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A thick rug of some thick woolen stuff, such as old carpet pieces, is a great relief for tired feet to those who have to stand at a table for any length of time, say washing dishes or kneading bread.

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**Baked Corn.**—Select nice fresh ears of tender corn of as nearly equal size as possible. Open the husks and remove all the silk from the corn; replace and tie the ears around with a thread. Put the corn in a hot oven, and bake thirty minutes or until tender. Remove the husks before serving.

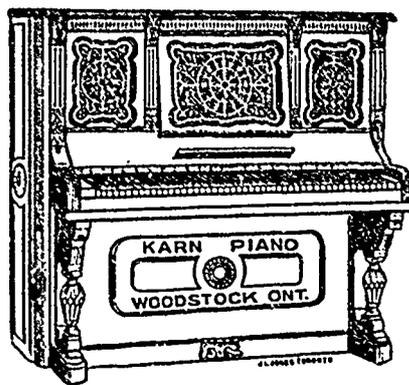
**Pickled Pears.**—Make a syrup, using six pounds of light brown sugar and one quart of cider vinegar. Peel the pears nicely, leaving the stems on; leave the pears whole and steam until tender; have the syrup hot; put them into the syrup for three minutes, skim out and put into two-quart jars, pour syrup over them and fill the jars full, then screw the covers on. Allow five teaspoons of ground cinnamon put in two bags and cook in the syrup.

**Chicken Patties.**—Cut the white meat of a cooked chicken into dice and mix with one can of mushrooms. Drain the mushrooms free from their liquor and cut in halves. Make a cream sauce with two tablespoons of butter, two tablespoons of flour and one pint of cream; when it has thickened add the meat and mushrooms, and just before taking from the fire add the yolks of two eggs. Season with two teaspoons of salt, one-quarter of a teaspoon of white pepper and a dash of cayenne; fill the cases and serve.

**Custard for Sauce.**—Heat to the boiling point one pint of sweet milk. Remove from the fire and stir in the yolks of three eggs beaten together with half a cup of granulated sugar. Return to the fire and stir constantly until thickened sufficiently. Flavor with grated lemon peel. The custard to be cooked over hot water, or in a custard-kettle like all boiled custards. If difficulty is found in removing the snow from the mold, immerse for an instant in hot water. Place in a deep dish and pour the custard about the base.

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From mad dogs and grumbling professors may we all be delivered; and may we never take the complaint from either of them!—*Spurgeon.*

Chicago, Ill., U. S. A., Oct. 13th, '93.

Gentlemen,—I find your Acid Cure, but I do not find your pamphlet. I expect to use your Acid Cure extensively this winter, in practice.

DR. R. O. SPEAR.

Courts & Sons.

I was CURED of a severe cold by MINARD'S LINIMENT.

Oxford, N.S.

R. F. HEWSON.

I was CURED of a terrible sprain by MINARD'S LINIMENT.

FRED GOULSON,

Yarmouth, N.S.

Y.A.A.C.

I was CURED of Black erysipelas by MINARD'S LINIMENT.

Inglewille.

J. W. RUGGLES.

# THE CANADA PRESBYTERIAN.

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## Niagara-on-the-Lake.

### Centennial Celebration of St. Andrew's Church

On Saturday the 19th inst., the congregation of St. Andrew's at Niagara celebrated the one hundredth anniversary of the organization of their church. A century has elapsed since a log church was erected; 80 years have gone by since that structure was destroyed on that December night when the retreating invaders left old Newark a mass of smoking ruins, and it is 63 years since the present edifice of weather-beaten brick, with its spire and Doric pillars in somewhat curious union, and its square family pews and lofty pulpit, reminiscent of bygone days, was built. During that century the congregation has undergone many changes, but the descendants of the original founders still muster strong in the present membership, and a personal as well as an historic interest was felt by many of the participants in the ceremony. That ceremony was peculiarly in keeping with the lofty and stately gravity of the noble church to which the congregation belongs.

A notable feature of the event was the presence of Sir Oliver Mowat, who delivered an address abounding in valuable reminiscences of the congregation and its pastors in days long gone by. With him was his brother, Rev. D. J. B. Mowat, professor of Oriental languages in Queen's University and from 1850 to 1857 pastor of St. Andrew's. Others who were present were Hon. J. B. Robinson; Rev. Dr. Gregg, of Knox College; Rev. J. W. Bell, M.A., Newmarket, a former pastor; Rev. Chas. Campbell, for twenty years pastor; Rev. John Young of St. Enoch's Church, Toronto; Rev. J. C. Garrett, rector of St. Mark's, Niagara, Rev. Canon Arnoldi, Niagara; Rev. Dr. Orme of the Methodist Church, Niagara. In addition to these there were present a number of ladies and gentlemen who have a hereditary interest in the church, among whom may be mentioned Mrs. Henry Hamilton of Toronto, a granddaughter of Mr. John Crooks, the Superintendent of the Sunday School in 1826; Mrs. Campbell, granddaughter of Rev. John Burns, one of the first pastors of the church; Mrs. Cleland, daughter of Rev. W. Cleland, a former pastor; Mr. and Mrs. J. G. Currie, St. Catharines; Mr. A. R. Christie, Toronto, a member 60 years ago, and Mr. and Mrs. Forbes, Grimsby. Other Toronto people there were Messrs. Malcolm Gibbs, Herbert Mowat and A. Sampson.

The church was crowded at 4 o'clock, as the inaugural ceremony took place. Rev. Prof. Mowat, Kingston, forty years ago the pastor of the congregation, was the man chosen to unveil the memorial tablet which has been erected to celebrate the anniversary. The tablet is a handsome one of grey granite, with this inscription of "1794-1894; in grateful commemoration of the 100th anniversary of the organization of this congregation, this tablet is erected by the members of St. Andrew's Church, Niagara. The first building being erected in 1794, and erected on this spot, was burned in the war of 1812-14. The congregation met in St. Andrew's school-room, on the north corner of this block, for some years. The present church was built in 1831. The ministers have been:—Rev. John Dun, Rev. John Young, Rev. John Burns, Rev. Thomas Fraser, Rev. Robt. McGill, D.D., Rev. John Cruickshank, D.D., Rev. John B. Mowat, D.D., Rev. Charles Campbell, Rev. William Cleland, Rev. J. W. Bell, M.A., and the present pastor, Rev. N. Smith."

Rev. Nathaniel Smith, the present pastor of the church, occupied the chair, and, after devotional exercises, Rev. J. W. Bell, M.A., praying, Rev. Prof. Mowat, with a few appropriate remarks, drew aside the veil and revealed the tablet.

#### AN HISTORICAL PAPER.

Rev. Mr. Bell then read an admirable history paper, which had been prepared by Miss Janet Carnochan, an active member of the church, and the most painstaking and accurate of that band of historical writers and investigators who have done so much for the history of the Niagara Peninsula. The paper was a history of the parish during this its first hundred year. Among the interesting facts which Miss Carnochan has discovered was a letter, dated Newark, October 12th,

1792, from Richard Cartwright, probably the grand father of Sir Richard Cartwright, pertaining to the marriage law of Upper Canada and the state of the Church of England. Among a number of other interesting observations, Mr. Cartwright said that "the Scotch Presbyterians, who are pretty numerous here, and to which sect the most respectable part of the inhabitants belong, have built a meeting-house, and raised a subscription for a minister of their own, who is expected shortly among them." This antedates by nearly two years the earliest church records, which do not go back further than June, 1794, the first document being in relation to an agreement for the support of Rev. John Dun, the first pastor. This Mr. Dun was drowned in Lake Ontario in 1803, in the wreck of the barque *Speedy*. A curious fact noted by Miss Carnochan in connection with Rev. John Young, the next pastor, was that in 1791, when pastor of a Presbyterian church in Montreal, he administered the sacrament to his congregation in the church of the Roman Catholic Recollet fathers, which was kindly lent to them while their own was being built. A present of two hogsheads of Spanish wine and a box of candles was all the compensation which the polite and kindly French fathers would accept. The church was destroyed when Niagara was burned by the Americans in 1813, and the congregation subsequently obtained four thousand pounds compensation from the Government, on the ground that officers used the steeple as the post from which they used to reconnoitre. In 1826 a Sunday School was formed with Mr. John Crooks as Superintendent, and this Mr. Crooks was the first person buried in the new burying ground in 1831, St. Mark's burying ground having been used up to that time. In 1829 Rev. Dr. McGill became pastor. By the condition of the law he could not perform the ceremony of marriage, and on the repeal of that almost the first person he married was Hon. Archibald McKellar, who years before had been a pupil at the Niagara Grammar School, taught by Dr. Whitelaw.

