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The contracts for Clothing are to cover a period of three years from the 1st July, 1894; those for Store Supplies and Necessaries, Coal and Wood, are for one year from 1st July, 1894.

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Health is so necessary to all the duties of life, that the crime of squandering it is equal to the folly.

Do you stop to think when you feel chilly, have a cough, a headache, or a tired feeling, that it means danger.

Your backbone was not made for a barrel hoop; so do not curve it around, but rather straighten it out. God made man upright; not round-shouldered, hump-backed, or bending over.

Never go to bed with cold or damp feet. Never omit regular bathing, for, unless the skin is in active condition, the cold will close the pores and favor congestion and other diseases.

Beef Rissoles.—Cold meat chopped fine; add a little grated bread, two eggs, one cup cream, salt, pepper, Worcester sauce, celery chopped very fine. Bake in well buttered cups. Serve with a brown gravy.

The fact that pneumonia so frequently follows exposure to cold or wet has given rise to the impression that pneumonia is only a bad cold. But medical authorities now classify grip and pneumonia as germ diseases.

Scalloped Lobsters.—Mince very fine two lobsters, or one can of lobsters; let one pint of milk come to a boil, add two Boston crackers, rolled, a little salt and pepper and butter. Just before serving put in lobsters and let all come to a boil.

The study of hygiene and physiology has been made compulsory in the public schools of Connecticut. This is a triumph for the temperance people. The purpose is to make the pupils familiar with the effects of narcotics and alcoholic drinks on the human system.

Raspberry Jam.—Weigh equal quantities of fruit and sugar; put fruit into preserving kettle, break it with a spoon and stir continually; let it boil quickly four or five minutes, then add the sugar, and simmer slowly for one-half hour. The fruit preserved this way retains its fresh taste.

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Rhubarb Marmalade.—Pare and cut into small pieces two pounds rhubarb; and one and one-half pounds sugar, and the rind of one lemon cut very fine; put the whole into a deep dish, and let stand till next day; then strain off juice and boil it three-quarters of an hour, after which add the fruit and boil ten minutes.

Cocoanut Puffs.—Whites of three eggs, one cup white sugar, one teaspoon vanilla, one heaping tablespoon corn starch, two cups desiccated cocoanut; beat whites well, add sugar, beat over steam until a crust forms on bottom of dish, take off steam, add other ingredients, and drop on buttered tins. Bake quickly a light brown.

Veal Cheese.—Three pounds veal chopped fine, and one and one-half pounds fat salt pork, mix well together, spice to taste, two raw eggs, one pint cracker crumbs; press hard into a mold. Next morning turn it out, and pour beaten egg over it, sprinkle with bread crumbs and bake thoroughly. To be eaten cold and thinly sliced.

Lobster Souffle.—Take two good sized lobsters and mince finely; roll five soda crackers to a powder; mix with the lobster; add a little salt and a very little cayenne pepper; stir well together; put all into a baking dish, and pour over it enough milk to soften the biscuit, but do not make too wet. Put bits of butter over the top and bake one-half hour.

Hot milk is a regularly recognized drink in many of the German cafes. It is served in a cup with a saucer, and two lumps of sugar always accompany it. The drink has several things to recommend it, since it has none of the dangerous qualities of tea, coffee, alcoholic drinks, and it is actually an excellent remedy for disorders of the stomach arising from certain forms of indigestion.

It is said that bleeding at the nose may be stopped by moving the jaws rapidly. If a person who is suffering from severe hemorrhage of this character will chew gum vigorously for a minute or two, the bleeding will

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entirely cease, and it is important for him to keep some gum in his pocket, so that when the feeling of fullness which precedes the renewal of attack comes on he can avert the danger.

The People's Health Journal advises that children be trained to eat slowly, no matter how hungry or what important business is pressing. Much safer a little food well ground than a hearty meal swallowed in haste. Cold food is even more difficult to digest than hot it taken too rapidly. The normal temperature of the stomach is about ninety-eight degrees. Food has to be raised to this temperature before digestion can take place.

In the ordinary respiration of a man sixteen or seventeen cubic inches of atmospheric air pass into the lungs twenty times a minute, or a cubic foot every 51.4 minutes; 274 cubic feet in twenty-four hours. The lungs hold 280 cubic feet. At each respiration 1,375 of oxygen is converted into carbonic acid gas. The nitrogen inspired and expired is exactly equal. During the act of inspiration the lungs have been found to be the coldest part of the body.

Concerning public speakers it is unwise to speak too often or too long. Even the electric eel can deliver but a limited number of shocks in succession till he has recovered; to excite him to more is fatal. Too profuse expenditure of vitality leads men to resort to stimulants. Many, having weakened their nerve force by irregular hours of study, excessive demonstrations in public and unwillingness to be ordinary when they cannot be extraordinary, have resorted to drugs.

Minard's Liniment Cures Garget in Cows.

THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, JULY 4th, 1894

No. 26.

Notes of the Week.

From recent information it appears that the largest Presbyterian congregational income in England is that of a Liverpool church, Sefton Park (£7,876); and sundry London churches stand next, viz: St. John's Wood (£6,208), and Marylebone (£5,237), whilst the largest stipends are paid to Dr. Pentecost (£1,500 and manse), Dr. Monro Gibson (£1,200), Rev. John Watson, M.A. (£1,200, including £200 for assistant), and Dr. David MacEwan (£1,000).

The following from the *Belfast Witness* is interesting by way of contrast with Presbyterian hobnobbing with reverend fathers of the Roman Catholic church: "It is reported that Protestant chapels have been closed at the instigation of the Catholic clergy of Spain throughout the provinces of Galicia and Toledo, and in the Balearic Isles. In Madrid pressure has been brought to bear upon the Governor to order the congregation of the Protestant church to enter their place of worship by a small side door. The main entrance facing on the street is kept strictly barred."

At a presentation made lately to Rev. Professor Story in connection with his being made Moderator of the General Assembly of the Established Church of Scotland, Marshall Lang, Principal Caird, and several other leaders of the church spoke kind words of their fellow-presbyter. Dr. Caird was especially eulogistic, and incidentally he remarked that personally he would as soon undertake to command the Channel Fleet as become Moderator of the General Assembly. In his reply Dr. Story drifted naturally into the sphere of politics, and declared that the duty of the church was clear and plain—to enter into no compromise, no negotiation, to hold their position, to think of no scheme of re-union or reconstruction which was vague and visionary, and about which they knew nothing.

In a recent debate in the Italian Chamber of Deputies, Signor Crispi replied to those who charged him with subordinating his policy in the east of Europe to the interests of the other members of the Triple Alliance, by reading from diplomatic documents to prove that when the Bulgarians chose Ferdinand as their Prince, he (Signor Crispi), as Italy's Foreign Minister, opposed the views of Russia, Turkey, and England in supporting the principle of respect for the free will of the Bulgarian people, and he was proud to say that he prevailed. He declared that Italy's policy in the East had been throughout in favour of a pacific development of all nationalities. His speech closed with these very significant, suggestive and hopeful words: "The world is progressing. Humanitarian questions are becoming greater in importance than national questions. Foreign policy cannot be regarded now as it was by Mazzini, and those in the Chamber who believe themselves to be the vanguard of opinion as regards foreign policy are now in the rear guard."

Canada has, upon the whole, been so favoured with good men as representatives of Her Majesty in the office of Governor-General, that we cannot cease to have a friendly interest in their future course. Lord Lansdowne, who went from Canada to take the place of Governor-General in India, lately returned home to Tulliallan Castle, Scotland, where part of his boyhood was spent and was presented with an address of welcome by the inhabitants of Kincardine-on-Forth and district. In acknowledging the address, on behalf of the Dowager Duchess and himself, his Lordship spoke of the services which Scotsmen were rendering to the Empire in all its different parts, and said he came back from his stay abroad with a very deep feeling of anxiety that nothing which we, the people of these islands, might do might have the effect of diminishing the respect with which we were regarded by our fellow-subjects in all parts of the Queen's dominions or of weakening the ties by which the Empire was held together.

The *Interior* recalls the Presbyterian General Assembly which met at Philadelphia a hundred years ago. It was opened with a sermon by Rev. James Latta, a learned and eloquent Irish divine, a champion of Watts against Rouse. Dr. Witherspoon, President of Princeton, was there, and so was John McMillan, the pioneer of the then west, 26 ministers and eleven ruling elders formed the entire roll of that Assembly. Only two ministers were then in Ohio. That Assembly admitted representatives from New England Congregationalism to sit and correspond and vote. The Assembly exhorted its Home Missionaries "to avoid all doubtful disputations, to abstain from unfriendly censures or reflections on other religious persuasions, and adhering strictly to the great doctrines of our holy religion which influence the heart and life in the ways of godliness, to follow after the things that make for peace and general edification."

Miss Sadię Means is an employee of a telephone company in Columbia, S. C., who was excluded from the communion by the Session of the church to which she belongs because of her being employed in the telephone service a part of Sundays. She appealed from the session to the Presbytery, which sustained the action of the Session. An appeal was taken from the Presbytery to the Synod of South Carolina, which reversed the action of the Presbytery and Session and ordered Miss Means to be restored to her place as a member of the church. The Presbytery and Session appealed to the General Assembly; and at its late meeting the Assembly sustained the Synod, and Miss Means is restored to membership. This case is an interesting illustration of the way in which a member of the Presbyterian church, however poor, has his rights safeguarded by the constitution. The rights of that young woman were guarded as carefully by the church as if she had been a princess. This is as it ought to be.

In the Cumberland Presbyterian General Assembly, a woman, Mrs. L. M. Woosley, who had been ordained to the ministry by the Nolin Presbytery in Kentucky, claimed a seat. The General Assembly of 1893 had sent to the Presbyteries two overtures, one proposing to amend the Form of Government so as to allow the ordination of women as elders or ministers; the other proposing to forbid it. Thirty-three Presbyteries voted in favor of allowing ordination to women; fifteen voted for the amendment to forbid it; fifty-six voted against any change in the Form of Government; twenty-two did not vote. So the Constitution remains unchanged; it gives no countenance to the ordination of women. The General Assembly sustained the action of the Synod of Kentucky, which declared her ordination "null and void," and instructed the Nolin Presbytery to strike her name off its roll. But, which appears somewhat strange and inconsistent, the Assembly endorsed her continuance in the work of a lay evangelist.

Much sympathy has been aroused in England by the representations of a coloured lady as to the lynching of negroes so common in the Southern States. To this *The Christian Observer*, of Louisville, Kentucky, and an organ of the Southern Presbyterian Church, thus trenchantly replies. Only recently an Englishman was presented before a Cape Colony judge, charged with the murder of three blacks in his employ, and was discharged with a rebuke for not killing more of them! One of the laws of Cape Colony prohibits negroes from carrying weapons of any kind, not even a small walking-stick. This, the whites claim, is necessary, as experience has taught that they must be kept in a condition of non-resistance, and as harmless as possible. Another law prohibits them from walking on the pavements used by whites. Not long ago one of the newspapers of the Colony contained a report of the public whipping of forty or fifty of them for presuming to take this liberty. They were flogged in the public square. In view of these reports of the Cape Colony press, there is not likely to be any great rush of Southern negroes to enjoy the boasted hospitality of the English people.

The "touch of nature which makes the whole world kin," has been again strikingly exhibited in the feelings of universal horror and indignation which have been called forth by the brutal assassination of President Carnot of France. That country, which the newspapers have been pointing to as being left without a single ally in Europe in spite of her vigorous courting of Russia, has attracted toward it the sympathy and commiseration of all the nations, because of the foul deed which has deprived her of a patriotic and virtuous chief. The private virtues of the dead President appeared to have deserved and won universal respect, and, descended as he was from a line of ancestors who have served their country well as he himself has done, his name and fame will now be doubly endeared to his countrymen. Words fail to denounce with sufficient strength the infatuation, the cruel and murderous principles and deeds of the assassin and his partners in guilt, which strike at the very vitals of society, and the triumph of which would make this earth unfit to live in. Such a cause defeats its own end and can only bind the nations and all right thinking people in one common purpose, to crush out by every possible means, organizations and men who can only attain their vile ends by rapine and the shedding of innocent blood.

Another Ontario election has come and gone with its speechifying, its eager but orderly excitement and meetings great and small; its educative work in self-government; its disappointments and surprises, glad or grievous; its verdict of a free people at the polls and the quiet and loyal acceptance of it as final; and accordingly all is now going on in the usual and orderly way. Leaving out of sight everything connected with a hotly contested election which one could wish was not to be seen or heard, it is really, after all, a most instructive and suggestive spectacle. What long and hardly learned lessons of past history are summed up in a self-governing people choosing their rulers by free election, and then quietly and with general mutual good feeling going on to the usual work of every-day life. It is not in our line to descant in these columns on the virtues or the vices of Sir Oliver Mowat personally, or of his Government, but with all respect to those who may differ from ourselves in their political convictions, we frankly confess that we both loyally accept the verdict of the country and heartily rejoice in it, and wish for the doughty Premier who has fought Ontario's battles so well, another four years of such wise, pure and beneficent legislation as will fitly crown his long, honored and successful premiership.

Now there has come again the season that, like Christmas and several other things, comes but once a year. Colleges and schools of all kinds have closed or are just closing, and have sent their pupils and students home crowned with honours, or to moralize over disappointment and defeat, or to enter with hopeful or trembling hearts, as the case may be, upon their life's work. Ecclesiastical bodies have met and discussed, wisely or otherwise, the important and far-reaching subjects which have been brought before them, examined and put their machinery into good working order, overhauled their accounts and taken as far as possible an outlook into and prepared for the future. The legislation of the Provinces has been attended to, and that of the Dominion is making fair progress, and all things point to a season, long or short, of holidays, when the usual but inevitable and useful monotony of life and its daily round of toil will have a little break and let up. It is a good thing; a little unbending is healthful for everybody, even if it be nothing more than a trip to the Island of an afternoon or evening, around the Belt Line, or a sail to Niagara and back, or a week in the free, open country, where one may eat, or sleep or wake, or dress how and when one likes. To all our readers who have a holiday in prospect, long or short, far or near, we present our hearty good wishes that they may have a pleasant time and safe and happy return.

Our Contributors.

LET THE FACTS PROVE THE SUPERIORITY.

BY KANONIAN.

We have been hearing a great deal lately about the evils of Popery. Of course the inference sought to be drawn, is that Protestantism is a much better kind of religion than Roman Catholicism. Naturally enough we Protestants think that it is better, but some of us are old-fashioned enough to believe that the superiority of Protestantism can be better shown by good lives than by shouting at ward meetings and issuing campaign sheets that might make old Ananias turn green with envy. There is an old authority not so much recognized in election campaigns as it should be, which says "By their fruits ye shall know them." Sometimes one can hardly help saying to some of the self-elected defenders of Protestantism, "Well, if your life is a fair specimen of what Protestantism does a man, it makes precious little difference whether one is a Protestant or a Catholic."

There are few localities in Ontario that have not been resounding with denunciation of Separate schools. Separate schools exist because Roman Catholics think that giving religious education is part of the work that should be done in the school. If they are wrong in so thinking they err in excellent company. But supposing they do err—supposing the schools should be made purely secular and the very name of God banished from every school reader, is there not something sickening in the conduct of a man who savagely denounces Catholics for desiring to have their children taught religious truth, while his own children run the streets every night and every Sabbath like little Arabs. If we must have an anti-Separate school, campaign every four years let it be conducted exclusively by men who believe that their own children have souls.

There has been a good deal said in Ontario against the tithing system by which the clergy of Quebec are supported. That stalwart Protestant, Mr. Joly, told a Toronto audience not long ago, that the system is a fair one and works very well without doing injustice to anybody. Of course, Mr. Joly does not understand the matter as well as Ontario people, who feed on the misrepresentations of journals that keep up their circulation by inflaming the passions of the P.P.A. But supposing the tithing system to be all wrong, would it not be better for the Protestants of Ontario to pay their own ministers living salaries before making a noise about the mode in which the Catholics of Quebec pay theirs. We have been hearing about "fat, sleek priests" since our boyhood, but we fail to see that it is better to keep a minister pinched, half-starved and half-distracted with trying to make both ends meet, than to keep him fairly comfortable. It ill becomes a Protestant to denounce Catholics for feeding their priests well if his own minister is pinched with poverty and grim want is stamped on the faces of his minister's wife and family. For humanity's sake, if not for the sake of Protestantism, see that the children in the manes and parsonages of Ontario are decently fed and clad before entering into a campaign against the methods in which the French of Quebec pay their pastors.

It must be a painful fact for Presbyterians that at the very time the denunciations of Popery were loudest in Ontario our Home Mission Committee was engaged in cutting down the salaries of the pastors of augmented congregations. The people would not find the money and the reductions had to be made.

There has been a great deal said about the amounts paid to Catholic hospitals, though we believe the grants were made in all cases in proportion to the amount of work done. That part of the business, however, can be explained by the men who made the grants. What we want to point out is that the loudest shouting about these grants was made in counties that have for years refused to build a poorhouse for the care of the aged, the deformed and the infirm, and in township municipalities that have put aged and infirm people on the cars and shipped them like cattle into neighboring towns and cities. And yet these

people shout like fanatics because public money is paid to Catholic hospitals, at the same rate as is paid to Protestant hospitals for caring for the aged, the deformed and the dying. They would rather see an old or deformed man die like a dog on the street than put their hands into their pockets and provide a poorhouse for him or pay their Catholic fellow-citizens for providing one.

The subject is not exhausted, but our space is. There may be more to follow. Meantime we close by saying again, "If our religion is superior, let us show its superiority by our deeds."

MIDWINTER FAIR, SAN FRANCISCO.

[The following has been kindly sent us by a correspondent for publication because of the writer whose name is still a household word in thousands of Canadian homes.—ED.]

DEAR SIR,—As requested by you, I send a brief note of hearty and grateful greetings to all my friends in Canada who read THE CANADA PRESBYTERIAN.

I spent twenty-five happy years in Canada; years of earnest, hopeful joyous work, as teacher, professor, superintendent of classical schools, lecturer, and examiner, preacher and pastor. I visited repeatedly every city, town and village in the Province of Ontario, and formed many delightful and lasting friendships in every locality. In the discharge of my various duties, I became acquainted with a great majority of the young men and maidens of the land. During last summer I spent a week in the region of the Muskoka lakes and islands, when I had ample proof that neither my person nor my labors were as yet forgotten. Many from all parts of the land, whom I could not recognize, came up and warmly saluted me, and kindly reminded me that I had taught, examined, baptized or married them, or that they had been members of the congregations, to which, in former years, I had ministered. Such reminiscences added an additional charm to the fascinating scenery of that enchanting region, and warmed, gladdened, and strengthened my heart for future and further labor. I rejoiced to learn of the marked success and hopeful prosperity of most of them.

