumstances they were marvellously in accord in their opinions and sentiments. Mr. Spicer in his address dealt principally with the land question, and it is astonishing to find how nearly his views accord with those so logically set forth by Mr. Henry George.

Perhaps the most remarkable address in this connection was the one made by Mr. Ben. Tillett, though in point of arrangement Dr. Gladden's had the advantage. That the trained thinker who has profited by the larger educational opportunities at his disposal should excel in these particulars was to be expected. Mr. Tillett, however, is a remarkable man. It may be questioned if many of those who have vehemently denounced him as a designing agitator could deliver such an address as that given by him before the Congregational Council. The wisdom of those members of the Church of England Congress who secured the cancelling of Mr. Tillett's invitation to speak on the labour question before that Congress, in the light of this address, will not be regarded as transcendent. He was excluded not because he was incompetent, but because he was a Non-Conformist. The speech presents in forcible yet judicious language the industrial problem of the time. As a Christian man he is in full sympathy with the Christian Church. He is a devout believer in the teaching of Jesus Christ. Like many others, he sees the evils that come from a divided moral code, which has one system of ethics for the religious and another for the business life of the individual. He claims that in practical religion applied to the affairs of every day life we will find the solution of the present perplexing industrial problem.

Dr. Washington Gladden's address, as might have been expected, was a masterly exposition of Christian principles as they apply to the facts under consideration. The pith of it will be best found in his own words in the following extract:—

It should be evident that I have claimed for Christianity the only right answer to the social question—its philosophic explanation, its practical solution. This is the precise statement of the Christian law; it is the co-ordination of self-love and good-will. "Thou shalt love thy neighbour as thyself." The classical economy made self-love central and supreme; the new socialism makes good-will central and supreme; each is a fractional solution. The perfect social system is not a circle with one centre; it is an ellipse with two foci, self-love and good-will. All the orbits of the heavenly bodies are ellipses, not circles; and when the kingdom of heaven comes to earth we shall see it moving in some such orbit; its progress guided by these two principles, firmly held together, neither allowed to over-ride the other.

This saves for us the strength of private enterprise and individual initiative, the vigour of the self-regarding motives, yet enthrones by their side, as co-equal and co-regent powers, the principles of benevolence, the obligation to promote the common weal. Self-support, self-help, self-reliance, are still cardinal virtues, but philanthropy is given co-ordinate authority with them in the economic realm. Thus the coming kingdom will not be the reign of Individualism or of Socialism but the harmonious blending of these two opposing principles. Is that impossible? No more impossible than to co-ordinate the radicalism which urges change with the conservatism which resists change. Neither of these tendencies can be spared; healthy progress arises from their combination. A great part of the wisdom of life consists in learning to reconcile contrasted tendencies—to harness and drive in one path forces which push in opposite directions. The order of the solar system is the result of the balancing of the centripetal and centrifugal movements; and the order of the soul and of society is due to similar conditions. We can spare neither of these constituents of human nature—neither the self-love nor the good-will; and we can intrust to neither of them the supremacy; we must learn to form our social order by their correlation.

Books and Magazines.

A NEW address by Professor Drummond, "The Changed Life," is announced by his publishers.

THE first book to be published by the Harpers under the new copyright law is Mr. G. W. F. Russell's "Life of Gladstone."

CANON CHRYNE's Hampton Lectures for 1889, on the "Historical Origin and Religious Ideas of the Psalter," have just appeared in London.

MR. H. H. JOHNSON is writing a book on Livingstone and Central African exploration, which will be illustrated from original drawings by the author and from photographs.

MR. BENJAMIN R. TUCKER will soon issue "Russian Traits and Terrors," by "E. B. Lanin," which is said to be "a collective signature employed by several contributors to the *Fortnightly Review*."

MR. HARBERTON, the author of "Helen's Babies," has written a novel called "The Chautauquans." It deals with characters interested in the Chautauqua movement, and it is to appear in the *Ledger*.

MRS. JAMSON is said to be in the heart of Africa investigating the stories of cannibalism set afloat in regard to her late husband. She is expected to publish a book in reply to Stanley's accusations on her return to England.

JOHN W. LOVELL COMPANY will shortly publish the first volume of a complete translation of Heine's works, by C. G. Leland, author of the "Hans Breitmann Ballads," with a preface by Dr. Richard Garnett, of the British Museum.

A SERIES of volumes entitled "The National Churches" is to appear in London. The first volume, "The Church in Germany," is by the Rev. S. Baring-Gould, and will be followed by "The Church in Spain," by Canon Meyrick.

GINN & CO. announce a very interesting text book by Professor C. C. Everett, of Harvard University, in the form of a study of practical ethics for young people, designed to aid in the formation of character by setting forth clearly and simply, duties, responsibilities, helps, and hindrances.

THE dangerous illness of Mr. Spurgeon recalls his notable literary successes, "The Treasury of David" and "John Ploughman's Talk," the latter of which has reached a circulation of at least half a million. Ever since 1855 his sermons have been published, their average weekly circulation being 25,000.

JAMES FERGUSON'S "History of the Modern Styles of Architecture" and his "Eastern and Indian Architecture" are to be brought out immediately by Dudd, Mead & Co. These are new and thoroughly revised editions. Each work has several hundred illustrations. The same firm have ready a new edition of Ferguson's "History of Architecture in all Countries."

WE have just received from Rev. Principal Austin the new illustrated Announcement of Alma Ladies' College, St. Thomas, Ont. It is finely printed and beautifully illustrated with views of the College Buildings and Premises, embracing Class Rooms, Art Rooms, Laboratory, Dining Halls, Corridors, front and rear views of buildings, etc., etc. The College has recently obtained University affiliation.

THE American publishers, according to *The Athenaeum*, are "on the warpath," now that the copyright question is finally settled. Mr. H. O. Houghton, the head of the great Boston publishing firm of Houghton, Mifflin & Co., has arrived in England to see what arrangements can be made with English authors in view of the altered conditions, and other American publishers are on their way to our shores.

CANADIAN literary monthlies have been short lived; but *Canada* (Benton New Brunswick), the new one dollar magazine, has evidently come to stay. Since it was started in January, it has been enlarged and improved with almost every issue. Being broadly national and thoroughly patriotic, it draws its subscribers from all over the Dominion. Its articles are short and bright and all by Canadian writers or on Canadian themes.

THE late Calmann Levy, the celebrated French publisher, was the last of four brothers, who were associated in the book trade, and he inherited a fortune of \$8,000,000 from his brother, Michel, the originator of the firm. The average annual output of Calmann Levy's presses was 1,724,000 volumes and 2,500,000 periodicals, and he kept going fourteen paper mills, thirty printing houses, thirteen binderies, and various other factories and workshops.

THE following books are announced as nearly ready for publication by Harper & Brothers. "Dally," a novel by Maria Louise Poole; "The Uncle of an Angel, and Other Stories," by Thomas A. Janvier; "A Man's Conscience," a novel by Avery Macapine; and "Tales of Two Countries," translated by William Archer from the Swedish of Alexander Kielland. The last-named volume, which is an addition to the "Odd Number Series," will have an introduction by Professor H. H. Boyesen.

A LATELY published letter of Cardinal Newman's tells what pains he took with his books: "I write, I write again; I write a third time in the course of six months. Then I take the third; I literally fill the paper with corrections, so that another person could not read it. I then write it out fair for the printer. I put it by; I take it up, I begin to correct again, it will not do. Alterations multiply, pages are rewritten, little lines sneak in and crawl about. The whole page is disfigured; I write again; I cannot count how many times this process is repeated."

MESSRS. JAMESON LOW & CO. announce a series—"Preachers of the Age"—in which distinguished living members of all sects will be represented. Each volume will contain some twelve or fourteen sermons specially chosen by its author. Aid has been definitely promised, among others, by the Archbishop of Canterbury, Dr. A. M. Fairbairn, the Bishop of Ripon, Rev. Hugh Price Hughes, Canon Knox-Little, Rev. C. H. Spurgeon, Dr. Oswald Dykes, and Rev. H. R. Reynolds. The volumes will contain brief biographical sketches and photogravure portraits. The first issues will be by the Archbishop of Canterbury and Dr. Maclaren, of Manchester.

Choice Literature.

RALPH GEMMELL.

BY ROBERT FOLLOK, A.M.

CHAPTER I.

"Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy steps."—Solomon.

There is no truth in the Bible better confirmed, or more fully illustrated by the experience of the saints whose lives it records, or by the plain declarations of the Holy Spirit, than that God will never leave nor forsake those who put their trust in Him. Yet there is no truth in that sacred book which the young Christian is oftener tempted to doubt. The veteran soldier of Jesus Christ, who had fought long under the banners of the Most High, sees in his own history so many dangers escaped, so many temptations resisted, so many trials endured, and so many battles with the devil, the world, and the flesh, fought and won, that he feels little dismay in the most trying and threatening circumstances. Although, like the Children of Jacob of old, the sea be before him, and pathless mountains on the right hand and on the left, and the shout of his enemy behind him, he can exclaim, in the language of faith, "Verily, the Lord sendeth none a warfare on His own charges. He hath delivered me out of six troubles, and in seven He will not forsake me." But when the young Christian is left to experience poverty, and contempt, and shame; when he is tried by temptations, which he feels too persuasive; and when he meets with enemies too formidable for his single arm; little acquainted with the experience of others, and little assisted by his own, he is ready to take up the unbelieving complaint, "Hath God forgotten to be gracious? Is His mercy clean gone forever? Doth His promise fail forevermore?"

