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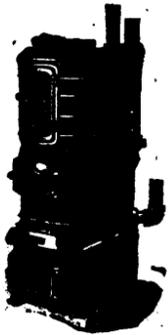


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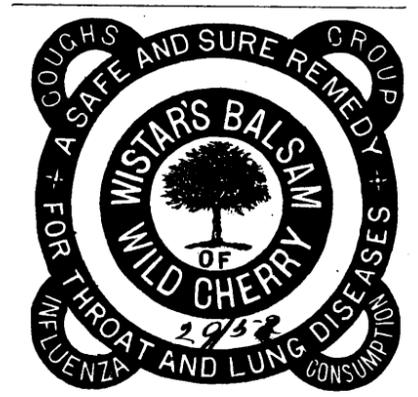
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**Sparkles.**  
SOME one said that he could almost hear the grass grow. We disbelieved him until, while crossing Holmes' field the other day, we distinctly heard it mown.

THE Grand Trunk system differs from the human system in that the same troubles do not effect it and the same remedies are not needed. For all diseases of the human system there is no tonic purifier, renovator and strengthener as good as Burdock Blood Bitters. A weak system can be built up by B.B.B.  
SHE: How much do you love me? He: More than I can tell. Why, I couldn't love you more if every one of those freckles was a \$20 gold piece.  
“You will ask papa, will you not? Or must I?” “Oh, I have seen him. Fact is he made the suggestion that it was about time for me to propose.”  
A NATIONALIST PLAN.—A proposal, which would obtain favour with even the opponents of Nationalism, contemplates the placing of a supply sufficient for each family of nature's great dyspepsia specific and blood purifier, B.B.B., in every home in the land. The benefits of such a boon to the people would be incalculable.  
“I'm to have friends to dine to night. Have you any oranges fit to set before the 400?” “Here, boy, show Mr. Silverspoon our blood oranges.”  
“What a terrific thunder-storm we had the other evening?” “I didn't know anything about it until it was all over. I was at the Wagner concert.”  
BEECHAM'S PILLS act like magic on a Weak Stomach.  
WILLIE'S composition on soap: “Soap is a kind of stuff made into nice-looking cakes that smell good and taste awful. Soap juice always tastes the worst when you get it in your eye. My father says the Eskimose don't never use soap. I wish I was a Eskimose.”

HEALTH, HAPPINESS AND PROSPERITY.—All these depend on pure blood, for without it health is impossible; without health happiness is impossible, and without happiness prosperity is a mockery. No means of obtaining pure blood and removing bad blood excels the use of B.B.B., the best blood purifier known.  
HE (trembling): I have one last wish to ask you be—before we part in an—anger forever! She (sobbing): Wha—what is it, Geo—George? He: Wi—will you meet me next Th—Thursday as usual? She: I wi—will, George!

IMPERIAL FEDERATION.—Will present an opportunity to extend the fame of Dr. Fowler's Extract of Wild Strawberry the unfailing remedy for cholera, cholera morbus, colic, cramps, diarrhoea, dysentery, and all summer complaints, to every part of the Empire. Wild Strawberry never fails.  
MAUD: No girl could have refused him if he had proposed to her as sweetly as he proposed to me. Mary: But you must remember, dear, that he has had a great deal of experience.  
“It requires tact to say the right thing in the right place,” Blinkers remarked, didactically. “Yes,” replied Slocum; “that same idea occurred to me when you were discussing cornsalve at breakfast this morning.”  
“THEIR Name is Legion,” may be applied to those who die annually of consumption, although science has of late years sensibly diminished their number. It is gratifying to know that the general use of DR. WISTAR'S BALSAM OF WILD CHERRY is largely instrumental in attaining this end.  
“THAT lecturer is a host in himself.” “Yes. He would make a fine population for a desert island.”

MONEYBAGS: And can you make a suitable financial provision for my daughter, Mr. Van Duder? Van Duder: I hope so. She shall have half of whatever you give us.  
MINING experts note that cholera never attacks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.  
“DON'T decorate that man's grave. He was a bounty jumper.” “Hush! Don't speak ill of the dead. That was the only thing he ever did to earn a dollar.”  
WHAT'S THE REASON?—The causes of summer complaint, diarrhoea, dysentery, cholera morbus, etc., are the excessive heat, eating green fruit, over-exertion, impure water and sudden chill. Dr. Fowler's Wild Strawberry is an infallible and prompt cure for all bowel complaints from whatever cause.



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EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humor Remedies when the best physicians and all other remedies fail. Thousands of grateful testimonials attest their wonderful and unflinching efficacy.  
Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston.  
Send for “How to Cure Skin Diseases.”  
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Rheumatism, Kidney Pains, and weakness relieved in one minute by CUTICURA ART PAIN PLASTER. 30c.

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By Dr. A. WILFORD HALL, F.R.S., I.L.D., author of “The Problem of Human Life,” and other Scientific Works.

**SICKNESS CURED,**  
Health Preserved and Life Prolonged by Dr. Hall's Great Hygienic Discovery. Absolutely no Medicine nor Subsequent Cost.

**THE TESTIMONY ENDORSING IT ABSOLUTELY OVERWHELMING.**  
Fifteen Thousand Letters have been received at the Home Office bearing witness to the efficiency of the Treatment, which in a large number of cases has given immediate relief.

**This is no Scheme of Quackery**  
to draw money out of the afflicted, nor is it a humbug. It takes directly hold of the worst cases of Constipation, Dyspepsia, Liver Complaints, Headaches, Heart Disease, Incipient Consumption, Diabetes, and Bright's Disease of the Kidneys, Fevers and Inflammation of the Lungs and of other Internal Organs—by attacking these so-called diseases directly, but by radically neutralizing and removing their causes, thus

Allowing Nature Herself to do Her Work Unimpeded.  
The Price Charged FOR THE KNOWLEDGE of Dr. Hall's New Hygienic Treatment is  
x x \$4.00, x x

and each purchaser is required to sign a PLEDGE OF HONOUR not to show the Pamphlet, use or reveal the Treatment outside of his or her family. To save time, when one of our Pledge Forms is not at hand, you can state in your letter when ordering that you will not show the Pamphlet, use or reveal the Treatment outside of your family, when the Pamphlet and Pledge Form will be sent by return mail. Purchasers may become Local Agents in their Districts, if required.

**C. C. POMEROY,**  
GENERAL AGENT,  
14 DENISON SQ., TORONTO, ONT.

# THE CANADA PRESBYTERIAN.

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No. 29.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to recent demands for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 30 cents each. Address—

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## Notes of the Week.

A LARGE and important building has been erected at Hampstead as a Christian College for ladies, where they can be prepared for the different degrees of the London University. The expense is partly met by a legacy of nearly \$50,000. Dr. George Macdonald, the eminent novelist, was present at a meeting of the friends of the institution the other day.

THE will of the late Henry Matier, J.P., of Fortwilliam Park, has been proved, and contains the following, amongst other, bequests: To the Presbyterian Orphan Society, \$5,000; to the Presbyterian Indian and China Mission, \$5,000; to the Presbyterian Irish Mission, \$2,500; to the Jewish Mission, \$2,500; to the Sustentation Fund in connection with Fortwilliam Park Church, \$2,500; to the Presbyterian Colportage Society, \$2,500.

THERE having arisen again a strife between the Greeks and the Latins as to the use of the two staircases in the Basilica at Bethlehem, the Sublime Porte at Constantinople has issued an order prohibiting the Orthodox Greeks from using the northern staircase, which is distinctively reserved for the Latins. It is expected that Russia will enter a protest. The French Government takes the part of the Latins. A quarrel over the Holy Places was the precursor of the Crimean War.

AN English grand jury made a presentment to Mr. Justice Hawkins, which speaks bad for the public morality. We are entirely of his lordship's opinion, that if the lash is a fitting punishment at all in this country—upon which we have grave doubts—it ought to be made available for the benefit of the class, referred to by the grand jury, who find their victims among children of tender age. The Judge said, "I have tried so many of them that at the end of the assizes it makes me sick."

AN idea may be formed of the rapid growth of the great Protestant movement in Russia when it is mentioned, on the best authority, that 450 persons were admitted to Church membership during 1890 in the two small provinces of Cherson and the Taurida. There are no accurate statistics from the other provinces in which the movement has taken root, but we are credibly informed that the total number of new members in 1890 exceeded 1,400. In the first five months of this year, notwithstanding the terrible persecution raging against these brethren, the number of members who have joined exceeds 700. Over 2,000 in seventeen months! What, then, must be the number of those who are probationers, who have left the Orthodox Church and not yet thrown in their lot with the Protestants; and, more striking still, what must be the number of the almost persuaded?

THE Toronto correspondent of the *British Weekly* says the readers of that journal will appreciate the loss the Toronto people are likely to sustain in the contemplated removal of the Rev. S. H. Kellogg, D.D., from his present influential position to his former linguistic work in India, for which he is so pre-eminently fitted. It is to be hoped that some of the good people will be led to go with him as volunteer missionaries, for Christian workers there are treading on one another's heels! What the last sentence may mean is not clear, but be that as it may it is a matter of sincere congratulation,

that Toronto is not likely to lose the valuable and much appreciated labours of Dr. Kellogg. What India has lost by not going the proper way about obtaining the services of one possessed in so eminent a degree of the qualifications of Dr. Kellogg for the work contemplated there, the gain to Toronto by his retention is highly pleasing to his congregation and to the Christian community.

THE meetings at Niagara-on-the-Lake have been largely attended and much enjoyed. Rev. Dr. L. W. Munhall, of Philadelphia, gave a characteristic and stirring address, dealing largely with the present conditions of religious life and thought. Rev. W. J. Erdman, of Ashville, North Carolina, gave an address on the subject of "One Spirit One Body," followed by Dr. West in one of his characteristic illustrations of the erroneous trend of some recent criticisms on the questions of inspiration and authenticity of the Scriptures, with special reference to the Book of Isaiah. It deserved and received the closest attention, and as point after point was unfolded the audience readily testified their appreciation of the learned Doctor's efforts. In the afternoon Dr. Pierson, of Philadelphia, gave an exposition of the Book of Jude, illustrated, as all his addresses and those of Dr. West are, with appropriate blackboard diagrams. Dr. Parsons and others took part in the proceedings of the conference. Steps have been taken for the publication of a monthly paper advocating the views it is the design of the conference to disseminate.

THE Congregational Council is now in session in London. At the first meeting the delegates assembled in Memorial Hall, Rev. Robert Williams Dale, D. D., LL. D., presiding. Dr. Dale in his address of welcome said that numbers of the delegates had never seen each other's faces before, but they were not strangers to each other. As they came together in the name of the Cross they were conscious of their kinship. They had the same faith the same hope, common sorrows and common joys. Subsequently Rev. Dr. Bevan, of Melbourne, Australia, was elected president. Dr. Dale in a sympathetic speech referred to the illness of Rev. Charles H. Spurgeon. Dr. Dale then moved that the secretary be instructed to draw up, on behalf of the Council, a resolution to the above effect and to take it to Mr. Spurgeon's family. The resolution was unanimously carried. Dr. Brown, chairman of the Congregational Union, presided at the evening reception given to the American and colonial delegates. He spoke of the origin of the Council, traced a conversation between Dr. Hannay, of the English Union, and Dr. Dexter, of America, and regretted that both had died before their ideas were realized.

A NATION may be born in a day but it cannot grow to manhood in a day. In that sentence may be summed up the review of ten years' mission progress in Madagascar just printed on the press of the London Missionary Society at Antananarivo. The Society's Church members on the island have fallen in the decade from 68,227 to 59,615, while the Churches themselves have grown from 1,024 to 1,223; the native pastors and preachers from 4,426 to 5,700, and the general adherents of the mission from 225,460 to 248,108. This, says the spokesman of missionaries, does not stagger us who know the true state of things. We rather see in it true progress in knowledge, public opinion, and a sense of what a profession of Christianity really means. Idol-worship, infanticide, the poison ordeal, polygamy, divination, heathenism in its glaring outward forms, is now suppressed by law, has gone, or is slowly dying, hides in holes and corners where it still exists. Christianity is slowly but surely changing timeworn customs, uprooting heathenism in practice and idea, sapping the foundations of ignorance and vice, and moulding the life of the nation in its own inimitable fashion.

AN opinion is entertained by some that it is quixotic attempt to reclaim the criminal class. To those who have faith in the restorative power of the Gospel and strong human sympathies the task does not seem insuperable. At a recent meeting at the

London Mansion House a most encouraging statement was read, which shows that owing to kindly and persevering effort there is a falling-off in serious crime in the United Kingdom. In the course of the year no less than 7,715 men and boys were assisted to return to ways of honesty; and it was reasonably claimed that some part of the remarkable decrease in the number of criminals was due to the labours of the society, which has been at work since 1877 under the superintendence of Mr. Hatton. In a very brief period the population of local, or short-sentence, prisons has actually decreased about thirty-two per cent. In 1878 the population of such prisons was 20,873; twelve years later it stood at 13,877. Hence, as it was stated, the statistics of convictions prove that the number of persons who receive their first conviction is diminishing every year. The case of the convict prisons for long sentences appears, from the prison commissioners' report, to be equally satisfactory. During the last five years the numbers sentenced were little more than half of what they were in the five years ending with 1879. Twelve years ago we had one convict to every 15,000 of the people; in 1890 the proportion was one in 29,700. Four stations are established outside of the four metropolitan prisons; and about a third of those who accept the invitation to breakfast sign the Temperance pledge. In addition to these a large number of convicts from various parts of the country apply at the Industrial Home for help, which is not denied them if they are sincere. Most excellent service is also done through the three homes for lads, who are taken charge of and saved from a first conviction according to the provisions of the First Offenders' Act. A fourth home is about to be opened, and no less than 1,200 lads have been dealt with since the opening of the first home in 1887.

THE General Assembly of the Presbyterian Church in Ireland at its late meeting had again under its consideration the extent to which gambling in some of its many forms is at present carried on and the evil which is done by it. It appointed a committee to deal with the whole subject, and this committee have passed the following resolutions: 1. That they view with alarm the great prevalence of a spirit of gambling and betting, which is doing much injury to society, and involving many of those who come under its influence in degradation and ruin. 2. That they rejoice in the fact that the Attorney-General for Ireland has taken steps to suppress lotteries and raffles in connection with bazaars held to raise money for religious and charitable purposes, and they hope that the law will be strictly enforced, and that those who have control of such bazaars will refuse to permit its violation on any pretext. 3. That while they are thankful that many influential newspapers have shown themselves alive to the evil which is caused by the practice of gambling, and have endeavoured to arouse public opinion against it, they believe that the public press might contribute still further to the removal of the evil by withholding the facilities now so often given to gambling by the publication of the odds on races and other future events, and they desire to invite the attention of newspaper proprietors to the importance of effecting a reform in this direction. 4. That they are of opinion that the local authorities should take such measures as are necessary to put a stop to the habitual use of the public streets and other public places as places of resort for the purpose of betting, and, in case the law is not already strong enough, should ask for further legislation on the subject. 5. That they view with great regret the encouragement which is known to be given to gambling by the example of persons in high places, and they would impress upon all who hold a position of influence that they should not only carefully abstain from giving any countenance to gambling by their own example, but should exert the influence they possess to check indulgence in it by others, even on the smallest scale. 6. That all ministers of congregations in connection with the General Assembly are hereby invited to take an early opportunity of preaching on the subject of the evil which is done by gambling, and the attitude which all Christian people should adopt with regard to it.

## Our Contributors.

### SOME HINTS ABOUT HOLIDAYS.

BY KNOXONIAN.

At this season of the year a good deal is written about the best way to spend holidays and the best places to go to. Some would-be critic may say a sentence should not end with such a short word as "to," but we propose to end our sentences any way we please this hot weather and our would-be critical friends may enjoy the same privilege. There is not much need for directions about holidays now. If a man has a month and a hundred dollars to spend and does not know where to go he should stay at home and use the money for charitable and religious purposes. Canada abounds in good trips and first-class summer resorts. Anybody who reads the newspapers knows where they are. People who "don't take papers" should not leave home because they might get lost.

A few hints on the best way to spoil a holiday may, however, be useful. If anybody will follow these simple directions he will have the sublime satisfaction of knowing that he has not only spoiled his own holiday but has annoyed a considerable number of his neighbours.

#### HOW TO START.

Make no preparations of any kind until the day you start. Leave as many things as possible to the last moment.

Begin packing your trunk, grip-sack, and band-box about an hour before train time.

Be sure that a lot of things are where you cannot find them.

Order your cab fifteen minutes before train time and keep it standing ten minutes at the door.

Don't be ready to start when you do start.

Spend as much time as possible saying good-bye to the people at the door.

When you are half-way to the station remember that you have forgotten something and ask the driver to turn back and get it.

On no account arrive at the station a moment before the train comes in. That would be bad form and you would have no chance to attract attention by making a fuss getting on the train.

Just as you are about to get on the train discover that you left something on the bureau or hall table and shout at two or three people to run and get it.

If you have to get a ticket be sure to have some trouble with the agent about the ticket or about your change.

Forget to get your baggage checked or check it to the wrong place.

Make a fuss.

Make more fuss.

If you started away quietly people might not know you were taking a "tower," so don't forget to make a fuss of some kind.

Above everything don't be in time for anything. It is dignified you know to be waited on. Keep everybody waiting that you possibly can.

#### ON THE TRAIN.

Now you are off. Let the fuss begin on the train.

That man over there is using two seats. Ask him to remove his hat, papers, grip-sack, etc., and let you sit on one of them. If he refuses threaten to tell the conductor. There is quite enough of room elsewhere but if you took an unoccupied seat you would not have the pleasure of annoying that man. Annoy everybody you can when you travel. People might not know you were there if you did not give them annoyance.

Here comes the conductor. Now's your chance.

Ask him if your baggage is all right. Of course it is his business to look after the baggage.

Ask him how far it is to Slabtown.

Ask him when the ten-o'clock train comes in.

Ask him when the six-o'clock train arrives.

Ask him if there is a letter for you in the mail-car.

Ask him if the Smiths are on board.

Ask him anything.

Ask him everything.

If he does not answer all your questions threaten to write to the general manager.

If the window on the opposite side of the car is open order the passenger sitting near to shut it.

If it is shut ask someone to open it.

Make yourself generally disagreeable.

Make yourself particularly disagreeable.

Make yourself intensely disagreeable.

Act as if the chief end of man is to be disagreeable.

If the newsboy has the *Globe* only ask him why he has not the *Mail*.

If he has the *Mail* only ask for the *Globe*.

If he has the *Globe* and the *Mail* ask for the *Empire*.

If he has all three ask for the *London Advertiser*.

Here is the conductor again.

Ask him the name of the next station.

Ask him how far you are from some place.

Ask him what time it is.

Tell him the train is running too fast or too slow.

Complain about the drafts.

Tell him the dust is "awful." Of course he makes the dust.

Ask him again about your baggage.  
Complain about some of the passengers.