But writing as I do from the chief city of this land of sunshine and flowers, of bounty and beauty, at the time when the Midwinter Fair is at its best, I may be expected to say something of the impression it has made on my mind. And first, considering the time occupied in preparation for it, I deem it highly creditable to the energy, enterprise, skill, taste and liberality, of its projectors and supporters. It were alike unwise and unfair to compare it with the Columbian Exhibition at Chicago, where years were spent in maturing the plans, and in securing exhibitors from all parts of the world, while only a few months of preparation could be spent here. Much of the material exhibited in Chicago is to be found here, and in most instances admirably arranged. I remained on the grounds one evening in company with some friends to witness the fireworks and the illumination, and though I have witnessed some elsewhere, on a larger scale, I never beheld anything so beautiful as the tower, nearly three-hundred feet in height, and the large fountain brilliantly lighted by electricity, the colors varying every minute, and the great searchlight, on the top of the tower, sending its flashing beams for miles around. All these, taken together with the illumined buildings all around the circle, presented a scene of surpassing splendour, seldom equalled and long to be remembered. Many Indians, Japanese, Chinese, Ceylonese, and others mingled in the crowd, arrayed in fanciful and fantastic attire, generally of various and bright hues. All kinds of amusements are provided, adapted to the varied tastes of the visitors, all of them, however, so far as I learned, conducted in a proper and decorous manner.

I fear, however, that financially the stockholders will be losers, as the expenses are very heavy, and the attendance, on the average, is not large.

To-day being the anniversary of Queen Victoria's birthday, a large company assembled in one of the buildings to celebrate it.

Mr. DeYoung, the managing director of the fair, presided; Mr. Stiles, the British commissioner, made an admirable and eloquent address, which, owing to the weakness of his voice, was heard by very few, but was appreciated and applauded by those who did hear; in the applause many others joined, and Mr. DeYoung made a brief but suitable reply. Volunteer speeches being called for, I ventured to speak as a British-born American citizen. The address because audible to the multitude, was frequently and rapturously applauded. Three cheers were most enthusiastically given for Her Majesty when the assembly was dissolved. A large number met in the evening at a banquet given in the Ann Hathaway Cottage, when many loyal and international toasts were given and responded to. It appears to me that such a celebration was peculiarly graceful at such a time and in such a place.

I feel assured that all foreign visitors will carry away with them pleasant memories of this city built on numerous hills, the Emporium of the West, with its golden gate which is open to receive the vessels of all nations which float on the vast Pacific Ocean and its spacious, safe harbor, which could shelter the navies of the world; and all the surrounding scenery of mountain and valley, ocean and bay, undulating hills and level plain. Nor need any Canadian blush for the land of his nativity or adoption, for here as well as in Chicago, Canada is well represented, both in her natural resources and various productions of forest and flood, orchard and field.

With best wishes for the prosperity of the Dominion, and the happiness of its people,

I am, rev. and dear sir,

Yours very faithfully,

W. ORMISTON.

THE REV. DR. MACKAY'S FAMILY.

The following graphic account of Rev. Dr. MacKay's family, from a correspondent of the *Toronto Globe*, has special interest at the present moment, both from their being born and brought up under peculiar circumstances in a foreign country, and that of a most successful and devoted missionary, now Moderator of the General Assembly:

I found Dr. MacKay quietly resting in his brother's house, which is six miles out of Woodstock. Having expressed my desire to see his family in school, he said, "Yes, certainly; they will be delighted to see you, and it will encourage them." So off we hied to the little schoolhouse, about one-quarter of a mile from the home. Here let me say that the missionary has been fortunate in securing the use of an unpretentious but very suitable house, so convenient to his temporary country home, which he has fitted up and furnished for a schoolroom. Here we found, hard at work, five persons—Miss Matheson, the teacher; Dr. MacKay's helper, who spells his name Koakan, and the three children, named respectively, Mary Helen, Bella Catharine and George William. The eldest of the children is fourteen, and the youngest nine. Prior to November last these children knew not a word of English. Their education has been going on for about five months, and their progress is simply marvellous. In arithmetic they can add any numbers as rapidly as the teacher can write them on the blackboard. They can also with facility work any practical question, such as reducing one denomination to another, finding the price of any number of articles, and stating it in proper bookkeeping form. In grammar they can analyze and parse any simple sentence, giving bare and complete subject and predicate number, gender and case. In reading they are nearing the close of the second part of the first Public School reader, and can spell any word in the book that far. I have taught school for many years, but to me such progress in so short a time is simply marvellous. In the room is hung up a large map of the world, and on it the children can point out all the leading countries, cities, seas, rivers, etc. Not the least interesting part of their education is their proficiency in music. They are studying the tonic sol-fa system, and they sang very sweetly in English, the well known hymn, "Nothing but the Blood of Jesus."

After the singing of this hymn the children were examined by the missionary himself as to their apprehension of its meaning. He would read a line, "For my pardon, this my plea," and then request the children to give the line in Chinese. In this way he supplements when at home the work of the regular teacher, and makes sure that the children understand what they read and sing. Koakan the helper, can now carry on conversation fairly well in English, and he is a young man of more than ordinary intelligence for his years. After inspecting one of Woodstock's busy factories the other day, he observed to a friend, "My country is asleep." He is an artist by profession, and I have seldom seen more beautiful penmanship than his. Miss Matheson is deserving of all praise for her earnestness and tact in dealing with these foreign pupils. The education which is now being imparted in this little private school in East Zorra will tell powerfully for all time to come upon the missionary work of the Presbyterian Church in Formosa.

ANOTHER VIEW OF THE MIDWINTER FAIR.

Mr. Editor,—When Sir Humphrey Davy was asked which was his greatest discovery, he replied, Michael Faraday. So your correspondent's greatest "find" at the Mid-Winter Fair in many visits, has been Rev. Dr. Ormiston, whose old-time vigor and fire in pulpit, platform, and his own unique conversational charm, wit and magnetism, are not abated one iota from the days of yore, when known to so many of us in Canada, and later in New York City, for years. The enclosed "snapshot" pen picture secured while he was on the wing, will speak for itself as regards the impromptu versatility of resources at command. To add anything about the fair itself in this letter would only serve as a dark background for his masterly bird's-eye view of it. The congresses or parliaments of religion, science, temperance, and others by the score (as at Chicago), evidencing chiefly what the partakers did not know of religion, science, etc., must be left to the future for notice if deemed worth any further mention, which is doubtful, unless as specimens of human folly, pride and ignorance, thus a sign of the times, in that believe-as-you-please Pantheon of all and only bogus religions, including a bastard Christianity, at Chicago as here since. However, one caveat must in fairness be put in touching the Doctor's view of the moral aspect of the amusements, as it brings up the whole subject so hotly contested here by the clergy and churches, viz., the Sunday opening of the fair. The managers or directors never even seriously entertained the appeal of the ministers to close the gates on Sunday.

On the contrary they have made the admission half-rate (25c.) on Sundays. Every Sunday has a special play, show, athletic or other performance to draw the crowds, special fixtures being made, e.g., 7,000 elevated seats besides boxes, etc. The clergy and religious press, excepting the Roman Catholic and Unitarian, have tabooed the fair. As to the side-shows, legion in number, the vile Oriental corybantic displays of the Midway-Plaisance, were transferred from Chicago to this fair. The society against vice has had these pseudo-Orientials before the civil courts, but these are more rotten than even the lewd men and women of these shows, as money never fails to pervert justice in a San Francisco court, from that of the police up to the highest court and judge. These vile creatures had money so they go free. As to this so-called Oriental show of Turkish-Egyptian performers, it is a fake. They are really vile men and women fixed up as Orientals. Your informant has seen much of the dark things of New York, London, Paris, Naples, Venice, Rome and other European cities, but never anything so climacteric as a master-piece of the devil as this performance, visited by all classes, men, women, children!

It may interest your readers to know that Canada not only makes as good showing in the exhibits, but has had special honor in other ways. The Director-General of the fair and ex-President Harrison responded to toasts at the banquet given by the Canadian Club, at the fair some time ago. Its headquarters are fittingly near Ann Hathaway Cottage, the resort of the Britishers.

J. C.

A HINT TO PRESBYTERIANS.

MR. EDITOR,—Though I am an old-fashioned Presbyterian and expect ever to be, yet I am far from being in sympathy with Mr. Burton in his views of his Baptist brethren. I believe in "one Lord, one faith, one baptism," but at the same time, I think it is the Lord's will that we have denominational hedges making different fields, so that every one may find himself at home in some one of them. The stronghold of the Baptists lies not in their doctrines, but in their sociability. If they proselytize we are to blame. Instead of crying out "Thief! thief!" let us find out the reason why they catch so many Presbyterians and others. Go a stranger into the city, and it is the only church which welcomes you. If they get our straylings, it is because they have a warmer fold. I have spoken with those who have left other denominations as well as those who have left our own, and they all tell the same story, "We feel more at home among them."

A young girl who belonged to our communion, and was an honor to it, went to the city. For over two years she attended one of our churches and the Bible-class in connection with it, and yet no one ever spoke to her; she was as much a stranger at the end of that time as at the beginning. One rainy Sabbath she stepped into a Baptist church; she was so cordially received she went back the next Sabbath. "It was so pleasant," she said, "to know somebody in church, I went again and again, until I finally determined to unite with them. How can we blame her. We have only one life to live, and why should it be spent in loneliness when there are those who would willingly help us onward and upward."

Said a young man, "No, I'm not a Presbyterian now. I took a tour of all the churches after I went to town, I was so lonely, and found the Baptist church was the only place where I was wanted."

A kind word, and warm hand-shake is worth more the first Sabbath in a place than ever after, and has more staying power than the sermon.

The Baptists have a committee in their churches for welcoming strangers and visiting them if they are not in connection with any church. Instead of criticizing we had better imitate. Christ, in the person of the stranger, stands in our churches every Sabbath, how are we receiving Him? "Be what thou seemest, live thy creed." CHARITY.

TREATMENT OF COOLIES IN DEMERARA.

MR. EDITOR,—In your issue of 9th ult., there appears a communication taking exception to my remarks on the treatment of coolies in Demerara. The reference did not apply to Demerara in particular but to all places where coolie labor is employed.

My stay in Demerara was of short duration but long enough to convince any thoughtful person, that notwithstanding the "law" as framed for the protection of the coolie, much "slavery" is practised under cover of the law on almost every estate and the victims dare not complain, but are forced to submit to the tyrannical abuse of those in authority for fear of bodily harm. This is the kind of slavery referred to. If the true state of matters is unknown to those interested, it is perhaps because they rely too much upon the supposed enforcement of the law, and are in consequence off their guard. Many, if not all, the "drivers" or overseers are anything but tender-hearted, and the nature of their occupation tends to harden them still more, so that what would be considered absolute cruelty here, is looked upon as a very ordinary thing there. My information was not obtained from flattering official reports, but from the reliable source of those who practise the cruelty daily in pursuit of their ordinary avocation.

Their position on the estates may be an improvement upon their former condition, but that is no reason why it should not be still further improved by placing over them Christian men of kindly sympathy and large hearts, full of love for the souls of men, and who realize their responsibility to God and man,

be they white or black, and until this is done the moral and social condition of the coolie is no credit to the Christian world.

Standing on the sea wall in Georgetown, overlooking the emigration sheds, where hundreds of coolies are huddled together, those words of our Saviour, in Mark 5th chap. 19th verse, came forcibly to my mind, "Go home to thy friends, and tell them how great things the Lord hath done for thee."

WM. BLACKLEY

THE MODERATORSHIP AND THE RULING ELDER.

MR. EDITOR,—The correspondence appearing in your columns as to the ineligibility of a ruling elder for the Moderator's chair, prompts me to inquire why a ruling elder should be debarred from a position for which business tact and knowledge of procedure of deliberative bodies often render him eminently qualified?

It would also be interesting to know the authority by which in the majority of the Canadian churches, not all I am glad to say, ruling elders at ordination receive only the right hand of fellowship? Aside from the fact that Presbyterian polity maintains the equality of elders, and that any distinction tending to separate classes is therefore improper, I venture to submit the laying on of hands is the only valid ordination. Many of my brother elders hold with me that usage and a Book of Forms, the arguments generally advanced for two modes, cannot justify a practice which seems unscriptural. There may be other reasons which are good and sufficient. Will some one give them and the authority therefor?

Yours truly,

JAMES B. HALKETT.

Ottawa, June 2nd, 1894.

A PLAN FOR SETTLING VACANT CHARGES.

MR. EDITOR,—I have read Rev. Mr. Hamilton's letter in a late issue in which the new idea is put forward of "cutting off" congregations not calling within six months! But a far more logical conclusion would be the cutting off of the rejected probationers. A probationer is a licentiate on trial for the pastorate; congregations are not on probation. Now is it reasonable that probation should continue indefinitely? Why should not the church drop such preachers as after a reasonable probation fail to get a call? This must be one element in the ultimate solution of the unsolved problem of settling vacancies and probationers.

W. T. MCMULLEN.

Woodstock.

A FRAUD.

MR. EDITOR,—Have you, as well as other Presbyterians, been fooled by the cock-and-bull story of a well dressed young man professedly from Montreal, and an elder's son at that, who has been "starving" in Toronto for the last six months and yet comes up smiling at the close ready to accept the smallest contribution or work for a quarter dollar a day? If you have, why don't you warn other people? Though your quarter and breakfast are gone beyond recall, that is no reason why you should let others learn in the same way, and allow their quarters to go the same road. The wretched fellow is of course a fraud. Pass him round.

ME EXPERTO.

Montreal Gazette: The election of Dr. Mackay to the Moderatorship of the Presbyterian church in Canada is a step out of the usual course which all will approve of. There are few men in the Protestant church more worthy of honor at the hands of their fellow-believers than this missionary. He abandoned home and friends and the comforts of kindred association to face peril and prison, to live among strangers, in a strange land, for the sake of carrying to the heathen the light of the gospel in which he founded his faith and had warrant for his action. He became to the people of Formosa as one of themselves, labored among them with his hands as well as taught them, met misfortunes with an undaunted spirit, and won success and respect against difficulties that might have made the stoutest heart despair. In the romance of missions there are not many chapters more thrilling or more instructive than that which tells of Dr. Mackay's work, and in honoring him his church honors itself.

Christian Endeavor.

HOW MEN ARE HELPED BY THE HOLY SPIRIT.

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

July 8.—John 16. 7-14.

In one of his excellent Monday lectures Joseph Cook develops the thought that the Holy Spirit is a present Christ. His meaning is that the Holy Spirit has been sent to earth to enable Christians to do just what Christ would enable them to do if He were here in person. Possibly we sometimes imagine that if Christ were at our side, He would help us to be more earnest, more faithful, more enthusiastic in our work; that He would strengthen us to resist temptation, and that He would inspire us to undertake greater things for Him. But let us not forget that the Spirit has been sent by the Father and the Son to help, to strengthen, to encourage and to guide just as Christ would do if He were here. Have we not sometimes wondered as we meditated upon the words of Christ to His disciples, "The works that I do shall ye do also, and greater works than these shall ye do because I go unto my Father." With astonishment we ask, How could the disciples do greater works than Christ had done? And yet is it not true that they did? On the day of Pentecost three thousand souls were converted under the preaching of Peter. It is not recorded anywhere that as large a number were ever converted at any one time during our Saviour's earthly ministry. The words of Christ then were literally fulfilled.

But the Apostle did not bring these three thousand souls out of darkness into light by his own power. It was the Holy Spirit who produced such a glorious result.

What does the Spirit do for believers?

1. He dwells within them. It has been spoken of as a commendable thing that the Queen of England once called upon a poor old woman who lived in a hut; but it is far more wonderful that the Holy Spirit should dwell in the heart of believers. Some of them live in mansions and some in hovels, but no matter how great their earthly wealth, or how deep their earthly poverty, the Spirit is not ashamed to take up His abode within them. "Know ye not that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth within you?"

2. The Holy Spirit teaches the child of God. The fact that John Elliot, the Apostle of the North American Indians, used to sit down and teach a little Indian girl how to read, has often been spoken of as an act of great kindness and condescension. So indeed it was. But the Holy Spirit came down from heaven that He might take the child in grace, unfold to him the very rudiments of the plan of salvation, and afterwards lead him on to the very highest attainments in Christian knowledge. He takes the babe in understanding and leads him on by slow degrees until the great principles of redemption are mastered.

3. The Spirit also prays with the believer. "We know not what we should pray for as we ought, but the Spirit makes intercession for us with groanings which cannot be uttered." It is He who puts the spirit of adoption into our hearts whereby we cry, "Abba, Father." He is, indeed, a true friend who teaches another to pray. Why does the mother teach her child to lisp a prayer? Because she desires that her little one should be saved, and because she hopes that it may learn where to find refuge in time of trouble. But the Spirit prays not only with, but in the believer, for if the believer pleads and strives for spiritual blessings it is the Spirit who prompts him to do so.

4. The Holy Spirit gives the assurance of salvation to the children of God. If they can say that they are God's children, it is because the Holy Spirit has witnessed with their spirits that they are such. They may perhaps adduce other evidence of the fact that they are in that blessed condition, but even that evidence, at its last analysis, must be traced to the gracious operation of the Spirit within them. "Honor the Spirit." This was the advice which a friend once gave to Mr. Moody, but we may all profit by it.

THE COMING CHRISTIAN ENDEAVOR CONVENTION.

BY AMOS R. WELLS.

That 25,000 young people can be gathered together from all parts of the United States and Canada, at their own charges, to attend a religious convention—that is one of the most notable religious phenomena of this century. It becomes tenfold more notable, however, when we remember that the general purpose of this great Christian Endeavor Convention is to gain spiritual power and skill for use in that form of Christian service so rare ten years ago, and now everywhere so vigorous and effective, the young peoples' prayer meeting.

It will not be a mere holiday crowd that will gather at Cleveland, July 11th-15th. There will be a multitude of bright eyes and merry lips; but the hearts of all the 25,000 young men and women will be filled with passionate devotion to their Master, and eager to learn fresh and better ways of serving Him.

The spiritual benefits of these great conventions are so many and helpful that they have come to be in great demand among the cities of the United States and Canada. Recent annual assemblies have been held in New York and Montreal. This year it is Cleveland; next year, San Francisco; while for the Convention of 96 several cities are eagerly contesting, Baltimore and Washington being especially prominent.

Among the many prominent speakers who will address the various sessions of the Convention are: A. C. Dixon, D.D.; Mr. John G. Woolley; President Tucker; President Raymond; A. J. F. Behrends, D.D.; J. Wilbur Chapman, D.D.; Francis E. Clark, D.D.; P. R. Danley, D.D.; Cornelius Brett, D.D.; Bishop Arnett; Bishop Thoburn; Smith Baker, D.D.; E. B. Chappell, D.D.; J. K. Dixon, D.D.; N. D. Hills, D.D., and the Rev. Hermann Warszawiak.