It is a pity, young reader, that a child of grace should ever thus complain, and charge God foolishly. And that you may be cautioned against thus dishonouring the veracity of the God of truth, I request your attention to the following story:—

Ralph Gemmell, the subject of the following narrative, was born in the year of our Lord 1769, a period when persecution for religious opinions raged in our country. His father, George Gemmell, possessed from a long line of ancestors, the small, but fertile, estate of Craigfoot, situated on the banks of the Irvine, near to where that river pours itself into the Atlantic. From time immemorial, the younger sons of this family had generally devoted their lives to the service of their sovereign, while the eldest son farmed the estate, related the gallant actions of his kinsmen, and boasted the steady loyalty of his house to the reigning prince. And to Craigfoot, in the evening of their lives, had their warlike relations often returned, bringing with them many a story of deeds done in the field of battle, of dangers braved, and honours received. From generation to generation, the castle of Craigfoot had thus been like a garrison of disabled soldiers, where the ever loyal toast, the fearless attack, the hair-breadth escape, the profane jest, the unchaste song, and the daring oath, make their constant rounds. Within its walls was heard neither the humble voice of prayer, nor the sweet melody of sacred praise.

But of all the masters of this house, none ever proved himself so careless of religion, or so blindly devoted to his prince, as the father of Ralph. In those troublous and cruel times, when the Church of our land was driven to the wilderness, and when its scattered members hung their harps on the willows of Scotland's wildest streams, zealously did he embrace every measure of Lauderdale's wicked administration to overthrow and destroy the Presbyterians. Every Sabbath he attended the curate's church, not to worship God, but to evince his loyal attachment to the crown, and his hearty approbation of all the iniquitous and tyrannical measures its ministers were then carrying on in Scotland. Sharpe himself was not more eager to detect and suppress conventicles than George Gemmell. And in his rancour against the persecuted party, he had been often heard to say that he would rather see the waters of the ocean come up over his lands than one of those fanatic rebels (for so the Covenanters were called, set a foot on it.

Such was the character of Ralph's father. But his mother, Isabella Mitchell, of a respectable family of that name in Ayrshire, was of a very different temper. She had read her Bible with attention and humility, before the commencement of the persecution under which the Church was then suffering; she had listened to the pulpit ministrations of a faithful servant of God; and she had held communion with her heavenly Father, through the peace speaking blood of His Son. She sighed for the desolation of Zion, and would willingly have gone to the mountains in search of that heavenly manna, which no longer dropped from the lips of those who ministered in the pulpits; but she feared her husband, with whom she had been unequally yoked, and chose rather to weep and pray in secret, than provoke his anger and resentment, by an open avowal of attachment to the interests of the Covenanters. Indeed, although she had often violated her own conscience to please him, and thus sinfully regarded him more than her Maker, her serious cast of mind had frequently been the subject of his ridicule; and her sympathy with the suffering Church, which she could not conceal, had many a time provoked his anger and drawn upon her his severe reproach. But although Mrs. Gemmell had thus yielded too much for the sake of domestic peace, she had seen as we have intimated the vanity of time and its honours, the importance of eternity and its glories, and she wished to impress on the minds of her children, Ralph and Edward, the importance of religious duty. Ralph, the elder of the two, listened to her instructions with attention, and seemed peculiarly interested when she told him of the nature of sin and its punishment—of the love and mercy of God in Christ Jesus, and of faith and its everlasting reward. But Edward was happier when mounted on his little pony and riding by his father's side along with the soldiers in quest of our persecuted ancestors, whose torture and martyrdom he was taught to deride. Nothing could prevail on Ralph, however, even at the early age at which we are speaking of him, to mock at the sufferings of his fellow-creatures, and often when he saw men and women tortured by the merciless servants of despotism, he in-

curred his father's displeasure by entreating him to interfere and relieve them.

"He will be like his mother," his father would say, "ever weeping for those seditious wretches; but Edward is a true scion of the old stock of Craigfoot; I see loyalty and soldier-like bravery in his face."

Their tutor, a young man, recommended to Mr. Gemmell by the curate of the parish, was entirely devoted to the wicked government, as on his interest with men in power rested all his hopes of preferment. What Mr. Gemmell approved, therefore, he approved, what the former condemned, so did the latter; what the one practised, the other imitated. From a man whose creed was ever ready thus to be adjusted to the suggestions of worldly interest, and whose practice was ever formed to the humour of those on whom he depended, Ralph and Edward could imbibe little that was valuable, either of morality or of religion. Although Ralph was far superior to his brother both in the strength of his understanding and in the kinder feelings of his heart, Edward, because he was the father's favourite, was represented by the tutor as possessing a vigorous understanding, a sound and clear judgment, and a ready and tenacious memory, while it was hinted that, indeed, Ralph might have sometimes more perseverance at his tasks, and more gentleness in his manners, but that his mental endowments were rather inferior, and seemed capable of little reach of improvement. Neglected by his father, Ralph was despised by the tutor and his brother. When Edward was invited forth to the sports of the field or to attend the savage military in search of conventicles, he was left at home to pass the day with his mother and the servants. Happy it was for him that he was thus despised and left at home. It was then that his mother had an opportunity of freely setting before him the importance of a religious life, and it was then that first dawned on his soul the hopes and the glories of immortality.

"Dear Ralph," said his mother to him, one day when they were left alone, "you are now arrived at your thirteenth year. I have already often endeavoured to explain to you the Christian religion. Do you understand it? have you felt its influence on your heart? are you cheered by its hopes? do you thirst after its glorious rewards? At all times, my son, the Christian has need to be well acquainted with the revealed truths on which he founds his hopes for eternity. At all times he has need to have the proofs of the divine origin of his religion so felt on his heart as to enable him to gainsay the adversary, and hold fast the profession of his faith without wavering. But in these troublous and trying days, when the followers of the Lamb are hunted like the wild beasts of the field, persecuted, and everywhere spoken against, you have tenfold more need to acquaint yourself with religion, with its doctrines, its comforts, its hopes, and its rewards. Dear Ralph, have you considered these things?"

"I have often thought of them, dear mother," answered Ralph, "but I like to hear you speak of them. I am never happier than when you speak to me about religion."

"And I am never happier," replied his mother, "than when I see you attentive to my instructions, and storing your mind with those truths which the Bible reveals. Listen, then, my son; and may the Spirit of grace and of wisdom be present in our hearts while I speak."

"We learn, dear Ralph, from the works of nature, that there is a God of infinite power, wisdom, and goodness, but we cannot discern by all that is around us our relation to Him. Our own hearts, as well as the unjust actions we commit every day, inform us that we are sinners and that we have need of a Saviour. But of this Saviour the works of nature give us no intimation. It is the Bible that reveals God to man, as a God of mercy, willing to be reconciled to us through His own Son. It is the Bible that teaches us our duty to our God and to our fellow creatures—what we ought to do in time, and what we ought to expect in eternity. There we learn that God is not only all powerful and all wise, but also infinite, holy, and just; hating all manner of sin, and bound, by His own word, to punish every transgression of His holy law. There we learn, too, that we are great sinners, have broken His law and have exposed ourselves to everlasting punishment; that we are dead in trespasses and sins, totally unable either to keep His law or to ransom ourselves from its curse. But the Bible does not, you know, leave us in this hopeless state. It tells us that our God is merciful, that He so loved the world as to send Jesus Christ, His well beloved Son, into it to fulfil the law for us, to suffer and die for us. Jesus, you know, had no sin of His own. He was holy, harmless, undefiled and separate from sinners. But He died for our sins, and rose again, and ascended up into heaven to plead for us in the presence of His Father to plead that through His merits our sins may be forgiven, and that we may be received in due time into those mansions of happiness which He is preparing for us.

"Do you, then, dear Ralph, know and feel yourself to be a sinner, guilty in the sight of God's law, and utterly undone forever, unless Jesus Christ clothe you in His righteousness, and plead with His Father that your sins may be forgiven through His own blood? Do you believe on this Saviour? Do you think He is able and willing to save you? Have you placed all your hope for time and eternity on Him alone? Alas! kind as our Saviour is, able and willing as He is to save to the uttermost all who believe on Him, many will not listen to the invitations of His mercy, nor accept of His offered pardon! So much hath sin darkened the human mind to its own best interests, that none can believe on Him until the understanding is enlightened by the Spirit of God, and the heart made willing in the day of His power. Pray, then, my son, pray that this Holy Spirit may come into your heart, and abide in it for ever. This is the promise of God to all His children. Ask, and it shall be given you; seek, and ye shall find, knock, and all the treasures of free grace shall be opened up to you. Place at all times your faith and your hope on the Saviour, this Rock of Ages, and you have no need to fear the troubles of life. These troubles you must not expect to escape. It is through many tribulations that the Christian is taken to heaven. It is through fire and water that he is brought into the wealthy place. But your Saviour will be present with you in every trial, and He will never suffer you to be overcome. In the darkest night of trouble and affliction your hopes shall have rest in heaven; and in your bosom shall dwell that peace which passeth understanding. In death, too, He shall be your friend and deliverer; and after death He shall receive you into that happy place, where you shall be forever rewarded with the smiles of His countenance."

"I wish to be religious," said Ralph; "but when Edward laughs at my seriousness, and my father encourages him to do it, I am ashamed and sometimes determine to be like them."

"Your situation, my dear," continued his mother, "is certainly difficult. It is hard to resist the bad example, and bear the mockery of those who are ever about you. But, my son, remember this; put your trust in God, and He will never leave nor forsake you. He will make you strong to resist all all evil and to set at nought all the revilings of the wicked. Persevere in religion, for it is happiness. Edward heeds none of my advice, and his father commends him for his foolishness, and teaches him to despise religious instruction. I fear he will go far astray; but I hope that you, through the grace of God, will resist bad example, and by persevering in the service of your God, secure not only your own peace and happiness but perhaps yet be the means of saving your brother."