#### SOME GENERAL MAXIMS.

Grumble about things generally.  
Grumble about things specifically.  
Find fault with everything.  
Find fault with everybody.  
Be disagreeable.

There is more or less "hog" in all human nature. Be sure you develop what is in you when you are on your trip.

But the train has arrived at your stopping place. Now a fine field opens before you. If you keep a sharp look out you may get several things to complain about in going off the train. Then you will have a chance to scold the baggage master for not bringing your things that were left in the bureau or on the hall table. And the bus driver and the porter and the hotel clerk and the waiters; what a field there is before you for your! But we must not enter this inviting field till next week.

### DOWN THE CARIBBEAN.

BY REV. JOHN MACKIE, M.A.

April 11, and midday! and no break in the leaden sky, but the rain that has been pouring from the early hours of the morning still steadily pours, evidently resolved to have the day to itself. How cleansing and refreshing it seems to be as, safely sheltered from its touch, we comfortably drive along through the crowded ways, and how gratefully we are reminded that "April showers bring May flowers" by the grass in the squares and borders of palatial avenues already as green as grass can be; the syringas and lilacs bursting into leaf, and the chestnuts swelling out their glossy, brownly boles, to scatter a reviving fragrance over many a faint and sickly one, emerging from winter chambers, and over a thousand lives in the teeming city, trudging the weary way of daily routine with little that sweetens, and much that wrings the repeated sigh from the sinking heart! The West India dock is quickly reached, and the steamship *Caribee*, the latest and finest addition to the line, is boarded. To right and left is a forest of masts; the Atlantic floating palaces rise like giants over the multitude of steamers and stately ships bound for all places on the face of the whole earth. A mist is on the river, through which are seen monstrosities of every shape and size from the midge with its golden spread eagle to the huge leviathan with deck upon deck, hurrying to and fro and hither and thither as for very life, or lazily trailing along as if searching for lost treasure, all in wild confusion and filling the heavy atmosphere with the most unearthly screeches, yells and thunderings. The covered wharf presents a busy scene; huge waggons laden heavily, mysteriously crossing each other without a scratch in the narrow passage that piled-up merchandise has left; dainty cabs, like private carriages, constantly arriving with additions to the family that is to tenant the *Caribee* for the next two weeks or so; scores of men wheeling with a haste and heat that bring the sweat in streams down their grimy faces, barrels of flour without end for St. Croix, Montserrat, Martinique, Barbadoes and the other islands; huger barrels labelled "Home Comforts," whatever these may be, and barrels whose contents can scarcely be included under such a designation—cognac and things akin. There in that corner are boxes filled with starch, and beside them bags upon bags of Indian corn and beans and peas. Here on the left are kegs of butter and cases of glass and crates of crockery, tins of paint and varnish and bundles of salt fish; while there on the right is a quantity of Georgian pine and 145 hogsheads of dry tobacco leaf for the cigar factory at Guadaloupe. When they will all be stowed away in the capacious repositories of the *Caribee* it would be rash to say, but it is plainly seen that the hour of sailing advertised, which has quickened the steps and heart-beats of more than one, will long since have struck, and the shadows of night have come thickly down before the anchor is weighed and we turn our backs on the great republic, and the greater dominion beyond, and our faces to the ocean smooth or savage and the sunny lands of the tropics.

#### OFF.

The exact hour of starting it is somewhat difficult to ascertain. Some of us were steeped in slumber's lowly balm, all unconscious of the doings of men and the existence of self and things, undisturbed by screaming of whistle and groaning of screw. The captain says it was twenty minutes to twelve when the lading was finished, and some, not contradicting, whisper that it was four o'clock this morning before we were loosed from our moorings and given to the winds and waves. To be overwise is foolish; so let it suffice that early on the First Day of the week, not after the custom of Scottish ports and the tastes of Scottish sailors, or Canadian either, we launched out into the deep. The east wind had been blowing all night, but with little effect. No crests are seen on the waves, but a tumultuous heaving, with tremendous rollers at intervals. Overhead are grey banks of clouds with long, light feathery fringes floating into lakes of blue, while down to the rim of the horizon stretches a dappled expanse braided on the east with soft, silky bands of yellow. The breeze is fresh and bracing, cold to the West Indians, who, wrapped in rugs, are congregated in a sheltered corner; but the fulness of health and life to the Canadian, who, moderately clad, paces the deck with steady sea-legs, loving "the wind that

spurns control, that suits his own bond-hating soul," and never weary of watching the ever-changing motions of the great mysterious main. Only one sign of life appears over the vast sweep of waters from horizon to horizon, a wild seamew in the wake of the *Caribee*, now wheeling indefinitely through the air, now skimming like a swallow the surface of the waters, now resting on the heaving breast of the waves. The eye watches the solitary creature, and the mind recalls the pretty verses of Elizabeth Browning, a poetess indeed, and the wife of a philosopher, if you will, but certainly not of a poet, whatever contrary individuals may say:—

Familiar with the waves and free  
As if thine own white foam were he.  
His heart upon the breast of ocean  
Lay burning in its mystic motion,  
And throbbing to the throbbing sea.

And such a brightness in his eye,  
As if the ocean and the sky  
Within him had lit up and nursed  
A soul God gave him not at first  
To comprehend their majesty.

But the wind grows stronger and the swell increases, and the rollers are towering higher, and the deck, so far as passengers are concerned, is like the deep with its solitary sign of life. They come, those billows, as with overwhelming might, but grandly the *Caribee* scales them, and cleaves them in twain, dashing them from her sides, foaming, hissing and roaring—and leaving them in a moment far behind, and never to return. The saloon is empty though a most inviting table is spread. How much of labour might have been spared to cooks and stewards had people but shown a little more consideration and duly announced their intention of holding a fast! One might have supposed, however, that the two or three present were endeavouring to make up for the absence of the many, simply to uphold the hands and encourage the hearts of those that had spread such a rich repast. In another condition of things, church would have been in the saloon, but each cabin becomes a church and each inmate both priest and people. So let us believe; and that the ship is a floating church in which hearts, like the hearts of children to a father, are lifted up to Him whom winds and waves obey, for "He walketh upon the wings of the wind; and the sea is His, and He made it."

#### FAIR AND FORWARD.

No pause, no slackening of speed, no swerving from the course, but unceasingly and straight as an arrow onward we rush through wind and swelling waters, and the darkness of the night, into glorious sunshine and a smoother sea. The stormy petrels, or Mother Carey's chickens, are flying around, but will soon be left behind us. The sea is a dark slate colour, and a blaze of diamonds from the east. The horizon all around is hung with a light grey curtain slightly tinged with pink, and gradually fading into the palest blue that overarches all. The sun shines on the deck, and all the sufferers from *mal-de-mer* are basking in his healing beams. No murmur now of cold; no murmur yet of heat! All seem thankful that an experience, though not enjoyable, yet salutary, is over; and they rest in the thought. Well they may, for here of all places on the way, the tempest might have tossed us high into the heavens and down into the depths, but only a little of its spent wrath had we encountered, and in peace we pass along. A little bird, small as a sparrow, with head and back a glossy brown, its breast snow white, its wings and tail both brown and white, wandering too far from shore, has fallen exhausted, rather than alighted, on that outspread rug. There let the weary creature rest and gather strength, for well we wot he will sorely need all that he can get to bear him home again.

Look at that negro; his face is as black as coal with a purplish sheen; his eyes are large and speaking, more pupil and less white than is usual among his race; his nose is well developed and slightly celestial—quite a peculiarity; his mouth is small and the lips are moderately broad, and over all is an expression of thoughtfulness, meekness and gentleness. His carriage is erect, his movements are perfectly graceful; he is a handsome fellow and the son of ransomed slaves. His attention to his charge, that manly little white boy, is unremitting. They are examining the compass, and the child is asking questions which his swarthy guardian evidently cannot answer. Perhaps the conundrum might be passed round! Who found it out? Well, who can answer? The Chinese say they did, and that they burnt incense before the needle for centuries prior to the Christian era. The Japanese lay claim to the discovery, and so do the Hindoo and the Arab. These from high antiquity. So too the French from recent years. They discovered that the north point on the dial was a *fleur-de-lis*, and straightway concluded that it must be French. It did not occur to them that it is just as like a dart, the very name which the Arabs gave to the needle before a Frenchman was made. Again! Who brought it to us? Was it Marco Polo, as some assert? Oh! we cannot say yea or nay; as likely a wandering Scot, and if we venture to make the assertion who can refute it? But the boy has gone, and with him all puzzling questions, but the train of thought awakened continues, and we behold Columbus watching for three days with unwonted earnestness the compass face, and with closed lips pondering in the depths of his astonished mind the great mystery which first of mankind he has observed—the variation of the needle; familiar phenomenon now but a mystery still.

See these! What are those curious things or creatures, one, two, three, in dozens, floating on the surface of the

water, like tiny crystal boats with crescent sails of pink and blue and red and silvery white? They are the nautilus, or what mariners usually call the Portuguese sailor, a kind of mollusc rejoicing in the waters of the gulf-stream, now between seventy and eighty degrees.

But look! There is something new; bunches and then large patches of seaweed, a cinnamon colour in the distance, but close at hand a rich orange. It is the Gulfweed, or more correctly speaking the Gargasso. We expect to pass through meadows of it miles in length, in which Columbus' affrighted sailors believed that they would be bound fast forever. We wish we could handle it and see, but onward we scud past it as a worthless thing. With amazing swiftness the day runs on, and already the sun has left the world, falling like a balloon of fire into the sea. Now the crescent moon is in the heavens, and a highway of shining silver athwart the waves, and on her right hand stands Orion, that beautiful and ancient figure that 4,000 years ago charmed the eye of the patriarch Job far off in the land of Uz; that old Homer knew and spoke of when describing Vulcan's richly-ornamented shield; that has a wealth of stellar systems that no other constellation can approach, and hidden riches and glories that make it to the initiated the very California of the heavens. A little to the south-east is Sirius, always the most brilliant star in the firmament, but to-night of marvellous magnificence. His magnitude is great; his luminosity intense; his scintillations are flashes of red and blue. Long-maligned beauty! the dreaded dog-star of the ancients, whose strong faith in his baleful influence still lingers in the pages of Zadkiel and on the lips of those that talk of dogdays.

But right behind us in the northern sky is a constellation that has a grandeur all its own, the Ursa Major, Great Bear Charles' Wain or the Plough, surely familiar objects to every eye. Glorious Orion sinks to rest and all the host of heaven disappears, and we may seek them and find them not, but here, in every season of the year, in every night, at every hour, the eye can see the vigilant sentinel on his ceaseless round guarding "the sole star that never bathes in the ocean waves," and guides across the trackless waste with a faithfulness that never falters nor fails the mariner that to-day, like the mariners three thousand years ago and more, trustfully accepts his leading.

But the whole heavens are telling! The great dome of deepest blue is without cloud or vapour, speck or stain; the milky way, like a soft scarf of glistening white thickly strewn with brilliants, stretches from rim to rim; a myriad globes of fire flash out their lights of blue and green and orange and red; glittering clusters and wreaths and embroideries hang out in gorgeous profusion, and saints and heroes and immortal gods in spangling vesture, move in a galaxy of glory; while ever and anon dart out of the vast infinitude and disappear as soon as seen the winged messengers of light from the Great Original and Omnipotent Ruler. Voices that syllable no earthly language fall upon the ear, and the soul comprehends what the tongue cannot tell:—

Now will we to our couch, although to rest  
Is almost wronging such a night as this.

(To be continued.)

SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D. SC., OF KNOX CHURCH, OWEN SOUND.

FROM EDINBURGH TO DUNDEE, ABERDEEN, GLASGOW, PAISLEY—THE LOVELY KYLES OF BUTE—A SABBATH IN THE HIGHLANDS—THE PRINCESS OF WALES AND HER TWO DAUGHTERS—REMINISCENCES OF SCOTTISH CHARACTER.

We left Edinburgh for Aberdeen in the early autumn. At the Waverley Station there was an immense crowd to see the Princess of Wales and her two daughters, who were expected to pass through *en route* for Balmoral. The wheels of their private carriage having heated, it was put off at Berwick, and the royal party were delayed there until the morning express arrived, which brought them on to Edinburgh at half-past nine a.m. This was our train for the north, and we had the privilege and (I may say) honour of travelling in a compartment next the palace car. On arriving at the Forth Bridge the train slowed up to give the Princess an opportunity of inspecting this magnificent structure, it being the first time she had crossed since it was opened. "It's an ill win' that she had naeboddy ony guid," and the slight mishap to the royal carriage gave us our first glimpse of the Princess of Wales, and also a splendid view of the Forth Bridge, of which we had heard so much. At present there are two great rival lines of traffic between England and the north of Scotland, the one on the western side of the island, the other on the eastern. The western companies enjoy the benefit of a continuous iron road all through the island from south to north. In the case of the eastern companies the continuity is broken by the intrusion of the great estuaries of the Forth and the Tay.

Undoubtedly this placed these companies at an enormous disadvantage, and their desire to abolish the Firths by bridging them over was both natural and reasonable. Formerly they could carry on through traffic only by obtaining "running powers" over the lines of their rivals, an arrangement which did not permit that free play of competition between independent companies by which the public benefits.

But now this gigantic undertaking is an accomplished fact after a period of eight years in construction, and at a cost of two million sterling.

THE FORTH BRIDGE.

"As a Grenadier Guardsman is to a new-born infant, so is the Forth Bridge to the largest railway bridge yet built in the world." That is the graphic comparison by which Mr. Benjamin Baker, C.E., illustrated the extraordinary character of the structure which was opened for traffic in May, 1890. What is it that gives the Forth Bridge this pre-eminence? It is certainly not its length. In that respect it is far excelled by the Victoria Bridge at Montreal and also by the unfortunate Tay Bridge, the ruins of which we beheld as we steamed into Dundee, over a splendid new bridge which has been constructed as its substitute. The Victoria Bridge is 10,380 feet long, or within 180 feet of two miles. The Tay Bridge is 10,612 feet long, or fifty-two feet over two miles. The length of the Forth Bridge is only 8,091 feet, or 2,289 feet less than the Victoria Bridge, and 2,521 less than the Tay Bridge. The striking and unprecedented feature in the Forth Bridge is the length of its greatest spans. The two longest spans of the Britannia Bridge, over Menai Straits, measure 465 feet each. The Forth Bridge has two spans of 1,710 feet each, which is not far short of being four times as great. This is a fair comparison, because the Britannia and the Forth Bridge are both fixed or stable bridges. Other bridges exist which have longer spans than the Britannia can boast of, but they are suspension bridges, and are therefore swinging and unstable. The Niagara Suspension Bridge has a single span of 820 feet. The central span of the Brooklyn Bridge, at New York, measures 1,600 feet, which is the nearest approach to the giant strides of the Forth Bridge. The novel and marvellous feature of this bridge, designed by Messrs. Fowler and Baker, is the adoption on an unprecedented scale of cantilevers—those skeleton-like structures which, resting on a broad base, stretch out their huge, bracket-like arms over the deep water. It must be remembered, however, that the cantilever principle is applied only to that part of the bridge which crosses the two broad deep-water channels. The approach viaducts, on both sides of the estuary, are girded bridges of the ordinary type, and presenting no very striking feature, if we except the great height of the piers, and the fact that the girders are made, not of iron, but entirely of rolled Siemens' steel. Any doubt as to its capacity to resist any conceivable wind pressure should be set at rest by the assurance of Mr. Baker that even a force of 448 pounds on the square foot would not destroy the bridge. As the Board of Trade demanded a resisting power of fifty-six pounds to the square foot, the new Forth Bridge is not likely to share the fate of that over the Tay.

BONNIE DUNDEE.

On our way north we spent a short time in Dundee. The weather was wet most of the time, hence we did not receive a very favourable impression of the city. Dundee is the chief seat of the linen manufacture in Britain. Side by side with the extension of the linen trade has been that of the jute spinning and weaving. Large cargoes of this material are imported into Dundee direct from India, and it is manipulated on an enormous scale. In fact the manufacture of flax, hemp and jute fabrics constitutes the staple trade of the town and supports, directly or indirectly, the great bulk of the inhabitants. The most notable of the antiquities of Dundee is the "old steeple" (dating from the fourteenth century), 156 feet high, which has been recently restored, under the direction of Sir G. Gilbert Scott, R.A., at a cost of \$35,000. The east port, the sole relic of the ancient walls, is allowed to stand in commemoration of George Wishart, the martyr, who, according to tradition, preached from it during the plague in 1544. Dundee has always been associated in our mind with Rev. Robert Murray McCheyne and his work in St. Peter's Church. We saw the church, and "beside which his body lies interred." Standing by his tomb our thoughts went back to those days of revival in St. Peter's; and we remembered McCheyne's solemn words to his flock, as recorded in his memoir: "Dearly-beloved and longed-for, I now begin another year of my ministry among you; and I am resolved if God give me health and strength, that I will not let a man, woman or child among you alone until you have at least heard the testimony of God concerning His Son, either to your condemnation or salvation. And I will pray, as I have done before, that if the Lord will indeed give us a great outpouring of His Spirit, He will do it in such a way that it will be evident to the weakest child among you that it is the Lord's work, and not man's. I think I may say to you, as Rutherford said to his people: 'Your heaven would be two heavens to me.' And if the Lord be pleased to give me a crown from among you, I do here promise in His sight that I will cast it at His feet, saying: 'Worthy is the Lamb that was slain! Blessing and honour and glory and power be unto Him that sitteth upon the throne, and to the Lamb for ever and ever.'"

Dundee is well supplied with recreation grounds. The Baxter Park, thirty-five acres in extent, was presented by Sir David Baxter to the community in 1863; the pavilion contains a marble statue of the donor by Sir John Steell, erected by public subscription. The Balgay Park, a picturesque wooded hill commanding fine prospects on either side, was opened to the public in 1871. Besides these there are the Magdalen Green, the Barrack Park, the Bleaching Green and Dundee Law. A magnificent promenade along the river side between Magdalen Point and the Craig Pier has lately

been opened. We visited the Free Library, the public building and schools, all of which are excellent. The old burying-ground, now closed, contains many interesting monuments and epitaphs. Three spacious suburban burying-grounds have taken its place—the Western Cemetery, the Eastern Necropolis and the Balgay Cemetery.

We left Dundee for Aberdeen on Saturday, spending Sunday in the Granite City, where we hoped to hear the Rev. George Adam Smith, of Queen's Cross Free Church. However, to our great disappointment, he was from home. His decision to remain in Aberdeen is hailed with great delight by the citizens. When Mr. Smith was considering the call from Free St. Georges, Edinburgh, two letters were addressed to him, urging him to remain in Aberdeen; one by the office-bearers of Queen's Cross Free Church, and signed by every elder and deacon, and the other by the young men of the congregation and students of the Aberdeen University, etc., who are in the habit of attending Queen's Cross either regularly or occasionally. The latter was got up in a few days, and despite the fact that the University Christmas vacation was begun, it was signed by over 280 young men, a great many of these being students. Mr. Smith's two volumes on Isaiah are a valuable contribution to biblical exposition. "If you have the first volume, complete the book by buying the second; and if you have not the first, read the second and you will buy the first."