The special feature this year will be the State rallies and receptions. To each State, Territorial and Provincial delegation one of Cleveland's beautiful churches has been assigned, and the Endeavorers of that Church will act as hosts for the delegation and its rally.

On one afternoon will be held in a large number of churches a school of practical methods of committee work. There will also be practical conferences of State officers, of officers of local unions, of corresponding secretaries, of those interested in the Mothers Society of Christian Endeavor and in the Senior Society, the application of Christian Endeavor methods to the mid-week prayer-meeting of the church.

Each year as the various denominations become more thoroughly awake to the value and importance of the Christian Endeavor Society, the denominational rallies held in connection with the annual conventions grow in interest and scope. Several denominations have had at work all the year a committee on this yearly gathering, to form a program, obtain speakers, and win a full representation of their young people. With these rallies as a start several denominations have already organized denominational Christian Endeavor unions—under complete denominational control, but with the blessedly helpful Christian Endeavor interdenominational fellowship. This year twenty-five denominational rallies are provided for on the program, and probably, as at Montreal, still others will be organized extemporaneously.

This Convention, moreover—and that is the best thing about it—will have back of it something well worth such a magnificent representation. It will stand for such a year's work for Christ and the church on the part of the young people as the world has never yet seen. May it serve to incite them to a still greater and more blessed service in the year to come!

BOSTON, Mass.

Never were young people in England so stirred before. Over five thousand badges were issued to Endeavorers before the British Christian Endeavor Convention began. There must have been seven thousand persons present at the closing meeting.

Pastor and People.

IS IT TRUE?

Is it true, O Christ in heaven,
That the highest suffer most?
That the strongest wander farthest
And more helplessly are lost?
That the mark of rank in nature
Is capacity for pain?
And the anguish of the singer
Makes the sweetness of the strain?

Is it true, O Christ in heaven,
That, whichever way we go,
Walls of darkness must surround us,
Things we would but cannot know,
That the infinite must bound us,
Like a temple veil unrent,
Whilst the finite ever wears,
So that none's therein content?

Is it true, O Christ in heaven,
That the fulness yet to come
Is so glorious and so perfect
That to know would strike us dumb?
That if ever for a moment
We could pierce beyond the sky,
With these poor dim eyes of mortals
We should just see God and die?

—Helen Hunt Jackson.

THE DIVINE SYMBOLISM

REV. E. E. HASS, D.D.

A symbol is both something in itself and stands for something other than itself. Creeds, flags, watchwords, mottoes, and such like, are human symbols, the inventions of men to embody or typify certain truths, such as religion, patriotism, party spirit, etc. The ring is the symbol of marriage, black crape a symbol of death, the eating and drinking customs of society symbols of friendship, money is the symbol of wealth, the sacraments of the Church are symbols of religious ideas, and so on. Nothing has a stronger hold on the common mind than these visible and outward signs of ideas. Dress is the symbol of office or rank, of sex, and of social relations, and to the study and elaboration of it is given the whole thought of fashionable society. Some of these symbols are arbitrary and conventional, for instance, when a knight would challenge his rival by throwing his gauntlet into the arena, or when a gentleman would introduce himself by presenting his card, or the use of certain colors or materials for mourning or for wedding; but there are others which nature has made imperative and unmistakable, as in the gestures of the body or the expression of the countenance. Words are symbols of thought, and though particular words or language may be conventional and the growth of custom, yet the grand fact of speech as the medium of communication is natural to man; its laws are universal, and all languages testify to a common origin. The body is the symbol of the soul, and the visible creation is the ever-present symbol of the Divine Creator.

That God should thus clothe Himself in external forms, adumbrate His presence by darkness or illustrate His presence by light; that He should dwell in thick darkness as to Moses, or in light inaccessible and which no man can approach unto, as to Paul, are not figments of the imagination, but realities. The Divine Presence was in the pillar of cloud by day and of fire by night, and it is in the stars that make the firmament to shine as the very body of heaven for clearness. These are not poetical figures, but tremendous realities, and burst upon the mind that is open to receive them, with the power of conviction and self-evident demonstration.

God moves behind all His works as a screen, through which He flashes the light of His presence, so that we may as easily doubt the existence of the thing themselves as of the power that upholds them. "For the invisible things of Him, since the creation of the world, are clearly seen, being perceived through the things that are made, even His eternal power and divinity." Sight and sound, touch and feeling, testify not alone to the outward forms of things, but to the inward existence of Him who filleth all things and by whom all things consist. The Psalmist expresses this when he says, "Who covereth thyself with light as with a garment, who stretchest out the heavens like a curtain, who

layeth the beams of his chambers in the water, who maketh the clouds his chariot, who walketh upon the wings of the wind, who maketh his angels spirits and his ministers a flaming fire. The heavens declare the glory of God." And in this sense all science must be a revelation of God. In one direction the telescope has vastly extended our knowledge of His dominion, while in the other the microscope has revealed the minuteness of His care in the perfection that marks the least of His creatures. Every discovery of science, from atomic theory, which binds all particles together in closest union, to the law of universal gravitation, which controls the planets in their orbits, adds to our intelligent conviction of the unity and wisdom and love that pervade the universe.

The natural world is one great symbol that bodies forth God's omnipresence and that syllables His name in every place. "Their line is gone out through all the earth, and their words to the end of the world." But what shall we say of God as symbolized in the intelligence and moral affections of mankind? In the tender charities of father and mother, husband and wife? In the workings of national and social relations? In the flashings of intuition, in the cogency of reason, in the various functions of the adaptive understanding, in the constructive power of the imagination, and the retentive grasp of the memory? What is faith, what is hope, and what is love, if not an adumbration of the infinite good, the first formed, first perfect, and first fair? And above all, what of the person and work of Christ in whom dwelleth all the fulness of the Godhead bodily; who was the brightness of His Father's glory and the express image of His person; who is the image of the invisible God, the first-born of all creation? Unto whom be glory in the Church through all ages.

There are two forms of error into which men should not fall while contemplating the Heavenly Father in connection with His creation and with Christ. The one is that of infidelity, which can see no further than the visible universe, and does not permit the all-pervading Spirit that has made these things to enter into the mind. Nothing can be more absurd than to take the symbol for the reality, and to study the sign without relation to the thing signified. "He that created the eye, shall he not see? He that formed the ear, shall he not hear? He that teacheth man knowledge, shall he not know?" The very assumption of such a thing is absurd. Knowledge of the highest order leads from nature up to nature's God, and the undevout astronomer is mad.

Another error is that, in some forms of theology which would infer, from the existence of natural and moral evil in the world, that God has abdicated his throne and turned over the existing state of things to the devil and his angels. The mission of the Son of God among men, to seek and to save that which was lost, does not imply that the Father had ever left the world, or that Satan had gained more than a partial foothold on the fairest of the planets which God had created. There had always been communication between heaven and earth, and, though fearful lapses had taken place, the history of the patriarchs shows that wisdom's delight was still with the sons of men. Redemption began at the fall, if it did not greatly precede it, and this earth was never alienated beyond the equity of redemption. "Known unto God are all his works from the beginning of the world."

HEART-POWER IN SUNDAY SCHOOL WORK.

BY J. R. MILLER, D.D.

What is heart-power? It is the power of love. It is love pulsing in the words we speak and the things we do.

There are other kinds of power. There is the power that comes from environment—a well-adapted building with all necessary rooms and conveniences and completeness of equipment. There is the power that comes from a fine organization with graded classes and all that makes a school complete.

There is a power that comes from the

personnel of the organization—intelligence, refinement, culture, and ability, in officers and teachers.

There is a power which comes from good teaching—teaching according to the most modern and approved methods in vogue in other schools. But the real power of the Sunday School is heart-power.

Nothing but heart-power can really bless the world. There is no other department of church work of which this is more true than the Sunday School. I believe in organization. No man will insist upon this more strenuously than I. I believe in the best and most approved methods of Sabbath School work—graded classes, normal teaching, beautiful rooms, with maps and kindergarten appliances, and everything that can be provided to give thoroughness to the work. I believe in having the best trained teachers and the best teaching that can be done—teaching that is equal to the best that is done in any public or private school. But still it is true that the essential element in all Sunday School work is heart-power. Nothing but love will win the children.

Heart-power in the Sunday School—what is it? It is love, Christ-love in the hearts of superintendents and teachers. Unless we love our scholars we can be of little help to them.

You say we must have the Spirit of God with us in our teaching, that only the spirit can make away for the truth into the hearts of scholars. Yes, but the Holy Spirit is love, the love of God, and He can work only through love in us.

It may be true, as I have heard it stated, that a piece of ice can be shaped into a lens and polished so that the sun's rays pouring through it will be focussed and will kindle wood into a flame. It may be possible to make a burning-lens of ice, but I do not believe it is possible for even the love of God or the rays of the Holy Spirit's light to stream through an icy human heart upon an impenitent soul so as to kindle it into a fire of penitence and love. Grace can use only love in reaching the lost. Heart-power is the only power that can win souls.

There are few Sunday schools in which there is not one humble worker at least who is probably wanting in what would be named as the essential qualities of a successful teacher, but who has a strange power over her scholars which even the most brilliant and best trained of all the teachers do not possess.

She has but an ordinary education. She is lowly in her circumstances. She has had no special training as teacher. She has no brilliant gifts. The superintendent almost wondered, when she was spoken of as a teacher, whether he ought to give her a class, fearing that she had not the ability to teach. But in all the school there is no other class which is so intent on the lesson during the hour for teaching as is hers. The scholars love her, are faithful in attendance, are thoughtful and earnest, and, best of all, are brought to Christ, one by one, and grow up into strong and beautiful Christian life under her influence. What is the secret? Heart-power. She has a genius for loving.

We shall probably all agree that heart-power is the vital thing in all Sunday school work. We must have our buildings beautiful as we can make them, our appointments of the very best, our teachers trained to the highest proficiency, our schools well graded; but unless with all this we have heart-power, the work can yield only small results.

How can we get heart-power? We must have the love of Christ in us. The qualification for Apostleship and for feeding the lambs Jesus disclosed in His question to Peter, "Lovest thou Me?" We must love Christ; then we must love souls.

At an interesting social meeting of Coldstream mission, conducted by members of the Y. M. C. A., Rev. P. Mearns spoke of the importance of reading the Bible daily, Rev. James Rutherford of the supreme value of the soul as reflected in the discourses of the Great Teacher, Mr. Johnson, colporteur, of the gospel as the food of the soul, which we need as much as bread for the nourishment of the body; and Mr. Jas. Watson, chairman, added a few practical remarks founded on the subjects chosen by the other speakers.

ABRAM IN EGYPT.

BY GEORGE W. ARMSTRONG

Abram's sojourn in Egypt was the darkest chapter in history and might be headed, "Abram away from his God." There seems to be no pleasant memory associated with it. What is recorded of his stay there shows that even the magnificent Abram was but a poor specimen of a man when God was not his near environment. Abram fled from the land of which God had said "unto thy seed will I give this land," because of a material famine and found himself in Egypt involved in a spiritual one. The Bible narrative shows:

1. That in Egypt Abram was a religious backslider.—In every place where he had pitched his tent previously he "builded an altar unto the Lord;" but we have no such record when he was in Egypt. In fact, from first to last his conduct was altogether inconsistent with building altars, or calling upon the name of the Lord. His moral delinquency involved not only his own reputation, but also that of his wife and Pharaoh. Backsliders rarely sin alone. The Egyptian King narrowly escaped committing a grievous sin. Abram's conduct in Egypt shows: 2. That his backsliding produced cowardice. What cowardice can be greater than for a man to want to deny his wife, especially such a wife as Sarai—a princess? and more particularly when such denial was to screen himself from personal harm.

3. That Abram's backsliding produced untruthfulness.—He prompted Sarai to say: "Say, I pray thee, that thou art my sister." Sarai was wholly his wife and only his half sister; therefore saying she was his sister though containing a part of truth was in a much larger degree a falsehood. God did not recognize the sisterhood, but "plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife."

4. That Abram's backsliding brought him within reach of becoming a moral failure.—Abram's, like all other moral failures, not only caused him to do wrong, but his conduct tended to make others do wrong likewise. How low men do sink when they forsake their God!

5. Abram in Egypt adopted an illegitimate way, from a moral standpoint, of procuring worldly wealth.—Godly men seeking wealth like Lot in Sodom, and Abram in Egypt are dragging moral greatness and true dignity in the mire. Egypt was not the land to which God directed Abram; that land he had left behind him; in his own wisdom and understanding he left the land of promise because of famine; he forgot "Jehovah jireh"—the Lord will provide, and what sad calamities befell him!

6. Abram in Egypt shows how weak the strongest men are when they stand alone—without their God.—Abram became a backslider, a coward, untruthful, seduced some from the path of rectitude and brought plagues upon others. How humiliating for God's honored servant so majestic in faith and obedience to fall so low as to be turned out of a country by a heathen king.

Abram, get back to the land of promise and recommence building altars. Egypt is no place for thee.

The Kansas City Christian Endeavor Union recently conducted a city census, whose results were, in brief, that the church and Sunday school attendance at twenty-four churches, on only one side of the city, was increased the Sunday following the census by over one thousand. One Sunday school has been obliged to form a new class. Many forgotten church letters were resurrected. The visitors at these homes found 15,547 people not regular church attendants. This work will help the pastors in finding out where their work is most needed; it will bring untold blessing to the people who are thus led into active Christian work; but, most of all, it will bless the Endeavorers themselves who take part in it.

London, England, was slow at first to take up the Christian Endeavor movement, but now there are over one hundred and thirty societies in the metropolis. London has made great strides during the past year.

Missionary World.

MRS. HARVIE'S REPORT.—Continued.

CHINA.

Formosa and Honan.—Missionaries: Rev. G. L. Mackay, D.D., Rev. Wm. Gauld.

In this field our Society pays the salaries of the native Bible women employed and the expenses of maintenance of the Girls' School at Tamsui. This year a sum sufficient to support twenty five Bible women is placed in our estimates.

It may be asked, why do we contribute such a comparatively small sum for women's and children's work in connection with this mission? To this question we reply that Canadian women are not required as missionaries, and the outlay for native help is regulated by the Foreign Mission Committee according to the needs of the field as presented by Dr. Mackay.

Dr. Mackay, Mrs. Mackay, their children and a native student are now in Canada, and no doubt new interest and zeal in this prosperous mission will be awakened.

Honan (Chu Wang).—Rev. J. Goforth, Rev. D. MacGillivray, B.D., Wm. McClure, M.D., Wm. Malcolm, M.D., Rev. W. H. Grant, missionaries.

Mrs. Goforth, Mrs. McClure and Mrs. Malcolm have sent an interesting account of the work for women and children at this station, which is under their supervision.

From it we learn that the homes of our missionaries are always open to visitors, of whom there are a goodly number, especially at the three annual fairs; and who can calculate the good influences of a Christian home on the dark hearts of these heathen women, whose home life is often so unhappy?

The hospital work is most encouraging. This was introduced during a visit of Miss McIntosh and Miss Graham to Chu Wang. A Chinese man was persuaded to bring his wife to be treated by the lady doctor. Now both she and her husband are on probation as inquirers desiring baptism. There are at present a number of in-patients, and as these remain some time for treatment, regular opportunities for giving instruction are found.

A Bible class is held by Mrs. McClure on the Lord's Day, and is attended by several, among others Mrs. Wang, the wife of the teacher baptized last year. Mrs. Wang is an inquirer on probation. A week day service is held regularly at the home of this native woman.

In December of '92 Mrs. McClure opened a day school for boys. At first only three or four came, and these very irregularly. Now there are six regularly present.

Last November Mrs. Goforth commenced a small Sabbath school, which is now attended by others as well as by all the day school scholars. The answers given to questions asked on religious subjects display a remarkable amount of intelligence as well as Bible knowledge. Daily morning worship is held with the women in the hospital, at which others connected with the mission are present.

Mrs. Malcolm is industriously studying the language and has already proved herself an earnest helper.

Mrs. Goforth's little son, Paul, continues very delicate in health; indeed, his life often trembles, as it were, in the balance. Prayer is asked for him and for the work of this mission.

Hsin Chen.—Missionaries: Rev. J. F. Smith, M.D.; Rev. M. Mackenzie, Rev. J. H. MacVicar, B.A. (on furlough), Rev. K. MacLennan, Mr. J. A. Shannon (under appointment), Miss M. McIntosh (trained nurse).

From Miss McIntosh's statement for the year we get a glimpse of the beginnings of what we trust may prove a blessed work among the women at this station.

Women from the vicinity and even from the more distant villages visit the Missionary Compound with frequency. At these visits they hear of Christ, and there seems to be a kindly feeling springing up in their hearts towards the missionaries. Miss McIntosh and Dr. Graham have spent the entire year at the station, with the exception of four months, when on account of sickness they were called to Chu Wang and Lin Ching.

Village Work.—Ho tas, the home of the "Chows," has been visited twice, when many heard the Gospel for the first time. Another village within walking distance has been visited six times, also two other villages at intervals.

Medical Work.—Dr. Graham, though devoting much of her time to the study of the language, has treated a few special cases. Mrs. Wang, from the Yellow River District, came daily for treatment and instruction for a month or more. When she left she could repeat the Ten Commandments, the Lord's Prayer, the hymn "Jesus Loves Me," and a grace before meat. Several others came from this district and remained for some time. Since then a native helper has visited them in their homes, and in the spring they will be visited again.

Personal Work. Mrs. Chow and her daughter-in-law from Ho-tas spent several weeks at the mission, studying the Bible and the Catechism. They have now a good knowledge of the way of salvation, and will probably be baptized at no distant date.

Chinese worship is held every morning, conducted by the ladies in turn, when patients and others in the compound are expected to be present.

Bible Class.—The attendance at the Sabbath afternoon class has been good. Some eight or ten are generally present; two of these have been coming more than a year.

The Christian Bible woman, Mrs. Wee, is a very great assistance to the work. She visits the women, who go to the Bible class, in their homes and gives instruction whenever and wherever there is an opening. Mr. and Mrs. MacVicar are at present in Canada for the benefit of Mrs. MacVicar's health.

(To be continued.)

MISSIONARY INFLUENCE IN TURKEY.