The paper concluded with the remark that of the eleven pastors of the church seven have been natives of Scotland, one of Ireland, one of England and two of Canada.

Rev. Prof. Mowat then spoke, recalling the fact that during his ministry a Visiting Committee appointed by the General Assembly gave St. Andrew's the most favorable report of any in the Province. During this pastorate the roof of the building fell in during a storm, and was re-erected in a different and stronger style under the direction of Mr. Kivas Tully, of Toronto. In his days the church had no organ, and the stipend was half what it is at present. In conclusion he spoke in high terms of the work done in the church in later days by Miss Carnochan and Miss Blake, now Mrs. Davidson, of Newmarket.

Rev. Mr. Campbell, pastor from 1858 to 1878, and now a resident of Toronto, spoke in high terms of the mettle of the descendants of the United Empire Loyalists. Rev. J. W. Bell and Rev. John Young also spoke, thus closing the meeting.

The evening meeting was well attended, the church being well filled with an attentive throng. The opening proceedings were brief, Rev. Mr. Smith and Prof. Mowat conducting the devotional exercises, and then Rev. Mr. Smith called upon Sir Oliver Mowat, the man, he said, who had been Premier for the longest continuous term of years known to history in the British Empire.

#### SIR OLIVER MOWAT.

After a short explanation as to his reasons for reading a paper instead of speaking, this being but the fourth speech he had read in half a century, Sir Oliver spoke as follows:—

I often wish to accept invitations which I receive to public gatherings of various kinds, that I am, notwithstanding, unable to accept. Were I to accept all that I should like to accept, other and more necessary public duties would have to be neglected, and my strength and energy be spent prematurely. There are occasions, however, which are exceptional enough to permit of my accepting, or even to make an acceptance a duty. I considered the great celebration here two years ago of the 100th anniversary of the Province to be of that character. That celebration was followed last year

by the centenary celebration of the founding of the first congregation of the Church of England here; and now Presbyterians, in their turn, celebrate the like anniversary of the first Presbyterian Church in this old, historic town. Being a Presbyterian, as my ancestors were for I know not how many generations, I have considered this occasion to be exceptional enough and interesting enough to bring me to a Niagara gathering once more. It is interesting to know that the Presbyterian residents of Niagara of 100 years ago loved the Presbyterianism of the fatherland as much as we of the present day do. It is interesting to know that they desired to set up in this new place a church in which they and their children should worship God in the same manner as in far off Scotland, that the same teaching should come from the pulpit, that the same psalms and paraphrases and hymns should be sung, and to the same old tunes; that the same forms in all the services should be observed; that the same shorter catechism should be taught to their children; and that, though far away, they should feel themselves still to be members of the church of their fatherland. The population of Upper Canada was then very small, and the Presbyterians in the Province were very few; the population has in the century which has passed become great, and the Presbyterians have become many.

#### THE PREMIER'S REMINISCENCES.

After referring to his first personal knowledge of Niagara, the fertility of its soil, its wealth of historic associations and the grandeur of its scenery, the Premier continued. But there are reminiscences of persons connected with the congregation which give it to me a special interest. One of its ministers, three-quarters of a century ago or more, the Rev. John Burns, was the father of my friend and first partner in business, Mr. Robert E. Burns. The son was born in Niagara in 1805, and 45 years afterwards he became a Judge of the Court of Queen's Bench. He died on the 12th January, 1863. I know but little of the father. Judge Burns was, I believe, his eldest son, and he was a most estimable man, upright in all his dealings. As a Judge he was painstaking and conscientious—no Judge was ever more so. In every capacity he was esteemed by all who knew him. The Rev. Mr. Burns was for some years master of the grammar school, while he performed clerical duty for the Presbyterian congregation.

Another of the early teachers in Niagara was, like Mr. Burns, a Presbyterian, and him I personally knew in my early boyhood. I mean Dr. John Whitelaw. He was appointed master of the district grammar school in 1830, and held that post until 1851. He was a very able and very learned man. He had previously practised medicine in Kingston, and I knew him as the physician who was employed in my father's family, and also from his having given in Kingston a course of popular lectures on chemistry, which were attended by a considerable number of the educated men and women of the town and by a few boys, of whom I happened to be one. Chemistry was a favorite study with him. I believe he afterwards delivered lectures on chemistry in Niagara.

#### EARLY MINISTERS.

The earliest minister of the Niagara congregation whom I know personally in any sense was the Rev. Dr. McGill. I saw him first when I was ten years old. That (shall I confess?) is 64 years ago. He became minister of the congregation in 1830, the same year that Dr. Whitelaw became master of the grammar school. Travelling was performed slowly in those days; and I think it was while Dr. McGill was on his way to Niagara that I first heard him preach in Kingston. I recollect my boyish admiration for him, by reason of at once his taking appearance and his interesting sermon. While his discourse, no doubt, contained much more than I understood or appreciated, it was, at the same time, so simple and so clear as to be in great part interesting even to a boy—a boy, at all events who listened with the knowledge that beloved parents expected him to listen, and were not unlikely to catechise him afterwards as to his knowledge of the sermon. Dr. McGill was an able man, and was recognized in his day as one of the best preachers in the province. He was an earnest Christian and a diligent pastor. Nor did he confine himself

to congregational work. I recollect that he started and carried on for some time, a useful and well-conducted religious magazine in the interest of the Canadian church. I recollect that he took an active part in vindicating the equal rights of his church in Upper Canada as one of the established churches of Great Britain. Happily, not only are the two established churches of Great Britain now in all respects equal before the law in Ontario, but the law gives equal rights to all churches as well as to them, and equal rights to the ministers and members of all. The rivalry among them now is, who shall do most for the Master. The memory of Dr. McGill ought not to be forgotten by Canadian Presbyterians, and will not be.

The Rev. Dr. Cruickshank was another eminent minister of the congregation whom I personally knew. It is nearly half a century ago that he was minister here. He succeeded Dr. McGill in 1846, and was minister until 1849, when he returned to Scotland. After having been engaged there for a time at one of the universities as an assistant professor, he was presented to the Pariah of Turiff in Aberdeenshire, which he held from that time to his death on the 12th of June, 1892, at the good old age of 90. He was a cultured man, a good preacher and a good man. My acquaintance with him arose from his having been one of my early teachers in Kingston. He came there from Scotland in 1828 to take charge of a school, which the principal Scottish residents of the town, with some others, wished to establish in consequence of being dissatisfied with the Government Grammar School or its managers. He was but two years in charge when he accepted a call to a congregation in Byton (as Ottawa was then called), preferring ministerial work to scholastic. I recollect that he was accompanied to his destination by Rev. Dr. Machar, Mr. George Mackenzie and my father. Mr. Mackenzie was a Kingston barrister, of great promise. He was taking steps to enter Parliamentary life, when he was carried off by cholera. If he had lived he would probably have had a first place in politics, as he already had in his profession. Sir John A. Macdonald began in legal studies under him. He was a good teacher according to the methods then in use: though Adams' Latin Grammar, somebody's "Select Latin Sentences," Stewart's Geography as then used, and Walkingham's Arithmetic were rather hard fare for boys eight and nine years old.