Of eminent men connected with Aberdeen, New and Old, may be mentioned John Barbour, the first poet of Scotland, who lived in the year A.D. 1300; Hector Boece or Boethius, Bishop Elphinston, the Earls Marischal, George Jamesone, the famous portrait painter; Edward Rabau, the first printer of Aberdeen, 1622; Rev. Andrew Cant, the Covenanter; David Anderson (Davie do a' thing), a mechanic; James Gregory, inventor of the reflecting telescope; Dr. Thomas Reid, the metaphysician; Dr. George Campbell, principal of Marischal College, author of several important works, and best known by his "Philosophy of Rhetoric" and many others. Aberdeen University sends up a goodly number of students to Cambridge, who usually enter for the "Mathematical Tripos," and many succeed in carrying off wranglerships. The most notable name in the present day connected with Aberdeen halls of learning is that of Professor Robertson Smith, who was, a few years ago, taken from the Free Church Divinity College to Cambridge to be professor of Oriental Languages.

(To be continued.)

HIGHER RELIGIOUS INSTRUCTION.

MR. EDITOR,—Permit me to say, in answer to many anxious enquirers, that the diplomas obtained at the last examination under the scheme of Higher Religious Instruction are in the hands of a penman for engrossing with the names of the successful candidates; a small sub-committee is engaged in selecting the prize books, and the medals have been ordered from the makers in Edinburgh. I hope to have all in the post office by September 1. As all the work of mailing, etc., falls upon me, and I have my regular work besides, I shall have to crave the indulgence of my young friends. I thoroughly sympathize with them and will lose no time in forwarding diplomas, etc., to their respective ministers. At the same time I would strongly recommend that the presentation of these to the successful scholars be made one of the features of "children's day" services (September 27). The committee has in preparation a suitable order of service for that day and will send it gratis, in any number required, to those schools which will engage to take up a collection in connection with its use and send to the Convener either the whole or a reasonable portion of it, say from one to ten dollars according to the ability of the school. A promise to make a donation at the apportionment of school monies at New Year will be accepted as an equivalent. We hope to distribute fifteen or twenty thousand copies in this way.

T. F. FOTHERINGHAM,  
Convener Sabbath School Committee.

FROM STRENGTH TO STRENGTH.

It is not necessary to attempt to fix the exact circumstances under which these words (Psalm lxxxiv.) were written. The Psalter in its spiritual fulness belongs to no special time; and this Psalm is the hymn of the divine life in all ages. It brings before us the grace and the glory of sacrifice, of service, of progress, where God alone, the Lord of Hosts, is the source and the strength and the end of effort. It is true now, and it is true always, that the voice of faith repeats, as in old time, through loneliness, through labour, through sorrow, its unchanging strain from strength to strength. A Northumbrian saint, it is said, carried up into heaven in a trance heard the same thanksgiving rendered by a choir of angels before the throne of God. It must be so.

The Lord God is a sun to illuminate, and a shield to protect. In the pilgrimage of worship that which is personal becomes social. The trust of the believer passes into the trust of the Church. The expectation of one is fulfilled in the joy of all. If the travellers grow weary on their way it is that they may find unexpected refreshment; if they faint, it is that they may feel the new power which re-quickens them. They go from strength to strength; every one of them appeareth before God in Zion.—Canon Westcott.

## Pastor and People.

### AN ANSWERED PRAYER.

"O give me a message of quiet,  
I asked in my morning prayer,  
For the turbulent trouble within me  
Is more than my heart can bear.  
Around there is strife and discord,  
And the storms that do not cease,  
And the whirl of the world is on me,  
Thou only canst give me peace."

I opened the old, old Bible,  
And looked at a page of Psalms,  
Till the wintry sea of my trouble  
Was smoothed by its summer calms.  
For the words that had helped so many,  
And the pages that seemed most dear,  
Seemed new in their power to comfort,  
And they brought me my word of cheer.

Like music of solemn singing  
These words came down to me:  
"The Lord is slow to anger,  
And of mercy great is He;  
Each generation praiseth  
His work of long renown;  
The Lord upholdeth all that fall  
And raiseth the bowed down."

That gave me the strength I wanted!  
I knew the Lord was nigh;  
All that was making me sorry  
Would be better by-and-by.  
I had but to wait in patience,  
And keep at my Father's side,  
And nothing would really hurt me,  
Whatever might betide.

— Christian-at-Work.

### ON PREACHERS AND PREACHING.

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

#### XV.—EDUCATIVE PREACHING.

In the apostolic commission there are two distinct acts insisted upon. The first is to teach, or make disciples of all nations. The second is to teach the disciples "to observe all things whatsoever I have commanded you," Matt. xxviii. 19-20. The first teaching is the proclamation of Christ's character and work in their completeness as meeting the sinner's need. It is the preaching of the glad tidings—the good news of a free salvation for sinful men. That is the first work of the preacher, and when that is done, another work follows—teaching the believers to observe all things whatsoever Christ has commanded him. That calls for the enforcement of all the truths of Revelation in their place and order. That demands the carrying forward of a Christian education, and the upbuilding of a distinctly Christian character, and the living of a holy, happy, helpful Christian life. Christ is Lord, and His Word is to be authoritative. Christ is Master, and His people are to be His servants. What a field of operations is here opened up, in "the edifying of the body of Christ," in the "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Jesus Christ."

Sometimes educative processes have to be carried on ere the first teaching can be appreciated. Men are ignorant of themselves and their relation to God and their responsibilities, and so are not fit subjects for the Gospel's appeal. They need to be enlightened in the knowledge of themselves. Dr. Macdonald, of Ferintosh, on visiting the Island of St. Kilda, went into the fields and conversed with the people and found out what they knew of themselves and of God and so was led to lay out the following course of sermons as most suitable to them in their present condition. The course tells us very distinctly what that was and shows us the earnestness and faithfulness and loyalty to Christ that lived in the apostle of the north. Would that every servant of Christ were as considerate and anxious to do His work truly and well! He teaches us an important lesson! May we not miss it!

Rom. iii. 21—On the nature, evil and extent of sin. Rom. iii. 19 compared with Gal. iii. 10—On man's natural state under the law and the curse. Rom. iii. 20—On the impossibility of justification by the deeds of the law. Rom. iii. 21—On the righteousness of Christ as the ground of the sinner's justification. Rom. iii. 22—On the manner of becoming interested in Christ's righteousness. Rom. v. 1—On the effects of justification. John xvi. 7-15—On the work of the Spirit. John xvi. 24—Explaining the duty and pointing out the encouragements to prayer. 2 Cor. v. 7—On being in Christ. 2 Cor. v. 17—On the new Creature. 2 Cor. v. 17—The same subject continued.

This is an educative course of sermons. One of Dr. Macdonald's terse sayings is, "A want of knowledge is a sad bar to conversion." And that is profoundly true! Men may be intelligent in business, in civic life, in science, and so on, and yet ignorant in religious matters. It does not necessarily follow that because men are alive to other interests that they are alive to their spiritual and eternal interests. They may be wise in everything else, but stark fools here. That often accounts for the small success attending earnest and faithful preaching in some quarters. The minds of men are exercised on everything "under the sun," but do not rise above it. Their hearts are engrossed with earthly things. They have no room for God's Revelation. Hence the necessity of an educational course of sermons like this, that each man may "come to himself." Ah, we too often take altogether too much for

granted as to the intelligence of the people, and do not press home as we should the first principles of the Gospel of Christ. We should dig deep to lay enduring foundations. We should see that the fundamental truths are clearly declared and fully accepted. Then shall we build solidly and our labour shall not be in vain in the Lord.

The education that comes afterward is one that takes with- in its range all the Word of God. It is education along moral and spiritual lines only. As to man's relationships, duties, privileges, and possibilities; as to God's will and character and working in the administration of the affairs of this world. As Christ is the centre of God's revelation, and everything leads up to Him, Christ is to be seen as all in all. He is the Alpha and the Omega. Everything is in the work of the pulpit to discover Christ, unveil His glory, that the souls of believers may be ravished with His beauty and drawn after Him, saying, "Him whom my soul loveth."

Very different lines may be taken, and all of them educa- tive in the knowledge of God in Christ. Men hunger for instruction in divine things; they long to be fed with the Bread of Life. It is only the sawdust of science and philoso- phy and the like that their souls loathe. That, that cannot meet the spiritual cravings of the nature. Think of the peo- ple trudging on foot ten miles and more to listen to the weighty discourses of Thomas Boston, of Ettrick, which now compose his fourfold state. Discourses literally packed with Scripture passages! What a masculine digestion those peo- ple had! How appreciative of the truth were they! How the great unchanging questions were taken up and thought out by them! What characters that teaching built up, what noble men it made! Who can picture the educative force of such series of sermons as those now published under the titles, "The Fountain of Life Opened, or a Display of Christ in His Essential and Mediatorial Glory," and "The Method of Grace, in the Holy Spirit's applying to the souls of men the eternal redemption contrived by the Father and accom- plished by the Son," by Rev. John Flavel, who died 1691? It must have been an unspeakable privilege to enjoy such a festival for many consecutive Sabbaths. The hearers could not help growing in grace and in the knowledge of Christ. What intense seriousness and sense of reality fills the mind and heart of John Flavel as he deals with souls in reference to the Saviour. Everything else passes out of the range of his vision meantime. A hallowed atmosphere gathers about the congregation. The sermon is short for the period and the hour-glass that stands upon the pulpit does not need to be turned to give more time. There is no diffuseness, no darkness, no divergence from the point. It is terse, clear, comprehensible, compact, effective. It carries the audience with it like a mighty river. Nothing remains to be said when he closes the book and asks for the sealing of the Holy Spirit. What a privilege it is to belong to that audience still. It is an education indeed to be so instructed.

In other directions illustrative volumes of educative preach- ing abound. Take Dr. Munro Gibson's "Ages Before Moses" and his "Mosaic Era," and you have two books of many grasp and worthy treatment of a period not so well understood as it might be. Take the expository works of Dr. Hannah's "Life of Christ," judicial, calm, suggestive, well considered—Leighton's "1st Epistle of Peter," fragrant with the aroma of his sweet saintly spirit, and rich in evangelical truth—Goodwin's "1st Chapter of Ephesians"; or any of the Puritan preachers' works, for they were all expositors, full of learning, deep views of the mind of God, clear understand- ing of the nature of man, and unquestioning faith in the Scriptures—or any of "The Expositors Bible," a series of expositions, all of which are good, and many of which are excellent—and what guidance is there given for educative preaching. And these are but samples. A line of thought may be followed with great advantage. A series of related subjects may be taken up and carried through with growing interest. Certain books, or portions of books, may be ex- pounded with profit and pleasure. Variety is sought by all minds. Some positive gains must also be made in Bible knowledge. Advances must mark the course of teaching. That this may be done Bengel's rule must be strictly observed: He says, "It is one unquestionable principle of exposition, to introduce nothing into the Scriptures, but to draw everything from them, and to overlook nothing which is really contained in them. Indeed, the longer we live, the more occasion have we to beware of our own hearts, our busy minds and our imaginations; and to keep close to the simple word of God. We must be carefully cautious of nursing every thought or idea that is started within us, however conformed to Scrip- ture it may appear; and we must never lose sight of the connection and analogy of revealed truth as a whole."

Richard Baxter tells us how he whetted the appetite of his hearers and awakened their curiosity and kept them eager to learn: "Yet," he says, "I did usually put in something in my sermon which was above their own discovery, and which they had not known before; and this I did that they might be kept humble, and still perceive their ignorance, and be willing to be kept in a learning state. For when preachers tell their people of no more than they know, and do not show that they excel them in knowledge, and scarce overtop them in abilities, the people will be tempted to turn preachers themselves, and think that they have learned all that minis- ters can teach them, and are as wise as they. They will be apt to contemn their teachers, and wrangle with all their doctrines, and set their wits against them, and hear them as censurers, and not as disciples, to their own undoing and to the disturbance of the Church; and thus they will easily

draw disciples after them. The bare authority of the clergy will not serve the turn, without over-topping ministerial abili- ties."

When the minister studies the Word, prayer wakes the south wind that makes every flower of truth open wide its petals, and diffuse its aroma, and display its beauty. Dr. John Owen makes this observation in his work on the Holy Spirit which applies closely here: "For a man solemnly to undertake the interpretation of any portion of Scripture with- out invocation of God, to be taught and instructed by His Spirit, is a high provocation of Him; nor shall I expect the discovery of truth from any one, who thus proudly engages in a work so much above his ability. But this is the sheet anchor of a faithful expositor in all difficulties, nor can he without this be satisfied, that he hath attained the mind of the Spirit of any divine revelation. When all other helps fail, as they frequently do, this will afford him the best relief. The labours of former expositors are of excellent use; but they are far from having discovered the full depth of this vein of wisdom; nor will the best of our endeavours prescribe limits to our successors; and the reason why the generality go in the same track, except in some excursions of curiosity, is, not giving themselves up to the conduct of the Holy Spirit in the diligent performance of their duty."

### THE PREACHING FOR THE "COMMON PEOPLE."

By "the common people," says the *United Presbyterian*, we understand the great mass of society. They may not be so poor and have so little public influence as in the time of the Saviour, but in distinction from the millionaires, the highly educated class and those who assume a higher social position among men, the designation is still sufficiently apt for all practical purposes. They are more frequently spoken of at the present time as "the masses."

When Jesus was, as a man, among men, His associations were chiefly with "the common people." He was the friend and associate of "publicans and sinners." He ate and drank with them. He met them in their homes; He talked to them by the wayside; He healed their sick and ministered to their suffering ones. When He preached His audience was largely made up of "the common people," and these, we are told, "heard Him gladly."

Most of those who hear the Gospel at the present time, and hear it gladly, belong to the same class which waited upon the ministry of Jesus. It is still true that "not many wise men after the flesh, not many mighty, not many noble are called." Though the Gospel is designed for all classes and conditions of men, and is adapted to the wants of all, it has ever had its chief success among the poor and humble, and what is sometimes called the middle class.

If the Gospel could be so preached now that the common people or the masses would hear it gladly, we might expect a wonderful transformation of society in a short time. Hu- man nature is the same now that it was two thousand years ago. Its wants are the same. Its yearnings are the same. Its possibilities are the same. And the same Gospel preached in the same way now as then, would meet with the same re- sponse from burdened, longing hearts, as in those blessed times when believers "continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

In many respects the modern ways of preaching the Gos- pel and reaching the people differ greatly from the early Christian models. Christ and His apostles went among the people. They preached the Gospel in the temple and syna- gogue, and also in the streets, by the highways, on the lake- side, at the river's brink, wherever they could find hearers, even a single hearer. Meeting the people in these places divine truth was presented with the utmost simplicity and tenderness, and found reception in hearts which the Lord opened.

John Wesley and his early followers did not attempt to carry forward the great work they had undertaken by holding services in elegant churches and magnificent cathedrals, but like their Master and His disciples, "went everywhere preaching the Word." And they preached it with great plainness. Then, as in the days of the Church, "the common people heard them gladly."

In both the matter and manner of preaching it would be well to follow more closely the example of Christ and His apostles.

### GOODNESS AND MERCY.

I have known, and do know, some aged Christians, in the ministry and out of it, whose closing earthly lives bring up most forcibly the Psalmist's words of goodness and mercy following, and the after dwelling in the house of the Lord forever. Their course in this world has been varied, their circumstances essentially different, spheres of duty diverse, their trials and discipline not ever the same; yet have they all been busy in the Master's vineyard, one here and another there, doing just what He bade, and looking constantly to Him for direction and strength. Sowing the "precious seed" often with tears, and seeing the harvest only with the eye of faith in the distant future; guiding wayward childhood, and patiently waiting for any reward at all; enduring bodily pains and languishing, and learning to "be still" under the hand of God. Years roll on. These Christians never falter; and at evening time it grows light to them. As the sun of life declines, another light is theirs, and the glory of our heaven beyond seems let in to them to cheer and give them peace. God is only fulfilling His own word, for He is a gracious God. —*Christian Observer.*

## Our Young Folks.

### WHAT BECAME OF ONE LIE.

First somebody told it,  
Then the room wouldn't hold it,  
So the busy tongues rolled it  
Till they got it outside,  
When the crowd came across it  
Till it grew long and wide.

From a very small lie, sir,  
It grew deep and high, sir,  
Till it reached to the sky, sir,  
And frightened the moon;  
For she hid her sweet face, sir,  
At the dreadful disgrace, sir,  
That had happened at noon.

This brought forth others,  
Dark sisters and brothers,  
And fathers and mothers—  
A terrible crew;  
And while headlong they hurried,  
The people they hurried,  
And troubled and worried,  
As lies always they do.

And so, evil boded,  
This monstrous lie goaded,  
Till at last it exploded  
In smoke and in shame;  
While from mud and from mire  
The pieces flew higher,  
And hid the sad liar,  
And killed his good name.

### A STORY ABOUT CRABS.

The ancient tell a very instructive fable about the crabs, who once deliberated in a council what to do in order to amend their backward walk. "It is a shame for us," said the speaker, addressing the assembly, "to walk contrary to all other animals. Whenever a man is unfortunate in his business, at once they say, 'He walks like a crab.' We must suffer this no longer. As regards ourselves, we are too old to change our habit; but let us make it a law that every parent shall train his young one, by all ways and means, never to walk otherwise than forward. Our descendants will then gradually amend the disgraceful oddity of our species. The law proposed was unanimously adopted and the meeting dissolved.

"It is now time," said the old crab to his young one, "that you learn to walk." "How must I do it?" enquired the youngster. "Lift up your feet, one after the other, and put them straight ahead, and pay attention not to walk in any other way," was the parent's reply. "Father, walk ahead and show me," was the youngster's demand. The old one began to walk in his old fashion; the young one followed him at once in like manner. "Hold!" cried the old one, in anger. "Did I not tell you to walk straight ahead; why don't you obey me?" "I cannot do differently from your example," the little one meekly replied. To be brief the old crab could effect nothing to the purpose by all his exclamations and threats; and this is the reason why all the crabs still walk backward.

### TRICKY BOYS.

What is the reason we hear so many boys saying "honour bright" to each other, when they are making trades or promises? Is it because boys cannot trust one another, and are obliged to put in an extra proof that they mean to fulfil their obligations?

A few days since I heard one boy say to another, "You'd better look out for Fred Wilson, he is a tricky boy." Enquiring into the matter I found that "tricky" in Fred Wilson's case meant getting the best of the bargain in trades by representing things to be better than they really are; making certain promises that he never fulfilled, and did not expect to fulfil when he made them. He was a boy who was not reliable, and nobody could depend upon him. Yet Fred was a fine talker; the boys said he could get around anybody if he tried to. Some boys who thought themselves quite clever had been "taken in" by him. Now, boys, do you know what kind of a man Fred Wilson will make? Unless he changes very much, he will be a dishonest, unjust, unreliable business man. There are certainly too many such men in the world already. What we need are true, square honest dealers in business everywhere. The boys who are growing up to take positions of trust and responsibility in life, should begin now to be straight in all the transactions with each other. Don't represent what you have to offer in trade as better than it really is.