Protestant ministers are increasingly invited to hold forth in the old Armenian churches. A Christian literature has been created, and now has a large circulation among the Gregorians. The Bible translated by our missionaries is now to be found in thousands of non-Protestant homes, and is accepted by all as the Word of God. According to Dr. Hamlin, the silent yet powerful working of the educational forces introduced by our missionaries have strongly affected the Moslem mind also. When he went to Turkey some fifty years ago, everything in the way of school furnishing was of the most primitive nature. Now modern methods and equipments are spreading everywhere. What is true of the influence of missions in the Turkish Empire is true everywhere. The papers of those who represented the non-Christian religions at the Parliament of Religions showed unmistakable traces of the influence of Christian thought and life. Silently, yet irresistibly, the Gospel of the kingdom wins its way. We are eager to see it all done up in one day, and so turn first of all to the statistical columns of our missionary periodicals, and are distressed that the footing up in churches organized and members received is not greater. Some are so feverish in their desire that they have ceased to expect the gradual spread of Christianity, and pin their faith to the effect of "a grand smash-up," as Mr. Moody expressed it, and "the personal reign of Jesus Christ in this world." "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal until it was all leavened." This leavening process, is better philosophy than the "smash-up" theory. God's mightiest agencies in nature are for the most part silent and invisible. We shall have to curb our impatience and adjust ourselves to God's plan, as seen in nature and the Word, content that others shall enter into our labors when we are through toiling. J. C.

Bushnell: Christianity is, therefore, supernatural not only because it acts through the laws of nature, limited by, and doing the work of these laws; but because it acts regeneratively and new-creatively to repair the damage which those laws, in their penal action, would otherwise perpetuate.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: If you don't know what else you can do for the Lord, see how much sunshine you can carry into your home.

Ram's Horn: Don't be despondent because you have made a mistake. Ask God to overrule it for good, and resolve that by His help you will not repeat it.

Prof. Campbell: Christ never belittled the Evil One, who contended with Him from the beginning of His ministry till His death; who robbed Him of one disciple, and tempted Him through another; concerning whom He said:—"I will forewarn you whom ye shall fear."

The Christian Index: How wonderful the privileges of the Christian! He stands to-day upon all the fathers have built. He is "the heir of all the ages." While the son of the elder Professor Sillman, of Yale, was lecturing, some one said, "Why he beats the old gentleman." The father turning around said, "He ought to; he stands on my shoulders."

United Presbyterian. The great speaker, the man who speaks for the sake of speaking, who speaks on all questions, and speaks longest on subjects he does not understand, was not sent as a delegate to our Assembly. The speeches were few, short, and to the point. An Assembly that costs about \$3,000 a day cannot afford to listen to time-killing speeches.

Archdeacon Farrar: Any church which called itself a Church of Christ must be founded on no other basis than Holy Scripture. They must repudiate the arrogant, exclusive use of the word church, which excluded pious Nonconformists from the true flock. The Church of England had separated from Rome, and had no claim to existence other than as a reformed church.

M. F. West, J. P.: Public and social questions had not received the attention and interest from their churches they deserved, and in the days to come those ministers and churches who showed they were interested in these subjects, and were most in touch with the social life of the community as a whole, would be the most successful in solving the problem of how to reach the lapsed masses.

Belfast Witness: Mr. McKinley's Tariff has worked wonders in America. It has increased the number of unemployed in the States to six millions, and yet there are people in the United States who are resisting almost to the death any change. To us their action seems little removed from madness. But in that great country the interests of the many have to be sacrificed to the interests of the few who can pay large sums into the political war chest.

Homiletic Review: That the Scripture doctrine touching the mutual relation of master and servant and of employer and employee would be a happy solution of the present difficulties existing between capital and labor, if only it were faithfully and correctly practiced, is acknowledged by many. Dr. W. H. Hale, of Brooklyn, an authority in economics, takes the ground that "there is a mutuality of obligation between employer and employed, just as there is in all contracts."

Rev. D. M. Buchanan: Disobedience has been and is the great cause of the world's weeping. Disobedience to the precepts God as given us in the great chart for human life—the word of God; disobedience to the dictates of conscience, the monitor of rectitude within us; disobedience to the very laws of our own nature, has filled the world with weepers. What brought human sorrow first upon the scene? The earth never drank a human tear till disobedience broke the spell of harmony in Eden. Our first parents were cast out of their earthly paradise to weep because of their misconduct, and, ever since, the earth, though clothed with beauty, has been to man a vale of tears. "Man is born unto trouble as the sparks fly upwards" is the history of human experience.

Teacher and Scholar.

July 15, 1894. } THE VISIT OF THE WISE MEN. { Matt. ii. 1-12.

GOLDEN TEXT:—Matt. ii. 11.

The scene of this lesson is again in Bethlehem. The time of it, after the presentation in the temple, when Jesus was six or eight weeks' old. Mary had had many surprises in connection with the birth of Christ, and now the visit of these wise men from a far country is another. Vv. 1, 2, Herod the king, the founder of the Herodian family, called also the Great, because of his character, his conquests and works, especially rebuilding the temple at Jerusalem. Wise men, sages or Magi, originally a class of priests among the Medes and Persians, then applied to all Eastern philosophers, Esther i, 13, Dan. ii. 2, 12. The East, Persia most likely, though Assyria and Babylonia also belonged to the far east.

Their question: Where is He that is born King of the Jews? (1) What made them think of a king? (2) How they were led to Jerusalem; and (3) what they came to do. (1) What made them think of a king? A rumor and expectation of some great one who was to come and bless mankind, had spread over all the civilized world, and was especially clear and strong in Persia. It came from the Jews who had their Scriptures and were scattered over all lands. "Nearly all the ancient religions," and all false religions still, "are confessions of need, and Christianity is the supply of that need."

(2) How they were led to Jerusalem. We have seen His star. This was a symbol of a king, Num. xxiv 17. A remarkable conjunction of the planets, Jupiter and Saturn, accompanied with great brilliancy of appearance, occurred then, but the star must have been something specially sent for their guidance, for it came and stood over the place where the young child was. "The expectations of the Magi were aroused by the remarkable conjunction, and their watching was rewarded by the sight of the miraculous star." God still leads men to think of Christ in many ways, but clearly and surely by His Word and Holy Spirit.

(3) Why they came. We are come to worship Him, not the divine honor which should be paid to God alone, but the reverence and homage paid to teachers and Kings. They came to Jerusalem, naturally supposing that there they would hear about this new born King. But nobody knew or was caring about this great event except a few like Simeon and Anna. They made enquiries; at last they reached the ears of the king. He was troubled. He was a usurper, had no proper claim to be king; and he feared when he heard of one who was born king. He was old; had been guilty of many murders, and now his conscience made him afraid, Acts xxiv, 25. A guilty conscience makes bad men, even if they are great and powerful, tremble.

All Jerusalem was troubled with him. Those high in office about the king were troubled because they depended upon him and did not know what might happen. There had been so much violence, war and bloodshed in Herod's reign that the people generally were troubled. One wicked man can cause a great amount of fear and unhappiness. Notice next what he did.

(4) He gathered all the chief priests and scribes together, the court called the Sanhedrim, and asked them where the Christ should be born. They turned to the Scriptures, the Old Testament, Mic. v. 2; from the Scriptures they told Herod that it would be in Bethlehem, in Judea. The same way still, the beginnings of great events are taking place and we do not notice them. It was so with the rise of Modern Missions, the British and Foreign Bible Society and the Y. M. C. A.

7, 8. What Herod did. He privately called the wise men together and asked them very particularly what time the star appeared? Next lesson we shall see his object in doing this. Then he sent them to Bethlehem to search diligently for the young child and asked them to come and tell him that he too might go and worship Him. These men came a great way to see and worship this royal child, but Herod, the chief priests and scribes would not take the trouble to go six miles to Bethlehem to find out for themselves, Isa. liii. 1-3; John i. 12. So still, Christ has suffered and died to save us from our sins, there is no other way of being saved, and yet multitudes never will come to Christ for salvation.

9, 10. The conduct of the wise men. As soon as they got their question answered, they set out for Bethlehem, the star again appeared and came and stood over where the young child was. Herod and all the others were indifferent, or worse, but when the wise men saw the star they rejoiced with exceeding great joy. So the glad tidings of salvation which we have known about all our lives we pay no attention to very often, but the poor heathen when they hear, understand and accept them, are filled with great joy, Mat. viii. 11-12.

11. The wise men find and worship Jesus. They fell down before the infant Jesus; they worshipped Him; they opened their treasures and presented to Him gifts, gold, frankincense and myrrh. Many so-called wise men now and always have thought it a mark of superior wisdom not to believe in Christ at all, but they are the wisest who bring their best to Christ and humbly, reverently worship and adore Him. "With these three, our bodies, our souls and our goods we ought to worship Jesus."

12. Their return. Herod told them to come back and tell him that he too might go and worship this new-born King. He was a cunning, wicked man and this was a plan he laid, as we shall see, to destroy Jesus. But how easily God can overthrow the evil designs of bad men; "being warned of God in a dream, that they should not return to Herod, they departed into their own country another way." No one can fight against God and prosper. The wise men escaped, the infant Jesus and Joseph and Mary escaped, but Herod died a miserable death, feared and hated of all men. We can only be safe and happy in life and at death as we follow God's leading.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JULY 4TH, 1894.

THE net result of the election held last week is a legislature composed of four distinct sections: the Government supporters, the regular Opposition, the Patrons of Industry, and the P. P. A. Does any sane man expect better legislation from a House thus composed than from one modelled after the British form with a strong Government and an effective Opposition?

THE Hon. Mr. Gibson made a capital point the other day, when he said to a Hamilton audience, that an incalculable amount of good might have been done if the same amount of energy had been employed in advancing the interests of labourers has been displayed in working up the P.P.A. Where was the P.P.A. last winter when hundreds of hungry men and women had to be fed. Who ever heard of it doing any charitable work. Some of the men who have been spending their time and money for weeks in working P. P. A. lodges, will in all probability need to have their children fed before next winter is over by men who don't believe in the P.P.A.

A RAY of painfully suggestive light was thrown on the question of supplying vacancies, by Mr. Macdonnell, when he showed in the Assembly that the church loses eighty years of pastoral work each year by our system, or rather lack of system in settling ministers. Assuming that there is an average of eighty vacancies continually in the church, and that the average length of a vacancy is about a year, we lose just eighty years of pastoral work every twelve months. Next to preaching, pastoral work is our most important work. In some congregations it may be even more important for a time than preaching. Is the church powerless to stop this huge waste?

THE increasing demand for young ministers is not accompanied by increasing liberality for the support of theological education. One of the colleges had a deficit of over two thousand dollars on last year's transactions and a decrease of over six hundred in the amount contributed by congregations for its support. Another had an annual deficit of over five hundred dollars, with an accumulated deficit of over thirteen hundred. A third had to be saved from a deficit of twelve hundred dollars by a special effort of its wealthy friends, though it began the year with a balance of over four hundred. The men who founded and equipped and in part endowed these institutions when there was much less money in the country than there is now, never clamoured for youthful preachers, probably never thought of asking about the age of any preacher. Many of them have passed away and the church has to deal with a generation that has none too much respect for grey hairs anywhere. That the people who insist on having youthful preachers will support theological

colleges as liberally as their fathers did who never spoke about age in the pulpit, except in terms of profound veneration, we have absolutely no hope. The deficits and the dislike of experience in the pulpit will most likely grow together.

MR. MACDONNELL did not strike the nail on the head with his usual precision, when he told the General Assembly that "the only semblance of patronage in the church is in the hands of the Principals and Professors of Theology." The Moderators of Sessions in vacant congregations have not only the "semblance of patronage," they have the real thing as certainly as any patron in the Auld Kirk ever had it, though not quite so much of it as the patron in Scotland possessed. By giving a candidate a hearing at a certain time, by keeping others out at certain times, by acting in concert with parties in the congregation, by recommending certain candidates strongly and keeping significantly silent about others, or killing them with faint praise, by these and various other methods well understood by the initiated, Moderators of Sessions in vacancies can, if so disposed, act the part of patrons to an extent little known by people who have not watched the working of the system. It is quite true that a committee is usually appointed by Presbytery to act along with the Moderator in supplying vacancies. How many of the committees ever meet, or ever know anything about the business entrusted to them? If there is an average of eighty vacancies there are just eighty ministers in the church who may act the part of patrons if they wish to do so. Grave objections are made to allowing Presbyteries to have anything more to do with the settlement of ministers. A whole Presbytery is less likely to act the part of patron than one of its members.

THE writer of the editorial notes on the General Assembly in the *Halifax Witness* says:

It is noticed by strangers who visit our General Assembly that there is no such thing as organized leadership. Certain subjects bring to the front certain men. But there is not, and there has not been, in the Assembly, anyone who is always sure of a majority of votes or even of a large following. I have seen four eminent professors, and four distinguished ex-Moderators, contending with great ability on one and the same side of a question, yet failing again and again to win the support of a majority. Everyone feels that it is best to be without any leadership except such as the occasion calls forth.

To make every one feel quite confident that it is better to be without organized leadership, the writer should have shown that the majority were right and the four eminent professors and four distinguished ex-Moderators were wrong. More likely than not it was just the other way. No one will say that our church is better governed than the Free Church of Scotland. Dr. Rainy leads the Free Assembly in much the same way as Sir Oliver Mowat leads the Ontario Legislature, or Sir John Thompson the Dominion Parliament. No doubt the Free Church plan suits Free Church men best, and perhaps ours is the best for us. Possibly the ministers and elders of this democratic country would rather take risks than be led by a wise man like Dr. Rainy. The Assembly tolerates no leadership, and some of the congregations and mission stations are beginning to imitate its example with most pronounced success. Somebody defined anarchy to be that state of society in which all are leaders and none are followers. It is quite easy for the church to move too far in that direction.

SECOND Chambers of legislation have in these days fallen into decidedly bad odour. The English House of Lords having almost contemptuously thrown out the last Home Rule Bill, and done various other things at different times in opposition to the will of the people as represented by the House of Commons, must be either mended or ended, according to the opinion of a large body of the nation. The United States Senate, which in the past has occupied a place of great power and dignity in the eyes not only of the American people but of other nations as well, has during these last months had its fair fame sadly besmirched, so much so that many proposals for its reformation, if not its abolition, are now being discussed. Now our Senate in Ottawa has been showing of what vast use it is in arresting hasty legislation by giving the six months, hoist to the Sabbath Observance Bill at which Mr. Charlton has wrought so long and faithfully, and for such a high object. There was still something of good left in it when it got through the Commons, but even that little was too much for our enlightened senators to pass. We regret it and would regret it more did we

not hope and believe that it is another nail driven in what will yet be its coffin, and the sooner it is confined and buried out of sight the better. We trust Mr. Charlton will not give up. It is in the power of the Christian people of this country by united effort to make even our Senate understand that mighty as it is in its own eyes, the people of Canada are mightier than it, and that if it is persistently bent in opposing the national will in carrying out beneficent legislation, the nation has it in its power to abolish it altogether.

LETTERS of a recent date from Ch'u Wang, Honan, brings the good news that Mrs. Malcolm is rapidly recovering from the severe attack of smallpox with which she was stricken down some weeks ago, and that the health of Dr. Smith's little girl May has been improved by her trip to Japan. It is, however, with deep regret that we learn from the same letters that Dr. Smith himself has been taken down with typhoid fever. He is under the care of Dr. Malcolm and Miss McIntosh, and further news may be looked for in a few days.

THE IRISH PRESBYTERIAN GENERAL ASSEMBLY.

THIS Assembly met in the May-street Church, Belfast, on June 7th. The Moderator, the Rev. Prof. W. Todd Martin, D.D., preached the opening sermon, and was after constituting the Assembly re-elected Moderator. The first business of public interest which came before the court was on the action of the Dublin Presbytery relative to the preparation of a hymn-book, and of forms for the administration of the sacraments and the conduct of marriage and funeral services. The Rev. Prof. Petticrew, D.D., D.Lit., moved that enquiry in relation to these matters be now made. The motion was carried all but unanimously. Upon enquiry being made, it was found that the Dublin Presbytery had taken steps in the direction indicated. It was then moved in substance by Dr. Petticrew, that as the Presbytery in doing these things would be exercising powers which, by the constitution of the church, are not given to any subordinate court, but belong to the Supreme Court, the Presbytery is directed not to proceed further in this matter. This led to a prolonged and able debate, in which in connection with the constitutional point to be decided, the questions of the use of hymns, and still more largely of a liturgy were discussed. The Rev. J. A. Campbell, Sandymount, Rev. Dr. Edgar, Rev. John McIlveen, Belfast, and others took part. The latter moved in amendment, "That the Assembly having learned that the Dublin Presbytery has recently been taking steps, *inter alia*, to provide a uniform hymn-book, and to give directions to its Sessions in certain matters pertaining to the public services of the sanctuary, resolves that, while declining to pronounce any opinion as to the constitutional action of the Presbytery, a committee be now appointed to consider the subject under consideration by the Presbytery, bring in a report to next meeting of the Assembly, and make such recommendations as they may regard for the welfare of the church." The Rev. Prof. Robinson, Rev. J. M. Hamilton, Rev. Drs. Petticrew and Edgar, Rev. Arch. Murray, Limerick, and others continued the debate. Dr. Petticrew objected that the amendment did not decide the constitutional point he had raised. Upon a vote being taken there voted for the amendment, 290 against 116. The amendment having now become the substantive motion, an amendment by Rev. Prof. Robinson was proposed as follows: "That the Assembly, while acknowledging the good intentions of the Presbytery of Dublin in the matters referred to, cannot refrain from expressing its disapproval of their action as unwise and unconstitutional, and instruct them to proceed in it no further. That the Assembly appoint a committee to consider all the matters specified in the original motion and report to next Assembly. This upon the roll being called; was lost by a majority of one against, and the motion was then put and carried.

Statistics.—The report under this head was of a most satisfactory character, increase in almost every department having taken place in 1894 over 1893. More than 700 families had been added during the year, and 1,868 communicants. There is £9,000 less debt than in the previous year. In the census returns of 1884 the proportion of Presbyterians was 82 per cent.; in 1894 it had risen to 92 per cent., and this in the face of a declining population. A great network of churches, manses and schoolhouses has been spread over the country. The adoption of the report was proposed by the convener of the committee and seconded in an inspiring address by Rev. Thos. Houston, Cummoney.

The report upon the State of Religion and Evangelistic Services was upon the whole encouraging. There are still many congregations where there are no second diets for worship and no weekly prayer meeting, yet there is no falling off, but the reverse in the attendance at public worship. Sabbath schools, family religion, the observance of the Lord's Supper, and evangelistic services held are other points noticed and in all there is reason for encouragement, especially in that although there is a vast number of adults who make no profession of faith by coming to the Lord's table, in many cases there have been a large number of young people who

have done so. As an evidence of growth in spiritual life the amount given for foreign missions during the last four-teen years has doubled, having been last year £6,328.