#### HISTORY OF THE CENTURY.

The century which elapsed since the congregation was formed has been an eventful one in human history. The progress made in all that concerns a people has been vastly greater than in any previous century known to history. It has been so in regard to every department of human knowledge, and in regard to the application of science and learning to practical uses. It has been so also in regard to education, and its diffusion amongst the whole body of the people. The railways which have been built throughout the world during the century, and steamships which traverse every sea, the telegraph lines over land and ocean, and innumerable mechanical inventions of every kind are among the striking wonders of the century, which distinguish it from all other centuries. One of the valuable results of the progress made is the great increase in the comforts of all classes since the beginning of the century. To all who recognize and appreciate the common brotherhood of all men it is specially grateful to know that the condition generally of what are usually spoken of as the working classes has greatly advanced, through their condition is still far from being what all Christian men, who appreciate the teachings of the Master, must desire it to be, and what there is good ground for hoping and expecting it will become. Politically, also, and in other departments, there has been like progress amongst the nations of the earth.

But while there has been throughout the world exceptional progress in the respects I have referred to, it is fitting on an occasion like the present to remember that, happily, progress has not been less as regards the appliances of philanthropy and charity than as regards other matters, and not less as regards the Christian religion generally, which is the greatest spring of philanthropy and charity. If

(Continued on page 559.)

## Our Contributors.

### GOOD-BYE TO THE NORTHERN PLAYGROUND.

BY KNOXONIAN.

Last week we parted at Windermere, a popular resort on the eastern side of Lake Rosseau, a few miles from Port Carling. Now let us get aboard the steamer and go up to the village of Rosseau, at the head of the lake.

Every island has a summer cottage on it. That cottage to the left, on a projecting point, at which the steamer is stopping, is the handsome summer residence of Mr. E. B. Charlton, ex-mayor of Hamilton. The Hon. J. M. Gibson, Principal Grant's "typical Presbyterian," and other guests are visiting there. If you call you will be hospitably treated. Mr. Charlton is one of those men that should have been in Parliament years ago helping to give this country good government. John Charlton is such an able man that people are apt to think he has all the brains of the Charlton connection. He hasn't. The Hamilton member of the family might have made just as good a mark if he had been ambitious in a political way.

That large island to the right is owned, and at present occupied by the Penmans, of Paris. Go in there and you will be well received if you are properly introduced. The Charltons and Penmans are solid Presbyterians who can hold up their end of the ecclesiastical stick in any company. In a few minutes more you will be at Rosseau. That large hotel on the high bluff to the left is called Maplehurst. It is said to be a high toned place and certainly looks well. Now we are across the bay and tie up our steamer in front of an immense summer hotel popularly known as the Monteith House. A little to the left is the site of the celebrated Pratt's hotel, one of the first and largest summer hotels in Muskoka. It was burnt a few years ago and never rebuilt. Rosseau is a clean, smart village, and seems to be thriving. The leading store here has a stock of goods that would make some merchants at the front wonder. There is a neat little Presbyterian church and we suppose some of the other denominations are represented. The number of Presbyterian ministers who preached at Rosseau when students, would make a good-sized Synod. The number who have preached in Muskoka would easily make a General Assembly; and it wouldn't be a bad assembly either.

One of the sights at Rosseau is the Shadow River. We cannot say anything about this river as we merely sailed past its mouth. We have long since learned not to judge men by the amount of mouth they have, and we see no reason why rivers should not be treated in the same way.

Now let us go back to Port Carling at the head of Lake Joseph. Soon after leaving the Carling River the steamer turns to the left and stops at Ferndale. To the north you see most charming islands. In fact, the sail from Ferndale over to Cleveland and from there to Port Sandfield is considered by many one of the most delightful in Muskoka. The islands are well wooded, there is a highly ornamented summer residence on each, and as the steamer calls very often you have a sail that is simply glorious. The distance from Port Carling to Port Sandfield by land is only about four miles, but by steamer, when many calls are to be made, it must be ten or twelve. There is no use in trying to describe the beauty of this corner of Lake Rosseau, so we will just use the highly original phrase that it "must be seen to be appreciated."

Port Sandfield consists mainly of a large summer hotel and a cut in the narrow neck of land that separated Lake Joseph from Lake Rosseau before the white man made his appearance in this region. It is named after Sandfield McDonald who was Premier of Ontario when the union between the two lakes was consummated. Port Sandfield has always been a popular summer resort.

Now we are on Lake Joseph. That cottage to the right is the summer residence of the Rev. Dr. Dickie, of Detroit, formerly of

Berlin. A short sail brings us to Hamill's Point, where there is a large new summer hotel. Islands abound on every hand; and each has its gaily decorated cottage. That large island to the left that we are now stopping at is Yoho. The man on the wharf who takes the rope is Prof. John Campbell. He looks well and as he gives you a hearty handshake you feel glad that the Synod of Montreal and he came to a settlement. Now we are in a region inhabited mainly by Presbyterian elders. Near by is the summer residence of W. B. McMurrich, Q.C., an elder; a little farther on is the summer home of Mr. James Watson, of Hamilton, also an elder, and a little further still the island of Mr. Justice McLennan, an elder in St. Andrew's West. Nature has been so lavish in beautifying these islands that none but Presbyterians seem fit to live on them! To the right you may see Stanley House, a most delightful spot for a tired man to rest in. A few minutes' sail brings us to Port Cockburn at the head of Lake Joseph. Here there is a large and popular summer hotel, which is always well patronized. The view from the front is grand and if you wish you may sit on the rock and gaze out on the lake; but we must say good-bye.

We do not pretend to have mentioned one tenth of the places at which a tourist may have rest and recreation on this northern playground. There is a nice little side trip from Port Carling to Bala, but we were never fortunate enough to take it. There are nice resting places away back from three principal lakes at Huntsville; Burke's Falls, and we know not how many other points. The sail down the Magnetawan River from Burke's Falls to Ahmic Harbour is said to be grand. Brother Simpson, ex-editor of the CANADA PRESBYTERIAN, has a cave somewhere near Huntsville, in which he makes "copy" and enjoys his briar root. May he live a thousand years, if he wants to!

Homeward bound, once again to face the uncertainties of the future and begin life's battle anew. Whittier's lines are often recalled, as one after another of the islands is passed:

"I know not where His islands lie  
Their fringed palms in air,  
I only know I cannot drift  
Beyond His love and care."

### A STRONG CONGREGATION.

REV. J. A. R. DICKSON, B.D., PH.D., CALT.

Every congregation has its own distinctive character: and it has that, in virtue of its being an organic whole. It has a life peculiarly its own, and an influence going forth from it in keeping with its character. Some congregations are distinguished by their missionary spirit, others by their evangelistic zeal, others by their intelligence, others by their prayerful spirit, others by their coldness, or pride or exclusiveness or other undesirable characteristics. And according to the prevailing spirit of the congregation it is known among men. It has a light that shines, and a life that tells upon the community in which it is planted whether it will or not. It is not a close corporation living only to itself. Like the individual man it does not, and cannot live to itself, it must of necessity affect others lying outside of and beyond itself.

St. Leonard's, of Perth, was in the time of John Milne a centre of blessing. Often when one was distributing tracts, or dealing earnestly with another in reference to spiritual things, he would be greeted with the remark, "You'll be from St. Leonard's." In this way the evangelistic zeal of that congregation was recognized.

Park Street Church that called the late C. H. Spurgeon to the work of the pastorate was a praying church. He tells us himself that they were "mighty in prayer." Nor did they lose this character. Lately I fell into conversation with one of his students, and he told me, that one day when a number of the college boys were enjoying themselves on the lawn in front of Mr. Spurgeon's home, some of them gathered about him and made bold to ask him this question: "Will you tell us, Mr. Spurgeon, what, apart from your own personality, you consider the secret of your success?"