Young reader, I repeat to you what this excellent lady said to her son. Persevere in religion, for it is happiness. Is not religion just a trusting in God, who cannot lie; a renouncing of the vain speculations and opinions and surmises of erring men; and a placing of our faith on the words, promises, and appointments of an all-wise and all-ordering God? Is it not just a withdrawing of our confidence from the frailty and weakness of human power, and a leaning on the Lord Jehovah, in whom is everlasting strength? Is it not just a coming forth from a land of darkness, ignorance, and slavery, and an entering into the fair regions of light, knowledge, and liberty? What is it but a leaving of those pleasures which debase, and cannot satisfy, of those hopes which promise but to deceive, and of those schemings and reasonings which perplex, but give no certainty; and a taking of ourselves up with those enjoyments which dignify and exalt us, while they never satiate—with those hopes which promise all that is really valuable, and give us all they promise—with those truths which are sanctioned by God, and which, therefore, are immutable—and with those plans which took their origin in eternal wisdom, and which, therefore, can never miscarry? Religion is a coming forth from all that is impure and abominable in the world, from the prison of guilt, and anxiety and hopelessness; and forming an alliance with all that is pure, and holy, and happy. It is a putting away from us that which is empty, and fleeting, and perishing; and a laying fast hold of that which is substantial, satisfying, and eternal. It is an escape from the terrors of death, and the wrath of the Great Judge of all, into the bosom of our God—into the dwellings of peace, and love, and immortality. This is religion. These are the trust and the doings, the hopes and rewards, of the Christian.

Sometimes exposed to the taunts of his relations, and the unwholy influence of the unrestrained dissipation and hardened wickedness of the times, but oftener employed in listening to his mother's instructions, in reading his Bible, or in storing his mind from other books of useful knowledge, Ralph reached his fifteenth year. About this time he lost his mother. A lingering illness, occasioned by her grief for the distressed state of the persecuted Church, and by the hard-hearted severity and wickedness of her husband, deprived him of that loving parent and kind monitor. Her dying advice to Ralph was short and simple.

"I have often violated my conscience, dear Ralph," said she, as he stood by her bedside, only a few hours before her death; "I have often violated my conscience for the sake of domestic peace. I should have been more resolute and more public in serving my God and Redeemer. But I know He will be merciful to my unrighteousness; and my sins and iniquities He will remember no more. I shall see Him, because He loved me. I shall enter into His presence because Christ died for me. But I wish not you to follow that part of my example which I now lament. You will have the same difficulties to encounter, the same reproach to bear; and if you take a more decided part than I have done in the interests of the suffering Church, and a more open and avowed path in the service of God, which I earnestly wish you may, you will have more trials to endure, and more obloquy to withstand. But, dear Ralph, that which the Word of God and your own conscience testify to be your duty, choose and do. Regard not the consequences—the reproach of relations, the malignity of enemies, the sneers of careless dissipation. These, under the guidance of a kind Providence, will work together for your good. Remember what the Bible says and what I have often repeated to you: Put your trust in God and He will never leave nor forsake you. Protected by His power, you shall be safe, for it is almighty; led by His wisdom, you shall not go astray, for it never errs; hoping in His Son, you shall not be deceived, for He shall appear at last in His Father's presence, bringing with Him all who have put their trust in Him. And while you walk thus in the strength of your God, ever seek to be useful to your fellow-creatures, and oh, seek especially the spiritual welfare of your father and brother. I have often prayed for them. It hath not yet pleased God to answer my prayers, but you may live to see them answered, and your own piety rewarded, by the happy conversion of your father and brother. Now my son, remember when I am gone that this was the soundest advice and the sweetest comfort that your dying mother could give you. Put your trust in God, and He will never leave nor forsake you."

(To be continued.)

You are troubled with Catarrh, but, in this warm, dry weather do not strongly experience its evil effects and you neglect treatment. A mistake. When the disease is least troublesome is the best time to get rid of it, and this the use of Nasal Balm will accomplish. Sold by all dealers or sent postpaid on receipt of price (50c. or \$1 a bottle). G. T. Fulford & Co., Brockville, Ont.

"ROUTES and Rates of Summer Tours" is the title of a reference book just issued by the Rome, Watertown, and Ogdensburg Railroad. It contains full and reliable information regarding holiday excursions—is profusely illustrated and contains several maps. Those desiring a copy can receive it by sending ten cents in stamps to Theo. Butterfield, G. P. A., Oswego, N. Y.

MRS. NEWED: "I always put some Pearline in my wash water. Do you ever use any?"

Mrs. Oldun: "Oh, yes, Pyle's."—*The Kings Jester.*

THE MISSIONARY WORLD.

DR. TURNER, FORMERLY OF SAMOA.

The murder of John Williams at Erromanga took place in November, 1839. When the news reached England, the Christian feeling of friends of missions was deeply moved, and manifested itself in a truly Christian fashion by the determination to send out as speedily as possible additional missionaries, who should be commissioned to settle as near as might be found practicable to the scene of the murder, that they might make known to the savage people, by their presence amongst them, the divine law of forgiveness of injuries.

Mr. and Mrs. Turner and Mr. Nisbet were appointed by the Board to undertake this dangerous, yet noble, enterprise; and it is suggestive of the truly heroic mould in which these honoured missionaries were cast that they accepted the commission at once, and went without hesitation among a people whose reputation for cruelty had been so painfully sustained by the murder of the great missionary pioneer.

The little party left England on 11th August, 1840. In the slow fashion of the times, it took them five months to reach Sydney. There Mr. Nisbet married, and from thence they were conveyed by the missionary ship *Camden* on 14th July, 1841, to Samoa, as the first stage towards the fulfilment of their commission. Nearly ten months' residence in Samoa gave them some insight into the methods of mission work, and enabled them to obtain some acquaintance with the Samoan language. They settled on the island of Tanna, arriving there on 30th June, 1842. The story of the months spent among the savages of the New Hebrides was told by Mr. Turner in his "Nineteen Years in Polynesia," with a modesty characteristic of himself, and which makes light of difficulty and danger. Illustrated as it now can be by the more graphic and detailed narrative of the similar experience of the Rev. J. G. Paton in another island of the same group a few years later, it presents to us a picture of missionary suffering, endurance, and heroism of an exceptionally high order. The missionaries and their wives were kindly welcomed by one tribe, only to find that their residence among them speedily produced jealousy among neighbouring villages and tribes, and before long, the bitter hostility of the heathen priesthood, and all who were interested in the maintenance of heathen superstition, resulted in the outbreak of a war against their protectors. After a few months of daily peril and remarkable manifestation of God's protecting care, the heathen party obtained so great an ascendancy that it became absolutely necessary to find some means of escape from the island, unless they were to involve their native friends with themselves in common destruction. They made an attempt by night to get away in an open boat, but failed. It was at this time that Mrs. Turner, in the beautiful simplicity of her Christian heroism, said to her husband: "My dear, if I die, and your life should be saved, tell mamma and uncle that I never regretted having come out in the service of Christ."

In the last extremity of their peril, God provided a way of escape by the opportune arrival of a whaling vessel, whose captain, interested in the missionaries' movements, called in at Port Resolution to learn how they were getting on, and found himself just in time to carry them away. They left the Islands in January, 1843. The choice being given them of returning with the vessel direct to the Australian Colonies, they requested rather to be taken back to Samoa, that they might, notwithstanding the bitter experiences of their first attempt, still carry on missionary work for the benefit of the South Sea Islanders.

They arrived in Samoa on the 18th February, 1843, and for nearly forty years from that time Mr. Turner was one of the leading spirits of the Samoan mission. He commenced his labours by taking charge of the district of Vaiée, on the island of Upolu.

While mainly occupied in this great work of tuition, Mr. Turner's interest in the mission allowed him no rest from other duties whenever they presented themselves. He was permitted, in 1848, to conduct the Rev. J. and Mrs. Geddie and Mr. and Mrs. Archibald, of the Nova Scotian Presbyterian Mission, to the New Hebrides, and to introduce them to their sphere of labour among the people who had first called forth his Christian sympathy, and had known his first efforts in mission work. On this occasion he visited the Loyalty Islands and Niue. In 1859, he accompanied the Rev. S. and Mrs. McFarlane, and Mr. and Mrs. Baker to the Loyalty Islands, and helped to settle them in their sphere of labour on Lifu. His voyage to the north-west out-stations of the Samoan Mission was the means of giving a great impetus to mission work in those distant islands. Meanwhile, all through the long years of his labour, his busy brain found no rest, and his pen was ceaselessly at work. Books were wanted. He took part in the first translation of the Bible into the Samoan language, and was permitted to have the honour of three times editing and passing through the press revised versions and editions of the Scriptures. He provided for the second revision marginal references. The list of his other works is too long to give in full. It includes commentaries on Matthew, Mark, the Acts, and the Epistles. He provided the Samoans with a Scripture history, and he prepared various books required for students. In 1861, the University of Glasgow recognized his valuable labours by conferring on him the degree of LL.D. After his retirement from the scene of his labour to well-deserved rest, he continued with loving energy the same literary work, editing, revising, passing through the

press, book after book which was likely to be of use in the service of Christ among the Samoans.

To the very end of his life, Samoa was constantly in his thought, and his labour of love for the people with whom he had been so closely associated was his constant occupation and his unfailing joy.

EAST AFRICAN SCOTTISH MISSION.

This is a missionary enterprise of a singularly interesting character. It is a mission promoted by Sir William Mackinnon, Bart., and others associated with him in the development of East Africa, to the territories of the Imperial British East African Company. The Committee in charge of the mission are to be, besides Sir William Mackinnon, Mr. A. L. Bruce, Edinburgh, who acts as honorary treasurer and secretary; Mr. James M. Hall, of Killean; Mr. Peter Mackinnon, Rosemount, Campbeltown, and any others they may invite to join them, and on such conditions as they may prescribe. Other points in the agreement establishing the mission are, that a sum of not less than \$50,000 be subscribed and contributed by the promoters and others interested in order to establish the mission and to secure its basis financially; and that the Rev. Dr. James Stewart, of Lovedale, be the leader of the mission till it be effectually settled. The locality proposed in the meantime is Machako's, about 300 miles north-west of Mombassa. Already about \$42,500 have been subscribed by the promoters—Sir Thomas Fowell Buxton, Bart., Mr. Duncan Macneill, Mr. John Stephen, and Mr. John Usher being also subscribers. The members of the missionary expedition are as follows: The Rev. Dr. Stewart (Free Church); Dr. Robert U. Moffat, medical officer (Church of Scotland); Mr. T. Watson, M.A., teacher (Free Church); Mr. Abdool Raham, assistant teacher (Christian); Mr. John Greig, jun., industrial superintendent (United Presbyterian); and Mr. John Linton, carpenter (Free Church).