Prevailing sins are much the same everywhere, and as regards Sabbath breaking, intemperance, betting and gambling the best that could be said was "no retrogression, but little if any progress."

The report on Temperance presented by Rev. John MacMillan, while it speaks of advance, yet reveals a state of things little short of appalling and shows the tremendous forces of evil against which the church in Ireland has to contend. While the drink bill of the United Kingdom is 1½ per cent. less for 1893 as compared with 1892, it still reaches the enormous amount of about £139,000,000. In Ireland there is one licensed house for the sale of drink to every 66 families and they run from one to every 37 families in Belfast, to one for every 11 families in Hilltown. For drunkenness on the Lord's day there were 3,100 arrests in Ireland, being a decrease of 1,500 as compared with the average number before the Sunday Closing Act of 1878. The report notices that while opposition to restrictive legislation is powerful and well organized, yet the Labour leaders take strong ground in favour of it, and that "local opinion by direct popular vote is rapidly becoming the law of the British Empire." The example of the colonies in this respect is referred to as a rebuke to the Mother Country, which, from this report, is evidently yet in a very backward state, as regards this matter, so vital as it shows it to be to the progress of every branch of Christian work. The Sabbath Observance Committee's report referred to causes inimical to the proper observance of the day, such as the too eager pursuit of worldly gain, excursions by land and water, pleasure parties and social entertainments held on that day and the opening of public houses. It is noted as a hopeful sign that the working classes are seeing it to be to their interest to uphold the integrity of the day of rest, evidenced by the fact, amongst other things, that the Labor Conference held last autumn refused to have any public demonstration on Sunday. The refusal also to open the National Collections, on the Lord's day by a vote in the House of Commons of 166 against to 39 for, was mentioned as encouraging. The progress of the Saturday early closing movement, which is being pushed on under influential auspices, it is believed, will advance the cause of Sabbath observance. It was suggested and agreed to that sermons should be preached on the subject on the third Sabbath of May.

The Sabbath School Society is an organization formed thirty-two years ago by some of the ablest and wisest men in the church. It has for its object supplying the Sabbath Schools with the Word of God, and various kinds of helps for its study. There are now 1,500 teachers in connection with the Sabbath Schools and 81,000 scholars. The contributions to the schools last year amounted to £185 and those from them to £1,149. A children's magazine, *The Daybreak*, under editorship of Rev. George T. Rea, has a growing circulation and aims to inform, to instruct and interest the children and win them to a loving sympathy with all that concerns the spread of the gospel in the world.

The Central Presbyterian Association has for its object providing rooms in Belfast for young men, including a gymnasium, assembly offices and an assembly hall where the Assembly could meet and where also evangelistic services on a large scale could be held. The report recommended procuring for these purposes the site of Fisherwick Church, and going on with the work by degrees. The scheme was warmly advocated and the report was unanimously adopted.

The Sustentation Fund reported a total of £33,155, being a slight increase in congregational contributions, but a falling off in other sources of income, in addition to a large increase in expenditure which caused a decrease in the supplemental dividend from £15 last year to £10 this. Reasons for encouragement are found in that investments grow steadily year by year and that congregational contributions, which are the great hope of the fund, on the whole are well maintained. As with our own Augmentation Fund, many fail to do anything for it, and as this fund is vital to the church's wellbeing, its standing is a source of constant anxiety. Organization is needed in every congregation, and a large-minded, unselfish liberality. A comparison, extending over a period of years, showed that the fund was scarcely holding its own, which was a cause for constant solitude, so that a crisis was approaching in connection with it. It was largely a layman's question keeping it up, but earnest interest appeal from ministers and intelligent teaching of the people were necessary. Enthusiasm, organization and making it compulsory in every congregation to contribute to it were needed for its effective maintenance. A resolution proposing that it be an instruction to Presbyteries to see that each congregation is visited by laymen qualified to inform them upon the present condition and claims of the fund was adopted unanimously.

The Irish Mission is a very important home mission work carried on in the south and west of Ireland largely among Roman Catholics. Its agencies are chiefly colportage, including the Dublin City Mission, the Mission Press, the Connaught Schools and the Lullina Orphanage. All the circumstances are most favourable for the prosecution of the work, opportunity for preaching and distributing the Word are abundant and there is great readiness to receive it. There is yet

much land to be reached and great room for extension. Colportage work has been found especially effective. During the year 30,309 Roman Catholic families have been visited and with 29,937 of them religious conversation had been held, many copies of the Scripture have been sold and tracts and books together with the 10,631 copies of the *Christian Irishman*. The total number of schools kept open is 42, of which 27 are in Connaught. The Reformed Presbyterian Church in Ireland has offered its co-operation in colportage work and the Free Church of Scotland has shown a deep practical interest. The work has been largely under the management of the Rev. Dr. Magee and Rev. Mr. Armstrong, who have both been connected with this mission for about fifty years. On account of the infirm health of the former, the Rev. Thos. Lyle was appointed his assistant and successor.

The Foreign Mission report submitted by Rev. Dr. Barclay, one of the conveners, was of a very encouraging nature. Work is carried on chiefly in India and China.

The staff in India of missionaries sent out from Ireland numbers twenty-eight. The work as narrated in the report resembles very greatly that of our own agents in India. Its difficulties, trials, encouragements and agencies employed are the same. A full account of it was given to the Assembly in an interesting speech by the Rev. Robt. Boyd, a returned missionary, in which he spoke of their native pastors, evangelists, thirty-six in number, their teachers and scholars, their Bible women and Zenana workers, and eighty six Sabbath Schools and their teachers. Their educational work, he said, was disapproved of by some, but their work in the schools he thought invaluable, together with a native Christian literature which was year by year spreading over the land. Last year 80,000 tracts and books sent out from Ireland had been distributed by evangelists. The provinces they were at work in contained a population of 10,600,000. Their work, he said, was carried on in an atmosphere of 90 degrees, in the coolest room of the coolest house and was so trying that a pure Britisher of the fourth generation was unknown.

Rev. Thos. C. Fulton, who has just returned after spending ten years in Manchuria, China, gave a most encouraging account of the progress made and the ever-increasing interest manifested in that country. In 1889 there was a membership of 75, to-day it was about 1,000. Everywhere there was room and need for more workers; more workers is the cry of every returned missionary.

The Rev. Mr. Stevenson, son of the late Fleming Stevenson, of Dublin, gave an account of the Students' Volunteer Movement. Now there were from 700 to 800 men at home connected with it and 12 per cent. of their number had gone to the foreign field.

The ordinary income for the year, it was stated, had been £11,800, but unless there was a considerable increase they could neither add to the number of their missionaries nor increase those local agencies on the field which during late years have done so much to extend Christ's kingdom. This and suitable buildings were needed to complete their missionary equipment both in India and China.

The Colonial Mission was reported on by Rev. Geo. MacFarland in the absence of the convener, Rev. James Cargin, the state of whose health also made his resignation imperative.

The report said that during the past year the Colonial Mission had lent a helping hand to the churches of Canada, Natal, New Zealand, Tasmania and Queensland. A synopsis of Rev. Dr. Cochran's Home Mission report was laid before the Assembly, and reference made to the visit and appeals of the Rev. C. W. Gordon, which have resulted so favourably to the church. The work in all the other colonies named was also referred to in a sympathetic spirit and the convener in closing his report said that "His conviction of the great and urgent necessity for a colonial mission has increased and deepened with the years he has acted as convener.

The Rev. S. Gardiner, Kingstown, seconded the adoption of the report in a speech full of hope and encouragement to colonial churches. He referred to the remarkable expansion of British colonization, the utter inability of the colonists to overtake the Christian work growing out of it, its importance to maintaining a proper state of national well-being, and acknowledged the great responsibility laid upon the church at home to look after and follow emigrants with all the means of grace. The Rev. Samuel Houston, M.A., Kingston, Ontario, who attended the Assembly as a deputy from our church, was invited to address the Assembly, and did so in a comprehensive and powerful speech of which, along with the labors of Rev. Mr. Gordon, we have no doubt our church will reap the fruits for many years to come. Mr. Houston referred to the great extent of the Dominion; it afforded ample room for all and any number of emigrants who should come to us, to the variety of occupations and professions open to all; to the political, social, racial and religious problems we are engaged in solving, and closed by giving a comparative and forcible statement of the progress made by the Presbyterian Church in Canada during the last ten years. A resolution of thanks to Mr. Houston was passed by acclamation, and the Moderator addressed him in the most appreciative terms. We give the closing sentence: "We have received you to-night with warm hearts, and when you go back to the great church you represent, we trust you will bear to them the expression of our Christian regard, and that you will give them the assurance that, in their great

struggle for liberty in the church, for the right direction of public life in the state, in the pastoral oversight of these scattered immigrants, in all these most important services of our Lord and King, we watch with interest their valiant doings, and wish them God-speed.

The Rev. Mr. Hamil, of Lurgan, at the suggestion of Rev. Mr. Cargin was appointed convener in his place.

(To be continued.)

Books and Magazines.

THE INCARNATION AND COMMON LIFE. By Rev. Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham. The Copp, Clark Co. Ltd., Toronto.

So well and favourably known is the writer of this book that anything like commendation is really a work of super-erogation. The book consists of a number of papers and addresses on a variety of subjects, but all having the closest relation to our common every day life and duties, given at various times and places. The titles of a few will give some idea of the whole: Fellowship in Intercession, 'Social Obligations of the National Church,' 'The Family,' 'The Christian Idea of Almsgiving,' 'Socialism.' The purpose of the writer is thus stated: "In the following pages I have endeavoured to express what I have felt from time to time when I have been called to consider some particular phase of our present life, and to mark, however imperfectly, the application of the gospel to our difficulties and sorrows and duties." The work is, as all will expect who know anything of his other books, suggestive and helpful and his learning, beauty of speech and spirit appear on every page.

THE NOBLE ARMY OF MARTYRS AND ROLL OF PROTESTANT MISSIONARY MARTYRS FROM 1661 to 1891. By James Croil, Montreal. Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia.

Mr. Croil is already well known in Canada, not only as a prominent elder in the Presbyterian Church, as formerly editor of our Church Record, but also as a writer on Missionary subjects. The title of this book at once awakens interest. It is divided into two parts, the first reaching from apostolic times to that of the Scottish Covenanters; Part Second comes down to 1891. The work is moderate in size and compact, but useful for reference as well as for reading. Its usefulness is increased by containing a Summary of Protestant Foreign Missions with their incomes and a copious index of names mentioned in the book.

BEAUTIFUL JOE, an Autobiography. By Marshall Saunders. Toronto: Baptist Book Room, 9 Richmond Street West.

This is a Canadian edition story of a real dog with the real name Beautiful Joe. It is dedicated to the well known G. T. Angell, president of the American Humane Education Society and prefaced by a commendatory note from Lady Aberdeen who classes it along with Black Beauty. Having said this we have said enough to commend the story to all our readers. Its object is the praiseworthy and most necessary one of inculcating upon all, especially the young, a love for and humane treatment of dumb animals.

RICHARD ROGERS, CHRISTIAN. By Alice Barber McConnell. Presbyterian Board of Publication.

The Presbyterian Board's name attached to a book is a guarantee of its pure and wholly useful moral aim and purpose. This is a story of Western prairie life in its first stages of which Richard Rogers is the real or supposed hero. The book is written in graphic, colloquial style and in every page we may read the moral of sobriety and religion inculcated in it.

This is the latest music from Wm. Pond & Co., New York: 'The Benedicite, pointed for chanting,' G. W. Warren; 'The King of Love my Shepherd is,' quartet, and 'Great God of Nations,' duo, sop. and tenor, J. B. Marsh; 'Christ the Lord is Risen To-day, solo, L. Bogert; 'Knowest Thou the Land,' song of Hebrew exile, H. P. Mendes; 'The Butterfly,' a march, B. S. Huhn; 'Empire State Express,' a march, W. P. Adams; 'New York World,' march, F. N. Innes, a well-known band-master; 'The New York Recorder,' march, D. F. Bradley; 'Captain Lydecker's Quickstep,' H. S. Morris; 'The Amsterdam,' T. G. Dodworth; 'Modesty Gavotte,' L. Lehmann; 'Gavotte der Kaiserin,' P. Hertel, with full description of dance; 'At the Carnival,' waltzes, B. H. Jansser's; 'The New Amsterdam,' waltzes, S. P. Wardwell; 'Old Dog Tray,' 'My Old Kentucky Home,' and 'Sweet Red Roses,' arranged for banjo, by D. Emerson; 'La Breslierane,' for mandolin and guitar, C. de Janon; and these songs, 'Before the Ball,' (not after), S. Howard; 'Good-bye, Dorothy,' S. Waters; 'You have to be Tricky Now-a-Days,' 'And by Instalments,' both by F. McClennon; 'Oh, Tell Me,' R. Coverley; 'Old Pop Martin,' C. F. Cahill; 'Ain't I a Eute?' H. Randall; 'The Song of the Bridegroom,' Dan. Gillette; 'Saturday Night,' C. F. Byrne; 'Love's Magic,' waltz song, C. Streitmann; also 'Colonial Collection,' a volume of favorite songs arranged for guitar, from which such as the following will quickly commend them: 'Come where My Love Lies Dreaming,' 'Old Black Joe,' etc., besides many of Verdi's prettiest operatic airs. It is in paper binding. Also 'Recherche Collection,' a volume of choice instrumental pieces for guitar, well selected and of various grades of difficulty—for instance, the ever lovely gavotte, 'L'Ingenue,' by Ardit, 'Il Trovatore Airs,' and 'De Call's Sonatas.' It is well printed and in paper cover.

The *Cosmopolitan* for June contains, besides leading articles, 'Famous Hunting Parties, by Buffalo Bill; 'The Panama Scandal,' by a member of the Chamber of Deputies, many others more brief, but yet of great interest such as 'The Home of Joan of Arc,' 'The Fjords of Norway,' 'How to Preserve Health and Attain Strength,' by Sandow; 'The Modern German Drama and its Authors,' by Friedrich Spielhagen, and continued articles. The *Cosmopolitan*, Sixth Avenue and Eleventh St., New York, U. S.

The Family Circle.

DOMINION HYMN.

TUNE—"National Anthem."

Lord, our Dominion bless,
With peace and plenteousness,
From shore to shore;
Let truth and virtue reign,
Mercy's fair fame sustain,
And equal rights maintain,
For evermore.

Our Provinces unite,
In Federation's might,
In union strong;
Let every discord cease,
Strife's bitterness decrease,
Just laws uphold in peace,
With pen and tongue.

Concord and love bestow,
Let goodness ever grow,
Keep honor bright;
Our freedom strong and sure,
Our patriotism pure,
Our heritage secure
Founded on right.

Let neighboring nations be
Friendly in rivalry,
In trade and art;
O'er this terrestrial sphere,
Let mankind far and near,
As brethren appear,
In mind and heart.

Canada's first desire,
Loyal to old Empire,
No feuds between;
Unitedly our race
Implore the God of Grace,
To guard our foremost place,
God save our Queen.

—George W. Armstrong.

London, Ont.

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MARJORIE'S CANADIAN WINTER

BY AGNES MAULE MACHAR

CHAPTER IV—CONTINUED

'Mamma and I have been paying a little visit to my aunt. I was awfully sorry to come away, for I always have lots of fun there. But mamma said if I didn't come home now, it wouldn't be worth while to go back to school before Christmas. Well, I'm awfully glad your going to stay in Montreal all winter; we can have such a nice time; and there'll be the carnival, you know—that's such fun. Did you ever see an ice palace? We've had two before this, and they say this one will be the best yet. And so you're going to the Ramsays? I know Marion and Alan Ramsay quite well. Marion's ever so much older than me, so of course she's not in my set at all; but Gerald knows Alan very well, so I see him pretty often, and he is ever so nice and jolly. Mamma, she ran on, scarcely leaving Marjorie room for the briefest replies, 'Marjorie's going to stay at Dr. Ramsay's—Mrs. Ramsay's her aunt. She told me that last summer, and I told her you knew Mrs. Ramsay quite well.'

'Yes, of course I know Mrs. Ramsay, and every one knows Dr. Ramsay's a very clever doctor,' replied Mrs. West, whose indifferent and somewhat patronizing manner impressed Marjorie somewhat unpleasantly, she scarcely knew why.

'Yes,' continued Ada, in a lower tone, 'Gerald says Dr. Ramsay's awfully clever. He once came to our house for a consultation when my eldest brother was dreadfully ill. Gerald and Alan go to school together. I daresay you and I will go to school together. What school are you going to?'

Marjorie replied that her father had left that altogether with her aunt to decide.

'Well, then, I'm almost sure she'll let you go to my school, for every one says its the best in Montreal. And that'll be ever so nice, for then I can get you to help me with my lessons. It's an awful bore to learn lessons, but I know you don't mind it, you're so clever. It must be nice to be as clever as you are.'

Notwithstanding the liveliness and cordiality of this unexpected travelling companion, Marjorie, whose heart was still rather heavy and preoccupied had had time to grow somewhat tired of the ceaseless flow of questions and remarks, by the time Mr. Field returned to tell her that, in a short time, now, they would be in Montreal. He seemed much

pleased to find that Marjorie had found a friend of her own age who could talk to her so much better than he could, so he took his seat at a little distance to look over a Montreal paper he had just bought in the train. As he did so he remarked: 'It's a pretty sharp night outside. The Northern Lights are very bright, too. I expect you'll know you've got a good way North when you get out of the train.'

Poor Marjorie! the mere mention of the Northern Lights almost upset her, so vividly did it bring back the thought of her father, now so far away. But it brought memories, too, that helped to console her. Meantime, Ada and her mother had begun to gather up their wrappings, and Marjorie was counseled to muffle up well.

'You don't know how cold it is in Montreal in winter! You'll have to get some furs; you never can get on in our winters with a hat like that. Why! is that your dog?' added Ada, as Marjorie, in rising, woke up Robin, who had been sound asleep in a corner.

Marjorie explained that Robin, as well as herself, had been invited to Montreal.

'Well, isn't that funny! Look, mamma! Marjorie has brought her dog with her, too. Her aunt said she might. Isn't he sweet? He's almost like Cousin Eitel's little Skye. Where did you get him?'

Marjorie replied that he had been given to her father by a great friend of his who had brought him from Scotland.

'Well, you'll have to take awfully good care of him, or he'll be stolen. Gerald had such a will come to meet you? Most likely they'll send Alan. And Gerald's sure to come to meet us. So I can tell him you're here, and Alan won't miss you—for how could he know you when he has never seen you? There now, look out if you can; we're just across the Victoria Bridge.'

Marjorie tried to catch a glimpse of what was without. She could see very little, however—only a dim, white expanse around, with a long stretch of twinkling lights to the right, which Ada told her was Montreal. Then they glided into the great terminus of Point St. Charles, and a few minutes after the train drew up beside the long platform of the Bonaventure station.