Mr. Spurgeon answered, "I regard the prayer meeting in the college from seven till eleven every Sabbath morning as the secret of my success." To this prayer meeting people came, presented their desires and left, staying only a short time. Yet it was kept going on from seven till eleven every Lord's Day. And that was only one manifestation of the spirit of prayer in this great and influential congregation!

Perhaps we do not think of our congregational character as we should do. It is an outstanding fact, however, that every body of Christian people has marked features, that distinguish them and set them off from all others. And ought not every congregation to be a strong congregation? Let me point out what I consider as necessary to that. By "strong," I do not mean strong in numbers merely, nor strong in wealth merely, nor strong in intellect merely, all these are most valuable elements in congregational life. Yet these may all obtain, and the congregation be for all Christian purposes weak. By "strong" I mean strong in Christian principle and Christian life and Christian activity. Strong in the grace that is in Christ Jesus! What is necessary to that?

1. That it be built upon Christ as the sacrifice for sin. Christ as the sin-bearer and the sinner's substitute. Christ as the one foundation of the sinner's hope. Christ as the life of the soul. Christ as the companion and Saviour for life. Christ as the hope of glory. Christ as all and in all. Christ alone is the sure foundation.

2. That the minister be a man of God. A man thoroughly devoted to the work of God in the saving of men. A man of faith and prayer and consecration. A man who, like Paul, serves God with his spirit in the gospel of His Son. A man who believes the word of God with the entire force of his spiritual being and accepts the whole of it. Who does not pick and choose, and is in large and frequent doubt as to this part or that part being God's word. Such an one is double-minded, and so unstable. Little can be expected of him in the preaching of the Word. He will handle it in a gingerly fashion, void of the sure confidence that carries conviction. His unsettledness will communicate itself to others. He will be like one lighting a fire on the prairie, which soon leaps out beyond his control, involving many in ruin. A firm and unflinching faith in God's word is the fundamental force in a preacher. Having this, he will faithfully and fearlessly proclaim the whole truth. He will seek prayerfully to expound it with wisdom, enforce it with earnestness, apply it with love, and illustrate it by consistency. He will rest wholly on the power of the Holy Ghost to make the word live in the souls of men. His eye will be lifted to the Lord that he may work with him, "confirming the word with signs following." In God alone will be his help. Like the holy George Herbert, he will learn that "praying is the end of preaching." After John Purves, of Jedburgh, and Andrew A. Bonar, had filled a Sabbath day with earnest proclamation of the truth, Mr. Purves remarked in the evening: "Now we must go to the yet greater part of our day's work, namely, prayer."

3. That the congregation obey the word of God. "The obedience of faith" is what is needed in a congregation that would be strong. The minister to a large extent determines the character of a congregation. His life and conduct and preaching will affect mightily those who listen to him with respect, or who regard him highly in love for Christ's sake.

John Milne impressed on St. Leonard's Perth, the features it bore; Spurgeon deepened in Park St., London, the spirit of prayer; Dr. Whyte, of Edinburgh, has set an intellectual stamp on Free St. George's, Edinburgh. Dr. Matheson has formed St. Bernard's, Edinburgh, to the appreciation of poetic imagination and philosophic insight; Dr. John Hood Wilson, of the Barclay Church, Edinburgh, has created a missionary fervour, and a zeal for Christian work, in the hearts of that grand congregation.

And so it is, that the character of the minister leaves its deep and broad mark upon the people. Now, suppose that the people under the faithful guidance of the men of God, recognize distinctly:

1. The absolute need of the Holy Spirit.  
2. The place of prayer in reference to all the affairs of life. And 3. Zeal in doing good as the result of faith and prayer and the inworking of God—then they will grow daily into the possession of greater strength. Where there is on the part of a congregation a clear view of this fact, that "we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," there will be no selfish resting in blessings received as though they were only given to the individual to be enjoyed, rather than to be distributed.

They will then seek to discover "every man his work." They will know that they are not to be idlers—far less sick people that need to be nursed. They will understand that they are healed and saved, and being healed they should seek out the diseased and bring them to the great Physician, and being saved they should endeavor to rescue the perishing. Andrew first findeth his own brother, Simon. Philip findeth Nathanael. The woman of Samaria went her way into the city and saith to the men, "Come, see a man, which told me all things that ever I did; is not this the Christ?" These incidents give us the direction in which the Spirit of God leads a man out. He does not become self-centred and self-satisfied. Rather, he is set free from self and led to think of others. He is carried into service for Christ. He feels himself bound under new obligations. And in obeying the new motive force of the Spirit he grows in grace; grows strong. And as he singly does so, so is the congregation to do as a body. Here lies the great secret of a strong congregation; all obedient to the heavenly voice. Through this experience it is brought in time to realize that its joy and power is in doing good to others, in working for the salvation of others. And thereby its faith grows, its love, its patience, its perseverance, in a word, all its graces flourish. They have given them room to grow, and opportunity to show their excellency. When a congregation as a body of believing men and women, has brought home to them the thought that they are associated together not for merely social ends, nor merely for purposes of mutual edification, nor merely for devotional exercises, but rather that they may more efficiently carry on Christ's work of saving lost souls, it shall speedily rise up into possession of a strength that will amaze many. Then under holy impulses, will money and intellect and numbers find an important office to fill. Every gift as well as every grace God has given will then come into beautiful exercise, and in the lives of real workers do infinitely more than in other conditions. Then "means" will be offered with the life; "intellect" with the life; "numbers" with the life; the whole congregation will be "a living sacrifice, holy, acceptable to God." Such a congregation instead of needing help from without to build it up, will not only "edify itself in love," but will be able to help others also. A strong congregation is simply a band of working Christians, inspired by faith in God, relying on the Holy Spirit and zealous in doing what God enjoins them to do.

### THE FRASER RIVER FLOOD.

BY REV. E. D. MCLAREN B.D.

The sympathetic interest awakened in all parts of the Dominion by the reports of the calamity that has befallen the settlers in the Fraser River valley, was very fully and gratefully appreciated by the people of British Columbia.

Our brethren in the East, who were so prompt and generous in their offers of assistance, will no doubt be interested in a short account of the causes and effects of the inundation, together with a brief reference to the probability of its recurrence.

The conditions that rendered the flood possible were, an extraordinarily heavy snowfall in the mountains during the winter months and a remarkably cold spring, followed by unusually and uninterruptedly warm weather in the month of May. The backwardness of the spring may be inferred from the fact that, on the 15th of May there were

still 6 feet of solid snow laying on the ground at Glacier House in the heart of the Selkirks. The total snowfall during the winter was 45 feet. The countless streams, fed by the melting snow from the steep slopes of thousands of miles of majestic mountain ranges, are at last gathered together, in the fierce dark canon of the Fraser, into one wild raging torrent, which foams and boils in its mad haste to escape from its rocky prison. At the part of the canon known as Hell-Gate, the water on the 6th of June was fully a hundred and twenty-feet higher than it had been in March.

After leaving the mountains the turbulent torrent broadens into a stately river, which flows with a rapid current between comparatively low banks. This lower Fraser district was the scene of the late flood. Of private lands, occupied by settlers, at least 75,000 acres were under water; the water in some places being deep enough to permit steamboats to go from barn to barn, picking up the cattle that had been driven into the barns for safety. Of course all crops were destroyed and all fences swept away. The Provincial Government distributed seed to those who needed it, and many of the ranchers have now a second crop fairly under way. This, however, will only to a very limited extent relieve the distress occasioned by the flood; for, under the most favourable conditions, the grain will only be available as fodder, and should the weather prove unfavourable the root crop will be of almost no account.

No money will be forthcoming from the flooded district until the harvest of next year is placed on the market. In view of these facts the Relief Committee decided a few days ago that it would be necessary to ask for some assistance from friends outside of the Province.