An interesting feature of the mission is that it is linked to Livingstone by the fact that Dr. Stewart was with the great explorer in Nyassaland, and to Moffat by the presence of Dr. Robert Moffat, his grandson, on the staff of the expedition.

Another interesting feature of the mission is that it is to be mainly industrial, on the lines of the highly successful mission of the Free Church at Lovedale, South Africa, of which Dr. Stewart has been for so long the honoured founder and head. The educational and evangelistic elements will however, in this mission, no doubt, as in Lovedale, be found side by side with the industrial.

One of the most interesting features is that the mission is practically an establishment of religion in the territory occupied by the Imperial British East African Company. The majority of the promoters of this enterprise, though all Free Churchmen, with the exception of Sir T. F. Buxton, Church of England, and Mr. A. L. Bruce, Church of Scotland, are well known as strenuous supporters of the principle of "national religion," and here they are carrying out their convictions in planting this mission within the territories which they are so wisely administering. May the mission grow and bear abundant fruit!

We have no room here to reproduce the instructions given to the mission party, which seem admirably adapted to the situation in which they will find themselves. The following closing words will show the spirit in which they have conceived this enterprise: "Look to God in all your difficulties, put your trust in Him, while at the same time you relax no effort which experience or wisdom or resolution may suggest. Keep up the habit of prayer, individually by yourselves and socially with one another. Remember the special promise to united prayer—'If two of you shall agree on earth as touching anything they shall ask, it shall be done for them.' Seek God's guidance, protection, and blessing on yourselves, your associates and your work. Believe in the reality of prayer, and leave the result with confidence in God's hands. And one of the surest ways of realizing all this and much more, is ever to keep steadfastly in view the grand object of your arduous mission, which is to prepare the way for bringing the Gospel of God's grace and salvation to the sons and daughters of Africa's dark continent. For ages they have groaned under evils and oppressions peculiarly their own."

CHINESE ITEMS.

An event of very great significance is the appearance of a preface by Viceroy Li Hung Chang, the most powerful man in the empire, to a medical work by Rev. S. A. D. Hunter, M.D., giving the prestige of his name to foreign therapeutics, and to a most important branch of missionary enterprise.

When the news of the illness of the late Mr. T. A-hok a well-known Chinese Christian merchant of Foochow, reached England, his wife—whose touching appeals in behalf of her heathen sisters had awakend wide attention—hurried back to China. She arrived in her own country not only to find herself a widow, but homeless and penniless. The heathen brothers had taken possession of everything.

What with the laying of a telegraphic line from Peking to Kiachta—which is likely to be an accomplished fact in the near future—the actual extension of the wires to Yunnan Province, the pushing of the Tongking and British-Burmah railway lines toward the Chinese frontier, together with the oceanic cable reaching forth to the sunrise empire, and south and east to India and Europe, China will soon be united as with bands of steel to the brotherhood of nations. It is destiny; it is the decree of Providence.

Dr. W. H. Park, in his Soochow Hospital Report for 1889-90, says: "A Buddhist priest comes occasionally, who has been trying to cure himself by cutting off small pieces of his own flesh with a pair of scissors. A fellow-priest has turned this to good account by going around the country and showing the pieces of flesh as an evidence of the wonderful power of the idol in their temple; for, said he, the priest cut himself in this way, and the idol so miraculously interposed that the man's life was preserved, and not only that but he did not feel any pain or shed a drop of blood. It proved a splendid advertisement, and 'business' at that temple has been on the increase ever since."

On November 27, 1890, were completed the great iron works on the banks of the Han River, near Hankow, erected by the provincial governor. In December a vessel arrived at Shanghai with 500 tons of machinery for the Shantung gold mines. One million feet of Oregon pine are afloat for the same place. On December 27 the Viceroy of Canton formally announced his approval of the Hong Kong and Canton railway scheme. The late epidemic at Canton, owing to the scarcity of pure water, has caused the same official (a relative, by the way, of the famous Li Hung Chang) to announce his intention of inaugurating waterworks for the city supply. The *Chinese Recorder* says: "Undoubtedly China is clumsy and awkward in her attempts on certain lines of progress. Nevertheless she is awaking out of her long sleep; and that is a first necessity. There is more and more a disposition to make extensive use of foreign methods in building railroads, in establishing electric lights and foundries and mining plants. When once her industrial armies are enlisted in such vast undertakings, China will possess an advantage that cannot be surpassed by any other nation. Her untiring ability as a toiler, unsurpassed staying powers and superb patience, will be demonstrated in the open face of the world." Commenting on General Wolseley's prophecy of the mighty future of the Chinese nation, the editor of the same journal says: "We venture the prophecy that when once the Chinese lose their superstitious fear of the foreigner, and gain thorough command of the enginery of civilization, under a government justly entitled to respect and confidence—all of which must come in good time—China will take her acknowledged position as a nation excelling in the arts of peace, but willing and able to resist all offensive aggressions, whether from Europe or America." Thus men write and talk who know what they are writing and talking about, in striking contrast to the stump-oratorical and cobbler's-shop political opinions of colonial speakers and writers. Nine years ago, when fresh from living contact with the Chinese at one of the throbbing centres of their national life, I ventured to express an opinion in much the same terms as General Wolseley's of last year; but got so laughed at then and on several later occasions, that I decided in future to administer the pill to those only who seemed able to swallow it. People are beginning to take it now.

One thing which oppresses the traveller in foreign lands is the awful density of heathen darkness, and the numerical inferiority of those sent to cope with it. To review the returns, on the other hand, from every quarter of the globe, gives a powerful impetus to be up and doing. Everywhere advance is reported and baptisms chronicled—from Mohammedan lands, from India, China, Japan, Africa, South Sea Islands, North-West America—even from the Roman Catholic countries of Europe—comes the victorious cry of Protestantism.

"JUST AS GOOD,"

Say some dealers who try to sell a substitute preparation when a customer calls for Hood's Sarsaparilla. Do not allow any such false statements as this induce you to buy what you do not want. Remember that the only reason for making it is that a few cents more profit will be made on the substitute. Insist upon having the best medicine—Hood's Sarsaparilla. It is Peculiar to Itself.

DR. T. A. SLOCUM'S

OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have Tightness of the Chest—Use it. For sale by all druggists.

CHURCH BELLS IN SOUTH AMERICA.

Mr. Blaine's reciprocity arrangement with the countries south of us will result in good in more ways, perhaps, than many supposed. Machinery, Breadstuffs, etc., are not the only articles exported to those countries, for the Buckeye Bell Foundry is receiving orders for their famous Church Bells to go there. They have lately sent several bells there, and they gave such excellent satisfaction that another order was given them for three more, and additional orders are promised. The success of the Messrs. Vanduzen & Tift in this particular is very gratifying, as those countries have in the past been supplying their wants in this line from the famous Bell Foundries in England and Spain, and the successful comparison of the Buckeye Bells with those famous English and Spanish Bells is the highest sort of a compliment to their quality and excellence. The firm is also sending a fine bell to East India, the gift of friends in Baltimore, Md., and suitably inscribed. This is also a significant compliment, as they chose this firm over the Baltimore Foundry, to fill the order. Excellence and merit will always tell in the competition of legitimate trade.

STORY TELLERS.

Sir Richard Steele said "I have often thought that story-tellers as well as poets are born, not made." We are not positive if we can agree with the sententious Richard or not. We are unfortunate enough to have intimate acquaintanceship with a great number of story-tellers, but whether they were born or made, we are unable to say. Some have reached such perfection in the art that they can declare with the most provoking sang-froid imaginable, that there are other medicines equal to Beecham's Pills. But any one who has tested these Pills knows better. Price 25 cents a box. If your druggist does not keep them send to B. F. Allen Co., 365 and 367 Canal St., New York, Sole Agents for the United States.

Ministers and Churches.

THE Rev. Robert Wallace preached at Fergus on Sabbath, July 26, in the absence of the pastor.

REV. L. G. MCNEIL, of St. John, preached in St. Andrews Presbyterian Church, Truro, last Sabbath.

MOUNT ZION congregation of Ridgetown has called Rev. R. J. Hunter, B.A., graduate of Knox College. Salary, \$900 and manse.

CHIEF JUSTICE TAYLOR, of Manitoba, is visiting in Ontario. He was present at the services in St. James Square Church on Sabbath last.

REV. R. N. GRANT, of Orillia, has consented to fill the pulpit of the First Presbyterian Church, Victoria, for the month of August. Mr. Grant is a leading light in the Presbyterian Church.

THE Waterloo Chronicle says: Rev. A. E. Mitchell has accepted the call to St. Johns Presbyterian Church, Almonte. The pulpit will be declared vacant by the Rev. A. M. Hamilton, of Winterbourne.

REV. MR. WEBSTER, who occupied the pulpit of Knox Church, Hamilton, during Dr. Fraser's absence abroad, will perform a similar duty for Rev. Mr. Murray, pastor of Wentworth Presbyterian Church, while he is away on his holidays.

THE new Presbyterian church at Webbwood was opened for divine service on Sunday, July 5th. The Rev. Mr. Rennie, of Spanish Mills, was present and conducted the dedicatory services. The opening services were highly satisfactory to all concerned.

REV. MR. MCGEE, of Ballina, N. Y., has occupied the pulpit of Stanley Street Church, Ayr, during the pastor's absence with much acceptance. He is a young man and was formerly a student at Galt C. I. It is expected that Rev. Mr. Hardie will return from his outing this week.