A number of years ago there was a boy I knew who used to "swap" chickens and rabbits with other boys. He made it a point to get the best of the bargain always, if not by fair means, by unfair ones. He generally made these bargains with boys younger than himself. When he got older, he managed somehow to keep himself in pocket-money, which his family, having a hard time to make ends meet, could not furnish him with. He had a "knack," they said, of keeping himself in money. Small pieces of money were often missed in the household, and some times at the neighbours', and often he managed to get the pennies away from the small boys at school. Nobody seemed to suspect him of getting it dishonestly, although he was always known as a "tricky boy" among his school-mates. When he became a man, he

was given a position of trust and responsibility. He handled a great deal of money, and none suspected him of being dishonest in any way.

But the time came when it was found that he had been stealing thousands of dollars from his employers. He is in state prison now and just before he went he confessed his crime, and said, "I was always dishonest; when I was a boy I did not seem to have any true sense of honour. If I had only begun then to be straight and square in my dealings, I should not be a convict in state prison to-day."

### SIX RULES FOR BOYS.

This letter from Henry Ward Beecher to his son is declared, on good authority, never to have been published, says a special to the *New York Tribune*. It is reminiscent of the worldly good sense of the advice given to Laertes by Polonius, but it is also permeated by the leaven of Christian experience. The precepts in it are those which, if followed, would produce a good man as well as a gentleman:—

You are now for the first time really launched into life for yourself. You go from your father's house, and from all family connections, to make your own way in the world. It is a good time to make a new start, to cast out faults of whose evil you have had an experience, and to take on habits the want of which you have found to be so damaging.

1. You must not go into debt. Avoid debt as you would the devil. Make it a fundamental rule: No debt! Cash or nothing!

2. Make few promises. Religiously observe even the smallest promise. A man who means to keep his promises cannot afford to make many.

3. Be scrupulously careful in all your statements. Accuracy and perfect frankness, no guesswork. Either nothing or accurate truth.

4. When working for others sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you by industry, fidelity and scrupulous integrity. Selfishness is fatal.

5. Hold yourself responsible for a higher standard than anybody expects of you. Demand more of yourself than anybody else expects of you. Keep your personal standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

6. Concentrate your force on your own proper business; do not turn off. Be consistent, steadfast, persevering.

### FATHER

Not long ago a pastor received a call from a young man whose face he remembered having seen in church, but whose acquaintance he had not made.

"I have come to live in town," said the stranger, introducing himself, "in the employment of —, and have taken a seat in the High Street Church. I have ventured to call now in consequence of a letter from home upon the desirability of uniting myself with your church."

"By letter?" said the pastor.

"On profession of my faith," was the reply.

The pastor was taken by surprise. With no friends, no appeals, no "revival interests," no spiritual drumming of any kind, as the pastor put it to himself, here was a young stranger asking to enter the church.

"Yes, yes," he answered hurriedly; "yes, yes, by all means. I see you have an excellent mother."

"I have," was the quiet reply.

"And her faithful letters are telling on you. That is right, that is right."

"It is a letter from father," said the young man. "We are a family of rough, overgrown boys. I am afraid poor mother would have made little headway with us. My older brothers united with the Church before leaving home. They are noble Christian fellows. I am the youngest, I was not expecting this place when father left home. He only returned the night before I left. That, I suppose, is the reason why I had not followed their example."

"And you—you are a converted young man?" said the pastor, hesitating.

His visitor did not immediately reply. "I have not much experience to speak of," he at length said slowly, "if that is what you mean. I was brought up in a Christian home. Father always talked with us as if we loved God. He always called us children of the Church. The night before I left home father came into my room and said, 'Arthur, shall we kneel down together, and will you distinctly consecrate yourself to the Lord?' I did. It was a great help having my father by my side. He seemed to seal my poor prayer by his great heart of prayer. I can't say whether I am converted or not, but I feel certain"—and he stopped—"certain that I feel toward God as I feel about father. I want to do what He would like me to do above all things else."

MEN who are suffering from nervous debility, overwork, early indiscretions or any of the numerous causes that break down the system, should use Dr. Williams' Pink Pills. A certain blood builder and nerve restorer. They never fail. Try them. Sold by all dealers or post paid on receipt of price (fifty cents a box). Address Dr. Williams Med. Co., Brockville, Ont.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Aug. 2,  
1901.

CHRIST AT JACOB'S WELL.

John 4,  
5-26.

GOLDEN TEXT.—Whoever will, let him take the water of life freely.—Rev. xxii. 17.

#### INTRODUCTORY.

The striking and instructive incident forming the subject of today's lesson, took place at the close of the first year of our Saviour's public ministry. The larger part of that year had been spent in Judea. The people were attracted by His teaching and miracles. The throngs that followed John the Baptist were turning to Jesus, and John's disciples were beginning to be jealous. Lest unseemly strife should break out among the people, and to give no occasion for the authorities to interfere, Jesus goes into Galilee to preach the doctrines of His kingdom there. He is on His way to the northern province when He meets with the Samaritan woman at Jacob's well.

I. Jesus at Jacob's Well.—The town of Sychar was near Sechem, about seven miles south of the city of Samaria. It was at the base of Mount Ebal. At a little distance from the town the famous well was situated. The historical associations of the place were vividly well known. It was near "the parcel of ground that Jacob gave to his son Joseph," and where Joseph's remains were buried. The well had been dug by Jacob, and had remained serviceable many centuries after the last of the patriarchs had died. It had been dug deep in the solid rock. Two hundred years ago a traveller measured its depth, which was then found to be 105 feet; a few years ago it was sounded and it was only seventy-five feet and its waters were dried up. It was a large and capacious well, carefully protected above the rock with masonry. About six o'clock in the evening Jesus reached Jacob's well, wearied with the day's journey. He rested by the well, while the disciples went into the town to buy food.

II. The Woman of Samaria.—She had come from Sychar to draw water from the well. Jesus, tired and thirsty, asks her for a drink of water. He who is able to bestow the greatest blessings on others is Himself pleased to receive from human hands the simplest service. This simple request opens up the way for a most important conversation, which led to remarkable results. The woman was surprised at the request. She belonged to a different race, and gives this as her reason for surprise, asking why a Jew should ask a favour from a Samaritan, and the explanation is added that Jews have no dealings with Samaritans. There was no free and friendly intercourse between them. They might transact business, but there were no neighbourly relations between Jew and Samaritan. The Heavenly Teacher now directs the woman's thoughts from the things of time to those of eternity. If she only knew Him with whom she was speaking! She imagined it was only a weary Jewish wayfarer, and it did not occur to her that He had priceless blessings to bestow. If she knew who asked her for a drink she would instead have sought from Him all the blessings comprehended under the figure, living water, God's salvation for the restoration, the health and refreshment of the soul. These words of the Saviour increase her surprise. She does not understand their meaning. She takes them literally, just as did Nicodemus at first. He had nothing with which to draw water, and the well was too deep to reach down. She proceeds by a reference to Jacob, among whose posterity she claimed to be. He had bequeathed to them the well, and he himself had used it. Could this poor traveller, then, have better water to offer than that contained in the well. Was He greater than the patriarch Jacob? In answer Jesus comes back to the common and to her intelligible ground of earthly things. "Whoever drinketh of this water shall thirst again." Then in contrast with the earthly He says: "But whoever drinketh of the water that I shall give him shall never thirst." The living water that Jesus gives satisfies the thirsting soul. It is unlike all earthly streams—it never runs dry. It is within the recipient. It is an unfailing fountain, a perennial spring. It is everlasting life. For that highest and most blessed life of the soul is not future, it is present. "He that believeth on the Son of God hath everlasting life." The living water flows on for ever, springing up unto everlasting life. If the woman has a glimmering of the Saviour's meaning it is still dim and shadowy. She yet clings to the earthly view of the case. She longs for this living water only that she might no longer experience bodily thirst, and be saved her daily journey to the well.

III. Jesus Reveals Himself.—To bring home the truth to her heart and conscience Jesus now tells her to call her husband. She answers that she has none. He who knows what is in man saw into her heart and her life was known to Him. He tells her that she had answered truly, and then refers to the facts of her life, which could not be known to a stranger. Now she is astonished, and at the same time she is convicted. She does not wish to dwell on the sinful past, and seeks to turn the conversation in another direction. She acknowledges that Jesus is a prophet, but proceeds to refer to the religious differences that separated the Jews from the Samaritans. "Our fathers," she says, "worshipped in this mountain." They were at the foot of Mount Gerizim, where a temple had been built and religious worship observed for about four hundred years. Earlier still, when the people of Israel first entered the promised land from the slope of Gethim the blessings were pronounced in response to the curses from Mount Ebal. The Jews claimed, and rightly, that Jerusalem was the divinely-appointed place of worship for God's ancient people. To this Jesus answers in earnest words: "Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father." The time was near when the limitations of the old dispensation would be set aside and the Father would be worshipped wherever there were true and penitent souls. The Samaritans worshipped ignorantly, the Jews accepted all of God's revealed will that had been given, and through God's covenant people salvation was to come. Then the true worshippers would worship God as their Father, and again Jesus repeats that endearing term, saying: "For the Father seeketh such to worship Him." Then follows the great truth concerning God that He is Spirit, and His worship must be true, sincere and spiritual. The woman, now deeply impressed, acknowledges her belief in the coming Messiah, and Jesus tells her plainly that He is the One for whom she looks. Thus her faith in Him had its reward, and she went and brought the people from the town, giving her testimony, which led others to Christ.

#### PRACTICAL SUGGESTIONS.

The most humble ever find in Christ a sympathizing Saviour.

He does not disdain to receive the simplest service.

The soul can only find the satisfaction of its wants in Christ. He is ever ready and willing to give us the water of life.

Jesus knows all our personal history. We ought, therefore, to confide in Him, and He will save us from our sins.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 22nd, 1891.

TEACHING must be a fairly remunerative profession among our neighbours across the line. Were it otherwise twenty thousand teachers could not stand the expense of visiting Toronto and remaining here for a week. Many of them have come great distances, and though they had special rates, their travelling expenses must have been considerable. We doubt very much if a proportionately large number of Ontario teachers could stand any such outlay. Considering the importance of their work, the great majority of Canadian teachers are paid very small salaries. In the payment of teachers, preachers, judges, missionaries, theological professors and several other kinds of useful people, Canadians are decided economists.

HOW prone we are to take our troubles in advance. Three weeks ago many feared that owing to the continued drought the coming harvest would be a failure. Almost everybody said that a short harvest would certainly bring commercial depression—perhaps a commercial panic. But the rain came, and came in abundance. And now everybody says there never was such growth, and that the harvest will be an average one—in some grains and some places above average. How hard it is, even for fairly good men, to trust the Almighty in regard to temporal things. No matter how many times God may have disappointed their fears and exceeded their hopes, their faith is as weak as ever. There is no petition that the average Christian should offer more frequently than "Lord increase our faith."

YEARS ago an average Canadian was glad to have a holiday of any kind. Now the question with many is, what kind of a holiday is best? Some prefer to "rough it" on the outskirts of civilization. Some like a long trip, with all the comforts and conveniences of first class railways, hotels and steamboats. A few like to go to one place and live as quietly as possible for two or three weeks. Too many prefer a fashionable resort where they can indulge in all manner of fashionable amusements. No cast-iron rule can be laid down for holidays. Every man fortunate enough to have a holiday should know what suits himself best. The one rule that holds good in most cases is to have a change. Surroundings as unlike home as possible, and employment as different as possible from our usual vocation are the prime considerations for a good holiday. Whatever else you get, get a change.

OF course clergymen take holidays in order that they may have rest and recreation, but that is no reason why they should not be willing to conduct a short service on Sabbath at a summer hotel or on board a steamer. Tourists are always willing to attend service, and usually make the most attentive and appreciative hearers. We have heard of instances in which the entire Sabbath has passed at summer resorts without any form of worship, though a number of clergymen were present. When asked to hold service they excused themselves by saying they had come for perfect rest. What would be thought of a doctor who refused to see a man dangerously ill in the hotel at which both were staying on the ground that the medical man was taking his holidays. Conducting a short service in a summer hotel is not a great strain on a reasonably healthy man. And, anyway, *ease* is not the only thing to be considered.

THE Rev. Sam. Small, we really forget whether he is a D. D. or not, has been saying some very uncomplimentary things about the newspapers. Serves them right. For reasons best known to themselves, newspapers go to work and puff men

of the Jones-Small type into notoriety, and if they sometimes get stung by the creatures they puffed into prominence they have themselves to blame. A few years ago Jones and Small held a series of meetings in Toronto, and their addresses were published *verbatim* by several city papers. The best preachers in Canada might visit the city and preach, and if they got a short paragraph in an obscure corner of the daily press, that was all the attention given. The moment these Americans struck the city and amused a crowd with their performances, the daily press of Toronto was alert, and laid their criticisms before the country every day. The press makes men like Jones and Small, and if newspapers do not like to be abused by their own creatures they should stop the production.

IT has passed into a proverb that the brakeman on the last car is usually the man punished for railway accidents. We all know that the hungry boy who steals a cake is far more likely to be punished than the "boodler" who steals a million. We hope no such travesty on justice will take place at Ottawa. Several minor officials have been suspended and probably some of them may be dismissed. So far as it goes the procedure is right. As soon as anything crooked has come out the Government have acted promptly and for this they should get due credit. If, however, a Cabinet Minister should become involved his head ought to come off just as quickly as the head of any minor official. The country looks specially to the Premier and Sir John Thompson, the leaders of the majority, for prompt action and clean government. There is no question of party involved. The damaging charges that are being investigated by the Committee on Privileges and Elections are not party issues. It is for the interest of the Government as well as for the interests of the country that no guilty man, however high he may stand, should escape. The new Premier has a great opportunity to show the stuff of which he is made. Many who know Mr. Abbott and Sir John Thompson believe they will prove equal to the emergency. Every good Canadian should support them in probing these scandals to the very bottom and in punishing all offenders.

A DUBLIN committee in arranging for a convention to be held under the auspices of the Christian Union, refused to invite the Rev. John McNeill to speak on the ground that he is a Home Ruler. The *Irish Presbyterian Churchman* gives the committee this homily:—

It is truly a sad day for Irish Evangelical Protestantism when it is thus led. We cannot conceive that such a course meets with the approval of at least the Presbyterian and Methodist ministers and laymen who are members of the committee in question. Apart from the insult to the Rev. John McNeill and to the Church of which he is an honoured minister, there is the much more serious injury that is done to all true toleration, to all individual Christian liberty of thought and action. Priestly despotism, prelatic tyranny—these might be excusable in men who believed in their divine right to put down every one who differed from them. But at least Presbyterians, who believe that "God alone is Lord of the conscience," should have no part nor lot in such a travesty of religion. Should this course be continued by the United Services Committee, we hope they will at least be consistent and remove from behind their Convention platform the beautiful motto which at present may be read there, and to which their proceedings are in such marked contradiction.

Our contemporary might have added that Dr. McCosh, of Princeton, and Dr. John Hall, of New York, are Home Rulers. An immense majority of the Presbyterians of Scotland are also in favour of Home Rule of some kind. But there was no insult to Mr. McNeill. A committee of that kind cannot insult a man of Mr. McNeill's standing. It is often a far higher compliment to a minister *not* to be asked to speak at certain kinds of gatherings or by certain kinds of people than to be invited. Not long ago we heard a most estimable Presbyterian lady say her pastor was the only minister in town not invited to address a certain gathering, and she thought "that was the highest compliment they could pay him."

FOR a writer who always says what ought to be said on practical questions, commend us to Dr. Cuyler. While the ecclesiastical lawyers are still discussing the Briggs case the veteran Doctor is trying to cast the demon of "snobbery" out of the Church. Hear him on that practical heresy:—

Social caste is a demon that ought to be exorcised from the Church of Christ. The man or the woman who is worthy to be Christ's friend, is good enough to be my friend or your friend. That house, however humble, in which the Master visits His relatives, should never be spurned by us as vulgar or "ungenteel." If that coarse and cruel thing called "snobbery" is despicable in social life, how much more is it among the redeemed household, a crime against Him who is our

Elder Brother. A dishonour to a Christian is a dishonour to Christ. How do we know but that the ill-clad, ill-housed brother who comes in unnoticed to the family-feast, may yet receive peculiar honour as a prince-royal of the blood, and may be awarded a higher place than we, up in the celestial courts? A communion table of pardoned sinners is no place for coveting of "upper seats," or for thrusting the heirs of a common inheritance into the lower seats, on account of social caste or scantiness of purse.

Quite likely "snobbery" does the American Presbyterian Church and all other Churches quite as much harm as Dr. Briggs ever did, or ever can do. But these practical evils never excite a church court as a heresy case does. Heterodoxy is not allowed in any Canadian Church to a great extent, but in some of them, perhaps in all, a man may be as great a "snob" as he pleases. To say that the standards of any Church are not infallible would, in the estimation of a good many people, be a greater offence than to turn a neighbour or stranger out of a pew, the rent of which had not been paid for years. We should like very much to see one or two cases of practical heresy argued in a General Assembly. Here is one: Should a man be considered an orthodox Christian who spends dollars on whiskey and gives cents to the Church?

SOME excellent brethren who were not favourably impressed with the business qualities of the last General Assembly are of the opinion that the representation should be reduced, and speak about getting up an agitation in favour of a smaller Supreme Court. With all due deference to these excellent brethren we say the agitation will bring no relief—at least no immediate relief. In the first place, as these brethren say in their sermons, it would take years to make the reduction—if it could be made at all. Free, self-governed men reduce their representation in either Church or State very reluctantly. In fact they hardly ever reduce it. As a rule they increase it. County councils might be cut down one-half, but they are not cut down. When Canada has eight or ten millions of a population of course the representation must be cut down, but the process will be slow and difficult. On its merits small representation is not a good thing. The arguments are overwhelmingly in favour of a pretty full representation from all parts of the Church. The best remedy at present seems to be in the direction of giving Synods more work, and, if necessary, more power. The Supreme Court is congested, while some of these intermediate Courts have almost nothing to do but go through the routine. There ought to be statesmanship enough in the Church to make a better division of the work. A little generous confidence in its own committees would help the Assembly immensely. Why on earth appoint a committee to attend to anything if every committee and its report must be pulled to pieces when its work is done?