In the Presbytery of Westminster at least six of the aid-receiving congregations have been affected by the flood; two or three of them very seriously. I am afraid we will be under the necessity of asking the Home Mission Committee to materially increase some of the grants made at the annual meeting in March.

In two of our missions fields at the close of the ecclesiastical year there were arrears due to the missionaries in charge which were to have been paid within a month or two. Unfortunately, the flood has rendered it impossible for these arrears (amounting to about \$150) to be collected. Towards providing for this deficit I have received from the Rev. T. Scouler the sum of \$25, being part of the amount entrusted to him by friends in Ontario for the purpose of assisting any of our ministers or people who might be found to be in need. I hope to receive a similar contribution from the congregation of the Rev. J. L. Simpson of Thornbury. I would be very glad if the balance could be provided for in the same way.

In discussing the probability of a recurrence of the flood it may be advisable to state that the opening up of the country and the clearing of the land will not have the effect—as they have had in Ontario—of increasing the likelihood of such an occurrence. A flood in this Province is not the result of an excessive rainfall, but of the sudden melting, over a vast extent of mountainous country, of an immense amount of snow.

The Fraser never rises high enough to cause any serious trouble except when there has been the unusual combination of a severe winter and a backward spring. The flood of '82 was the highest that either Indians or white settlers had heard of during fifty years.

This year on the lower Fraser the water rose two feet higher than in '82. There is a vague tradition amongst the Indians of an equally high flood having occurred about a hundred years ago. It will be seen then that the early or frequent repetition of the late disaster is extremely improbable; and even this remote contingency may be guarded against by the adoption of an adequate system of dyking. It is earnestly hoped that such a scheme will be at once carried out by the Provincial and Federal Governments.

The cessation of railway traffic, occasioned by the flood, is not likely to occur again, even

if there should be a recurrence of the flood. The railway authorities (who won golden opinions from all parties by their kind and courteous treatment of their delayed passengers), have arranged to make such alterations and improvements in their road-bed as will prevent a repetition of the remarkable but expensive scenes that occurred at certain points along their line during the memorable high water of '94.

St. Andrew's Manse, Vancouver, B.C.

WHY THE BODY SHOULD BE CULTIVATED.

"Elegance of form in the human figure marks some excellence of structure, and any increase of fitness to its end in any fabric or organ is an increase of beauty," says Emerson. The important subject of physical culture is not considered as it ought to be by the majority of men and women, and there is almost absolute ignorance of the make-up of the body on the part of even intelligent people, with little desire for such knowledge, although health, beauty, and success depend largely on the treatment given to the body. Mental acquirements are blindly worshipped, while the essential question of health receives little thought, and hence it is almost impossible to find men in the ordinary walks of active life, at middle age, who do not complain of impaired health and want of vital force. Without a sound body one cannot have a sound mind, and, unless proper attention is given to the culture of the body, good health cannot be expected. Plato is said to have called a certain man lame because he exercised the mind while the body was allowed to suffer. This is done to an alarming extent nowadays. Brain-workers, as a rule, exercise no part of the body except the head, and consequently suffer from indigestion, palpitation of the heart, insomnia, and other ills, which if neglected generally prove fatal. Brilliant and successful men are constantly obliged to give up work through the growing malady of nervous prostration; the number of those who succumb to it has increased to an alarming extent of late years, and that of suicides hardly less. Few will question that this is owing to overworking the brain and the neglect of body-culture. Vitality becomes impaired and strength consumed by mental demands, which are nowadays raised to a perilous height, and it is only by careful attention to physical development and by judicious bodily exercise that the brain-worker can counteract the mental strain. Women rarely consider the importance of physical culture, yet they need physical training almost more than men do. Thousands of our young women are unfit to become wives or mothers, who might be strong and beautiful if they gave a short time daily to physical development.

Physical training is particularly beneficial to the young of both sexes, and educators are becoming alive to the fact. Many of the leading colleges have included this subject in the curriculum and spent large sum in facilities for the purpose. It is to be hoped that the minor seats of learning will speedily follow the example, and a more general interest be awakened in the importance of physical education for the young. This is a duty which parents should not neglect, for they are as strictly responsible for the bodies of their offspring as they are for their souls. It is a mistake to think that the gymnasium is a place only for the young. All who lead sedentary lives, even past when middle age, can improve their bodies by gymnastic exercise. Mr. Gladstone by earnest physical exercise has built up a strong and healthy body, and he is fond of saying that daily exercise keeps him in permanent

health and in a condition to resist disease. The use of gymnastics creates conditions which develop the nervous system. There is no time in a man's life when he can afford to dispense with exercise; unless he faithfully and persistently develops his physical resources, vitality becomes impaired. Exercise does for the body what intellectual training does for the mind; yet most men who lead sedentary lives take little or no exercise, with the result that they overwork the brain, making it incapable of recuperation by nutrition: hence irritability, then insomnia, and often the thinking faculty breaks loose from the control of the will, resulting in insanity and possibly suicide.

Physical exercise aids digestion, improves physique, clears the wind, and gives grace and assurance. Man's destiny as regards the body is to a great extent in his own hands, and he should study the needs of the body if desirous of enjoying life. Unless disease is inherited, every mortal born into the world is physically healthy, and if proper attention be given to physical culture there is every chance of a long life; but if neglected, premature death is generally the result, for when disease attacks the frame there is not sufficient physical strength to resist it. Perfect health can exist only when the muscles are perfectly trained, and habitual exercise favours the elimination of effete matters from the system, food is more easily digested, and nerve-power enhanced. It is in the power of anyone to improve his physical condition, and all who desire symmetry of form, grace of action, and permanent health should give attention to the art of developing the body.—*Lippincott's Magazine (U.S.)*

INTOLERANCE IN QUEBEC.

When, a year or two since, an inoffensive French Protestant was fined, and on refusing to pay the fine, imprisoned, in a Quebec town, as the cause of a disturbance which he had done nothing to provoke, but which was stirred up, wholly, as shown by evidence in court, by compatriots who resented his change of views in religious matters, the people of other parts of the Dominion looked on with wonder, not unmixed with indignation, at this strange reversal of the usual maxims of a court of justice. It was, they perceived, the old fable of the wolf and the lamb illustrated. When, two or three weeks since, in the old city of Quebec, the places of worship of two or three assemblies of Protestants were violently assaulted, and windows and doors broken in with stones by a mob, and the police, instead of resolutely protecting the worshippers and dispersing the mob, hustled the parties thus attacked without shadow of provocation off to the protection of private houses, and failed to arrest any ringleader of the attacking crowd, the natural inference was that we were to be treated to another exhibition of good justice. We are glad to know that better counsels have prevailed. Though, so far as we are aware, no attempt has been made to punish any of the guilty parties, other steps have been taken to vindicate the good name of the historic city of Canada. The press of the city has vigorously denounced the outrage. The Mayor has, we believe, had the damaged places of worship repaired at the city's expense. By order of the Bishop the priests have condemned the outrage from their pulpits, and it is reassuring to observe that in doing so several of them expounded the principle of religious liberty and free speech in sound and emphatic terms.

Mankind in the gross is a gaping monster, that loves to be deceived and seldom has been disappointed.—*Mackenzie*.

Christian Endeavor.

WORLDLINESS IN THE CHURCH; THE CHURCH IN THE WORLD.

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

Soon after Christ began His public ministry He went up to Jerusalem to attend the Feast of the Passover, and when He entered the temple He found there some who bought and sold, others who changed money. When He saw these men conducting their business there He made a whip of small cords—probably a whip which had been used in driving oxen into the Temple—and drove out those who bought and sold. Then He overthrew the tables of the money-changers and cast their money upon the ground. Why did He do this? Was it not more convenient for the worshippers to purchase at Jerusalem those animals which were required for sacrifice than to drive them up from their homes perhaps many miles away? Certainly it was. As they might not always have the half-shekel with them, was it not a convenience to them to get their money changed in the temple? Certainly. Christ would have offered no objection to this business had it been carried on in a legitimate manner anywhere else, but He was indignant when He found that the Temple was converted into a market—into a place of merchandise. He was angry with the chief priest because He knew that they derived an income from rents collected from those who did business there, and from fees charged for certifying that the animals were without blemish. He was angry with the buyers, sellers and money-changers also because He knew they exacted exorbitant rates for any accommodation they might offer. He saw that they were gratifying their avaricious propensities under the cloak of religion. This was the form of worldliness which existed in the church then, and it was most reprehensible in the eyes of the Saviour.