THE Rev. H. Gracey moderated in a call at McDonald's Corners, etc., Kingston Presbytery, on Tuesday, July 28, which resulted in favour of Rev. W. R. McCulloch, of Hawkesville. Stipend promised, \$900 with a manse. This is a very promising and prosperous congregation.

THE Rev. Mr. Cooper, returned missionary from Madras, India, and brother to Mr. John Cooper, of Hampden, Normanby, preached in the Durham Presbyterian church last Sabbath morning and evening to large congregations. His address to the Sabbath school scholars was very interesting.

MR. TOZO OHNO, a devoted Christian Japanese gentleman, lectured in the Presbyterian Church, Unionville, on July 28. His subject was: "Customs of the Japanese and the Progress of Christianity." We believe Mr. Ohno's address will be productive of much good in arousing our Church to greater missionary enterprise.

MISS SAADA BARAKETS writes from Beyrouit on July 5: The Rev. Ghosn Howie, M.A., arrived in this city from Jerusalem on June 26, and has given several addresses and is engaged to give some more next week. Dr. Howie is to visit Mount Lebanon soon and preach there, and is expected in Jerusalem next September for further work. His present address while in the East is Beyrouit, Syria. It is possible he may be in Canada again in less than a year.

A VERY pleasant evening was spent on the 21st inst., at the house of Mr. William Beatty, elder, in Lansdowne, Ont. A large party of friends in the congregation met to welcome Miss Dr. Beatty on her return from mission work in India. Loving words of congratulation were addressed to Miss Beatty and her parents by the ministers of the place, to which Miss Beatty replied, and interested all present by details of her life and work in India. Refreshments provided by the ladies were then partaken of, a few songs were sung, and an evening was closed which will be held in happy remembrance by all who were present.

THE Rev. John Smith, of Broughton Place Church, Edinburgh, occupied the pulpit in St. James Square Church, Toronto, on Sabbath last. In the morning he discoursed on Abraham's intercession on behalf of doomed Sodom. The evening sermon was a strong presentation of the wisdom and love of God revealed by the work of redemption, showing the fitness of Christ's atonement for the purpose it was designed to secure. The discourse was based on Hebrews ii. 10. Both sermons were of a very high order, very impressive, and forcible in delivery. They were greatly enjoyed by the large congregations assembled on both occasions.

AT the lawn social recently given by the Ladies' Aid of the Presbyterian Church, Campbellford, at the residence of the Rev. A. Dowsley, the receipts amounted to nearly \$100. The principal feature of the occasion was the interesting collection of articles, some of them wearing apparel, and some for household use and ornament, from Japan, China, Palestine, Egypt and other countries, which Mr. Dowsley gathered during his travels as a missionary in the East. These were admired for their oddity, beauty and rarity. Refreshments of ice cream and cake were served, and the brass band made the proceedings more pleasant with many pieces of music during both evenings.

THE new and beautiful Presbyterian Church edifice which has just been erected at the corner of Sixth Avenue and Twelfth Street, New Westminster, B.C., was dedicated to the service of God on the 19th inst. under most encouraging circumstances. The building is in the Gothic style, and is of wood, with a fine tower at the west corner of the front, which faces on Sixth Avenue. The interior is of cruciform shape, fifty-two feet long by forty-eight feet wide. The roof of the main body of the interior is nicely groined, and rests on four moulded pilasters. The walls are sand finished, of a delicate grey colour, and wainscotted with cedar, and the ceiling is hard finished. The church is lighted by four arched windows, fourteen feet wide by twelve feet high, glazed with cathedral glass.

The fittings of the interior are of cedar in natural colour. The main entrance to the church is on Sixth Avenue, with a smaller entrance at the southeast corner for the choir, and another entrance on Twelfth Street. The seating capacity is 300, and the floor being slightly elevated towards the rear, allows of every one having a good view of the pulpit. The grounds around the building will be nicely graded and planted with grass. Mr. G. W. Grant was the architect, and Mr. R. Bell the contractor. The church was opened with appropriate services on Sunday morning, 26th inst. The building has been erected at a cost of \$4,500, of which \$3,500 is already subscribed. Slight indications of a shower appeared in the sky in the morning, but by the time of meeting the weather was favourable and the congregation was large. Every available space in the building was fully occupied. Several prominent members of St. Andrews Church, including Mayor Brown and representatives of all the other evangelical bodies in the city, were present to enjoy the service, and to show their sympathy with the young congregation in their laudable effort in providing themselves with a house of public worship. The Methodist Church—a very near neighbour—gave up its morning service to allow its people the pleasure of participating in the "feast of dedication." The energetic pastor—Rev. Mr. Mills—had made every necessary arrangement for the service, and the comfort of the people assembled. The singing of the good old doxology, "Praise God from whom all blessings flow," was a fitting prelude to what followed. The prayer of invocation was offered by the pastor; the hundredth Psalm was announced by Rev. R. Lennie, and sung to the grand tune, "Old Hundred," with fine effect. The Rev. Mr. McRae, of Nanaimo, offered the dedicatory prayer and preached the dedicatory sermon. His text was from 1 Kings ix. 3: "I have hallowed this house which thou hast built, to put My name there for ever; Mine eyes and Mine heart shall be there perpetually." In the afternoon there was a good attendance, though not quite so large as in the morning. Rev. Thomas Scouler, pastor of St. Andrews Church, and Rev. S. J. Thomson, of the Methodist Church, conducted the service. The collections toward the building fund during the day amounted to \$214.20.

PRESBYTERY OF HAMILTON.—This Presbytery met on July 21. A call from Port Dalhousie and Louth was sustained and accepted by Mr. W. A. Reid, licentiate. Another from Jarvis and Walpole also addressed to Mr. Reid was set aside. A third call from Oneida to Rev. T. H. Turnbull, of Port Colborne, was sustained, and the congregation is to be cited to appear for its interests at a meeting of Presbytery to be held in Knox Church, St. Catharines, on Tuesday, August 4, at 11 a.m. Mr. Charles A. Webster was licensed to preach the Gospel. It was resolved not meanwhile to separate Alberton from Ancaster. Mr. McAlinsh, licentiate, was received into the Church. Mr. Mowat tendered his resignation of Merriton and Port Robinson. The commissioners to the Assembly reported diligence. Standing committees for the year were appointed. Mr. McKnight was elected as Moderator for the next six months. Mr. James Murray gave notice that he would move that Knox Church, Hamilton, be made the place of meeting for the Presbytery. The ordination of Mr. Reid was fixed for the 4th August, Mr. Burrison to preside, Mr. Thomson to preach, Mr. Mitchell to address the pastor, and Dr. Laing the people.—J. LAING, Pres. Clerk.

PRESBYTERY OF STRATFORD.—This Presbytery met in North Easthope on the 13th inst., Rev. R. Pyke, Moderator. A public conference was held. Mr. J. W. Cameron read an excellent paper on the subject "How to Make the Most of our Working Forces." Standing committees were appointed; the Conveners are as follows: Statistics, Mr. T. Campbell; Home Missions, Mr. Hamilton; Foreign Missions, Mr. Henderson; French Evangelization, Mr. Pantou; Aged and Infirm Ministers' Fund, Mr. Stewart; Widows' and Orphans' Fund, Mr. Dickson; Colleges, Mr. Cosgrave; Sabbath Schools, Mr. McKibbin; Temperance, Mr. Tully; Sabbath Observance, Mr. Cameron; State of Religion, Mr. Leitch. Mr. Pantou read a minute anent the death of the late Rev. Thomas McPherson which was adopted by the Presbytery. Commissioners to Assembly reported their attendance and diligence. Mr. Craw, called to Missouri, asked a little longer time for consideration, which was granted. Mr. R. Scott asked leave of absence for three months on account of ill health, which was granted. The Presbytery engaged in prayer, asking God that his health might be restored. Messrs. Pantou and McGregor were appointed to visit Tavistock and consult with the congregation anent a site for a new church building. The Presbytery then adjourned to meet in Knox Church, Stratford, at 10.30 a.m., on 8th September next.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF MINNEDOSA.—This Presbytery held its regular meeting at Rapid City, beginning on Tuesday evening, July 14, at half-past seven o'clock. There were present Messrs. McKinlay, Colter, Stalker, Murray, Flett and McArthur, ministers, and J. J. Willerton, elder. The minutes of the last meeting were read and sustained. Mr. McKinlay, of Minnedosa, was appointed Moderator for the next six months. A committee consisting of Messrs. Colter, McArthur and Murray was appointed to strike standing committees. This report was adopted. The Conveners of the several committees are as follows: Home Missions, D. Stalker, Gladstone; Foreign Missions, A. T. Colter, Rapid City; Sabbath School, A. T. Colter, Rapid City; State of Religion, William McKinlay, Minnedosa; Sabbath Observance, John Hosen, Rapid City; Maintenance of Theological Education, J. McArthur, Beulah; Examination of Students, D. Stalker, Gladstone; Finance and Statistics, S. C. Murray, Neepawa; Temperance, J. Munro, Strathclair; Systematic Beneficence, J. McArthur, Beulah. Mr. Hosen presented certificate of licensure and made application for ordination. Mr. Munro made application for licensure and