## THE CHRISTIAN ENDEAVOUR CONVENTION.

THE Christian Endeavour movement is a ten years' growth. No religious organization has advanced with the same rapidity. It is yet only in its adolescence. An opinion was entertained when it first began to make headway that a movement of such swift growth could neither become a hardy nor a long-lived plant. Present indications, however, are that it shows remarkable vigour and vitality and that its years will be many. Even yet, there are many who do not take kindly to it. Still, it would be a mistake to regard those who entertain scruples as to its usefulness and results as enemies, and a greater mistake, if possible, to treat them as such. Christian men as well as others are entitled to their opinions. It is not by denunciation or sneers that a good cause is advanced. These methods of defence only make doubts and prejudices more inveterate. The way most likely to overcome opposition is by the manifestation of those graces of the Spirit, gentleness and patience, which are becoming alike in both old and young, and win respect and esteem for a cause that has much to say for itself. The brief discussion in the General Assembly showed that the Christian Endeavour movement has not yet secured universal confidence within the pale of the Presbyterian Church in Canada. Though some things were hastily said in impromptu debate that had better been left unsaid, it was evident that the movement has already acquired firm foothold in our Church and has obtained a large measure of sympathy. There is no doubt that that sympathy will extend as the Christian Endeavour becomes better known.

It was urged against it that it had not originated in the Presbyterian Church. Granted; but there are other excellent agencies thoroughly identified now with the Presbyterian Church that do not owe their origin immediately to Presbyterian influence. Not to amplify, the Sabbath school is now an integral part of Presbyterianism, and yet in its earlier days there were good Presbyterians who shook their heads sagely at the innovation and others who stoutly opposed its introduction. Where could the crankiest of all Presbyterians now be found who would advocate the cancelling of the Sabbath school? There are other excellent organizations, not immediately identified with any one Church, yet are cordially supported by all evangelical denominations; the Bible Society for instance. The Presbyterian Church is sufficiently catholic and eclectic to candidly consider the claims of any good movement, from whatever quarter it may come. Whenever it can make good its claims as Scriptural grounds and that it is fitted to do good work, it is adopted and the assimilative genius of Presbyterianism makes it its own. A worthy elder who takes an active part in the Endeavour movement remarked that it can be made what the Session and congregation desire it to become.

The fact that the movement has so readily and quickly taken root is an evidence that it is fitted to fill the place it occupies. There is the best of reasons for the hope that in another generation the immense good this movement is capable of doing will be felt in a manner and measure that cannot now be anticipated. The largest number of societies, according to the report presented at Minneapolis last week, is in the Presbyterian Church. The secretary is himself a member of that denomination. His report states that

There were two societies at the beginning of the decade just finished; now there are 16,272. There has been an increase of 5,261 in the past year. To-day there is an army of 1,008,980 members. More societies were reported in the last year than existed in 1888. Fifty-five societies were reported in schools and public institutions, and there are four organizations on men-of-war. There are 855 junior societies

From the report submitted by the secretary it appears that

Ontario has 453 societies, Nova Scotia 186, Quebec sixty-three, New Brunswick thirty-six, British Columbia twenty-five. Thirty evangelical denominations are represented. The Presbyterians still lead all denominations in number of societies, they having 4,019. The Congregationalists have 3,545, Baptists 2,381, Methodists 2,860, Disciples 801. Best of all, 82,500 young people have joined the Churches from the ranks of Endeavour societies. There are 307 societies in foreign lands, as follows: England 120; Australia eighty-two; India thirty; Turkey twelve; China seven; and Africa one.

To remove the fear lest the Christian Endeavour movement should cherish a spirit hostile to the Church, Dr. Clarke, the president, said in his annual address:—

Unhesitatingly I say, challenging the most searching criticism, that from the second day of February, 1881, to the ninth day of July, 1891, the Society of Christian Endeavour has stood for fidelity, unswerving and unswervable, to the Church of God; and not to the abstract Church universal, which embraces all good men and all creeds, but to the local, individual, particular Church to which each society belongs. Examine the history of the Society with a magnifying lens, read its constitution with a microscope, weigh its trend and tendency with balances that turn with a hair's weight; and see whether you can find anything that does not speak to the young Christian of allegiance to his own Church. . . . It has been said before, but I say it again, that the words may be emphasized by your endorsement. The Society of Christian Endeavour, by its very principles, when they are understood and adopted, necessarily increases Church loyalty and denominational fidelity.

The Christian Endeavour movement claims the kindly consideration, encouragement, and support of the Christian Church.

### TEACHERS IN COUNCIL.

IN Canada and the United States education holds a high place. All interested in this important work have an exalted conception of its purpose. It is no doubt true that the utilitarian spirit of the age blinds many to its true import. It is universally known to be an essential factor in the attainment of personal success. While instances, even now, are by no means rare of illiterate men attaining to wealth and position, no one ever thinks of using that as an argument against education. The dull-est would be ready to offer the explanation that such men owed their success not to the want of learning, but in spite of it, and would no doubt add that their natural gifts would have been all the more serviceable had they enjoyed the advantages of early training. Yet there still lingers the belief that education is chiefly valuable for the material benefits it may be the means of procuring. Those

employed in the practical work of instruction have higher ideas of its nature and importance. This is apparent in the uniform tone that pervaded the entire proceedings of the National Educational Association that met last week in this city.

Still it is true that the teaching profession is none too highly esteemed even in these days when the value of education is more generally recognized than ever before. The teaching profession is poorly paid, and does not receive the social position it deserves. In relation to the importance and value of the service it renders its emoluments and honours are most inadequate. The well-salaried positions are few and far between as compared to the large numbers who find the work in itself its own exceeding great reward. It is remarkable the intelligent enthusiasm in their work displayed by so many in the ranks of the teaching profession. Surely this is a hopeful sign. The men and women who inspire their pupils with a noble ambition and who help the cultivation of these qualities that enable them to excel in life's keenly contested race, are deserving of the highest esteem.

The great amount of real work accomplished by the Association during the four days the meetings were held is really marvellous. The manner in which the work of the Association was done explodes the notion that teachers are an impractical class. It affords good evidence that those who rule successfully in the little world of the schoolroom can efficiently govern large aggregations of adults. The conduct of the business of the meetings left nothing to be desired. Many things conducted to the success of the great gathering. The conditions were favourable. The local committee did their duty well. A sufficient number showed an intelligent interest in the work they undertook. Plenty of time was given to preparation, and for seven months that work was steadily sustained. Much credit is reflected on all concerned by the entirely satisfactory results that attended the meeting of the Association in Toronto.

There can be no doubt that the cause of education has gained much by the series of splendid meetings which were held last week. They were attended with unflagging interest from commencement to finish. The welcome meeting was a happy beginning. At that early day thousands of the visiting teachers had reached the city, and the citizens turned out in goodly numbers to bid their guests welcome. The speaking was appropriate, hearty and enthusiastic. Principal Grant gave a fine illustration of the facility with which he can adapt himself as occasion demands. As an educationist of prominence in the Dominion his selection for the position he so admirably filled in the programme afforded the greatest satisfaction. It may be doubted if regret at the absence of holders of portfolios in the Dominion Cabinet was very profound. At all events it is hardly possible that any of them would have excelled the learned Principal of Queen's University in the felicitous welcome he extended to the visiting educationists from all parts of Canada and the United States. The Ontario Minister of Education discharged the task assigned him with his accustomed vigour and tact, while the sister provinces of Nova Scotia and Quebec were well represented by Dr. Allison and Rev. Mr. Rexford. Many were the speakers from the United States to whom the duty of replying was assigned. All of them discharged that duty well. It was fine to hear from both sides the full outflow of generous and kindly sentiment that characterized all the speaking. Those who listened to it could not but feel convinced that it was much more than merely conventional in its tone. Such interchanges of heartfelt sympathy and kindly feeling cannot fail to have an excellent effect. There is no reason why two nationalities having so much in common should not live on terms of good neighbourhood.

These meetings, at which all that was of interest to those directly engaged in educational work was fully and ably discussed by men and women who were thoroughly acquainted by study and practice with the subjects on which they spoke, will long be remembered. A strong stimulus to renewed diligence in the noble work of education in all its departments was afforded those who from all parts of this northern continent were present. Much also of the benefit of the meetings will be derived from the perusal of the full reports to which the daily press gave space. It will no doubt be more than ever the aim of all engaged in the work of teaching to train the present generation of pupils to become large-minded, large-hearted and virtuous and patriotic citizens who will profit by their present educational advantages, and in turn transmit them unimpaired to those who follow after.

### Books and Magazines.

THE original manuscript of Bishop Heber's hymn, "From Greenland's Icy Mountains," was sold in London recently.

THE late Laurence Oliphant's peculiar teachings, as followed in the Haifa community, have been woven into a novel by one of his disciples, the Rev. Haskett Smith, which will be published in London with the title, "For God and Humanity: A Romance of Mount Carmel."

THE death is announced of Miss Ann Mozley in England, to whose care Cardinal Newman trusted the editing of his life and correspondence. She was a contemporary of Newman's and sister of Canon Mozley, whose letters she edited with much skill.

THE Century Company will issue in two volumes Mr. George Kennan's "Siberia and the Exile System." They will also bring out in book form "Women of the French Salons," by Amelia Gere Mason, and "The Land of the Llamas," by W. W. Rockhill, both of which first appeared in the *Century Magazine*.

HAMLIN GARLAND's new volume of short stories entitled "Main Travelled Roads," just issued by the Arena Publishing Co., is creating a genuine sensation in Boston. Mrs. Louise Chandler Moulton's criticism of over two columns in the *Sunday Herald* awakened general interest, which has been greatly increased since the appearance of the work.

A SERIES of interesting and important papers are being prepared for this year's Oriental Congress, some of which will be circulated among the members, in order to invite consideration and discussion at the September meetings. One of these is the article "On the Dignity of Labour in the Talmud," by the Rev. H. Gollancz, M.A., in the current number of the *Asiatic Quarterly Review*.

WHAT'S THE USE OF GOING TO CHURCH? By Robert A. Holland, rector of St. George's Church, St. Louis. (New York: Thomas Whittaker.)—This is the title of one of the most telling pamphlets on non-church attendance. It is written by the Rev. Dr. Holland, of St. Louis, and is in his best vein—clear, crisp, and very striking. Read it yourself and scatter a few among friends. Neatly printed, with illustrated cover.

THE memoirs of Von Moltke, to fill several volumes, will contain a family history, written by himself; a number of documents relating to his youth and his travels, his own notes about his life at Kreisau, and his Confession of Faith, written down shortly before his death; several essays; a brief history of the War of 1870-71; personal correspondence; speeches and reminiscences and stories of his life, communicated by friends. The volumes will be published simultaneously in Germany, England and America.

STORIES OF NEW FRANCE. By Miss Machar and Mr. Thomas G. Marquis. (Boston: D. Lothrop & Co.)—The object of this volume, of 300 pages, is to enable those interested in early Canadian history to become acquainted with the leading characters who have figured therein, the circumstances and chief incidents of their life on this continent and the influence they exerted in colonizing and missionary enterprise, together with the personal outfit, moral, intellectual and social, which they carried into their work. The period covered by the sketches may be said to embrace nearly three centuries, beginning about the middle of the fifteenth. The heroic figure of Jacques Cartier fittingly comes first into view. Then the settling of Acadia, Nova Scotia, Quebec and Montreal, with the varied fortunes of those who led, and those who followed therein, and wars with the Indian tribes, the planting of Jesuit missions at different points, remote from each other, the adventures of La Salle, the fascinating tale of Evangeline, on which Longfellow has based his literary monogram, and the sieges of Quebec, in the last of which appear so many stirring incidents, ending in a change of allegiance and in the opening of a new outlook and destiny for what is now the larger Canada. As the authors state in the preface to their book, "On both sides of her ancestry she can look back to a noble past, bright with heroic endurance and rich in gallant deeds wrought by the sons of both nation on her virgin soil. Champlain and La Salle, Daulac and Brock, Brébeuf and Macdowall, Wolfe and Montcalm. Canada can claim them! For in the greater name of Canada are merged to-day "New France" and "British North America," and in the simple name of Canadians we may well merge the more partial designation of "Anglo-Saxon" and "Franco-Canadians," for "Norman and Saxon and Celt are we." The kindly purpose which they hope to serve by their sketches in recognizing the composite character of our people and of the valuable elements which have been supplied from both sides, which every right-minded citizen can cherish with pardonable pride and diligently strive to perpetuate, is modestly avowed, and is worthy of being carefully regarded, "on the gradual and peaceful fusion of differing elements into a harmonious whole must depend the future welfare of Canada." To promote, among English-speaking Canadians, a wider and more familiar knowledge of the heroic past inherited through their French fellow-countrymen—that past which Parkman has so eloquently told, and Frechette has so nobly sung—is one aim of these "Stories of New France." In entire accord with this intimation is the notice of the great struggle at Quebec in which the two brave leaders laid down their lives on a field which has become the Waterloo of the northern half of our continent—the "Plains of Abraham." "Yet, in looking back over the two and a-half centuries of toil and heroism and brave endurance, of which we have had a few passing glimpses, no true Canadian, be his origin French or British, can refuse a tribute of sympathy and honour to the losers as well as to the victors in the gallantly-contested struggle. This generous sympathy finds a fitting expression in the monument under the shadow of the citadel of Quebec, which commemorates at once the memory of the two brave foes—the victor and the vanquished—the heroic Wolfe and the gallant Montcalm." It is scarcely necessary to add that the pen of "Fidelis" has not lost ought of its grace, nor are the materials on which it has been employed in these "Stories" unworthy of its best skill. Her literary capacity needs no commendation in our columns. The esquire who has girt on his armour for the purpose of fighting at her side for the cause of truth and chivalry may well prize the leadership under which he serves; and if we may judge of his literary career from the skill and courage with which he bears himself in this, his first campaign, his name will continue in the roll of Canadian men of letters.

## Choice Literature.

## ONLY OUR HIRED BOY.

On one of the coldest days of January, 18—, a procession of some half dozen open waggons, mostly occupied by men, wound their way through drifting snows up the long hills that led to the old church at B—. I should scarcely have thought it a funeral had I failed to observe the rude pine coffin that lay uncovered in the first waggon. There was no hearse, no mourner, not even the tolling of the bell in the church spire to tell of the near approach of the dead.

It was entirely unlike the funerals I had been accustomed to see since I had been a resident of the village, for on such occasions the people of the whole village and town, men, women and children, flocked together to pay their last tribute of respect to the dead, and to offer words of comfort and consolation to the bereaved ones. The bell, like a sentinel in a tower, proclaimed to the people below the near approach of the mournful procession. Often, at night, the people were startled by its slow and mournful peals that told them even at the still hour of evening one of their number had passed away.

All felt it deeply and thought it a duty to lay aside at such times the care and business of life and follow their friend's cold remains to their last resting place. Consequently the old church was never so densely packed as on such occasions.

Men who disregarded God's law, set at naught His commands and profaned His holy day, still retained enough of the sense of moral duty and respect for the dead to perform those offices which they felt that they must require of others for themselves. Even the tolling of the bell made an impression upon them more salutary than an ordinary sermon on human mortality.

But all these customary solemn rites were on this occasion dispensed with. Soon the foremost waggon, containing the coffin, halted before the wicked gate that opened in the burial ground and two men in a rough manner lifted the coffin to their shoulders and bore it hurriedly over the snow, past the church door, to a distant corner of the yard set apart for coloured people and paupers. Resting it upon a stone they proceeded to clear away the snow and prepare a place for its reception—for even this had been neglected.

Watching the whole proceeding from my window, I felt very desirous of knowing whose earthly tabernacle was being laid away in this heartless manner, and determined, if possible, to ascertain. Hastily donning my wraps I crossed the street, and, entering the yard, soon stood beside the opening they had just completed. Without seeming to notice me they proceeded to lower the coffin into the grave, and to throw the hard, frozen clods upon its lid, which was not even shielded with straw, and which gave back that dull leaden sound as they struck which has but once to be heard to be always remembered. Fainter and fainter grew the sound, until at last it ceased and the grave was filled.

Their task was completed and they were about to leave the ground, when turning to a boy standing near I enquired of him who the deceased was. With a slight curl of the lip he carelessly replied, "Only our hired boy," and walked away.

"Only our hired boy," thought I, as I turned to gaze upon the rough mound their spades had just completed. "Only our hired boy." The manner in which the words were spoken, and the apparent unwillingness to impart any further information on the subject, made me still more desirous of obtaining the desired knowledge.

Overtaking the old sexton, who was slowly wending his way homeward, and who had overheard my conversation with the boy, I again made the same enquiry, and with much better success, for he seemed ready and willing to talk, and told me briefly the following story:

John H—, the dead boy, was about fourteen years old. His father, who died when he was but ten years old, had once been a successful merchant of considerable wealth in the city of Boston, but in one of those reverses of fortune so frequent in large cities he had been reduced to want, which so crushed his spirits as to bring on a fever which soon terminated his life. John's mother was also in delicate health, and stripped of almost everything that makes life dear, a dearly-loved husband, and all means of support, without a relative to look to for help—what was she to do? It was a question very easy to ask, but oh! how hard to answer—a question that hundreds are asking to-day with no better success.

She at last determined to seek a home in the country, hoping the change might not only prove an advantage in pecuniary matters, but also in health. Accordingly she collected what little money and few things she still retained and left for the village of B—. Here she hired a few rooms, and managed by taking in sewing and washing to live very plainly, but still quite comfortable.

But even this was destined to be of very short duration, her fragile constitution could not stand the hard work she was unaccustomed to, and at the end of two years found her completely crushed by want and privation. She was forced to go and leave her boy, her one treasure, to a cold and unfeeling world. On the day of her death she bound him to a farmer, a Mr. M—, until he should become of age. The farmer was a wealthy man who was in want of a boy, and who had professed a strong attachment to her son, and had promised to send him to school and to furnish him with comfortable clothes, in short, to act the part of a father as well as guardian to her son, who was so soon to be an orphan. This promise soothed the mother's last hours, for she trusted him fully.

But those who knew Mr. M— pitied the boy, for they well knew what a hard master he would have, notwithstanding the fair promises that had been made. He was one of those men whose sole aim in life is to make money and to make all that is possible out of those who are hired. His heart could be reached only through his pocket-book, and when reached could only be seen through the most powerful lens of the microscope. Knowing this people feared that the orphan would suffer much, although they did not dare to make it known to each other, for he, Mr. M—, was a very influential man and they did not think it advisable to even throw out a hint that would in any way reflect on his character.

They however secretly feared for the boy, and their fears

were realized. It were vain to enumerate the sufferings through which he was called to pass. Any one at all acquainted with farming, knows that in the part of it known as "boys' work," there is no end—that is, it is considered that there are so many little things that a boy can do to keep him out of idleness, that his tasks are without limit. Such was the case with John, he must be the first in the morning to rise and the very last to retire at night. Even the hour at noon that the men had for rest, John had to spend in weeding the garden, if in summer, and if in the winter, the cattle had to be fed, and so on—the drudgery of the whole family he had to perform.

Through the warm months of summer and the pleasant, early Autumn days, he passed comparatively well, but the cold, dreary winter brought with it much suffering. Much of the time he was without shoes to his feet or proper clothing to shield him from the severe cold of an eastern winter.