Mr. Field assisted Mrs. West and Ada as well as Marjorie, to alight, and then they stood watching the bustling scene and the people who were looking for their friends along the line of cars.

'Oh! there's Gerald,' exclaimed Ada, as a tall, slight lad in a fur-trimmed over-coat came swiftly towards them, scrutinizing the various groups as he passed. 'And there's Dr. Ramsay looking for you—look! that tall man in the beaver coat and cap. Now, isn't it well I'm here to point him out to you? O, Gerald!' she went on, as the lad greeted his mother and sister, 'Dr. Ramsay's looking for his niece. You'd better tell him she's here with us; Miss Fleming, Gerald.'

Gerald bowed and went off at once, and returned directly with Dr. Ramsay, who gave Marjorie a warm welcome, in a kind, cheery Scotch voice, and heartily thanked her escort for the care he had taken of her.

'I was looking for a little girl all alone,' he said, smiling, 'so I was led astray by seeing you with Miss West. I had no idea you had acquaintances here already.'

Mrs. West explained that her daughter had met Marjorie while traveling the previous summer, and then, after many promises from Ada to come and see Marjorie soon, they parted, to look after their luggage and see it taken off to the waiting sleighs.

'Your aunt would have come to meet you herself, Marjorie,' said Dr. Ramsay, after they had said a cordial adieu to Mr. Field, who promised to look them up before leaving town, 'but she has a slight cold, and I thought she had better stay at home; so I undertook to find you. Luckily, I was disengaged, and able to drive down for you myself. Alan is going to my house, so we'll go out at once and I'll give him your check and get him to look after your trunk; it makes so much delay. You've got your dog safe, I see.'

They soon reached the doctor's snug little cutter, where Marjorie was duly introduced to her cousin Alan, who looked a very big boy in the blanket coat and blue tuque that so many Montreal boys delight to wear in winter.

'All right, father, he said briskly, as he took the check, and went off whistling merrily, to look after the trunk, while Dr. Ramsay stowed Marjorie and Robin, whom she had been holding tight in her arms, down among the soft fur robes of the low cutter.

'Poor little fellow!' he said, as he patted Robin's soft head, 'so you've lost your master for a while. Your father was always a lover of dogs, Marjorie,' he said, as they drove off. 'I remember him of old, with two or three trotting at his heels. He was so proud of knowing the original "Rab." Of course you've read "Rab," Marjorie? Your father and I used to devour everything that my dear old professor, John Brown, wrote, and I wasn't a bit surprised when I heard he called you "Pet Marjorie."'

The tears started to Marjorie's eyes as she heard her father's pet name for her quoted, but it made her feel as if Dr. Ramsay was an old friend; and he kept her busy looking at the various objects of interest clearly visible in the bright glare of the electric light, which almost totally eclipsed the soft glow of a brilliant Aurora that threw into bold relief the dark hill before them, rising boldly against the northern sky.

'There's the Windsor,' he said, as they passed the great hotel block with its shining windows. 'And there's the site of the ice palace; they're just beginning the foundations. And that's what we Montrealers call our "mountain"' he added, laughing, 'though when your father and I were boys, we would only have called it a brae.'

It was impossible to resist the influence of Dr. Ramsay's cheery spirit, as indeed many of his patients had found out, for his brightness and kindness cheered many a sick room, like a veritable 'light shining in darkness.' His repeated references to her father had the effect he desired of making her feel at home with him at once. Then it was inspiring in itself to glide so swiftly over the white snow-clad streets to the merry jingle of sleigh-bells in all directions, through the keen frosty air in which the stars seemed to glitter like diamonds of rarest lustre.

'Here we are, then,' said the doctor, reining up his spirited little horse at a door in a long row or 'terrace' of stone-fronted houses, on one of the streets running up toward the mountain. 'Here, give me Robin, now; that's right.' And by the time Marjorie reached the door it was thrown open, revealing the warm, lighted hall within, and a lady who stood waiting to give Marjorie a motherly welcome.

'Now, Marion will take you upstairs,' said Mrs. Ramsay, whose tranquil manner and peculiarly sweet voice strongly attracted Marjorie. 'And you will come down as soon as you get your wraps off, and have some supper.'

Marion was a blooming girl of eighteen, tall like her father, but with her mother's brown hair and soft dark eyes, with something, too, of the matronly and protecting air which is often noticeable in a helpful elder sister. She put her arm kindly around Marjorie as she showed her the way to the neat little room which had been prepared for her and helped to remove her outdoor wrappings, with a quiet cousinly frankness that made Marjorie feel at once as if she were no stranger.

'My room's just next to yours,' she said, 'and we can talk through the wall when we choose. But mother thought you would like best to have a room to yourself, as you had always been accustomed to it.'

It looked a little strange to Marjorie, who had had one room for her own ever since she could remember, and this one seemed rather small at first. But she thanked her cousin, saying that she was sure she should be very comfortable, and the two girls went downstairs arm in arm.

Dr. Ramsay met her at the dining-room door, and courteously led her into the cheerful room with a bright fire burning, and a light supper laid for the traveller. 'You and I are going to have supper together,' he said smiling, 'for I have been out all the evening and am as hungry as a hawk. The rest don't indulge in huggers, for I think people are better without them, as a general rule. But you know doctors are privileged people, who are quite superior to their own rules.'

There was something very infectious in Dr. Ramsay's clear, almost boyish laugh, and Marjorie laughed too, and began to feel some appetite, which, a few minutes before, she would have disclaimed. He was a tall athletic man, with wavy auburn hair falling across a broad, white forehead, and sea-blue eyes which seemed to have a gleam in them of the old Danish sea-kings, some of whose blood was in his veins. Kindly eyes they were, which, however, could be very keen or even stern when occasion required. Just now they were bent with affectionate scrutiny on Marjorie, to see how much he could trace in her of the lineaments or expression of his old friend, John Fleming. Marjorie was thinking what a contrast he was to her own father, with his slight nervous figure and earnest face, so expressive of study and thought, and rather sad when in repose, though often so bright in conversation. Mrs. Ramsay had been thoughtfully attending to Robin's comfort, and giving him his supper. It was a pleasure to her to care for her brother's little favorite, and the creature seemed to recognize her as a friend, and took to her with a readiness which astonished Marjorie. She and Marion helped Marjorie and her uncle to the delicious ham and bread and butter and coffee—made very weak by the doctor's order, so that it might not keep the child awake; and presently Alan came in, looking not quite so big when his blanket overcoat was off, but much more like his father than his mother, with his blue eyes and fair complexion brightened with a rich color from the keen, frosty air.

'And how did you happen to get acquainted with Ada West?' asked Mrs. Ramsay, when they had talked over Marjorie's journey and arrival.

Marjorie explained how she had met her at a favorite summer resort near which her father and she had spent some time the previous summer.

'And were you great friends?' Mrs. Ramsay asked.

'Well, we saw each other very often,' replied Marjorie, a little doubtfully; 'but she used to say she hated Americans.'

Dr. Ramsay laughed heartily, as did Alan also, who exclaimed: 'Isn't that just like Ada! She always says whatever comes into her head, no matter what. And then she's so pretty, people don't seem to mind.'

'Well, she doesn't seem to hate you,' said Dr. Ramsay; 'and she really is a good-hearted little girl, only rather spoilt by getting everything she wants, poor child! She's developing fast into a society belle, like her mother.'

'They're awfully rich people,' said Alan, for Marjorie's benefit; 'and they have a fine house on Sherbrook Street, just below the "mountain." Gerald's in my class at school, and he has a pony of his own, and as much pocket-money as he wants to spend.'

'Yes, and it's a great wonder that he's as nice and steady a boy as he is, considering how he has been brought up,' said his father. 'When you've got to my age, Alan, my boy, you'll understand better that it's anything but a good thing for a boy to get all he wants so easily. It's good for a man, as well as a horse, to "bear the yoke in his youth," and be well broken in, too, as he has got to be sooner or later. So don't be envious of poor Gerald. If he doesn't follow in his elder brother's footsteps it'll be a wonder.'

'Oh! I don't want to change with Gerald,' said Alan, as he drank off the cup of hot coffee his mother had handed him; 'though he is a good fellow, and I wouldn't mind having his pony.'

'Be thankful you have old Chester to drive sometime, and your toboggan to ride,' said his mother, smiling.

'You never went down a toboggan-slide, did you, Marjorie?' inquired Alan. 'Well, wait till we get a little more snow, and then you'll see what speed is.'

'Well, Marjorie has finished her supper now, and it's time she went to rest after her long journey. I sent the younger ones to bed before you arrived, dear,' she added to Marjorie. 'They wanted very much to wait till you came, but I thought you would have enough new faces for one evening, so they will be all impatience to see Cousin Marjorie in the morning.'

(To be continued.)

Our Young Folks.

A DAUGHTER OF THE KING.

Surely every one has seen her,
For so very oft she goes,
With her modest, shy demeanor,
Through the city's rotting rows;
And you'll note, if you observe her,
That this maiden whom I sing,
Bears a badge that seems to nerve her
In the vineyards of the King.

I. H. N.—the letters glitter
'Neath a fair and youthful face;
I. H. N.—a legend fitter
Far than costly gems to grace
A bosom filled with tender pity
For those wretched and in shame,
As she threads the throbbing city
Bearing blessings "In His Name."

There are women, old, bed-ridden,
There are younger, stamped with sin,
There are children, starved and chidden,
There are sick men, gaunt and thin
Who on seeing her, unshrinking,
Flitting down the fetid lane,
Cease their cursing and their drinking,
Rise and bless her in their pain.

She sees woe that strong men, blackened
By life's battle-smoke's eclipse,
Dread to look on, yet not slackened
Is her ardor, though her lips
Grow more tremulous and tender
As her Christ-like acts proclaim
All the glory and the splendor
Of her labor "In His Name."

Go your way, my gentle maiden,
All unconscious on your part
That your soft eyes, pity-laden,
Sad, have touched a cynic heart:
Climb the white stairs to the portals
That your visions rapt behold,
For the joyous, glad immortals,
There will greet your heart of gold.
Augusta Evening News. Val. Starnes.

TWO BOYS AS MEN.

A man who began life selling rolls in the streets of Hartlepool, England, has just given a park to Stockton-on-Tees. He got a position as watch clerk in a ship-broker's office when quite young, and eventually became the owner of a large fleet of vessels and a ship-building yard. Such careers show that sometimes devotion to business, fidelity and intelligence will lift a boy from the depths of poverty to wealth and a position where he can add to the happiness of others by a wise use of his wealth.

As the reverse of this there comes to mind now the history of a poor boy who was given opportunities such as rarely come in the business world even to the sons of rich men.

This boy's father died when he was a baby. He left very little money, but all that he left was carefully saved to educate the boy. The mother did copying, embroidering, any kind of work that would enable her to remain at home and take care of her little boy. Her own and her husband's family criticised her severely because, when the boy was fourteen years old, she did not get him a position where he might get wages enough to clothe himself at least, and so leave to her a little reserve. The mother would not be persuaded. What was left would clothe the boy and meet the necessary expenses of his education for two years more, she could earn enough to support them both, and once he began working she knew he would repay her over and over again. The boy bent all his energies to meet his mother's wishes. He was fitting for a business career, and he gave his whole mind to those studies that would be of the most use to him.

He left school on his sixteenth birthday, and entered the office of a large firm in the city where he lived. The head of the firm was a bachelor, a warm-hearted man, who took more than an employer's interest in those about him. The refinement and intelligence of the new boy commanded his attention at once, and before the close of the year it was evident that he loved the boy, who responded fully to his love. On his twentieth birthday he was told that his gift from his employer on his twenty-first birthday would be an interest in the business. The head of the firm had long wanted to retire from active business, and yet he did not want to withdraw his capital from the firm. A plan was outlined whereby the young man's interest would give him returns that would enable him each year to pay his friend a sum of money that would eventually buy a third interest in the firm.

The amount which he was to draw from the firm gave him but a small salary for these years, but even that would be large in comparison with the amount on which he and his mother had lived all his life. The mother was now triumphant. All the sacrifice she had made was to be justified by the results in the life of her son.

The year flew by, and the birthday was celebrated by the son's admittance to the firm. It was hard to decide which had the happier day, the retiring senior or the entering junior.

Within a month the young man married a girl who was a dressmaker's apprentice whom he had known two weeks. She was very pretty and very ignorant, very fond of dress, with no knowledge of the fitness of things. The mother and the friend were both overwhelmed with sorrow, but their faith in the young man made them hopeful. The mother insisted on the young couple's having a home of their own. The home was furnished, and the ignorance of the wife soon made it only a place of shelter. It was disorderly and dirty; the food that was cooked in it was rarely fit to eat. The servant soon learned that there was no control, and the waste in the home made its cost so great that, with the extravagance in dress of the wife, the income would not meet the expenses. The close of the year showed that the young man had drawn from his firm the amount he was to draw and half as much again. Instead of twelve years paying for his interest, it would require at least eighteen, if he did not retrench.

Husband and wife promised to watch every expense, and for a few weeks there was a reform, but only for a few weeks. The extravagance was even greater than that of the preceding year, and justified criticism was resented. The third year the young man's connection with the firm was severed, and he was walking the streets looking for employment. The family life was transferred to a boarding-house, and the husband faced the world on the same level with thousands of other men, but with this difference that he knew he had thrown away an opportunity that did not come to one man in a thousand. The pretty face that had won him was now lined and seamed with unhappiness. Compelled to exercise the closest economies, and without any resources in herself, life had lost all interest to the wife. She was untidy, uninteresting, nervous and irritable. Her one employment was novel-reading.

For the husband there was routine office work, with the knowledge that the men about him pointed him out as the man who threw away a chance—the one thing the business world never forgets nor forgives.—*The Outlook.*

SAVED BY HIS CHILD.

Mr. Martin, of Haslingden, says. There was a shoemaker in Haslingden who was able to earn splendid wages. This man, in 1881, when Mr. Murphy was in Haslingden, signed the pledge, and had kept it with the greatest benefit to himself for some time afterwards. But being taken with a cold, and having tried a number of remedies without effect, he at last went home one night and said to his wife, "I am going to take some whisky for it; it's always done for me before." His wife said, "Don't! If you do, all will be up with you!" He said, "I shall!" A little while after his wife went into the back kitchen and found one of the little girls, who was about eight years of age, sitting there crying. She asked this child what was the matter—why she was crying; but obtained no answer. The mother went back to her husband and said—"Our Polly is crying bitterly, and won't tell me what she is crying for." The husband, who loved his children dearly, accompanied his wife into the back kitchen, and, speaking very tenderly, asked the child the reason of her tears. The child turned and said, "Oh, nothing." The father said, "There must be something, or you would not be crying like that." "Well," the little girl replied, "I am crying because father is going to break his pledge." The man, who was much moved, said, "No, child; I will never touch drink again." It was a grand thing when a

man could leave his home followed by the benedictions of his children, as he (Mr. Martin) had done that night; instead of being, as in many cases it was, that they were afraid of the return of a parent lest he should beat them when he again came home.

A GIRL'S OPPORTUNITY.

"I wish I had not discussed that matter with Donald last night," said our young girl to herself, as she walked slowly home from her class, "he is so clever and so much used to argument that instead of helping, I am afraid I only harmed him."

But when Donald came to speak of this matter, he said, "Our little talk finally decided me not to enter that scheme, Annie; I could talk down your arguments, but I could not feel willing to be engaged in what a high-minded girl like you thought below your standard of right. In these days, when a young man has to fight for every inch of his way in the world, and then struggle to maintain it, the dust and noise of the battle are so great that we cannot always see and hear the truth; that is surely one reason that God gives you different lives from ours, sheltered lives, calmer, less tempted, less beset, that you may keep the standard high and that we may judge ourselves by your standards."

JOHNNY'S DEFINITION.

It was in the definition class; the teacher was giving out the words to spell, and explaining them at the same time. "N-a-p, nap, that means a little sleep, you know, Johnny. K-i-n, kin, that means of a family, belonging to a family, do you understand?"

"Yes, ma'am."

Pretty soon the class was called up again, and the word "napkin" came up.

"Can any one tell what napkin means? What is it?" asks the teacher.

"I know," yells Johnny; "a sleepy family."

A REMARKABLE CASE.

THE STRANGE POSITION IN WHICH A BRANTFORD MAN FOUND HIMSELF.

Physicians Could Not Agree as to the Nature of His Trouble—Fell Away to a Mere Skeleton—Was unable to Move About—Continuously Suffered Terrible Pains.

From the Brantford Expositor.

Some months ago the *Expositor* gave the particulars of the remarkable cure wrought upon Mrs. Avery, who lives at Pleasant Ridge, a few miles out of the city, and the case created much interest among the people of the city and vicinity. We are now in a position to give the particulars of another wonderful cure that has occurred in the city since the first of January. The then unfortunate, but now happy and healthy man, is William G. Woodcock, who resides at 139 Murray Street. He is an Englishman, and has been out from Kent, England, about eleven years. A baker by trade, he accepted a position with Mr. Donaldson, and came to this city about two years ago. A reporter called on him a few days ago and interviewed him with reference to the cure which had been spoken of, and the following story was told by him:—

"I came to the city two years ago and worked at Donaldson's bakery. For nearly a year previous to the first of January I had been troubled with some disease or sickness, but was able to continue my work, but about the month of September last I was completely used up and had to quit work. The trouble seemed to be an excessive weakness: at first from my knees to my feet, but afterwards from my hips to my feet. I obtained advice and treatment from several medical men, some of whom said the trouble was caused by a bodily strain, others that I was run down so that I was very weak and open to take almost any disease. Although they did not agree as to the cause, all advised me to tightly bandage my limbs from the knees down. I did so, but this was of no avail, and I became so weak that I was not able to be moved even around the house. The pains I suffered were terrible, and the only way I could relieve myself at all was to lift one foot off the floor and extend it straight out from me. In November I was in the hospital fourteen days, and was treated for typhoid fever, and although I cannot say for certain, yet I do not think that I had the fever at all. When I was taken from the hospital I could neither eat nor

sleep, and was still suffering the most intense pain. I continued in this way, more dead than alive, until the first of January, 1894, when I concluded to try Dr. Williams' Pink Pills. I sent to Mr. Bachelor's drug store on New Year's Day and bought six boxes of pills. At this time I could not stand at all, but in about a week I threw away the bandages which I had been wearing on my limbs, and in two weeks I could walk first rate. By the time the six boxes were finished I was fit for work and in the best of health. I did the hardest day's work on Saturday last that I had ever done in this country and felt none the worse for it. When I was weighed a week ago I tipped the scales at 103 pounds and when I came out of the hospital in November I did not weigh over 100 pounds, so you can easily see what Pink Pills have done for me in that way." Every statement of Mr. Woodcock's was corroborated by his wife who was present at the interview, and if appearances are correct Mr. Woodcock is enjoying the best of health and can do many hard days' work yet. He is also very positive that Dr. Williams' Pink Pills, and nothing but them relieved him of his terrible disease and probably saved his life.