No one will deny that worldliness in many forms can be found in the church to-day. Any one who reads the reports issued by the General Assembly on the State of Religion must be struck with the fact that one of the great, crying evils in the church at the present day is worldliness. Many of these forms of worldliness must be as hateful and as reprehensible in the eyes of Christ as was that form which He so abruptly checked in the Temple. What is the difference between the bartering in the Temple and a modern church bazaar? Could we not plead excuses for the former as well as for the latter? Was the Temple any more like a place of business than the modern church when there is a bazaar in progress? Did the wily Jew charge high prices for his stock? Those who have patronized bazaars know something about high prices, too.

It is useless for the church to try to compete with the world in the matter of amusement. A few years ago the *New York Independent* contained the following paragraph: A Unitarian installation in New England had to be postponed the other day because the "Micado" was to be played in town that night, and the members of the choir had to sing there!

How it demeans the church of Christ when she undertakes by means of pink teas, neck-tie socials, promenade concerts and spectacular entertainments to raise money for the support of Gospel ordinances at home or abroad! What an edifying spectacle it is to see old members of the church paying for the privilege of casting votes at five cents each to determine which is the more popular of two young ladies! How Satan must laugh when he witnesses the performance! How admirably such a contest is calculated to promote a spirit of true Christian love and friendship! What a wonderful impetus it would give, say to a revival!

When the church adopts any questionable mode of raising money for carrying on her work, she degrades her high and holy mission; she turns aside from her lofty aim; she inculcates unscriptural views on the subject of giving, and she drags her pure robes through the mire and filth of the world.

And yet the church must remain in the world. What then is her mission there? She must keep herself free from the contaminations of worldly influences, and she must seek to be sanctified through the truth. She must remember that she is the salt by which society is to be seasoned; she is the leaven by which the world is to be Christianized; she is the custodian of the truth and she must endeavor by all legitimate means to proclaim the blessed Gospel unto the ends of the world.

## Pastor and People.

### ALONE WITH JESUS.

The blue skies beam with brightness o'er me,  
The sailing clouds drift to and fro,  
The distance softly melts before me,  
The silver waves are all aglow,  
But I have fairer, brighter visions  
Than of those that greet my eyes to-day,  
For 'twixt my soul and heaven's bright glory  
The veil is partly torn away;  
So happy I can only say,  
"Alone with Jesus."

The air is filled with strains of music:  
I hardly know that I am here,  
But almost fancy I'm in heaven,  
The song of angels sounds so near.  
And while I hear the happy chorus  
It seems that I can hardly stay,  
But, then since Jesus is so near me,  
Heaven is not so far away  
'Twere heaven itself e'en here to stay  
"Alone with Jesus."

Should storm and tempest rage around me,  
And waves of sorrow flood my soul,  
Should loved ones turn and frown upon me,  
And earthly ties be severed all,  
O Jesus! Thou wouldst not forsake me;  
The brightness of Thy Holy face  
Would chase away all gloom and darkness,  
And, sinking in Thy loved embrace,  
My soul would find sweet resting place,  
"Alone with Jesus."

"Alone with Jesus," when earth's praises  
Shall turn to hate, and scoff, and scorn,  
Alone with Jesus in the sunshine,  
Alone with Jesus in the storm;  
And when the lengthened shadows tell me  
It is the close of life's short day,  
I'll sing one song of holy triumph  
To Him who's ever been my stay,  
Then fold my arms and pass away,  
"Alone with Jesus."—Selected.

Written for the CANADA PRESBYTERIAN.

### FRAGMENTARY NOTES.

BY K.

Little Metis has become one of the favorite watering places of Canada and is the centre of a most beautiful coast on the St. Lawrence River. Besides a number of private houses, owned and occupied by families from Quebec and Montreal; there are several cottages scattered along the shore, and all are rented. There are also three large hotels which can accommodate from 75 to 100 guests a piece, each is filled to its utmost capacity. There is a Methodist Church here which is kept open all the year round; the Presbyterian church is only open during the holiday season, and is usually supplied by ministers on their vacation. This season the pulpit has been occupied by the Rev. Mr. Bennett, of Montreal, the Rev. Dr. Campbell, of Renfrew, Ont., and the Rev. Mr. Love, of Quebec. On the 5th of August services were conducted by the Bishop of Fredericton, N.B., who is a guest with his family at the Cascade House. The unusual occurrence of an English Church Bishop appearing in a Presbyterian pulpit, attracted a very large congregation which taxed the seating capacity of the handsome little church. There is also a Presbyterian church at Legates Point. This church, about four miles distant, is kept open throughout the year. The people are ministered to by the Rev. Dr. Lamont, whose ability and devotion to the Presbyterian cause here have great influence in the neighbourhood generally, and will be instrumental in building up our cause in that locality. For repairs to the Manse there a sale of fancy articles was held in the church at Little Metis, when over \$125 were realized. About four hours on the I. C. R. brings one to Dalhousie. Here take the steamer *Admiral* which runs during the season of navigation along the Gaspé coast, calling at several places by the way. This is a lovely neighbourhood. The country is level; the soil rich; fish abundant; good roads; and the railroad from Metapedia is partly built. With proper encouragement it must become a favorite summer resort, situated as it is on the Bay shore. The Presbyterian church at New Carlisle has attached to it three stations, which are supplied by the pastor. The congregation has had a rather checkered career. It was established about 95 years ago. The house in which the first sermon was preached, and first baptism solemnized, is still standing, occupied by the

descendants of those who helped to organize the congregation. The minister was the Rev. Mr. Pidgeon, and the couple married were the parents of the venerable senior elder of the congregation who is still living. Mr. Pidgeon did not remain long. A misunderstanding arose about a lot of land donated to the congregation as a site for a manse; but by some mistake was deeded to the minister, who sold it, and it is to-day the site of one of the handsomest residences on the coast. After Mr. Pidgeon's departure, it was arranged that the English Church and the Presbyterian congregation would unite and build a church to accommodate both parties, the English Church giving the site, and the Presbyterians doing a proportionate amount of work. Soon there was a change of rector, and matters did not continue harmonious. The Presbyterians were debarred the use of the church, and "the lamb" soon discovered that it was elsewhere than beside "the lion." For several years when services could be obtained, they were held in dwelling-houses or a school-room as were found convenient. Mention is made of various ministers who visited the neighborhood and remained a longer or shorter period. The following are remembered as having done pastoral work: Revs. Messrs. Dripps, Mitchell and Dr. Brooks (afterwards pastor of St. Paul's Church, Fredericton), McLean, McCabe and McDonald. Some of these the congregation tried to retain but failed.

The present church was erected in 1846, but the congregation did not make much progress. It was visited and helped by men still living, and its members have pleasant recollections of the devotedness of Rev. Alexander Stirling, who labored some forty years ago, and also of the Rev. Mr. Nicholson of Charlo, N.B., on the opposite shore of the Bay, who, often at inconvenience, came over and helped and encouraged them. The field was evidently inviting, and, had the caused been worked up as it might have been, and as it has been in later days, the entire coast would be strongly Presbyterian at the present time. Whether from the scarcity of ministers, however, or neglect of the proper authorities, our people here were long neglected. The visits of Presbyterian ministers were few, and their stays short. But it was different with their neighbors, the Anglicans, who were regularly supplied. As a consequence our people were often obliged, when requiring the services of a minister, to apply to the rector of the English church, and, during long vacancies, if they were to hear the Gospel preached, it would be in the English church. For many years the drift was in that direction. One of the results was intermarriage, and not only was it proper for the Presbyterian bride to go with her husband, but equally fashionable for the Presbyterian bridegroom to go with his wife.