Consequently he suffered from a severe cold through all the dreary months, and when the joyous spring came to spread its mantle of beauty over the earth, to breathe upon the ice-bound rivulets and to impart its warm smile to the opening flowers, he still had a cough, only a slight cough, but taken in connection with his pale cheeks and eyes that seemed to sparkle with unearthly lustre, it clearly told that consumption was surely undermining the citadel of life. How he passed the following summer can be better imagined than described.

His growing love of retirement and rest was attributed to his stupidity and the want of a just appreciation of his employer's interest. They either could or would not see the difference, and credit the truth.

The rod was the more often used to compel him to perform his accustomed work, and even the hired help were instructed by Mr. M—, in his absence, to resort to the same measures which they did, often without the least provocation, forcing him to do not only his own, but a good share of the labour assigned to them.

Time passed, winter again took up its despotic reign, and the New Year was again ushered in bringing joy to some and sorrows to others, but to him it was almost unnoticed.

He thought of it only as his last on earth, and he looked forward to the next with the hope of spending it in the world where sorrows can never come, and where his mother would again receive her weary boy within her fond embrace, and again, as of old, he could lay his head upon that faithful breast and rest, a rest that would be eternal. Oh, how sweet the thought was to him—to rest—poor motherless boy, how he longed for the change to come!

Being no longer able to perform his usual amount of labour he received much abuse, but he bore it with serene Christian resignation—he knew that it must be of short duration.

One day he took the opportunity to tell Mr. M— that he could no longer work, he was sick and he knew that he soon must die, that he was sorry he had not been able to please and serve him better, but that he had faithfully endeavoured to do all that his strength would allow, at which Mr. M— flew into a great passion, ordered him to his room, and bade him show himself no more, nor ask for food until he was willing to work, for those who did not work should not eat. He went as ordered to his room in the garret. He did not make his appearance the following morning, and one of the servants went to the door of his room and knocked. There was no answer; she entered. There he lay, his head thrown back, his body half covered by the tattered blankets and half by the snow that had drifted through the window, and which was stained by a crimson tide that had frozen as it flowed from his parted lips.

"Ah," said the man who related the story, "I shall never forget the scene that met my gaze as I entered the room that morning!"

"I have witnessed death," said he, "in many forms, but none so sad, so bitter, so terrible as this. Without a relative to offer a word of comfort, or a friend to hear his last request or stand beside him in that trying hour, he had gone alone down to the cold river of death."

Just as the narrator had finished the sad story and turned to go, the wind that all day had whistled around the corner of the old church, seemed suddenly to rise almost to a wail. A chill suddenly and involuntarily seized me, and I hurried to my room and fire, my heart, as I trust, truly filled with pity and sorrow for the unprotected poor. For this story made an impression on my heart that has never been effaced.

This narrative carries with it its own lesson. That such extreme cases of suffering are not common in the country is true, but that very many of the hired and "bound" boys and girls that are thus early thrown upon their own exertions for a living, are treated cruelly and suffer many unnecessary hardships, is equally true. Our country is flooded with the youth of both sexes in the more humble ranks of life, who are "bound" to close and unscrupulous people, who think there is nothing too hard for them to do, when these youth, with proper care and attention, would stand first even in the learned professions, and become an honour to their country and the world, were not their rising aspirations crushed and their ambitions for a higher and nobler life trodden down to the dust by the iron heel of oppression. They form a class for whom the community lacks sympathy.

There are many hands open to support the orphan societies and homes of the friendless, noble, generous institutions, that ever stand as monuments of praise to a country; but there are too few to look after the inmates of those homes after they have left their doors. Many, Sabbath after Sabbath, contribute to their support who have poor at home, even in their own households, who are in want of the necessities of life. They have never learned that charity begins at home, although it does not always stay there.

Having occasion, some years after, to pass through the village of B—, I had a desire to visit the grave of John. At first it was difficult to find, for time had settled the little mound to its common level and spread over it a carpet of moss.

No stone stands at its head to mark the spot, no flowers planted and matured by the hand of sympathy bloom upon it; but it matters not to John. He is safe now from all the storms and ills of life, and although he is forgotten by man he is not by God, and his trials and wrongs will all be brought to light in "that day."—*J. T. A., in Illustrated Christian Weekly.*

## A NATURE PSALM.

A day of storm and wind, and then a calm,  
An olive-golden light athwart a stream,  
The foliage pierced by many a trembling gleam,  
And over all soft airs—God's healing balm.  
Nature all round was chanting a low psalm,  
Such as rapt saint might hear, and, hearing,  
deem

That God was in his ecstasy and dream,  
And be transfigured, holding forth a palm.  
I in these dusty streets still feel the spell  
Of that calm hour, its healthful influence  
Vanishes not, but lingers on in sense,  
Like perfume sweet of flower in forest dell,  
So should I wish, when leaden grow these eyes,  
To pass all tranquil into paradise.

—James G. Hodgins, in *The Week.*

## BORROWED PLUMES.

The subject of literary forgeries and impostures is one which, treated at length, would demand a volume of the proportions of old Caryl's gigantic commentary on the *Book of Job*. John Pinkerton who, towards the end of the last century, manufactured a collection of ancient Scottish poems, which he gave out that he had discovered in the Pepsyian Library at Cambridge; George Psalmanazar, who, in the character of a converted islander from Formosa, endeavoured to palm off upon the learned world a language, a history, and a system of religion, all of his own invention; Lauder, whose impudent fabrications made use of in his attack on Milton, made no small stir at the time; MacPherson, of Ossian notoriety, for whom Dr. Johnson kept his stout stick in readiness; Ireland, the Shakespearian; and poor Chatterton, the "marvellous boy" of Bristol, are a few only among the many names which go to swell the long catalogue of literary fraud. What wasted energy! what misused talent! what prostituted ingenuity and skill! Under what impulses and with what ends in view these men committed themselves to their singular courses of conduct will always remain a psychological puzzle. But difficult as it is to find a key to their behaviour it is even more difficult to account for the action of those who, instead of endeavouring to conceal their identities or shift the burden of their work to other shoulders, have boldly stepped forward to claim honour which is not their due. It is a striking illustration of the disturbing influence of ambition that men, often upright in all their other dealings, should from time to time have been found ready to flinch the reputation of friends and associates, heedless of the fact that, however long the ruse may be kept up, discovery and disgrace must inevitably be their fate in the end.

An instance of this kind of literary dishonesty may be taken from the biography of Mark Akenside, who, while still a youth, published his once famous, but now almost forgotten, "Pleasures of the Imagination." The first edition of this work was issued anonymously, and the authorship remained a profound secret. Thereupon, Mr. Richard Rolt, a miscellaneous scribbler of some fertility, and the author of that "Dictionary of Trade and Commerce," for which it will be remembered that Dr. Johnson, without troubling to read the contents, wrote a preface, bore the volume with him to Dublin, and there actually produced an edition of the poem with his own name on the title-page. For a few delightful months he was able to reap the full benefit of his manoeuvre, for his fame spread and he found himself feted and lionized wherever he went. But disillusion came, surely, if with halting gait. Akenside in due course produced a second and acknowledged edition; and Rolt's brief day of stolen glory was brought to a close.

Another once-distinguished personage, Dr. Hugh Blair, was also, with his friend Ballantine, made the victim of a trick of the same description. In their earlier days they wrote in collaboration a poem on the "Redemption" which, though not published, was pretty freely circulated amongst their acquaintances in manuscript form. One fine morning the youthful bards woke up, not to find themselves famous, but to learn that an imposing edition of his very work had been issued from the press, the honours and presumably also the emoluments of authorship being only claimed by a certain Mr. Dangler.

Another case of a somewhat similar, but even more impudent, character is furnished by a Mr. Innes, who, grievous to relate, was a clergyman of the English Church. Dr. Campbell, a personal friend, had sent him in manuscript a treatise on the "Authenticity of the Gospel History." With the charming freedom of friendship, Mr. Innes forthwith bore this production to a publisher, and had it given to the world as his own. It is even said that he obtained preferment by virtue of the volume before the astonishing fraud was discovered.

But of all such endeavours to beautify oneself with the spoils of others, none has ever exceeded in audacity an instance yielded of our own time. It was after the publication of "Adam Bede," when all the world was asking, and asking vainly, who this now power in letters, this mysterious George Eliot, might be, that the announcement was suddenly made that the great unknown had been found in the person of a very humble character, a Mr. Liggins, of Nancaton, Warwickshire. It is only fair to the memory of this unfortunate gentleman to say that he did not set himself in the first instance to snatch the

laurels from George Eliot's brow. A report somehow got afloat—and no one ever knows how such reports do get afloat—connecting his name with Adam Bede; and poor Liggins, a baker's son, and a man of no note whatever, had not strength of mind enough to resist the greatness which was thus so unexpectedly thrust upon him. He yielded, and so became an active instead of a passive figure in the pitiful little tragic farce which for sometime excited the world of letters. The incident is too recent and too well remembered to be re-told here; but it deserves mention as one of the strangest cases of its kind in the annals of literary history.—*W. H. Hudson, in The Week.*

THE CARELESS WOMAN.

She is always behind time, always scrambling after the flying hours, and always in a hopeless muddle. She never knows what she has done with her things, neither where she last had them nor where she has laid them down. When she makes hay of all her possessions in looking after these truant articles, nothing is ever by the remotest chance where she expected to find it; and she lives the life of little Bopeep, vainly looking for the sheep she has so invariably lost. Everything belonging to her seems to be endowed with the joint powers of invisibility and locomotion. She has looked ten times in that special drawer—on the eleventh her lost lamb "leaps to her eyes" in the most conspicuous corner, and she feels like one for whose mishap a miracle has been worked—like one who has been hypnotized and then awakened to a knowledge of reality. Her veil falls from her face, and her bos slides off her neck totally unperceived by her. Only when that costly bit of lace and that yet more costly length of fur are gone, does she recognize her loss; and then it is too late to recover it. She leaves her muff and purse in the shop—her card case and umbrella in the cab—her reticule and memoranda at a friend's. And without these memoranda she is as a belated traveller, with never a star in the sky nor a light in the distance, and the road across the common falling off into a bog, for she cannot remember from one hour to another what she has arranged to do, nor where to go; and if she remembers this, she forgets the number of the house where she has appointed to call. She may have been there twenty times, but the Careless Woman cannot carry dates nor numbers in her head, and unless she has a reminder she is lost. Of order, method, or arrangement the Careless Woman knows nothing. On the whole, the Careless Woman is one of the most disastrous of her sex, if in herself absolutely sweet and lovable; and that, as folly works more evil than does sin, so carelessness is often worse than maliciousness in its results to the sufferer, if not in its origin in the soul of the offender.—*The Queen.*

DANGERS OF HYPNOTISM.

An instance of the serious consequences which may follow the incautious induction of the hypnotic state is afforded by a case recently recorded by Dr. Julius Solon. An amateur at a friend's house volunteered to hypnotise another visitor, and after two trials succeeded so well that the subject became extremely excited, lost the power of speech, and then passed into the condition of catalepsy; subsequently he had severe convulsions. He had been hypnotised by being made to look at a diamond ring, and afterwards the sight of anything glittering threw him into a state of violent excitement. The floor of the room in which the physician found him was covered with cushions, as he frequently threw himself from the sofa on to the floor. He performed various odd automatic movements, slept only in snatches, awaking in nightmare, and, in fact, was in a condition to which the French physicians would probably apply the term grave hysteria, with maniacal excitement. He was treated with full doses of sedative drugs—chloral sulphonal, bromides, and morphine—but did not at first show any signs of amendment. After ten days the convulsive attacks were replaced by periods during which he sang persistently; he would sing over song after song, apparently every song he knew, and as long as one song remained unsung nothing would stop him. After about a fortnight of this sort of thing he had an attack of fever, followed by copious perspiration and asthma; a few days later he had another feverish attack, again followed by perspiration, after which he declared himself quite well. From first to last he was seriously ill for three weeks. The cause of the fever is not very clear; his physician believed it was probably due to inflammation of the anterior part of the brain. The case ought to be a warning, both to amateur hypnotisers and the foolish people who allow themselves to be played upon by these dangerous showmen. A demand is arising in France, in America, and in other countries that the practice of hypnotism should be placed under legal restrictions. It is a grave matter for consideration whether the Legislature ought not to be asked to interfere in this country also. There are at the present time three or four persons—some of them, we are sorry to believe, qualified medical men, performing under assumed names—who travel about the country and hypnotise at public or semi public performances any persons who are foolish enough to submit themselves to the ordeal. It ought to be understood that hypnotism thus recklessly played with is capable of doing very serious mischief, and it is the duty of the medical profession in every town to warn the public of the serious risks that are being run.—*British Medical Journal.*

THE MISSIONARY WORLD.

MEDICAL MISSIONS.

The medical missionaries in China appear to be making a deep impression upon the people. The physician is well-nigh worshipped; his person and work are sacred. A remarkably healthful and uplifting influence flows from the labours of the female physicians and of the native nurses trained by them. Their work has opened the eyes of the Orientals to the capabilities of women. There are said to be 109 medical missionaries in China at the present time, thirty-eight of whom are women, all but two of whom are from America. The *Medical Missionary Record* says: "It is not always easy to obtain entrance into a Chinese city. The man who gains the good-will is the physician. With a hospital, a daily clinic, and a large country field, the most skilled surgeon would always find his hands full. We ask our friends of the medical profession to come over and help us. There are about one hundred missionary doctors in China; one thousand are needed."

INDIA.

It is pathetic in these days of emptied missionary treasuries to read such a letter as the following, received by Secretary Clark, of the American Board, from a missionary in Bombay. "I have collected a band of superior young men as workers in this field. How can I suddenly dismiss them without great wrong to them? Again, if I close any of my schools now it will be at the expense of prestige, which, at this especial juncture, will be most unfortunate. Our work here is beginning to bud after these nine years of labour. The Church has been organized; two admitted from this place to the Church; a Brahman young man—a former pupil—has just come out for Christ, and the whole district is stirred up about it. To diminish our work now is to lose and throw away what will require years of labour, perhaps, to regain. My helpers here have come to the rescue of the work very nobly, and have assumed over 300 rupees of the reduction, so that the work here may not suffer. If the school is cut down, it must be cut down from the top. If it is cut down from the top it dies. If it dies what is to be come of all our Christian labour in this community? If the children of Christian parents grow up ignorant and not grounded in Christianity they will be a curse to the community." The American Board is obliged to retrench the next current year twenty per cent.

NORTH AMERICAN INDIANS.

The total Indian population of Canada is about 120,000, and of these about 30,000, it is said, are more or less under Christian instruction at the hands of the Methodist, Episcopalian and Presbyterian Churches. There are in the United States 243,000 Indians. Of these only 58,000 receive any assistance whatever from the Government, and a large proportion of these are only slightly dependent. There are 64,871 included in the five civilized tribes of the Indian Territory, and there are, besides, 35,287 not living on reservations who are counted in with the general population. The main disturbances in the recent uprising have been among the Sioux, who number about 28,000.

MISSION TO THE AUSTRALIAN ABORIGINES.

Rev. Dr. Steel, Sydney, N.S.W., writes, September 30: "It has been proposed to establish a mission among the aborigines in northern Queensland by the Federal Assembly of the Presbyterian Churches of Australia and Tasmania. A deputation from the Mission Committee, consisting of the Rev. Professor Rentoul, D.D., of Ormond College, Melbourne, the Rev. Samuel Robinson, of St. Kitto, Melbourne, the Rev. F. A. Hagenaer, Superintendent of the Aborigines in the Colony of Victoria, and for more than thirty years a missionary among them, along with the Rev. Robert Steel, D.D., of Sydney, went to Brisbane, Queensland, in July. They were there joined with the Committee on Missions to the Heathen appointed by the General Assembly of the Presbyterian Church of Queensland, and had an interview with the Premier of the Government respecting reserves for the mission. The Premier promised all that was required, and as already given to the Lutheran mission among the Aborigines. The deputies preached in various Presbyterian Churches in Brisbane and Ipswich, and held a public meeting on the mission. They also lectured in different churches. A meeting was held in Sydney on their return. It is expected that two Moravian brethren will be secured from Germany to undertake this mission on behalf of the Presbyterian Church. It has always been a difficult work to carry on missions among so migratory a people. The most successful has been when the Aborigines were induced to settle on reserves granted by the Government. In the course of a year it is hoped that this mission may be commenced."

HENRY'S COUNTRY.

Nearly seventy-five years ago there appeared on the streets of New Haven a poor orphan boy, who viewed with wondering eyes the people and life around him. Others looked almost as wonderingly at him, for the tawny, odd-looking stranger was unlike even ordinary foreigners, and it was soon learned that he had in some manner found his way to this country from the Sandwich Islands.

Can you think what it would be to come from his mountainous island home, with its savage inhabitants, its awful idolatry and cruelty, its sacrifice of human victims, right into the heart of a Christian city?

Some college students noticed and pitied the boy, and soon began to teach him. He learned eagerly, poor Henry Obookiah, and though he died in less than three years it was not the death of an ignorant savage, but of a happy Christian boy.

But he had talked much about his home, and told his new friends of his people, and how he longed to have his island of Hawaii made like this blessed land. So, though Henry died, his country was not forgotten, and after a time there were some who resolved to go and teach Henry's people. It was a sad parting with friends who feared they would never return, but they sailed away, and one morning in early spring the long-looked-for shores of Hawaii showed in the west. They could see the snowy top of Maunakea rising loftily toward the sky, and, as they drew nearer, trees, huts and then the islanders themselves moving along the shore.

They expected to find the old idolatry in all its power, to be shocked by the sight of human sacrifice, to shrink at the cries of poor victims, and perhaps even to suffer themselves. But a wonderful thing had happened. God, who had sent the orphan boy to awaken an interest in these people, had also been preparing the people for the good news that was coming to them. The new king of the island had for some reason tired of the old religion, even though he knew none better. He had destroyed the idols, burned the temples, put down the priests and put an end to sacrifices, and now a nation without any religion was what the missionaries found!

One hundred and sixty-three days from the time it left Boston the missionary ship came to anchor at Kailua, a large village of thatched huts where the king lived. As the strangers proceeded to the shore they were surrounded by the shouting natives of every age, sex and rank. Some were swimming, some floating on surf boats, others running along the shore, and one needed but to look at them to see how ignorant, destitute and savage they were.

The king's "palace" was a dingy, unfinished thatched habitation, and its owner, who listened to the strangers' story of how and why they had come, was in no haste to believe in any God, now that he had put away the old idols. But on that very spot, only a few years later, was erected a large stone church, with high galleries, lofty steeple and a bell that rang out the happy message of a Christian Sabbath to a Christian people. Since then the Sandwich Islands have not only become a civilized nation, but their Churches are self-sustaining, and raise thousands of dollars every year to send their own sons and daughters to preach to other islands yet in darkness.

CHINESE ITEMS.