Dr. Williams' Pink Pills have a remarkable efficacy in curing diseases arising from an impoverished condition of the blood, or an impairment of the nervous system, such as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration and the tired feeling therefrom, after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

These Pills are manufactured by the Dr. Williams Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for \$2.50. They may be had from any dealer, or will be sent by mail on receipt of price.

HOME COMFORT RANGES.

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Ministers and Churches.

Rev. L. R. Gloag, of Norwood and Chesterville, has resigned his charge. He goes to England on business connected with his family: Rev. D. G. S. Connery, of Winchester, has been appointed Moderator of Session during the vacancy.

Work is progressing on the new church at Winchester. The congregation are building one of the handsomest church structures in Canada. The material used is terra cotta pressed brick, with cut stone facings. The cost will be about \$15,000.

The Rev. Dr. Caven, who has not yet altogether thrown off the effects of his severe illness last spring, is about to take a voyage across the Atlantic in accordance with medical advice. The whole church will join with us in wishing both him and Rev. Dr. Cochrane bon voyage, and a return to their labours thoroughly reinvigorated by a well-earned rest, and long service in the cause of the church and Master whom they have already served so long and so well.

The 11th and 12th ult. were field days for Presbyterianism at Hintonburg, a rising suburb of the capital. On Monday, Rev. Mr. Robert Eadie, a graduate of this spring, of the Presbyterian College, Montreal, was ordained and inducted into the charge of this congregation, and on Tuesday evening a social gathering was held in honor of this event. A number of friends interested in the work in this community were present, among whom there was on both occasions the Rev. Dr. Wardrope, who holds a warm place in the affections of many in Ottawa. Both gatherings were interesting and helpful.

At the first communion after the great revival in Galt about twenty-five years ago, there were some two hundred and ten new members received. But a large proportion of them were by certificate, or practically by certificate, as they came from the other churches in Galt. Rev. Dr. Jackson, as a result of recent evangelistic services, has already received one hundred and fifty new members by profession of faith, who were admitted to communion at the preparatory service on Saturday, 23rd ult., and he expects to examine a large number more. He has now over two hundred in his communicants' class. The services on Sabbath as well as Saturday were of a very interesting character.

The Presbyterian manse, Keady, was the scene of a pleasant gathering on the evening of Thursday last. The members of the Christian Endeavor Society, accompanied by quite a number of the older members of the congregation of Desboro', which is one of the stations forming the charge of Keady, Desboro' and Peabody, drove over to Keady and surprised the inmates of the manse by taking possession for the evening. The conveyances which brought the people brought also those things which are necessary for good cheer, and a very pleasant evening was spent. Before the friends dispersed, Mr. and Mrs. Hamilton were presented with a purse of money and a suitable address as a mark of the esteem in which they are held by the people of Desboro'.

The Rev. W. R. McIntosh, who has for the past two years acted as pastor of the Allandale Presbyterian congregation in the capacities of a student and an ordained missionary, was inducted on Tuesday evening the 19th ult., as the regular minister of the church. A social tea was provided by the ladies in the school room, of which a large number partook. At 7:30 the induction service began in the church, which was well filled with the members of the congregation and their friends. The Rev. W. K. McCulloch, of Elmvale, preached on the subject of family religion, after which the Rev. D. D. McLeod, of Barrie, who presided, put the usual questions to the new pastor, and the Presbytery extended the right hand of fellowship, the Rev. Dr. Grant, of Orillia, addressing the newly-inducted minister, and Rev. R. Moodie, of Barrie, the congregation. After the induction service, short congratulatory speeches were made by A. L. Budge, B.A., of Wyecole; R. W. Dickie, B.A., of Phelpsion, and Rev. A. Findlay and W. McKee of Barrie. Mr. McIntosh made a short reply, thanking all who had contributed to the pleasure and profit of the evening, and expressing his great pleasure at being permitted to continue his labours among the people of Allandale. The meeting was closed with the doxology and the benediction.

On Sabbath, June 17th, Rev. W. D. Ballantyne, Editor of THE CANADA PRESBYTERIAN, preached at St. George. At his morning service he mentioned this was the sixty-first anniversary of the establishment of the church, or rather of the building of the frame church which stood for many years a little to the east of the present structure. In 1832, Rev. William Proudfoot, and Rev. Thomas Christie, of Flamboro, uncle of the late Hon. David Christie, preached in a schoolhouse half a mile west of the church. Mr. Christie continued his services until the church was properly organized, and by his advice, gave a call to the Rev. James Roy, who was ordained in 1838. Mr. Roy ministered to the congregation until his death in 1852. Mr. Robert Christie took an active interest in the church, was its first elder, serving in that capacity for thirty-five years, even after he removed to the residence of his son, Senator Christie, near Brantford, in 1861. Associated with him was Dr. Dewart, until he moved from this section a number of years ago. After Mr. Roy's death the church was vacant for the long term of eight years. In 1860 the Rev. Robert Hume, M.A., was called to the pastorate and labored in this church for more than a quarter of a century. After a short interval, Rev. W. McTavish, B.A., received a call and was ordained its pastor, a position which he has occupied for the past eight years. He is greatly beloved by his people, and appreciated by the whole community. The congregation numbers at the present time 180 members.

OBITUARY.

THE LATE REV. H. NORRIS.

The funeral of the late Rev. H. Norris, Presbyterian minister of Glen Allan and Hollin, took place from the manse, Glen Allan, to the cemetery on the hill side just below the manse, on Saturday, the 9th ult. The services were conducted by the Rev. Mr. Hamilton, of Winterbourne, Moderator *pro tem.* of the Presbytery of Guelph. Rev. J. C. Smith, of Guelph read the Scriptures, Dr. Torrance and Rev. M. Craig addressed the people, and Dr. Middlemiss led in prayer. The services not only of the members of the Presbytery, but also of the Order of Odd Fellows, were solemn and impressive, and many of the large congregation were deeply affected. One could easily see by the manifestations of grief and regret what a large place Mr. Norris had in the affection, not only of his own people, but of all classes in the community.

The Rev. J. B. Mullan having made arrangements a few weeks prior to the death of Mr. Norris, with the Session, to dispense the Sacrament of the Lord's Supper on the 10th of June, in Glen Allan, the services were largely attended, and were peculiarly solemn. A special memorial service was held on the evening of Sabbath, 10th, when suitable reference was made to the life, character and ministry of Mr. Norris, and the following minute from the Session read:—

"The united session of Glen Allan and Hollin, while bowing with submission to the will of Him, who doeth all things well, desire to place on record a sense of their great loss in the removal, by death, after a lingering illness, of their beloved pastor, the Rev. Henry Norris.

"Mr. Norris was a good minister of Jesus Christ. He was a humble, earnest Christian, a diligent student of the word, a forcible and instructive preacher, a tender and loving pastor, and most agreeable in all his intercourse with his Session and members of his congregation. While he was ever ready to weep with those that weep, and to rejoice with those who rejoice, and to be all things to all men, he kept back nothing that was profitable unto us, but shewed us and taught us publicly, and from house to house."

"May his loss both humble and stimulate us, so that many precious sheaves may yet be garnered from the seeds he scattered during his earnest and faithful ministry.

"We desire also to extend to Mrs. Norris and family our cordial sympathy in their great sorrow, praying that He who is the Judge of the widow in His holy habitation, and the Father of the fatherless, may hide them in His pavilion until the day dawn, and the shadows flee away."

Shortly after graduating in Knox College Mr. Morris settled in Glen Allan, and labored incessantly, and with great acceptance to his people, for eleven years. His end was peace. He leaves a wife and four children to mourn their loss.

PRESENTATION AND ADDRESS TO REV. DR. COCHRANE.

Before leaving for Europe, a deputation from the ladies of Zion church, consisting of Mrs. Robert Henry, Mrs. James G. Cockshutt and Mrs. Robert Shannon, accompanied by William Watt, Sr., chairman of the Board of Management, and Thomas McLean, Esq., clerk of Session, waited upon Rev. Dr. Cochrane at his residence on Charlotte street, in reference to his approaching visit to the Old World. Mrs. Henry, having stated the object of their coming, read an address, which was signed on behalf of the congregation, by the deputation present:

The address referred in very appreciative language to the Doctor's faithful and arduous labours amongst his people as pastor, extending now to the third of a century, to his constant solicitude and anxiety for his people's spiritual and temporal welfare, and expressed the earnest hope that he might enjoy his holiday and return reinvigorated in body and mind, and prayed that he might yet be long spared to his family, to Zion congregation and to the church.

After the reading of the address by Mrs. Henry and the presentation of the purse which contained some \$400 in gold, Dr. Cochrane replied under very evident emotion. He said, that had it been left to himself, he would have greatly preferred to get away quietly without any such generous manifestations of regard on the part of his people. That they loved him he could not doubt, and how highly he regarded them words could not express. Going in and out among them for nearly thirty-three years, made their relations very sacred. They had got the morning and prime of his ministerial life, and still they were not less attached to his person and his ministry. In leaving them for a few weeks, he would be thinking of them every Sabbath, and he fondly hoped that under another voice than the one they had been so long accustomed to, they would rather profit than lose by his absence. He wished for them all promised and purchased blessings.

BRANTFORD YOUNG LADIES' COLLEGE CLOSING.

Notwithstanding the inconvenience of the great heat a large and fashionable audience attended in Wickliffe Hall on a recent evening to listen to a literary and musical programme rendered by the students of the Brantford Young Ladies' College. The entertainment will take rank among the best ever produced by the pupils, and reflects, in a marked degree, the care and ability exercised by the teaching and governing staff of the college to make it not only equal but to excel most similar institutions in Canada.

Rev. Dr. Cochrane, governor of the college, presided, and in a few kindly words of welcome expressed the pleasure of the faculty at the large audience.

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RYRIE BROS.,

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The pianoforte students made an excellent display, indicating the good and faithful work of Prof. Boyce, Misses Rolls and Welding. Many of the concerted pieces were played with much skill and taste.

Nothing but praise can be spoken of Miss Hart and her pupils in the elocutionary department. The voice music was especially good and was very favorably commented upon.

The orchestral accompaniment was very fine. Professor Boyce, and indeed equally all the other teachers are to be congratulated on the success of the entertainment.

After the concert the diplomas, medals and prizes were presented by Rev. Dr. Cochrane, the governor of the college, who presided.

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Great regret is felt in Sweden at the death of Marie Sophie Schwarz, one of the most popular writers in a country in which popularity is not easily gained. She was 75 years old. Mme. Schwarz was an enemy of all class distinctions, and one of her most successful novels bears the title, "The Man of Birth and the Woman of the People."

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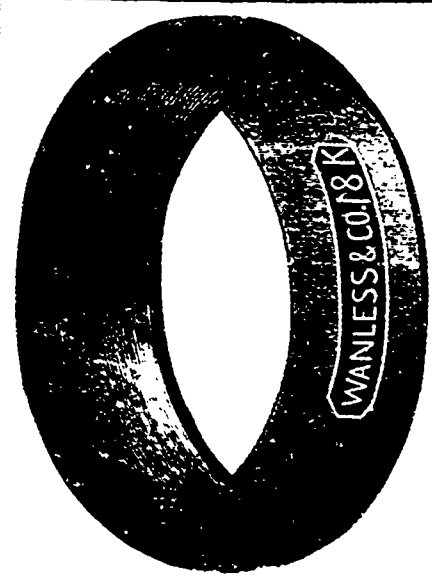


IT LESSENS LABOR
AND
BRINGS COMFORT
AND WILL SAVE ITS COST
MANY TIMES OVER.

PRESBYTERY MEETINGS.

At a *pro re nata* meeting of the Presbytery of Bruckville, held at Chesterville, June the 11th, the resignation of the Rev. Mr. Gloag, of Morewood and Chesterville, was accepted. Mr. Gillespie, one of the elders spoke in feeling terms of Mr. Gloag personally, and as a preacher of the gospel and the high esteem in which he was held by the people. The brethren present expressed the deepest regret at parting with a brother so beloved, a presbyter and preacher so faithful. Many touching allusions were made to the death of Mrs. Gloag's father in England, which was the cause of the resignation. And while all the members were sorry to part with Mr. and Mrs. Gloag, it was hoped that they might have a prosperous journey and the wish was expressed that they might soon be back again to labor in the Presbyterian Church in Canada.

The Presbytery of Barrie met at Vasey on Monday, 11th June, at 3 p.m., for the ordination of Mr. George I. Craw, appointed as missionary at Moonstone, Vasey and Victoria Harbour, Mr. Findlay, Moderator, presided. Mr. Moir preached from 1 Cor. xii. 27; after sermon, Mr. Craw was ordained to the Holy Ministry in the usual manner; and addresses were delivered to the newly ordained missionary and to the congregation as to their respective duties, by Messrs. W. R. Johnston and D. D. McLeod. There was a large number of people present, who were evidently interested and pleased with the proceedings of the day. At the close of the ordination service, all were invited to the Orange Hall near by, where a liberal provision was found to satisfy the appetite. The Presbytery met again on the following day at 7.30 p.m. for the induction of Mr. W. R. McIntosh, B.A., to the pastoral charge of Allandale, where he had laboured as ordained missionary for the twelve months before. The congregation heartily welcomed Mr. McIntosh in his new relationship. Tea was provided in the Sabbath school room at 6 o'clock, and at the appointed time the induction service began. Mr. McLeod presided; Mr. McCollough, of Elmvale preached on religious training of the family; Dr. Grant addressed the minister and Mr. Moirie the congregation. The Presbytery being closed with the benediction, the people remained, and congratulatory addresses were given by Messrs. McLeod and Findlay, also by Messrs. Budge and Dickie. Fellow students of Mr. McIntosh, who last of all replied with a very good speech.



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LETTER FROM REV. GIAM CHHENG HOA.

MR. EDITOR,—The following is translation of a letter lately received from Rev. Giam Chheng Hoa (A Hoa), of Formosa.
The thought of his faith in God and untiring devotion, as well as that of a dozen other Chinese of like mind, has been to me often a stimulus to spiritual life.
A. S. J.
Chatham, June 27th, 1894.

Tamsui, April 14th, 1894.
DEAR MRS. JAMISON,—It is quite a while since I sent you a letter, for I cannot get time to write. I must tell you just a few things.
1. Converts, men, women and children speak night and day of our absent pastor Mackay and his family. Sometimes, when talking together about his work, they cannot keep back the tears. They do love and honor him, that is the true meaning of their hearts. Many heathen, too, speak most gratefully of him.

2. We are happy in that God keeps me just now very strong and well. If I were weak or sick we would be in trouble enough, for you know when pastor Mackay was here he used to attend to so many things himself; he—a single one—was able to do as much work as six pastors usually do. So now that he is away, just think how busy I am, trying to oversee sixty different churches. . . . I do pray God to be every moment at my side and give me strength to care for all these churches till pastor Mackay comes back.

3. Pastor Gauld is true to the Lord's work. He went with me himself to visit the stations in Tamsui and Tek Chham districts and seemed much pleased to see the churches prospering. . . . I think Mrs. Gauld such a good Christian lady; she makes no pretence, but just tells foreigners [the] truth about the church here and our absent pastor's work.

4. Hoping to see you again, meantime for me wish the church in Canada peace. With greeting and praying our Lord Jesus Christ to defend and protect you unceasingly,
GIAM CHHENG HOA.

MORVYN HOUSE YOUNG LADIES' SCHOOL.

A large company met on the afternoon of Tuesday the 26th ult., to witness the closing exercises of the above school, which for the last four years has been under the superintendence of Miss Lay, who is well known as an excellent teacher. On the walls of one of the rooms were hung the paintings and drawings of pupils of the school, whose merits spoke well for the careful training they had been under. A large number of the pupils took part in the closing exercises of vocal and instrumental music, and recitations, and acquitted themselves in a most creditable manner. The Rev. Prof. MacLaren, D.D., distributed a large number of diplomas to the successful students in the various classes, a part of the exercises in which all the pupils displayed much interest and kind feeling towards one another. Miss Lay made a full report of the work of the year, and referred in terms of such appreciation and interest to all her assistant teachers as made it evident that their work had been carried on in the most cordial spirit, and that their feelings towards each other were only those of the utmost kindness. Reference was also made to what had been the very happy home life of the school and the excellent Christian spirit which had, during the whole year, pervaded it. As the school is about to pass into other hands and to be carried on under other auspices, Miss Lay referred to its past history and bespoke for it the friendly interest of those who had hitherto patronized it. A presentation was made by the pupils to Miss Lay, accompanied by a feeling address, to which, with evident emotion, she briefly replied. Rev. Prof. MacLaren, D.D., and Rev. Principal Caven, D.D., with other gentlemen were present, and addresses were made by the reverend professors reviewing the excellent work which has been done by the school by those who successively had charge since it was begun, about thirty years ago, and speaking very highly of the character, good qualities and valuable service which Miss Lay had rendered through the school and Miss Haight, her predecessor, and those before her to the cause of ladies' education in the city and in the church. The proceedings were closed by the Rev. Dr. MacLaren pronouncing the benediction.

PRESBYTERIAN LADIES' COLLEGE, TORONTO.

On Thursday evening, 21st, this institution closed another successful year's work. An attractive musical programme of a high order was rendered by the young ladies, to the great delight of the large audience assembled. The following ladies received the diploma of the College: In literature and science, Miss Ida Thompson, Belleville; and Miss Clara Sutherland, Toronto. In elocution: Miss Lillian L. Armon, Woodstock, and Mrs. E. A. Boyd, Berlin. On the platform besides members of the staff, were the Rev. H. M. Parsons, D. D., Rev. John Potts, D.D., and Rev. John Neil, B.A. These gentlemen gave brief addresses congratulating the ladies upon their advantage, and the success attending their work, and congratulated the staff upon the marked success that had attended their efforts in establishing this College, so favourably located in this beautiful part of the city. The art exhibit of the pupils under the charge of Mr. T. Mower-Martin R.C.A., called forth many flattering criticisms, when it was understood that it was original work from notion. The principal, in speaking a few farewell words to the students before leaving for their homes, announced that the college would re-open after the holidays on the 5th of September.

BIRTHS, MARRIAGES AND DEATHS.
NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIED.

At the manse, Pembroke, on June 14th, by the Rev. G. D. Bayne, M.A., Mr. Albert Luloff, to Miss Minnie Westworth, both of Wilberforce.