ordination. The examining committee were instructed to proceed with the examination of Messrs. Hosen and Munro and report. The report when submitted was favourable, and on the following Wednesday evening the licensure and ordination services were conducted, Mr. McKinlay preaching upon the occasion; Mr. Stalker addressing the ministers ordained and Mr. Murray the congregation assembled. It was agreed to add the name of Mr. Murchie to the roll of Presbytery as soon as he lodged certificate with the Clerk. A letter was read from Mr. Gow resigning charge of the Shoal Lake mission field, and asking for a Presbyterial certificate. The resignation was accepted, and request granted. The Presbytery, in accepting the resignation of Mr. Gow, desires to place on record the esteem in which he is held by his brethren. He has laboured for nearly five years within our bounds and with gratifying success, and is leaving his fields in excellent condition. His bearing toward his brethren and his intercourse with them was uniformly courteous, and in leaving, while regretting the blank that has been made in our needy field of labour, we desire to follow him with our sincerest wishes for his well-being and our prayers that God will make him abundantly useful wherever his lot may be cast. An extract minute from the records of the Synod's Home Mission Committee was read anent the special grant to Hamilton, also requesting the Presbytery to hold its March and September meetings early in those respective months. The document was received and filed with an agreement to comply with the request. An extract minute from the records of the Synod was read, embodying recommendations of the Synod Committee on Systematic Beneficence, which was received and remitted to the Presbytery's committee on the same. An extract minute from the records of the Assembly, homologating the action of the Presbytery in ordaining Mr. Ramsay, was read, received and filed. Extract minutes from the records of Neepawa congregation were read asking the Presbytery: (1) To sanction church site; (2) to empower trustees to dispose of property held in block C; (3) to empower trustees to mortgage the church when erected, if desirable for better financial arrangement; and (4) to dispose of the old church. These requests were granted. A petition from the Rosedale congregation was laid before the Presbytery requesting the Presbytery to retain Mr. Richmond's services in Rosedale, and urging the Presbytery to take steps leading to Mr. Richmond's ordination at as early a date as possible. It was agreed that Presbytery express its gratification with the evident prosperity of Rosedale under Mr. Richmond's ministry; that the Presbytery recommend Mr. Richmond to attend Manitoba College during the coming session; that we confer with Dr. King anent a special course of reading; and that application be made to the next General Assembly for leave to license and ordain Mr. Richmond as early as may be consistent with the laws of the Church. Mr. Stalker presented the report of the Presbytery fund, with accounts, which were remitted to an auditing committee, consisting of Dr. Wellwood, Messrs. McArthur and Willerton. This committee afterwards reported that the books were correctly kept and recommended the payment of the following accounts: Mr. Stalker, \$15; the Clerk, \$42.40. The recommendations were passed. Mr. Stalker presented the Home Mission report, which was received and considered seriatim and adopted. A deputation from a district near Rapid City, Tremaine school district, waited upon the Presbytery, requesting that a station be organized in said district, and supplied with fortnightly service by Mr. Colter. The Presbytery agreed to organize a station and leave it to the care of Rapid City Session. Mr. Colter presented the report of the Foreign Mission Committee, which was received, considered and adopted. Mr. Flett addressed the Court on the Foreign Mission work of the Church. A discussion of the Sabbath school interests was entered into by all the members of the Presbytery. Mr. Stalker gave an interesting

Make two cakes, one with Cleveland's baking powder; the second with any other.

Note the difference.

The Cleveland cake is fine grained, keeps its natural flavor and moisture; "the other" is coarse grained, as if the sugar was too coarse, soon dries out and becomes husky.

Cleveland's leavens best because its strength is produced by cream of tartar and soda only, not by ammonia or alum.

33/52

"German Syrup"

We have selected two or three lines from letters freshly received from parents who have given German Syrup to their children in the emergencies of Croup. You will credit these, because they come from good, substantial people, happy in finding what so many families lack—a medicine containing no evil drug, which mother can administer with confidence to the little ones in their most critical hours, safe and sure that it will carry them through.

ED. L. WILLITS, of Alma, Neb. I give it to my children when troubled with Croup and never saw any preparation act like it. It is simply miraculous.

Mrs. JAS. W. KIRK, Daughters' College, Harrodsburg, Ky. I have depended upon it in attacks of Croup with my little daughter, and find it an invaluable remedy.

Fully one-half of our customers are mothers who use Boschee's German Syrup among their children. A medicine to be successful with the little folks must be a treatment for the sudden and terrible foes of childhood, whooping cough, croup, diphtheria and the dangerous inflammations of delicate throats and lungs. @



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- For Camping Out,
- For Travelling,
- For Staying at Home.

LYMAN'S FLUID COFFEE.

Coffee of the Finest Quality and Flavour can be made in a moment, by adding boiling water.

No Cheap Substitute of peas, wheat or barley, but GENUINE MOCHA AND OLD GOVERNMENT JAVA.

For sale by Grocers and Druggists in pound, one-half pound and one-quarter pound bottles.

A 25 Cent Bottle Makes Twenty Cups.

I CURE FITS!

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give EXPRESS and POST-OFFICE.

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PROFESSOR Seth, a native of Edinburgh, only thirty-five years of age, and who followed Spencer Baynes in the chair of logic at St. Andrews, succeeds Professor Fraser in the historic chair at Edinburgh formerly occupied by Sir William Hamilton.

THE Canada Business College, Hamilton, Ont., one of the best known and most successful of the Canadian Colleges, resumes for its thirtieth year on the 1st of September. Extensive preparations are being made for the re-opening to accommodate the large number of new students who will enter then. The Principal of the Canada College, Mr. R. E. Gallagher, is a leading commercial educator.

40/3-2
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account of the special work of grace in Golden Stream, where forty-one persons had lately been received into the membership of the Church. The Presbytery then adjourned to meet at Birtle on Tuesday evening, September 8, at eight o'clock, the Moderator pronouncing the benediction.—S. C. MORRAY, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—This Presbytery met on July 14. Mr. John Brown appeared as a commissioner from the congregation of Morris, asking for moderation in a call. The congregation wishes to call Mr. Hope F. Ross, who is now in charge of the congregation as an ordained missionary. The leave asked for was granted, and Rev. A. B. Baird was appointed to visit Morris and moderate in the call. The following are the members of standing committees for the ensuing year: Home Missions, Dr. Bryce; Foreign Missions, Professor Hart; State of Religion, Principal King; Sabbath Observance, A. McFarlane; Sabbath Schools, John Pringle; Finance and Statistics, A. B. Baird; Temperance, Joseph Hogg; Examination of Students, James Douglas; Systematic Benevolence, Dr. Duval; Maintenance of the Theological Department of Manitoba College, Dr. Bryce; Aged and Infirm Ministers' Fund, John Hogg; treasurer of the Presbytery, Rev. C. D. McDonald. Rev. A. B. Baird resigned his charge of Augustine Church, inasmuch as he had been appointed by the General Assembly one of the professors of theology in Manitoba College. In doing so he expressed his regret at severing what had always been a most harmonious relation between Augustine Church and himself. Chief Justice Taylor briefly expressed the regret of the congregation at the severance of the bonds which had united Mr. Baird and its members. The congregation would ere this have given Mr. Baird a call had not his connection with the college been as close as it was. It was agreed, on the motion of Mr. James Lawrence, seconded by Mr. J. A. F. Sutherland, that, inasmuch as by the action of the General Assembly, Mr. Baird has been placed in the position of professor in Manitoba College, the Presbytery accepts his resignation of his charge in Augustine Church, and expresses sympathy with the congregation in the loss of its minister. The Rev. John Hogg spoke of having been present in the Assembly in Kingston when the appointment was made. He had witnessed with great gratification the unanimity of the Assembly in making the appointment and the confidence in Mr. Baird which was expressed on all hands. On motion of Mr. Sutherland, seconded by Mr. Anderson, Mr. Baird was appointed Moderator of the Session of Augustine Church, with authority to moderate in a call when the congregation is ready for such a step. It was agreed to postpone until the next meeting of Presbytery the recommendations of the Synod in the matter of Systematic Benevolence. The Presbytery adjourned to meet again in the same place on Tuesday, September 8, at three o'clock p.m.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met July 14, at Orangeville, Mr. Ballantyne, Moderator, in the chair. The Moderator's term of office having expired, Mr. J. L. Campbell, B.A., was appointed Moderator for the ensuing six months. The Clerk reported that Mr. A. K. Caswell had declined the call to Rosemont and Mansfield. Mr. Ballantyne was given leave to moderate in a call at these stations. Messrs. McLeod, McRobbie, and Hughes were appointed a committee with Presbyterial powers to act with the Owen Sound Presbytery with a view to the union of Markdale and Berkley. Mr. McLeod reported that he had organized a congregation at Eugenia Falls with a roll of forty-seven members, thirty-eight of which had been received on profession of faith, and nine by certificate, and that he had dispensed the Lord's Supper there. Mr. McLeod was granted leave to moderate in a call at Flesherston and Eugenia Falls. The following are the Conveners of the various standing committees: Home Missions, Mr. D. C. Hossack; Foreign Missions, Mr. K. Fowle; Augmentation Fund, Mr. G. G. McKobbe; Finance, Mr. Steele, of Orangeville; Temperance, Mr. J. W. Orr; Colleges, Mr. D. McLeod; Widows' and Orphans' Fund, Mr. L. C. Ems; Aged and Infirm Ministers' Fund, Mr. G. Ballantyne; French Evangelization, Mr. H. Crozier; Sabbath Schools, Mr. A. Wilson; Sabbath Observance, Mr. T. T. Johnston; State of Religion, Mr. J. L. Campbell; Committee to Superintend Students, Mr. D. C. Hossack. Mr. Andrew Scobie, late from Scotland, submitted his papers to the Presbytery and asked to be taken on trials for license. The case was referred to the Committee appointed to examine and superintend students, to report at next regular meeting of Presbytery. Mr. Murdoch McKay, a graduate of Knox College, was taken on public trials for license, and was duly licensed to preach the Gospel. The Presbytery agreed to hold an adjourned meeting at Orangeville on the 28th inst., at 2 p.m., and the next regular meeting at Orangeville on September 8 at 11 a.m. The ministers of Presbytery were requested to lay before their congregations the state of the Augmentation Fund with a view to receiving contributions for said Fund before the end of September. The Presbytery adjourned to meet in the same place on the 28th inst., and the session was closed with the benediction.—H. CROZIER, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery met in Division Street Hall, Owen Sound, on June 30th, and was constituted by Rev. Dr. Morrison. All the members were present, with a goodly attendance of elders. Rev. A. McDiarmid was appointed moderator. Delegates to the General Assembly reported and Presbytery instructed its treasurer to collect pro rata from the congregations to meet the expenses, viz.: \$12.50 for each delegate present. Dr. Morrison took the chair while Mr. McDiarmid's resignation was being considered. Commissioners were present from Latona, Messrs. Corlett and Ledingham. Mr. McDiarmid intimated his willingness to remain as minister of Latona if the Presbytery and congregation could arrange it. After long deliberation the following resolution was agreed upon: That the Presbytery does not see its way either to the ac-