Miss Guinness, of the China Inland Mission, has recently been visiting the native Church of Yuhshan, in Kiangsi Province, which she reports as having a membership of 103, seventy-five of whom she had the joy of meeting at the Lord's table. Miss Mackintosh and a native pastor manage the Church between them. Miss Guinness was much impressed with the harmony, order, and spirituality of its members, many of whom walk miles in order to attend the services. One old man of sixty-seven walks twelve miles regularly to meet with the people of God.

No mission in the world, perhaps, can show a more notable record than that of the Canadian Presbyterian Church in China. At the end of sixteen years' work, and with a small staff of labourers, it reports 2,650 baptized members, two native pastors, sixty four elders, sixty deacons, and thirty-seven native preachers. It maintains two mission houses, fifty chapels, a girls' school, and a training college. The credit of these results is due, under God, to Dr. Mackay, one of those remarkable men who are born missionaries.

Mr. J. Williamson, of Chefoo, relates a thrilling story of a New Testament which had been kept in the house of a Chinaman for ten years. One of the inmates, infirm and unable to walk much, spent most of his time in the library, where he read this book incessantly. He would sit in the courtyard on moonlight nights, and tell to a circle about him the story of Jesus and how He was crucified. When dying, the old man gave the sacred volume to his nephew and said: "This book is true; read it. I have seen Jesus in the midst of heaven, and I am going to Him."

THE peculiar enervating effect of summer weather is driven off by Hood's Sarsaparilla, which "makes the weak strong."

OUR NATIONAL FOODS.

Every grocer and general merchant who wishes to make hay while the sun shines should see to it without delay that he has in stock an assortment of "Our National Foods." They are gradually growing in popularity, and storekeepers who have not yet handled them would undoubtedly bring grist to their mills by doing so. Popular as these foods are, there is yet ground waiting for the wide awake business man to cultivate, and he who first breaks the soil will reap the first fruits. The Ireland National Food Co. (Limited), Toronto, are the manufacturers of these invigorating, health-giving and delicious foods, a partial list of which will be found in another column.

WHY IT IS POPULAR.

Because it has proven its absolute merit over and over again, because it has an unequalled record of cures, because its business is conducted in a thoroughly honest manner, and because it combines economy and strength, being the only medicine of which "one hundred doses one dollar" is true—these strong points have made Hood's Sarsaparilla the most successful medicine of the day.

ORIGINAL No. 54

# Fruit Pinwheels.

BY MARIA PARLO.

Mix together and rub through a sieve one pint of flour, one tablespoonful of sugar, half a teaspoonful of salt and two teaspoonfuls of Cleveland's baking powder. Into this mixture rub two generous tablespoonfuls of butter. Wet with a scant half-pint of milk. Sprinkle the board with flour, and, putting the dough upon it, roll down to a large square about half an inch thick. Spread a heaping tablespoonful of soft butter on this and then spread with a cupful of sugar and a cupful of currants. Grate a little nutmeg over all, and roll up like a jelly roll—or pinwheel style. Cut in slices about three-quarters of an inch thick and lay in well buttered pans. Do not let the slices touch each other. Bake in a very quick oven for about twelve minutes. These are nice for luncheon or tea.—(Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that.

With Cleveland's Baking Powder cake keeps fresh; breads are fine grained; biscuit light and flaky. Try a can, Cleveland's.

# "German Syrup"

J. C. Davis, Rector of St. James' Episcopal Church, Eufaula, Ala.: "My son has been badly afflicted with a fearful and threatening cough for several months, and after trying several prescriptions from physicians which failed to relieve him, he has been perfectly restored by the use of two bottles of Boschee's German Syrup. I can recommend it without hesitation." Chronic severe, deep-seated coughs like this are as severe tests as a remedy can be subjected to. It is for these long-standing cases that Boschee's German Syrup is made a specialty. Many others afflicted as this lad was, will do well to make a note of this.

J. F. Arnold, Montevideo, Minn., writes. I always use German Syrup for a Cold on the Lungs. I have never found an equal to it—far less a superior.

G. G. GREEN, Sole Man Jr, Woodbury, N.J.



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In the Presbyterian Church.

BY REV. DUNCAN MORRISON, D.D.

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## Ministers and Churches.

WARTON Presbyterians are arranging to erect a new church.

THE ladies of Knox Church, Owen Sound, held a successful garden party in the Queen's Park on Monday evening week.

THE Rev. Alexander Gilray, of Toronto, sailed on the 9th from New York for Glasgow, returning by *Parisian* August 13 from Liverpool.

THE Rev. P. Fisher, a graduate of Manitoba College, was ordained and inducted on Tuesday week into the pastoral charge of Boissevain.

THE Rev. J. B. McLaren, of Columbus, exchanged pulpits with Rev. A. Leslie, Newtonville, on Sunday week, and preached anniversary sermons at that place.

THE social held at Longlaketon Presbyterian Church recently was in every way a grand success. The night was pleasant and the tea and entertainment fully enjoyed by all.

THE Rev. James Drummond, Presbyterian minister at Carbery, having sent in his resignation, a special meeting of Brandon Presbytery will meet at once to attend to this matter.

THE Rev. J. C. Smith has returned home from a trip to British Columbia. He was met at the station by a number of his congregation, who bade him welcome on his safe return.

THE children's service at Auburn was held in the Presbyterian church, Sunday week. The children occupied the centre of the church, which was decorated with flowers and evergreens.

THE Rev. A. A. Scott, of Carleton Place, has left for his summer holidays in Western Ontario. Rev. R. Sinclair, B.A., will occupy the pulpit of Zion Church during the pastor's absence.

THE Rev. James Drummond, who was inducted as pastor of the Presbyterian Church at Carbery but a few months ago, has resigned his charge, and intends leaving for another field of labour.

COMMUNICATIONS intended for the Presbytery of Bruce should be sent to the Rev. J. Johnston, Paisley, who will act as interim Clerk for the next three months, during the absence of the Rev. J. Gourlay.

THE Presbyterians and Baptists of Port Hope had a union picnic at Chemong on Tuesday week. The number in attendance was very large, the excursion train of eight cars being filled to its utmost capacity.

THE Rev. Mr. Edgar has declined the call extended to him by Knox Church congregation in Brussels. Permission will likely be asked at the next meeting of Maitland Presbytery to moderate in another call.

ON Sunday afternoon week the Rev. Prof. Baird, of Winnipeg, addressed the Woman's Foreign Missionary Society of Knox Church, Galt, and gave some interesting information about the Indians in the North-West.

THE Rev. G. M. Clark, N. E. Presbyterian Church, New Edinburgh, will leave on his vacation trip in a fortnight. He will go to New Brunswick and Nova Scotia. Two New Brunswick clergymen will fill his pulpit while away.

THE Rev. M. McKinnon, accompanied by Mrs. McKinnon, left last week for an extensive visit to Prince Edward Island. The pulpit is to be supplied during his absence by Mr. F. A. McRae, student of Queen's College, Kingston.

A CONTEMPORARY says: A change was recently introduced into the order of service in the Presbyterian Church of Qu'Appelle. Rev. John Ferry asked his people to join with him in reading the lesson and repeating the Lord's Prayer, and no one threw a stool at his head.

A VERY large congregation assembled in the Presbyterian church, Lindsay, Tuesday evening week to hear Mr. Tozo Ohno, a native of Japan, who delivered an exceedingly interesting and impressive address on "Japan and the Japanese," presenting much that was new to his hearers.

THE Rev. Robert Johnston, of St. Andrews, Lindsay, was in Peterborough on Sunday week, having exchanged pulpits with Rev. Mr. Torrance, and addressed a very large meeting at the Y. M. C. A. Gospel and song service in the evening. His eloquent remarks were listened to with deep attention.

A VERY interesting ceremony took place in the Presbyterian church, Gladstone, Man., recently, immediately after the service, viz.: the induction to the eldership of the Church of Messrs. Logie, Findlay and Sebastian. With such an addition the work of the pastor should be considerably lightened.

AT a meeting of the Board of Managers of First Presbyterian Church, Brantford, held on the 7th inst., the following resolution was passed unanimously: That the Rev. J. C. Tolmie be granted leave of absence for two months, supply to be provided at expense of congregation on condition that he do not preach at any time during his vacation.

A LARGE number of people young and old met at the manse, New Mills, N. B., recently, to present the retiring pastor, Rev. Isaac Baird, with an address and purse containing \$119. After the presentation an enjoyable time was spent in music, singing, conversation, and last, but not least, the tea table loaded down with the good things provided by the ladies.

THE strawberry festival given by the ladies of St. Andrews Church, Carleton Place, in the Drill Hall on Friday evening week, was quite a success, notwithstanding the inclement weather and the short notice given. The attendance was large, and all the good things were disposed of. The Almonte band was present, and delighted the promenaders with its fine music. The gross receipts were in the vicinity of \$70.

DR. CAMPBELL, of Collingwood, after a three months' holiday on the Pacific coast, returned last

we k, and had the pleasure last Sabbath of reopening the church which in his absence had been repaired and frescoed. This congregation has made great progress during the last few years. They are now contemplating the enlarging of the school room, which is too small for the school, which has a roll of nearly 600 pupils.

A MORRISHURG exchange says: The Rev. Mr. Cameron, pastor of the Presbyterian Church in that town, will leave on a three weeks' holiday trip next week. During his absence the Methodist and Presbyterian congregations will worship together, the services being held in the respective churches alternately. Upon Mr. Cameron's return the Rev. Mr. Mavety will also take a three weeks' rest, Mr. Cameron assuming the pastoral charge of both congregations.

THE following resolution was unanimously adopted at a meeting of the St. Gabriel Church, Temperance Society, Montreal, lately: That this meeting heartily approves of the motion passed by the House of Commons resolving to appoint a royal commission to make full enquiry into all the bearings of the proposal to prohibit the importation, manufacture and sale of intoxicating liquors in Canada for drinking purposes before coming to a final conclusion as to the expediency of legislation on the question.

THE New Edinburgh Presbyterian Church, to the number of over 150 parents and children, left on the *Empress* for Rockford. The day was perfect and the sail to and from the grounds was most delightful. After a bounteous repast, among other sports a number of interesting races were engaged in by the children. The sail homeward was enhanced with good vocal and instrumental music, and parents and children were highly pleased with the day's enjoyment.

REV. MR. STEWART, pastor of the Presbyterian Church, Sussex, and Mrs. Stewart, who had been spending their vacation with friends in Nova Scotia, have returned home having had a pleasant time of it. Rumour seems to indicate that Mr. Stewart will soon leave us to take charge of the Church in Dartmouth, near Halifax. While all will be delighted at Mr. Stewart's promotion to a larger field of labour, yet the community will sustain a loss in his removal, his unobtrusive manner having won the esteem of all.

THE Sabbath school picnic of Knox Church, Guelph, held in Mr. Peterson's grove, was thoroughly enjoyed by scholars, teachers, parents and friends. The afternoon was nice and cool, and the ground in good condition. All the usual games and amusements on such occasions were heartily entered into. Mr. D. McLaren's string band added to the pleasures of the afternoon by playing some choice selections. The last carry-all load arrived home about nine o'clock.

ON Sunday, the 12th, Messrs. M. Turnbull, James E. Souter and Robert Whyte were ordained elders in Erskine Church, Hamilton. Mr. I. T. Hill had been elected but could not see his way to accepting the office. The session now consists of eight elders and Moderator. On Friday evening, 17th inst., twenty-eight new members were publicly received, thirteen by certificate and fifteen on profession of faith. Ninety-six in all have been added during the half-year now ended of Rev. Mr. Shearer's pastorate.

THE Christian Endeavour Society of the First Presbyterian Church, Port Hope, held its half-yearly business meeting recently for the election of officers and receiving reports from the different committees. The reports were all encouraging, and showed that the Society was doing good work among the young people of that Church. The active membership roll has just doubled during the past six months. Following are the officers for the current term: T. C. McNeillie, president; Miss J. Ray, vice-president; F. Clark, recording secretary; Miss A. Fogarty, corresponding secretary; Miss L. Gamble, treasurer.

ON the 21st ult., the Rev. James Fleck, of Montreal, preached the anniversary sermons in Knox Church, Cornwall, morning and evening to large congregations. In the afternoon it was "Flower Day," in the Sunday school. A programme of responsive readings and singing was arranged by the superintendent, Mr. J. P. Watson, and Mr. Fleck gave an admirable address to the young people. On Monday evening a social was held. The pastor, Mr. Hastie, occupied the chair, while excellent addresses were delivered by Mr. Fleck, and by Mr. Calder, of Lancaster. Mr. Fleck's visit was very much appreciated.

THE Rev. A. B. Baird, Winnipeg, in a letter to a North-West paper, deals with a Roman Catholic priest as follows: When he goes to a reserve with horse and buckboard (the property of the Government) loaded with provisions (also the property of the Government) and spends days (the time for which he is paid by the Government) in trying by the peculiar arts known to Jesuits to attract the children away from Presbyterian reserves and schools, is it any wonder that the thing has become a scandal, and that even the Indian department has felt obliged to warn him that he must stay at home and do the work for which he is paid?

THE services on Sunday week at the Thorold Presbyterian Church were of an unusually interesting character, it being the anniversary of the opening of the church eight years ago. Very large congregations were present at both morning and evening meetings, and listened attentively to the eloquent efforts of the Rev. Dr. Caven, Principal of Knox College, Toronto, who conducted the services. In the morning his theme was "The Sufferings of Christ for Us," and in the evening "The Holy Spirit, the Comforter." The choir of the Church rendered good service. The *Endeavourer*, the new paper of the Young People's Society of Christian Endeavour of the Presbyterian Church, says of Dr. Caven, "His visit was a welcome one, and he has done us good."

THE dedication of the new Knox Church, Milton, took place recently, the Rev. Dr. McMullen, of Woodstock, preaching the first sermon. The

church was crowded to its utmost long before the time appointed, besides the overflow which about half filled the new Methodist church which was very kindly offered for the occasion. The tea meeting on Monday evening was in unison with the opening, as a more successful one has never been held in this locality. The collections of Sunday amounted to \$550 and proceeds of the tea over \$200. Everybody enjoyed themselves and the congregation is to be congratulated over the very successful opening services. Dr. William McLaren, Prof. Knox College, Toronto, occupied the pulpit morning and afternoon, and Mr. Gandler, of Brampton, in the evening.

ONE of the items of interest in the proceedings of July 1, at the northern town of Prince Albert, N.-W.T., was the laying of the corner-stone of the new Presbyterian church, in course of erection, by the pastor, Rev. W. M. Rochester, B.A. A very large audience was present and interesting addresses were delivered by Rev. Dr. Jardine, Ven. Arch. John A. McKay, Mr. J. L. Johnson, Mayor of the town, J. F. Betts, M.L.A., and D. H. McDowall, M.P. for Saskatchewan. Devotional exercises were conducted by Mr. Gann, a student of Manitoba College, and Rev. Mr. Stacey, of the Methodist Church; the choir leading the singing. Mr. John McTaggart presided and with him on the platform beside the above mentioned were, Rev. Canon Flett and Ven. Arch. George McKay. The offering amounted to nearly \$100. The new building is to be of brick and will seat nearly 400.

THE *Lindsay Post* says: Sonya is noted for good tea meetings. That reputation has been more than sustained. On the afternoon of the 1st inst. a large audience assembled to hear and to welcome the very able and popular principal of Queen's College, Dr. Grant. It goes without saying that Dr. Grant is a fine speaker, and on this occasion his address was stirring, eloquent and humorous. The Rev. Mr. Cameron, of Cannington, was the first speaker in the afternoon and he made an excellent address. In the evening Messrs. Legoit and Spence performed the oratorical part of the programme with good effect. The musical part was well sustained by the choir. The four children of Mr. James Rennie, of Wick, sang a kindergarten song, which so pleased the audience that an encore was demanded and they sang it a second time. The only recitation was by Miss Pearl Maclean, and was well done.

A GARDEN party, under the auspices of the Ladies' Aid Society of Corbett Presbyterian Church, was held recently at the residence of Mr. Alex. Laurie, who did not fail to arrange his well-known beautiful lawn for the occasion. The evening being pleasant everything passed off nicely, and all seemed to enjoy themselves well. Refreshments were of the best quality, and covered to their utmost capacity the large tables that had been prepared for the occasion. A football match was played between Grand Bend and Murray clubs. It was a most interesting one and was evenly contested on both sides, resulting in favour of the Grand Bend boys. The programme, consisting of readings, music and speeches, was well rendered. Grand Bend congregation was well represented, showing the kind feeling existing between the two sister congregations. The proceeds of this most pleasant and successful social ever held in this vicinity, amounted to over \$70, being a good remuneration for the efforts of the ladies of our young congregation.

THE *Huntingdon Enterprise* says: The Presbytery of Montreal met in Zion Church, Dundee, on Thursday, the second day of July, and inducted the Rev. Duncan McDonald, M. A., Ph.D., late of St. Andrews Church, Carleton Place, Ont., into the pastoral charge of the congregation here. The Rev. J. B. Muir, M. A., Moderator of Dundee Session during the vacancy, preached and presided. In appropriate terms the newly-inducted minister was addressed by the Rev. James Watson, D. D., and the people by the Rev. James Patterson, M. A.

# Exhaustion

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the Presbytery Clerk, as to their duties to each other. Owing to the state of the roads and the wet weather the congregation was not so large as it would have been in other circumstances, nevertheless it was a fairly representative one. At the close of the services the Rev. Dr. McDonald received a cordial welcome from the congregation as they retired from the church. The present minister of Dundee is a native of Pictou, Nova Scotia, and was educated at Queen's University, Kingston. It may be noted that of his predecessors in the ministry in Dundee, three of them came from the same district which has become so famous in Canada as a nursery of Presbyterian ministers and other professional men. The names of the three are John Livingstone, B.A., deceased, John Cameron, D.D., Dundee, Scotland, and Donald Ross, D.D., Spokane Falls. The Rev. Dr. McDonald knew them intimately, as he attended the same school with them in Pictou.