In 1870 the Rev. Mr. Scott, now of Prince Edward Island, was settled at New Carlisle. He did splendid work for ten years, and to him belongs the credit of organizing the different sections from New Carlisle to Port Daniel, into one regular pastoral charge. In Hopetown a church was built, and, being central, the pastor lived there. In 1882 the Rev. Mr. George (father of Rev. Mr. George, of Belleville, Ont.), was settled and supplied the church for ten years. During his pastorate the tide turned when in one section a dozen of families of Presbyterian descent, but who had been baptized and confirmed in the Established church, taking alarm at the progress of sacerdotalism, came back to their own fold, adopted again the faith of their forefathers and built a comfortable church, which makes the fourth church of this charge, that stretches along the Bay shore for about 30 miles, covering all the ground from Bonaventure in the west to Port Daniel in the east.

The present pastor is the Rev. Mr. Sutherland, who, with his family, are well pleased with the people and the country. With the increasing number of ministers, and the rising zeal of the church in looking after her people, it is not likely that this district will be ever neglected again as it has been, and with their keen appreciation of evangelical doctrines as compared with sacerdotalism the ebbing tide is likely to flow again.

Mr. Sutherland is much esteemed by the Roman Catholics, and has demonstrated that it is possible to hold firmly by his own principles without giving unnecessary offence to other denominations.

The services on the Sabbath were conducted by the Rev. Mr. Stobo, of Quebec, who is agent of the Bible society. The church was filled and the entire services were strengthening and impressive.

New Carlisle, August 13th, 1894.

Written for THE CANADA PRESBYTERIAN.

### "CROSSLEY AND HUNTER."

BY REV. JAMES B. DUNCAN.

These two well known and deservedly esteemed brethren came to this town on the invitation of the ministers and churches. The invitation was hearty and unanimous. On their appearance they received a most cordial welcome and assurance of sympathy and co-operation with them in their work. Suitable preparation had been made for their coming. The Committee of Management, composed of the ministers and representatives of the churches, did all in their power to render their temporary stay pleasant and their work successful. They began services on Sunday, July 15th, and remained for three weeks. As there is no place in town large enough to accommodate the large audiences in attendance the services were held on the camp ground, a beautiful and convenient spot for such gatherings, of which use is made for this purpose during the summer months. There, with two or three exceptions when the weather was unfavorable, all the meetings were held, all of which were largely attended, especially those on the afternoons and evenings of the Lord's Day. Regular services were held in all the churches in the forenoon, which were conducted in rotation by Messrs. Crossley and Hunter with great acceptability to the people. The evening services in the churches were given up, and their respective choirs utilized in the conduct of the service of praise. The ministers and the Christian people of the different churches, men and women, gave ready and sympathetic help in various forms as the requirements of the occasion rendered necessary and desirable.

Harmony, kindly feeling, Christian courtesy and regard characterized the proceedings throughout from the opening to the closing service. "The tie that binds hearts in Christian love" was recognized and felt by all. A more complete absence of suspicion, distrust, jealousy, sectarian feeling could not have been possible. In regard to the services, taking them all in all, and viewing them, not in fragmentary portions, but in their conjoint relations, fitly framed together, I can only speak in terms of high approval and commendation. They were conducted with rare skill, such as only Christian wisdom, and a large and varied experience could command. In the conduct of them there was no unseemly haste, and yet no loss of time. In the presentation of the truth there was a tone of authority, yet no self-assertion. Longer by much than ordinary services they were, yet not wearisome. The same vital truths were again and again touched upon, turned over and over, pressed home on the conscience forcefully and earnestly, yet no monotonous sameness. Plainness of speech there was, plenty of it, yet no discourtesy.

Want of space forbids me to particularize further. Such are my own views of the services, and, I have reason to believe, such also are the views of all unprejudiced persons, and of such especially who may be regarded as competent to form and express a judgment. The result of the services, so far as we can judge, have been satisfactory, and in the benefits all the churches have shared. The brethren, Messrs. Crossley and Hunter, are deserving of confidence, encouragement, sympathy and assistance in the prosecution of the work to which they have consecrated themselves. They are true friends and helpers of Christian, ministers, churches, and Christian people of every denomination, to be fellow-workers with whom is at once an honor and a pleasure.

Parry Sound, Ont.

### SHETLAND—AND FAITH.

From an interesting publication recently issued, we cull the following report sent in by the minister of a church in one of the Northern Isles regarding his year's work:

"As the nightgales sing in the night, so are the North Isles triumphing in the midst of difficulties. A crofter's living depends upon four things—good health, fishing, crops, and cattle market. In the memory of breathing men there has been no such utter failure of all four here as in '92. It stands the black year of the dying century. Owing to the recent ravage of the influenza, lack of Ireland's esculent, and an unending series of cold wet storms, the tide of health has ebbed to its lowest. A three months' toil at the deep-sea fishing yielded as net result, after paying expenses, half-crowns to some, to some sixpence, and some did not earn their food. The harvest had no sunshine to ripen it; the grain was cut green; a few only of my people will have seed; there is no bread in it. The cattle prices were so low that the very animals seemed ashamed; more went for shillings than for pounds. And yet true Christian faith and hopes are triumphing. It is believed in Shetland that God still lives. And whilst rich men always share with God, poor men often give all. Our church funds are higher this year than ever. On one of the cards you will see 'a peerie moot'—one half-penny, double the widow's mite. You can read between the lines."

And the hopeful pastor goes on to tell of his prayer meeting, his Bible class, his Sunday School, and cottage meetings; of his total abstinence society, literary association, and singing classes; of his Dorcas meeting, summer rip, Christmas thanksgiving, etc. And all this enterprise is going on among a population of about 250, on an island in which there is no other place of worship.

### RELIGION FOR YOUNG MEN.

Shall I speak of the beauty of holiness in youth? I fancy that young men are, most of all, inclined to feel shy of the whole thing; to some it savours of grave restrictions, to others of a sort of cant. All very proper for a Divinity student, but for a young man looking forward to the common work and pleasure of the world, and rejoicing in vigorous life—ah, wait a while! And yet it is in that very life of vigorous youth—youth with its keen sense of life; youth brave and skilful in manly sport; youth just entering on the strong work and strong temptations of the world—it is just in such a life that earnest, unaffected religiousness brings the very finest grace of real manhood. It would not make him weak but gentle and helpful with its strength; it would not lessen pleasure, but keep it sweet and wholesome; the very merriest laugh that comes ringing to me through the halls of memory is that of one of my early friends who always seemed to me the most like Christ of all I ever knew. Religion—earnest, unashamed religion—does not make a young man less brave, but more; adding to mere nerve and pluck that finer courage which can stand up squarely against wrong; say 'No!' to profanity and dissipation, and say it so as to be respected. And so, to the whole opening life religion gives a richer zest, a finer appreciation of all things great and good, and that interest in higher things which keeps bringing to the front the strong and helpful men of each new generation.—Rev. Brooke Herford, D.D.

Fenelon was wont to use this brief prayer in quiet hours:—"O Lord, take my heart, for I cannot give it; and when Thou hast it, O keep it, for I cannot keep it for Thee, and save me in spite of myself, for Jesus Christ's sake, Amen."

At each stage of your life let God go before you. Where He does not lead it is not safe for you to travel. If He goes not the way that you would like to travel, conform your likes to His will. If it be a way which He cannot travel; do you avoid it. Everything worth having depends for its worthiness upon having Him also.—Rev. James Millar.