ceptance of Mr. McDiarmid's resignation of part of his charge or to the temporary separation of Latona and Rocky Saugeen, that in the meanwhile the resignation lie on the table, and he continue to supply both congregations, that each congregation be requested to report by subscription list to a special meeting of Presbytery in this place on the first Tuesday of August, at 1:30 p.m., how much it will contribute for Mr. McDiarmid's maintenance in case his resignation is withdrawn, and that Dr. Fraser be appointed to preach in both places and explain fully the situation and the reasons for the decision reached. For the supply of Johnston and Woodford the Home Mission Committee was instructed to secure a student missionary as soon as possible, and to make application for the sum of seventy-five dollars for Daywood and forty-five dollars for Johnston from the Home Mission Fund. Messrs. Somerville, McAlpine, McLennan and Michael were appointed to consider the remits of Synod and report in September. The following standing committees were appointed: Home Mission, Messrs. Somerville, McAlpine and Waits; Augmentation, Messrs. Ross, Waits and Murray; Sabbath School, Messrs. Yeomans, McAlpine, Pringle and elder of Warton; Temperance, Messrs. McInnes, MacLaren, Hamilton and McArthur; Finance, Messrs. MacLaren, McInnes and Paterson; Sabbath Observance, Messrs. Ross, Fleming, Morrison and Michael; State of Religion, Messrs. Rodgers, McLean, McDiarmid and Fraser; Systematic Benevolence, Messrs. McAlpine, McLennan, Rodgers and Jackman. The following committees were appointed to visit mission fields, attend to financial matters and dispense ordinances and report at the September meeting of Presbytery; Lion's Head, Messrs. Yeomans and his elder; Indian Peninsula, Mr. Hamilton; Big Bay, Messrs. Somerville, McAlpine and Fraser; Johnston, Daywood, Woodford and Caven, Mr. Waits; Berkeley, Williamsford and Holland Centre, Mr. McAlpine; Hepworth, Cruikshank and North Derby, Messrs. Somerville and Fraser. Messrs. McAlpine, Waits and McLaren were appointed with Presbyterial power to act with the Presbytery of Orangeville in disposing of Markdale in its relation to this Presbytery. Mr. Wm. Gardiner was appointed assessor for St. Vincent session. It was agreed that all session records be produced for examination at the December meeting, and that next regular meeting be held in Division Street Hall, Owen Sound, on the last day of September at 9 a.m., and the Presbytery adjourned, to meet in Division Street Hall on the first Tuesday in August (4th) at 1:30 p.m., and the meeting was closed with prayer.—J. SOMERVILLE, Pres. Clerk.

PRESBYTERY OF ROCK LAKE.—This Presbytery met in Morden on Wednesday and Thursday, July 8 and 9. Rev. M. Mackenzie acted as Moderator. The Presbytery approved of assistance being given from the Church and Manse Building Fund to Thornhill, Burnside, Rosetle and Belmont. Rev. H. J. Borthwick being present was invited to correspond. Rev. James Farquharson, who for some years has filled the office of Clerk of Presbytery with great efficiency, tendered his resignation of that office. The Presbytery, regretting the loss of such an excellent officer, expressed their appreciation of his services and accepted the resignation. Rev. C. W. Whyte was appointed to the Clerkship. The committee appointed to draw up a minute anent the resignation of Mr. Cairns, of Marringhurst, reported, and the minute was adopted. The minute recounted the difficulties with which Mr. Cairns had to contend in his years of work on a wide and thinly settled prairie mission field, his faithfulness and success in the work and his regularity and good sense as a member of Presbytery, and prayed that God's blessing might abundantly rest upon himself and family. The committee appointed to strike standing committees reported. The Conveners of the several committees are as follows: Home Missions, Rev. James Farquharson; Sabbath Schools, Rev. R. G. McBeth; Temperance, Mr. J. H. Haverson; Sabbath Observance, Rev. P. Fisher; State of Religion, Rev. M. Mackenzie; Examination of Students, Rev. D. D. Mackay; Systematic Benevolence, Rev. D. Munro; Statistics, Rev. C. W. Whyte; Church Law, Rev. R. G. McBeth; Manitoba College, Rev. P. Fisher. A communication was received from Rev. John Brown, of Melita, resigning his position as missionary in that field on account of failing health. The Presbytery expressed its deep sympathy with Mr. Brown, and in consideration of the reasons given acceded to his request to be released at the end of September next. Arrangements were made for the dispensing of ordinances in the various mission stations. It was decided to hold the next meeting of Presbytery in Killarney on the second Tuesday of September next. Mr. McDiarmid, a student of Manitoba College, read a discourse, was examined and ordered to be certified to the Senate of Manitoba College as a fit person to enter upon the study of theology with a view to the ministry of the Gospel. The Synod's recommendations on Systematic Benevolence were considered. Presbytery expressed its decided approval of the principles of systematic giving, adopted the recommendations and commended them to the favourable consideration of members of Presbytery and congregations. The Presbytery agreed to publish at the close of the present year a detailed account of the statistics, financial and otherwise, of all the stations within the bounds of Presbytery.—C. W. WHYTE, Pres. Clerk.

OBITUARY.

MR. JOHN MITCHELL.

Mr. John Mitchell, for the past forty-five years a valuable elder of the congregation of Allan Settlement, commonly called St. Paul's Church, Carlisle, died July 4, in the eighty-eighth year of his age. Mr. Mitchell was a native of the parish of Gartley, Aberdeenshire, Scotland. He came to Canada about fifty years ago. He was one of the pioneer settlers in the Allan Settlement, commonly called the Scotch Block, in the township of Ancaster.

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36/3-2
E. O. W.

When a congregation was organized there, in the year 1846, and associated with the congregations of Caledonia and Oneida, he was elected and ordained as one of its first elders. He was a modest and unassuming Christian man who took a deep and intelligent interest in the prosperity of the congregation in which he was an office-bearer, and in the work of the Church at large. He was truly a man who sought "the things that make for peace." Rev. James Black, his pastor for between thirty and forty years, bears testimony to his faithfulness as a member of Session, the wisdom of his counsel, and the numerous kindnesses and encouragements he received at Mr. Mitchell's hands; while Rev. Mr. Muir, the present beloved young pastor of the congregation, and many others speak of the unfailing Christian patience with which he endured the very severe sufferings of the last months of his life. His end was peace. The last of the first elders of the congregation has passed away. Almost all the original settlers have now departed, but Jesus still lives the same yesterday, to-day, and forever. May many be raised up to walk in the footsteps of those who have gone as far as they walked in the footsteps of Jesus. "Blessed are the dead who have died in the Lord."

MRS. ARCHIBALD REID.

This estimable lady died somewhat suddenly at her home in Reidville, township of Camden, on Thursday, July 2. She had been ill little over a week. Everything that medical skill could do to check the disease was unavailing.

Surrounded by her loving and devoted children she quietly breathed her last on the morning of the 2nd ult. Her spirit departed to God who gave it. Mrs. Reid was sixty-two years of age and survived her husband about fifteen years. There were in all twelve children, namely one son and eleven daughters, of whom Robbie and seven daughters are living. Left with such a large family it was no easy task for a woman to look after the affairs of a farm and the proper upbringing of a family of young girls. Nevertheless, like a true hearted woman and mother, she set to work with an indomitable will and trusting in Him who is the widow's help in the time of need, she not only managed the business of a farm with a degree of alacrity and success, but she also reared her children most respectably and gave them an excellent scholastic education, fitting some of them to occupy important and responsible positions in life. Mrs. Reid will be greatly missed, not only in her home among her children, but in the neighbourhood, for wherever there was sickness she was sure to be found a ready and willing helper. From the commencement of her illness she seemed to think that death was in the cup, and she expressed to her minister a readiness to depart and be with Jesus. During the whole of her short illness she was ready to speak comfort to those about her and especially to her children. On the Monday previous to her death she expressed a wish to partake of the holy communion, which ordinance was solemnly administered by the minister, assisted by his Session, and she was duly received into the full membership of the Church. She expressed her deep enjoyment of the service and told us that she was spiritually refreshed through it. The evening before she passed away we were with her again, and knowing that her end was near, she asked us to pray that her soul might have a peaceful rest. Reverently we knelt by her bedside and asked God to sustain His servant in the last extremities and receive her gentle spirit to Himself. As we bade her good-bye we knew that we would see her no more in the flesh again, but felt sure as she neared the river that she could make these lines her own:—

Death cannot make my soul afraid,
If God be with me there;
Soft is the passage through the shade,
And all the prospects fair

In the morning about half-past ten o'clock her spirit winged its way to the mansions which Jesus has prepared for those who love Him.

Her funeral the following day (Friday) was largely attended. The sermon was preached in Knox Presbyterian Church. The text chosen was from Hebrews iv. 11: "Let us labour to enter into that rest." The burial took place in the cemetery at Centreville, where her husband and three daughters are interred.

Hail, heavenly voice, once heard in Patmos! "write,
Henceforth the dead who die in Christ are blest.
Yea, saith the Spirit, for they are now at rest
From all their labours!" But no dull, dark night
That rest o'er shadows; 'tis the day-spring bright
Of bliss; the foretaste of a richer feast:
A sleep, if sleep it be, of lively rest:
Peopled with visions of intense delight,
And though the secrets of that resting place
The soul embodied knows not; yet she knows
No sin is there God's likeness to deface,
To stain His love no purgatorial woes;
Her dress is left behind, nor mixture base
Mars the pure stream of her serene repose.

W. S. S.

British and Foreign.