On the 14th inst., at the residence of the bride's mother, by the Rev. James Fleck, B.A., Margaret A., second daughter of the late Capt. Jas. Leslie, to Arthur T. Forbes.

At the residence of Mr. Joseph Schell, Gravenhurst, on June 11th, by the Rev. John Burton, M.A., B.D., William James Cudmore, to Annie, daughter of Mr. David Fraser.

On June 20, 1894, at the residence of the bride's father, North Georgetown, by the Rev. D. W. Morison, B.A. James Conley, to Jessie Catherine, daughter of Mr. William Black.

At the residence of the bride's brother, on the 19th of June, by the Rev. C. M. Mackracher, John Donaldson Duncan, of Montreal, to Mary, daughter of the late James McKell, English River, County of Chateaugay.

COLIGNY COLLEGE, OTTAWA.

The closing exercises of this young ladies' college were recently held, when the assembly hall was filled to overflowing by the elite of Ottawa. The Rev. Dr. Warden occupied the chair. In the course of a short address he stated that the Governor General was expected to be present, but that owing to the absence in England of the Countess of Aberdeen, the visit had been postponed till next season. He referred to the work of the session just closed and characterized it as in every respect most successful and encouraging. The number of pupils exceeded one hundred and the progress made was creditable alike to teachers and pupils. After a brief musical programme, medals and prizes were distributed to successful students.

Special mention was made of Mr. David Morrice, Montreal, who provided the two gold and the three silver medals. The walls of the art room of the college were lined with paintings, crayons and drawings, executed by the pupils. The visitors were enthusiastic in their commendation of the taste and skill displayed.

The college reopens on Sept. 11 next. Circulars can be obtained by addressing the Rev. Dr. Warden, Montreal.

TRAINING THE CHILDREN HOW TO GIVE.

We mothers hardly appreciate the wonderful change we may bring about in a little child by constant and careful training. Although there are many desirable qualities that it would pay to promote, there are none more worthy than that of giving. This may be begun very early by inducing the little one to share his cookie or candy with mamma or others; when he is older he may be taught to use judgment in giving by holding up the virtues of the worthy rather than the failures of the unworthy—that will follow all too soon—his mind being directed to the recipient rather than to his own virtues of giving. In this way he will be brought to give something of real value to himself which indeed bears with it the true spirit of benevolence. He will soon see the good results by interesting him in individual cases, his sympathies will at once be aroused, and he will wish to help the distressed one by his own effort; then will come the joy. He will soon get the impression that he owes something to the world; Christ gave His life to save it, and he must do his part to complete the purchase.

What a delightful world this would be were there no stingy selfishness to be found. Let us labour to dispel every sign of littleness from our children and cultivate in them true benevolence, true magnanimity, where by their lives may become more beautiful in the sight of the Master, and the world better, by the true spirit of philanthropy which we will thus promulgate.—*Christian Work.*

He who loves an enemy makes him a means of good.—*Carleton.*

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—*Franklin.*

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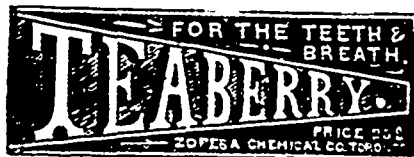


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Of the 103 members of the British Society of Authors who were advertised as stewards of the society's annual dinner on May 31, 13 were women, to wit: Mrs. W. K. Clifford, Sarah Grand, Lady Violet Grenville, John Oliver Hobbes, Dr. Sophia Jex-Blake, Mrs. Kennard, Mrs. E. Lynn Linton, Mrs. Campbell Praed, Miss Adelino Surgeant, Mrs. Steel, Sarah Tytler, Mrs. Humphry Ward and John Strange Winter. The very large preponderance of married women among these ladies indicate that even in England matrimony is not found to be a serious hindrance to authorship.—*Harper's Weekly.*

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British and Foreign.

General Booth will visit New York about the end of September, and tour westward.

Dr. Edward Bright, editor of *The Examiner*, died at New York, on the 17th ult., at the age of 88.

A home for the training of women workers is to be established in London by the church Pastoral Aid Society.

A number of ministers and others residing along the North Wales coast have formed themselves into a Christian Endeavour Union.

According to a Roman correspondent, the Pope is going to issue another encyclical. This, it seems, is to be religious, and not political.

Rev. A. W. McDougall, B.D., late of High Street Presbyterian church, Whitehaven, has been received into the Established Church of Scotland.

The new English Presbyterian church at Leicester has cost £7,500, including site. Opening sermons will be preached next month by Principal Dykes.

There are now 306 Wesleyan Sunday schools in Ireland, with 2,658 officers and teachers, and 24,292 scholars. Of these 4,843 are church members, and 12,846 attend public worship.

Rev. Dr. Muir, Moderator of the English Presbyterian Synod, preached an anniversary sermon at Union church, Liverpool, on a late Sunday. In the evening the pulpit was occupied by Rev. Wm. Watson, of Claughton.

The pew rent system was discussed by the Methodist ministers of Leeds. Many thought it was a great barrier to the progress of Methodism, as a large number of other churches make no charge for sittings.

Lord Overton and Mr. James Stevenson, of Glasgow, have each contributed £1,000 to form the nucleus of a fund from which grants may be made to ministers who retire under the Free church Assembly's new Efficiency Act.

An attempt was made recently during a Rom-festival to set fire to the Free church at Madeira, where Rev. A. D. Paterson is stationed. The organ was destroyed and a bonfire made of the service books in the vestry.

The Rev. Robt. McCheyne Edgar, of Dublin, delivered a very able and interesting discourse in Fisherwick Place recently on Drummond's new book, "The Ascent of Man." There was a large and interested congregation.

We observe the name of the Hon. E. Blake, M.P., says the Belfast *Witness*, as a subscriber of £100 to the Parliamentary fund. It is novel certainly to find an Irish member a contributor to the Parliamentary fund rather than a pensioner upon it.

The death has occurred of Rev. Dr. J. O. Peck, corresponding secretary of the Methodist Episcopal Church Missionary Society, U. S., since 1888. His death, says the *Zion's Herald*, closes the career of one of the most talented, earnest, and useful ministers of this generation.

From five nominations before the Assembly for the Moderatorship, Rev. Professor Todd Martin, D.D., was chosen and re-elected to office. The name of Mr. Thomas Sinclair, D.L., received an ovation, as the first instance of an elder being nominated for the Moderator's chair.

There is another little row between France and Siam. France having got an inch toward complete superiority, means to take an ell. The Siamese refuse to deliver up a murderer of a Frenchman. France means to have him, and is sending war vessels to the now historic Bangkok for the purpose.

Rev. Dr. George Dana Boardman has preached his farewell sermon to the First Baptist church in Philadelphia, of which he has been the pastor for 50 many years. He has been made the honorary pastor of the church, and is soon to receive from the congregation a testimonial of £2,000.

The Salvation Army Self-denial Week in South Africa has realized about £2,000. In the Zulu country officers travelled 500 miles on horseback and collected £100, after being absent from home a month. From another settlement two members covered 250 miles, 100 on foot, to collect £22 1s.

Mrs. Fawcett recently took photographs of babies whose mothers had received a University education. Her object was to prove, by the healthy appearance of the infants, that the higher education of women does not unfit them for the first duty they owe to their country. She has presented the collection to New-ham.

Rowland Hill's old pulpit, which has for many years been hid away in a corner behind the entrance door of Christ church, West-

minster Bridge-road, has been placed in the lower Hawkstone Hall. The spiral staircase leading to the pulpit is to be placed for safe keeping in the new almshouses to be erected at Ashford.

The Synod of the Reformed Presbyterian Church in Ireland has been meeting in Belfast. Rev. John Ramsey, LL.B., Ballymoney, who gained such notoriety for his heroic action in saving a lady's life at Niagara, was elected to the Moderator's chair. Dr. Martin, the Synod's missionary to Antioch, is at home on furlough, and was present.

A deputation of Edinburgh Presbytery, appointed to restore harmony in South Morning-side congregation in connection with a communion-wine dispute, while declaring the Session to have a right to introduce any wine they choose, recommend the use of 'a light port wine' in place of the Lebanon wine recently adopted. The recommendation has been accepted by all parties, and peace restored.

The Bishop of Bath and Wells on a recent Saturday morning. He was born in 1808, and his life was a singular example of the changes brought about by the "the whirligig of time." He began at Eton by helping Mr. Gladstone to become a Latin scholar, and in 1869 Mr. Gladstone in turn made him a Bishop. He was then at one with the ex-Premier in politics, but afterwards became adverse.

The 'Father' of the Original Secession church has been removed by the death of Rev. John Robertson, of Ayr. Mr. Robertson was a student under Dr. McCrie, the historian, and Professor Paxton. He was ordained in 1843, and was repeatedly elected Moderator of the Synod. He was the 1st survivor of the ministerial members of the Synod which, in 1852, agreed by a majority of one to join the Free church. Mr. Robertson was 81 years of age.

At the annual breakfast of the Church Service Society an increase of twenty-two members was reported. Dr. John Macleod said that if the church of Scotland were to give the impression, by recklessness of speech that she was prepared to square the whole matter of Disestablishment for mere financial considerations, he thought it would be the most serious blow to ecclesiastical influence in Scotland that had been sustained for centuries.

When the Special Collections were being considered by the Free Church General Assembly, Mr. Ferguson, of Kinmudry, suggested that the ordinary collections should be taken on entering and the specials on retiring. Principal Rainy thought this was a good idea, and the best way to do justice to the ordinary fund of the congregation and also to the special fund. It was then agreed to instruct kirk-sessions to carry out the collections in the way suggested.

Professor Story, Moderator of the General Assembly, presided over the annual meeting of the Women's Association for Foreign Mis-

sions. Rev. A. Hetherick, of Domasi, asserted that women were the greatest obstacles to Christian work in Africa. They were extremely conservative, and great sticklers with regard to anything which would affect their own old customs. But as they gained the influence of the women, he maintained, the work and influence of the missions would be greatly increased.

Eight additional deacons have been ordained at Regent-square church. Rev. A. Connell's address on the occasion is regarded by the congregation as in every way worthy of the best traditions of that time-honoured sanctuary. 'A Christian congregation, healthy and vigorously alive,' said Mr. Connell, 'is the most intense and potent centre of beneficence in the community. Within it are the springs of every influence that is shaping the world's history, for good, and renewing the lives of men.'

A portrait of Principal Rainy, from the studio of St. George Reid, P.R.S.A., has been presented to New College, Edinburgh, by his old students. Professor Iverach made the presentation, and Dr. Davidson, in accepting the gift on behalf of the senatus, declared that his colleague was followed by the admiration of the whole church, while they of the College, who came somewhat into more intimate relations with him, added to their admiration a very great affection. A similar portrait was presented to Mrs. Rainy by the Lord Provost of Edinburgh.

THE DIMPLE CHEEKED VILLAGE MAID may not retain her dimples and rosy cheeks "blooming with health," until she finds a good husband. A little neglect or accident may bring about some one of the many "female" diseases and "weaknesses" to which the sex is subject, and health may be forever impaired, and hopes and happiness be at an end. Thanks to Dr. Pierce's Favorite Prescription, prepared by him for women, cures the worst cases of uterine diseases, nervousness, neuralgia, irregularities, and "weaknesses." It is a great invigorating tonic and nerve, and rapidly builds up the health and strength.

Dr. Pierce's Pellets, for constipation, sick headache, biliousness, indigestion. Once taken, always in favor.

Consul-General Edwards reports "that peanut flour or grits cannot be regarded as healthy or nourishing as a regular diet, and has been discontinued in the German army."

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The French Government is said to contemplate an extensive use of electrically lighted buoys to mark harbour channels, in preference to lighthouses, as the former expedient is cheaper and quite as effective.

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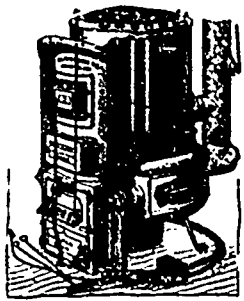
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**ALEX. GILRAY, 91 Bellevue Avenue,
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For pamphlet and all information apply to
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TORONTO.**

MISCELLANEOUS.

Lord Rosebery can be more kinds of a winner than any other man now before the public.—*New York World.*

A call has been issued in Germany for funds to erect a monument to the memory of Hans von Bulow, the pianist, in Hamburg.

There are more than 2,000 girl students at present in the London Guildhall School of Music, and of these about 800 are studying the violin.

The Rev. Sir John Warren Hayes, of Bearwood, Berkshire, England, is said to be the oldest Free Mason in England. He has been a member of the order for 75 years.

The amount of foreign stock held in Great Britain is estimated at the enormous total of \$9,819,035,000, and the interest receivable upon them is \$145,000,000 per annum.

The most popular comedian in Vienna, Alexander Girardi, has just celebrated the twenty-fifth anniversary of his debut on the stage. The city honored him by conferring on him the big Salvator medal.

A famous student has been added to the lists at the University of Berlin. He is Hermann Sudermann, the well-known German dramatist, who has decided to take several courses in history and philosophy.

Prof. William Dwight Whitney was passionately fond of music, and as director of the New Haven Concert Association did much to educate the musical taste of the citizens by bringing the best artists and companies to the city.

MR. M. ROBERTSON (Revell & Co.'s Bookstore, Yonge street, Toronto), says:—"My mother owes her life to the timely use of Acetocura."

In a recent interview with a reporter of a Naples newspaper, Pietro Mascagni, the composer, said that he had received from his opera, "Cavalleria Rusticana," alone, up to the present time \$90,000. The publisher, it is said, has made over \$500,000.

The Massachusetts House of Representatives has passed a bill incorporating the Massachusetts Ship Canal Company with a capital stock of \$7,500,000. The company is authorized to construct a canal across Cope Cod from Nantucket Sound to Cape Cod Bay.

Among the varieties of work now done largely by pneumatic power are calking and stone-cutting. For ship and boiler work a very ingenious tool is used, having a vibratory back-and-forth motion of 15,000 strokes to the minute. The length of stroke is only about an eighth of an inch.

Extreme cases of habitual drunkenness, according to the Manchester correspondent of the London *Lancet*, seem to be more common in women than in men. An old woman was brought before the city magistrates of Manchester recently, charged with drunkenness for the 191st time.

Even Russia is making progress in electric lighting, the Government of that country having recently placed a new lightship off the Port of Libau, about six miles from the shore. The vessel is provided with a powerful electric light, which can be seen better than the lighthouse light.

The memorial of Phillips Brooks has been placed in the wall along the south aisle of St. Margaret's church, Westminster, London. It is sectile work and symbolizes the command, "Feed my sheep." The Archbishop of Canterbury composed the quatrain of Latin elegiacs inscribed underneath.

Technical journals from time to time discuss gravely various projects for making crude petroleum into bricks, to be burned like coal. One of the latest of these is ridiculed by an English journal, which points out that it calls for about one-third of its weight of caustic soda—an expensive chemical. The inventor suggests that the addition of 20 per cent. of clay or sand would make the bricks both cheaper and more solid, to which the journal in question rejoins with a sarcastic suggestion that ordinary coal be cheapened by a similar addition.

Although the Great Eastern Railway of England has burned coal oil in some of its locomotives, the fuel which it sometimes uses in a mixture of gas tar, creosote oils and combustible solids, like coal-dust, wood, peat, cinders or sawdust.

Aluminum has recently been used, with satisfactory results, as a substitute for lithographic stone. The metal has this additional merit, moreover: A plate of it can be bent up to fit the cylinder of a press, when such adaptation is desired.

The thinnest sheet of iron ever rolled has recently been turned out at the Hallam Tin-Works, near Swansea, Wales. It has a surface of 55 square inches and weighs but 20 grains. It would take 1,800 such sheets to make a layer an inch thick.

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Carl Winslow, in a Copenhagen publication, advances the theory that the so-called "canals" on Mars are scratches made by bodies coming into collision with that planet. When meteoric masses closely approach the earth, their friction with the atmosphere generates heat enough to burn most of them up; and the largest masses that ever survive this ordeal and come down to our level, rarely weigh over 100 pounds. Out just beyond Mars, though, lie the orbits of several hundred celestial bodies, called asteroids; and Herr Winslow, fancies that these, and not meteors, have done the work in question. Some astronomers have thought that possibly the moons of Mars are captured asteroids.

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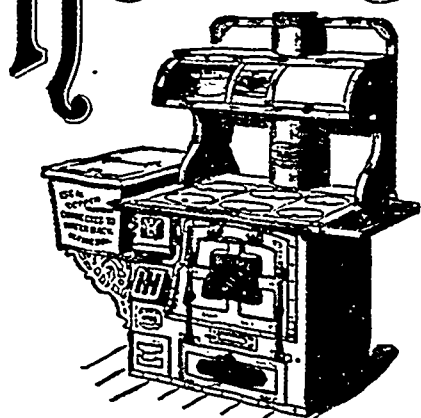
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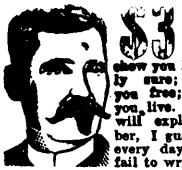
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m. BRUCE.—At Paisley, on July 10th, at 11 a.m. BROCKVILLE.—On July 9th at 1:30 p.m. BARRIE.—At Barrie, on July 31st, at 10:30 a.m. CALGARY.—At MacLeod, Alberta, on Sept. 5th, at 8 p.m. CHATHAM.—At Chatham, in St. Andrew's Church, on July 10th, at 10 a.m. GLENGARRY.—At Alexandria on July 10th. GUELPH.—In St. Andrew's Church, Guelph, on July 17th, at 10:30 a.m. HURON.—At Brucefield, on July 10th, at 10:30 a.m. HAMILTON.—In Knox Church, Hamilton, on July 17th, at 9:30 a.m. KAMLOOPS.—In St. Andrew's Church, Enderby, on Sept. 10th, at 10:30 a.m. LONDON.—In Knox Church, St. Thomas, on July 10th, at 2 p.m. MAITLAND.—At Wingham, on July 17th, at 11:30 a.m. MONTREAL.—At Montreal, in the Presbyterian College, on July 10th, at 10 a.m. ORANGEVILLE.—At Orangeville, on July 10th, at 10:30 a.m. OWEN SOUND.—In Division St. Hall, Owen Sound, for conference on July 16th, at 2 p.m.; for business on July 17th, at 10 a.m. QUEBEC.—In Ingersoll on July 10th at 11 a.m. REGINA.—At Regina on July 11th. ROCK LAKE.—At Melita, on July 10th, at 8 p.m. SAUGEEN.—In Knox Church, Harriston, on July 10th, at 10 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WINNIPEG.—At Winnipeg, on July 10th. WHITBY.—At Bowmanville, in St. Paul's, on July 17th, at 10 a.m.

Miscellaneous.

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