The St. John, N.B., *Telegraph* says: The Rev. J. and Mrs. Herdman, of Calgary, recently spent a few days in Campbellton. Mr. Herdman preached on Sabbath last in the Presbyterian church here, in his usual effective manner, and was listened to with deep attention by a large congregation who had assembled once more to hear the Gospel from their former much respected pastor. During their brief stay in Campbellton they received the warm congratulations of a very large number of friends, who were all much pleased to see them look so well and in such excellent spirits. Mr. Herdman expressed his deep gratitude to the Disposer of all events, that the congregation over which he ministered for several years was so prosperous, and ministered to in holy things by such a worthy successor as the Rev. Mr. Carr. Mr. Herdman also made a hurried visit to Charlo, Chatham, and Pictou, his native place, and afforded extreme pleasure to many of his admirers in these places, by calling on them. Many others have expressed deep regret that they were denied the privilege of meeting him. It is now six years since he resigned his charge in Campbellton and settled in Calgary, which latter place then only consisted of a few scattered tents. The town has made rapid progress, as is apparent from the fact that the population is now 4,000. His congregation is now so extensive that he has formed the nucleus of a new congregation in the western extremity of the town. He has done much for the cause of religion in organizing many congregations in the surrounding country. When Mr. Herdman went to that distant part of the Dominion, there were only a few preaching stations in the vicinity; there are now sixteen churches within the bounds of the Presbytery. No man has a greater aptitude for organization than he possesses. Mr. Herdman becomes eloquent in conversation while talking of the country, the habits, and customs of the people. It is deeply regretted that he was unable to extend his visit to the Maritime Provinces and deliver a few lectures on the far west. If he had done so he would have doubtless attracted large audiences. His descriptions of the country are graphic and deeply interesting. Mr. and Mrs. Herdman departed for their prairie home with the good wishes of many attached friends.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 7th inst., Rev. J. Fraser, Moderator, *inter alia*. Attention was drawn by Rev. Dr. Parsons to the recent bereavement sustained by Rev. J. M. Cameron, and the following minute in relation thereto was adopted by the Presbytery, with instruction to the Clerk to send a copy of the same to Mr. Cameron: "The Presbytery have heard with deep regret of the loss of our brother, Rev. J. M. Cameron, in the death of his estimable wife, and would express their deep sympathy with him in his great affliction. His life of active service in the Church and of patient endurance under long continued suffering will be treasured by many friends as a living illustration of the sustaining grace and power of the Holy Spirit. We fervently pray that our brother may be greatly sanctified and comforted in his sorrow by the same blessed promises upon which his departed companion so quietly rested and resigned herself to her Lord." A letter was read from the Rev. J. W. Bell, conveying his cordial thanks to the Presbytery for having adopted a minute of sympathy with him in his recent bereavement in the death of his wife, and reciprocating also the prayerful spirit recorded on his behalf. Agreeably to application made, authority was given to Rev. R. Thynne to moderate in a call from the congregations of Stouffville and Melville Church, Markham, whenever said congregations may be ready for the same. On behalf of the congregation formerly accustomed to meet for worship in Charles Street Church, Toronto, it was stated by Rev. Dr. Reid that they had agreed to name their new place of worship Westminster Church, and the Presbytery cordially concurred therewith. The Moderator and the Clerk were appointed a committee to assign to students within the bounds subjects for summer exercises; said exercises to be heard by the Presbytery, or a committee thereof, before the re-opening of the colleges of the Church. The committee appointed at last ordinary meeting to organize a mission station at Swansca reported, through Rev. William Patterson, that they had given effect to said appointment, and had formed about forty members of the Church and some adherents a regular mission congregation under the jurisdiction of the Presbytery. The report of the committee was received and adopted, and an *interim* session for said congregation was also appointed, to consist of Rev. R. P. Mackay as Moderator, and Messrs. James Stewart and Joseph Norrich. Standing committees for the current year were duly appointed, and the following are the names of the Conveners thereof: Home Missions, Rev. A. Gilray; Augmentation, Rev. D. J. Macdonnell; Foreign Missions, Rev. G. M. Milligan; French Evangelization, Rev. Walter Reid; State of Religion, Rev. Walter Amos; Sabbath Schools, Rev. J. G. Stuart; Temperance, Rev. W. Fritzell; Sabbath Observance, Rev. Dr. Parsons; Systematic Beneficence, Rev. Dr. McLaren;

Colleges, Rev. J. A. Turnbull; Aged and Infirm Ministers' Fund, Rev. D. B. Macdonald; Widows' and Orphans' Fund, Rev. William Patterson. On behalf of the congregation of Chester, Messrs. Marshall, McNair and Cuthbertson appeared before the Presbytery as delegates, and were severally heard, when they stated in substance that the congregation wished the appointment of Rev. David Millar (a minister of the Church without charge) to labour among them for a year or so, and wished also a grant from the Home Mission Fund to aid them in trying to remove their financial difficulties. After some deliberation thereupon it was moved by Rev. J. Mutch, and agreed to, that the matters brought up from Chester congregation be referred to the Presbytery's Home Mission Committee, to be reported on at next meeting of Presbytery, which meeting was appointed to be held in the usual place on the first Tuesday of August, at ten a.m.—R. MONTEATH, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Goderich on the 14th July. Mr. Carriere was appointed Moderator for the next six months. Commissioners to the Assembly reported their attendance at the meeting of that Court. The standing committees for the year were appointed. The following are the Conveners: Home Missions, Mr. Fletcher; Sabbath Schools, Mr. Scott; State of Religion, Mr. Anderson; Sabbath Observance, Mr. McDonald; Finance, Mr. Robert Henderson; Temperance, Mr. McMillan; Superintendence of Students, Mr. Ramsay. It was intimated to the Presbytery that the Assembly granted leave to Dr. Ore to retire from the active duties of the ministry. Mr. Neilly, student, read a discourse and he was ordered to be certified accordingly. Mr. W. G. Richardson was ordered to be certified to the authorities of Knox College, and recommended as a student entering on the second year literary course. Rev. Messrs. Meldrum, of the American Church, and Ross, late of Woodville, being present, were invited to sit as corresponding members. The next meeting of Presbytery is to be held in Blyth on the second Tuesday of September at 10.30 a.m.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF PETERBORO.—This Presbytery met in St. Andrews Church, Peterboro', on the 7th July. The attendance of ministers and elders was unusually small—only nine ministers and five elders. Messrs. Bennett, Oswald, and Burn were appointed a committee to look after the security of Church property at Janetville. The Clerk reported that the Assembly had granted leave to license Mr. Oswald, missionary at Janetville, Ballyduff, and Pontypool; that leave had been granted to Rev. Alex. Bell to retire from the active work of the ministry, and that the request of Mr. McMillen had been declined on the ground that the medical testimony was insufficient to establish infirmity. The next meeting of Presbytery was appointed to be held in the hall of the First Church, Port Hope, on the fourth Tuesday of September at 9.30 a.m. On the report of the committee appointed to draw up a minute in connection with the retirement of Mr. Bell, the following motion was adopted: "Resolved that the Presbytery do hereby express their sympathy with their brother in his affliction, and, while regretting his retirement, bow with humble submission to the will of Him who rules and guides all things, and pray that in his present trial he may enjoy the consolations of that Gospel so faithfully presented to others and that he may be restored so as to engage again in the work of the Master. And, farther, we take this opportunity of testifying to our brother's wide scholarship, but, especially, to his thorough knowledge of Bible truth which characterized his public ministrations for a period of over twenty eight years." After the usual public probationary trials, Mr. D. P. Oswald was licensed in the usual form to preach the Gospel wherever his lot may be cast. Mr. Bennett was appointed Moderator of the congregation of Janetville, Ballyduff, and Pontypool, now erected into a supplemented charge, with power to moderate in a call so soon as the people shall be prepared for the step. The following delegates were appointed to visit the several mission fields within the bounds, viz.: Chandos and Burleigh, Mr. Carmichael; Minden and Haliburton, Mr. Scott; Harvey, Mr. Anderson. The Clerk was instructed to write to the several fields to be visited and to request that steps be taken to pay the expenses of delegates.—WM. BENNETT, Pres. Clerk.

OBITUARY.

MRS. PETER JOHNSON.

We have the sad duty to record the death of Mrs. Peter Johnson, relict of the late Peter Johnson, of East Aldboro, Elgin County, Ont., which took place on June 12, 1891, at the age of eighty-seven years, three months. Mr. and Mrs. Johnson were natives of Argyleshire, Scotland, and came to Canada sixty years ago, settling first in Stormont County, and connecting themselves with the congregation of Indian Lands, of which the late Rev. Daniel Clark was minister. About the year 1850 they removed with their family to Western Canada, whither some relatives from Scotland had preceded them. Amid all the hard word incident to their new sphere they took an active and leading part in promoting the interests of education and religion. On October 16, 1883, at the age of seventy-eight years, after a brief illness, Mr. Johnson was called to his eternal reward, leaving a sorrowing widow and family to mourn their loss. The widow, in varying health, spent her years of solitude on the old homestead with one of her sons, until on June 12, 1891, she also was called to her reward. Deceased was a woman of quiet and retiring disposition, of great practical wisdom, of earnest Christian character, and ardently devoted to the welfare of her family. Six of her children survive her to mourn the loss of a devoted mother, the youngest of whom is the Rev. D. C. Johnson, of Knox Church, Beaverton, Ontario.

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## British and Foreign.

A TEMPERANCE scholarship has been founded in Magee College, Londonderry

EFFORTS are being made to clear of debt all the churches in Greenock Free Church Presbytery.

Of 4706,162 persons enumerated in the Irish census only 1,702 declined to state their religious persuasion.

THE pulpit at Falkland Palace, believed to have been occupied by John Knox, has been carefully restored by the Marquis of Bute.

PROF. W. G. BLAIRIE will be the clerical representative of the Free Church at the International Council of Congregationalists.

AN action has been raised by Rev. George A. Johnston, of Old Deer, against Robert M. Wilson, M.D., in that parish, for \$10,000 damages for slander.

MR. MILLAR, of Largoward, has resigned his office as Clerk of St. Andrews Presbytery, which he has held for thirty-five years, and Mr. Murray, of Anstruther, has been appointed in his stead.

THE Duke of Athole is anxious to perpetuate the Gaelic in the Perthshire Highlands, and his youngest daughter is preparing for publication a graded reading book in Gaelic which will make it easy for the people to learn to read, write, and speak in that language.

THE committee of St. Georges, Edinburgh, appointed to obtain an assistant and successor to Dr. Whyte will submit to the congregation shortly a list of several ministers, including Mr. Martin, of Morningside, who is said to be nominated by the minority that opposed Mr. George A. Smith.

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days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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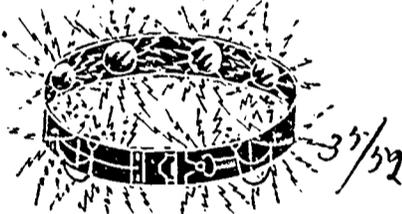
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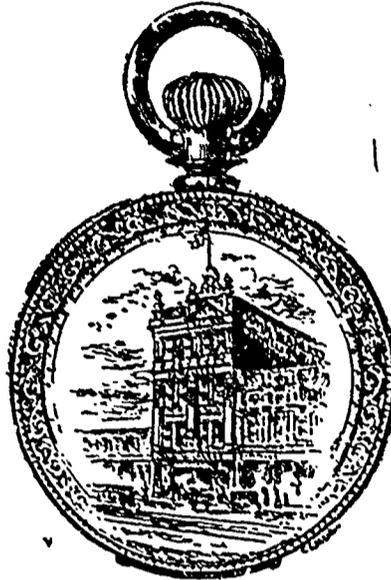
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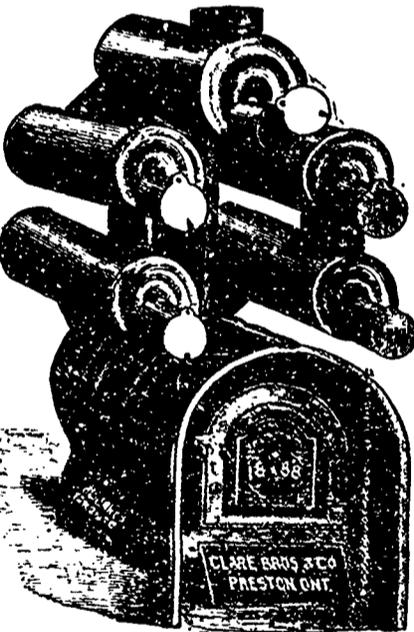
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ROAST SHOULDER OF VEAL.—Time, twenty minutes for each pound; remove the knuckle, stuff it, baste well with butter; serve with oyster sauce.

BUTTERED PARSNIPS.—Boil until tender, and slice lengthwise, put two tablespoonfuls of butter into a saucepan with salt, a little parsley and a saltspoonful of sugar, put the parsnips in, turn them carefully in the mixture, lay the parsnips in order on a dish, pour the gravy over them and serve.

STUFFED BEEFSTEAK.—Take a rump steak about one inch thick, make a stuffing of cracked crumbs seasoned with salt, pepper and sage; add a few oysters and one egg; spread the dressing over the steak, turn it, roll up, tie securely; put it into a deep baking pan with a good quantity of water and cook well; cook slowly about two hours, occasionally basting it. When the meat is done thicken the gravy and pour over it; carve in slices through steak and dressing.

MOUSSE AU PAIN BIS.—Put the yolks of six and the whites of four eggs in a basin with two ounces caster sugar, two ounces brown bread crumbs, and the juice of half a lemon. Stand the basin in a pan of boiling water, and whip the mixture for twenty minutes; then flavour to taste with maraschino. Place the basin now on ice, and whip the mixture till cold and stiff; add in lightly a quarter of a pint of stiffly whipped cream, one-quarter ounce of sheet gelatine dissolved in a little milk, whisk it again for a minute or two, then urn it into a mould for set. Serve with a macedoine of fruit around it.

SPINACH.—Pick over and discard any wilted leaves. Wash thoroughly in four or five waters. Tear into small bits and put in a kettle without any water. Let it stand on the back of the stove until the juice is drawn out, then boil until tender. Drain and chop fine; season with salt, pepper, vinegar and butter. Pack it closely into small cups and place in the oven or in a pan of hot water to keep hot. Separate the yolks and whites of three hard-boiled eggs. Cut the whites into thin strips an inch long. Rub the yolks through a fine strainer. Turn the spinach out on a platter, flatten the top slightly. Make a circle of white round the top of each, and put a spoonful of the fine yolk in the centre. If there be more egg than is needed make a daisy on the opposite corners of the dish.

WHITE CHICKEN SOUP.—Select a good fowl, allow one quart of cold water for each pound, and cook it very slowly—should the fowl be quite old simmer slowly one hour—then boil very gently one hour and a-half or two hours. When done remove from the fire, throw into the liquor one tablespoonful of salt, turn chicken and liquor into a bowl, and keep in a cold place over night; next day remove all fat and drain the broth from the meat; put three pints of the broth over the fire with a teaspoonful of chopped onion; add salt and white pepper, and let it boil half-an-hour, pour the broth through a fine drainer; add a tablespoonful of parsley and let the broth boil once more; add a cupful of scalded milk, into which stir one tablespoonful of corn starch wet with cold milk; beat one egg light and pour it into the tureen and turn the boiling soup on to it, stir it gently, let it stand about three minutes, and serve.

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**JACKSON CAKE.**—One cupful of butter three cupfuls of sugar, one cupful of sour milk, five cupfuls of flour, one teaspoonful of soda dissolved in the milk, one egg, spices to suit taste, and currants.

**FRIED ONIONS.**—Peel them—holding hands and onions under water to prevent tears—wash well and cut lengthwise, salt and flour them and fry in hot fat five or six minutes, drain them carefully, add pepper and serve with beefsteak.

**BROWNED FLOUR.**—This is very useful to thicken gravy and give it a brown colour. Put your flour into a pan, and set it over a moderate fire, stir it all the time till it is brown, but do not let it scorch, as it will communicate an unpleasant taste to the gravy. When it is cool put it in a jar for future use.

**FRIED SWEET BREADS.**—Wash them carefully, parboil them two or three minutes, wipe them dry; cut in slices half-an-inch thick, fry delicately in a mixture of lard and butter, turn them in the frying-pan several times and serve garnished with lemon and parsley. Do not use crumbs, as they will absorb too much fat.

**DELICIOUS SPONGE CAKE**—Beat the yolks and whites of two eggs separately, and mix nearly all of one cup of sugar with the whites, the rest with the yolks. Add one cup flour, one generous teaspoon baking powder and one-quarter teaspoon salt. After mixing all these well together, add one-half cup boiling water.

**RICE PUDDING.**—One-half cupful of rice, one and one-half pints of milk, one-half cupful of sugar, half a teaspoonful of salt, one tablespoonful of lemon rind chopped fine. Put all into a quart pudding dish and bake in a moderate oven two hours; stir it frequently the first hour, then let it brown delicately. Serve cold with powdered sugar and cream, flavoured.

**CORN-FLOUR CHEESE CAKES.**—To one pint of milk and one ounce of corn-flour add four well-beaten eggs and a-quarter of a pound of sugar. Put these in an enameled saucepan on the fire, and bring it up to boiling point. Flavour with essence of lemon. Line some patty pans with puff paste, pour in the above custard, dust sugar over them and bake.

**BUTTER DRESSING FOR VEGETABLE SALAD**—Melt one-quarter of a cup of butter in a plate. Do not let it boil. Mix with it one teaspoonful of dry mustard, one saltspoonful white pepper, a little cayenne and one table-spoonful of vinegar. Stir with a fork, and as the butter cools it will thicken. Mix it with asparagus, string-beans, shell-beans, cauliflower, or other warm vegetables, and serve cold.

**OMELET.**—Allow one egg for each person; two eggs make a small omelet. Beat the eggs well till light; season with pepper and salt and a spoonful of finely chopped chives or shallot and parsley; put a little butter in a pan, and when it is melted and hot put in the eggs, etc., and fry. When the under side is coloured and the top is about the consistency of scrambled eggs slip it out of the pan into a hot dish, fold it over and serve at once.

**BROILED CHOPS.**—Cut some chops from a loin of mutton, trim well, leaving only enough fat to make them palatable; place them on a gridiron over a clear fire, turn them frequently, and use care not to put the fork into the lean part of the chops; season with pepper and salt, and, when just finished cooking, put a piece of butter on each and send to the table on a hot dish and with green peas.

**TAPIOCA PUDDING, WITHOUT EGGS.**—Four tablespoonfuls of tapioca soaked in a pint of water over night, one pint and a half of milk. Flavour with vanilla or nutmeg. In the morning put the milk in a pudding dish and stir in the tapioca, without the water, and a tablespoonful of butter, then the flavouring. Bake in the oven until a delicate brown.

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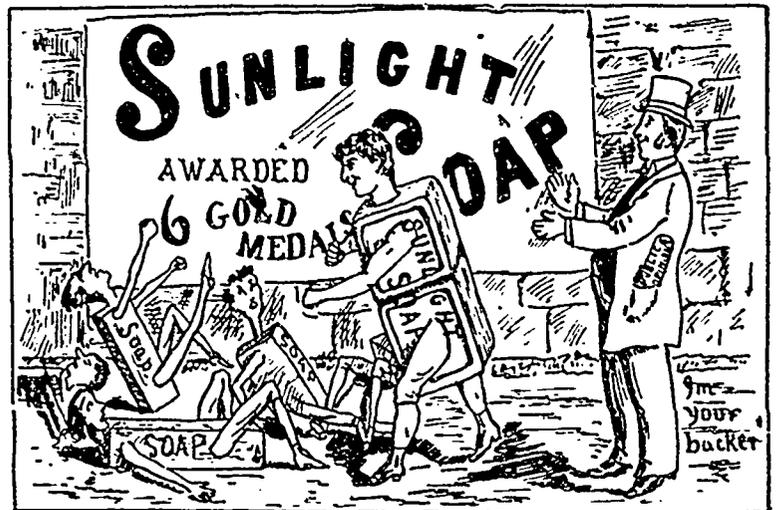
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