THE personal estate of the late Mr. Barbour, of Bunskeid, exceeds \$365,000.

VALE has conferred the honorary degree of D.D. upon Dr. James Stalker, of Glasgow.

DR. GEORGE MACDONALD is preparing a complete collection of his poetical works.

HOOKE was first called "the Judicious" in the epitaph written by Sir William Cowper.

PROFESSOR MARCUS DOUGLAS preached recently in St. Giles Church, Edinburgh, a sermon to soldiers.

HERR MERENSKY, of the Berlin Mission Society, is on his way to found a station at Lake Nyassa.

HALF of the \$50,000 jubilee fund of the Edinburgh Medical Missionary Society is already subscribed.

THE Rev. Newman Hall has resigned his pastorate. Ordained at Hull in 1842, he was called to Rowland Hill's Chapel in 1854.

FROM the pockets of boys and girls in the course of one night there is drawn at the gambling stands in New City Road, Glasgow, between \$200 and \$250.

DR. HENDERSON, Moderator of the U. I. Synod, and Dr. Blair, of Dunblane, represented the Church at the International Council of Congregationalists.

THE Rev. Samuel Hollingsworth, M.A., the new headmaster of Wesley College, Dublin, has received the degree of D.D. from Dublin University, being the first non-Episcopal minister thus honoured.

A LADY who desires to remain anonymous offers a free medical education at the Edinburgh School of Medicine for Women and at Leith hospital to a suitable lady wishing to become a medical missionary.

MR. MORION, M.P., failed in his endeavour to get the lobby bar extinguished in the British House of Commons, although Mr. Russell, Mr. Campbell Bannerman and others denounced the institution as an eyesore.

A NOVEL incident took place in Alloa church recently, when Rev. Alexander Bryson intimated the cancelling of the partial proclamation of banns between a couple. The woman had in the week following the first "cues" gone off with another man.

PUNDIA RAMABAI told a visitor to her Home at Poona that, out of the thirty widows who have found shelter within its walls, she had the assurance from their own lips that their coming thither had saved nearly twenty of them from suicide, starvation or a life of shame.



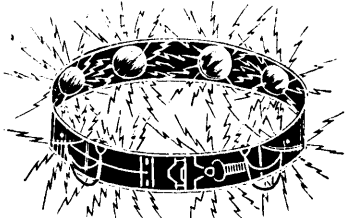
The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

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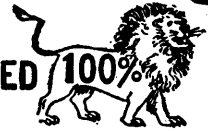


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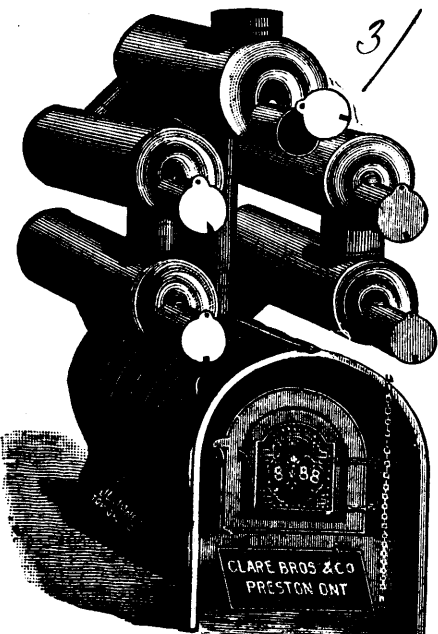
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HOUSEHOLD HINTS.

DEVEILED CHICKEN.—Take off the wings and legs of fowl, make incisions in them, fill these cuts with made mustard, season highly with salt, white and cayenne pepper, grill them over a clear fire; serve very dry on a warm table napkin.

WHITE SPONGE CAKE.—One and one-half cupfuls of sugar, the whites of eight eggs beaten stiff, three-quarters of a teaspoonful of cream of tartar, one cupful of flour—sift after measuring; flavour with lemon juice or extract, and if frosting is used put lemon juice in the frosting.

SPANISH BISCUIT.—Beat the yolks of eight eggs for half an hour, then stir in eight spoonfuls of powdered sugar; beat the whites of the eggs to a very stiff froth, and work them into the sugar and yolks; mix in eight ounces of flour and the chopped peel of one lemon; beat all well together; drop the mixture on paper placed in a shallow tin; bake eight or ten minutes.

FRENCH PANCAKES.—Beat together one-half pound of flour and six eggs until perfectly smooth; melt four ounces of butter and add to the batter; also add one ounce of sugar and one-half pint of milk, and stir until smooth. Put into a greased frying-pan, already hot, a tablespoonful at a time, running the batter evenly over the pan. Fry a light brown, spread with jelly, roll them up and serve hot.

CHEESE CAKES.—Line tartlet pans with puff-paste; let the edges have three thicknesses of paste. Fill them with the following mixture: To a pound of loaf sugar add the juice of three lemons, two tablespoonfuls of brandy and a quarter of a pound of perfectly fresh butter. Grate the rind of a lemon over it as small as possible. Beat six eggs, and add them to it. Stir over the fire till it begins to thicken like honey, then let it partly cool. Fill the patty-pans, and bake in a moderate oven.

EPIGRAM OF LAMB AND PEAS.—Place a breast of lamb in a thick saucepan with a little stock or water, three onions, one carrot, a good stick of celery, pepper and salt, parsley and any sweet herbs that one likes. When cooked enough to allow it, pull out all the bones and put the meat between two dishes with a heavy weight on it. When cold cut into small cutlets, roll in egg and cracker crumbs and fry a nice brown. Drain the cutlets on a brown paper in the oven and arrange neatly on a hot dish, leaving the centre of the dish for some French peas, which should be served with the cutlets.

A DELICATE and delicious dish is made by boiling one-quarter of a pound of rice in one pint and a-half of milk; to this add two ounces of sweet almonds blanched, with two ounces of white sugar. Boil until the rice is tender. Do not stir the rice but shake the kettle in which it boils. When done serve it in cups which you have first wet with cold water. Leave a space on the top of each cup so you may put a spoonful of jelly with cream poured around it, or whipped cream and powdered sugar, or a meringue made of the white of an egg and of sugar, or a chocolate frosting like that for a cake. This simple dish admits of great variety in its decoration or in the sauce with which it is served.

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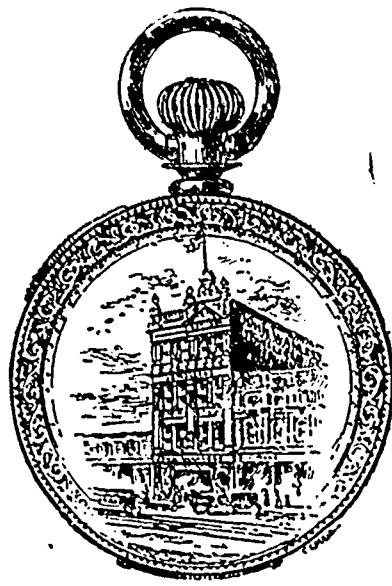
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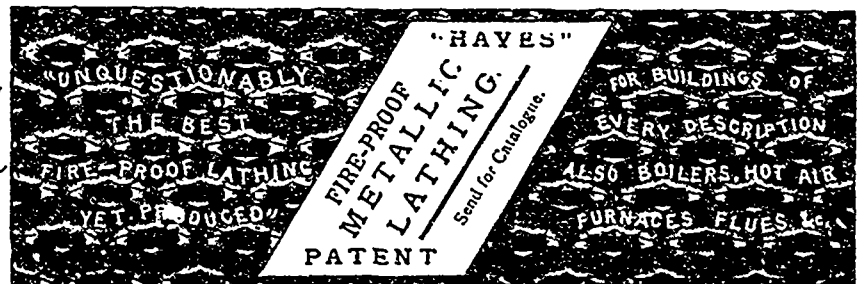
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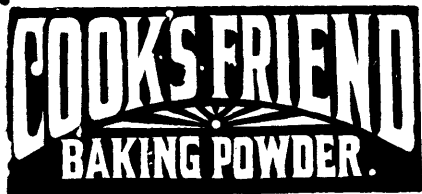


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Miscellaneous.

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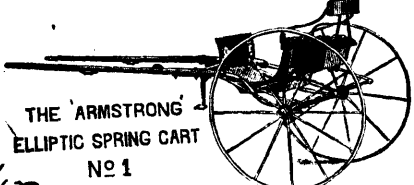


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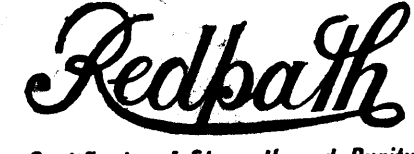
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Miscellaneous.

MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Merrickville, September 14, at 5 p.m. BRUCE.—At Walkerton, Sept. 15, at 1 p.m. CALGARY.—In St. Paul's Church, Banff, on 9th September. CHATHAM.—Adjourned meeting, in First Church, Chatham, August 11, at 11 a.m. COLUMBIA.—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m. GUELPH.—In Chalmers Church, Guelph, on Tuesday, 15th September, at 10.30 a.m. HURON.—In Blyth, 8th Sept., at 10.30 a.m. KINGSTON.—In St. Andrew's Church, Kingston, on 3rd Tuesday in September, at 3 p.m. LINDSAY.—At Wick, August 25, at 11 a.m. MAITLAND.—At Wingham, September 8, at 11.15 a.m. OWEN SOUND.—In Division Street Hall, Owen Sound, last Tuesday in Sept., at 9 a.m. PARIS.—In Chalmers Church, Woodstock, on October 6, at 11 a.m. QUEBEC.—In Morrin College, Quebec, on August 25, at 3 p.m. SARNIA.—In St. Andrew's Church, Strathroy, third Tuesday in September, at 2 p.m. SAUGEEN.—In Mount Forest, September 8, at 10 a.m. WINNIPEG.—In Knox Church, Winnipeg, on September 8, at 3 p.m.

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Miscellaneous.

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