**Missionary World.**

**THE LAMENT OF A MISSIONARY BOX.**

Forgotten and forlorn I live,  
Upon a dusty shelf,  
And feel so downcast and so sad  
I hardly know myself;  
A missionary box am I  
And better days have seen,  
For copper, silver, yes, and gold,  
Within my walls have been.  
Now I am empty, no, not quite,  
For something you may hear—  
A mournful jingle from my depths  
By pennies made, I fear;  
I scorn not pennies, no, indeed,  
Their worth too well I know,  
But twopence only in a box  
Does make one's spirits low.  
The missionaries say indeed  
That pence to pounds soon grow,  
But older people ought to give—  
We want our money so.  
And thus, in emptiness I wait  
And dustier grow each day,  
While heedless of my silent plea  
You round me work and play.  
My words are poor and weak at best,  
I know not how to plead,  
But look upon the distant fields  
"To harvest white" indeed;  
The heathen be in thickest gloom,  
Do you need a stronger plea?  
Then listen to His voice who said—  
"Ye did it unto Me."  
The smallest offerings for His sake  
Into the treasury given,  
He with an eye of love will note  
And own one day in heaven;  
And even here you'll have His smile  
While you the words believe  
That far "more blessed" 'tis to give  
Than only "to receive."  
—The Juvenile.

**SOME OF OUR SISTERS IN INDIA.**

From an English magazine, *Medical Missions at Home and Abroad*, we take the following account of a visit to a Bengali home by Annie R. Butler:

Miss Harris took us to a Bengali house where she taught, and where Christian teaching was beginning to tell.

A scholar at this house, a young girl of fifteen, looked different in dress and expression from those who surrounded her. She read out of an English third standard book, and answered some questions out of a catechism beautifully.

Fancy this girl of fifteen having a little daughter of four months old. That sounds odd to you, does it not? But in India it is nothing remarkable. There, on the ground, on a thick counterpane or *rezai*, lay little Short Shorshy, looking as fat and strong as her best friends could desire. She had a good many friends, as we found, for she was the delight and pride of all the women in the house; and an Indian household is generally a very large one.

These women stood by and looked on while the young mother read to Miss Harris, and while we nursed and praised the dear baby, to the joy of that girl-mother's heart. One of them, we were told, with dark, wild, loose locks, and with nothing over her head, was a priestess or servant of a heathen temple.

'They are wonderfully pretty,' said the women at last, after a long contemplation of my sister and myself. They thoughtfully added, after making the same remark about a missionary friend of ours one day:

'Is she considered so in her own country?'

Presently one of the women came up to Miss Harris and said:

'It is our custom to give something to eat; but will they eat if we bring it?'

They thought they had better make sure of this first, for it is a great trial to them to have offered hospitality refused. The neighbors taunt them with the fact as if it were an insult; and an insult, indeed, it is considered.

'O, yes,' said Miss Harris, cheerfully, and we both stood committed.

Happily, it answered the same purpose if one takes the eatables home. The natives are too bashful themselves to feed in public, and are not surprised if they find that Europeans prefer to take their presents of food away with them. And when a quantity of square, white-colored cakes appeared, and a

number more of another kind literally running with ghee, and some other delicacy, the nature of which I have forgotten, why, I think you will not be astonished to hear that we were thankful to be able to say:

'How very kind you are! But you will allow us to take it with us in the carriage?'

Those women were generous indeed. Just as we were leaving, yet another pile of cakes was presented to us.

Once in our gari, we tasted a specimen of each kind of cookery, so that we might be able to pronounce truthfully upon its merits; and then the feast as a whole was consigned to Mrs. Harwood's care to give away.

None but a very low caste Hindoo will accept food from a Christian. We offered a cake to a boy in the road that day, and he took it, but our missionary friends said that they had never known such a thing to happen before. Either the boy must have been of an extremely low caste, or he must have been very hungry, indeed.

While we were at this house, Miss Johnstone had seen several patients at another.

She could not at first quite make out what was the matter with one of the women; but at last she found out that she was a widow, and only, therefore, allowed to eat once in the twenty-four hours. The poor creature was suffering from the exhaustion and indigestion occasioned by this barbarous plan.

Another poor woman brought tears into the missionary's eyes by her earnest entreaty:

'O, make me well! I am a widow, and so, whether I am well or ill, I have to slave just the same for the others.'

She was told of Him who, unlike the cruel Hindoo deities, is a Father to the fatherless, and a Husband to the widow. How sweetly such words must fall on the ears of the down-trodden women of India! No wonder that one of them said once:

'I think that the Bible must have been written by a woman, for it says so many kind things about us.'

I forget what was the matter with another of Miss Johnstone's patients, a child; but, whatever it was, it necessitated a trifling surgical operation. The missionary got out some scissors, for she thought:

'These will look less alarming than a knife.'

No sooner did the old grandmother catch sight of them, however, than she cried out and protested, and made such a *tomasha* (fuss, noise, excitement) that the child took the alarm, and added its cries to hers. The mother, happily, was sensible and firm, and the needed treatment was carried through, and before Miss Johnstone left, the grandmother apologized for her folly, saying:

'I have only a little heart, and so I am easily frightened.'

'It is scarcely a figure of speech to say that woman is the corner-stone of heathenism.' Notwithstanding their degradation, heathen mothers have immense power over their sons. The fear of a mother's curse prevents many Chinamen from listening to the claims of the gospel. An intelligent Hindu exclaims: 'It is the women who maintain the system of Hinduism.' Christ and His gospel are the only levers that have raised the nations. But in all the Orient only a woman's hand can adjust these levers to the corner-stone.

A missionary in Bangalore, visiting a *zenana* lately, came across a young wife who had been educated at a mission school, but had married a heathen husband. The poor young wife told the missionary that she remembered the lessons she had learned at school, and that she prayed secretly every day to "Jesus Swami." It was a glimpse into the secrets of a Hindu woman's heart.

The Protestant Missionary societies have 2,500 agents in the field, and there are a thousand more women than men. This advance of female agency has been chiefly made during the last quarter of a century.

In Kyoto, the capital of Japan, at a great prayer meeting, all were asked to rise who had become Christians through the influence of some friend or kinsman. More than half of the audience rose.

**PULPIT, PRESS AND PLATFORM.**

Golden Rule: Criticism is a fertile seed when watered with fit praise.

The New York Independent: Missionaries are optimists and not pessimists; and while they do not fail to realize the tremendous power of evil they have confidence that the still more tremendous power of good will conquer, not merely in some future age, but in the present.

Presbyterian Banner: The public school is one of the most important institutions of the American republic, since upon it depends the safety of its future, and it needs to be watched with careful eye. It is in these schools that citizens must be reared, and good citizenship is something which is not born in a day. France once tried the experiment of creating a nation of citizens without preparation, and their new-born liberty nearly wrecked the country. The mission of the school is to educate by slow degrees a race of men and women who will be animated by a love for country and home, who will guard with jealous care the interests of both.

Mid-Continent: There is a wide difference between the pastoral call and a social call. In the former the subject of a personal religion is the paramount topic of conversation. Once upon a time a pastor made a regular pastoral call upon a family that had complained that he did not call upon them enough, and he said he never afterwards heard a complaint from that family. The truth is, a good many people do not want a call of this character. No wonder that many self-respecting ministers have a feeling bordering on contempt for such a demand upon their time. Social calling is a matter which society regulates, and in respect of such calling the obligations resting upon a minister and his people are mutual and reciprocal.

Philadelphia Presbyterian: Money-getting is not reprehensible. It is the getting it in the wrong way, or the making its acquisition the chief end of life, or the holding on to it unduly when gotten, that are to be condemned. Money is a necessity, and can be made exceedingly serviceable to the church, to the home and to society. It becomes a test of one's principles, and indicates the bent of his mind and heart. It serves as a criterion of character. He who manages it aright evinces a high sense of honor and of responsibility. He who acquires it legitimately has due regard to the laws of God and the rights of man. He who spends it wisely, considerately and beneficently, evidences love to God's Kingdom and to human kind. John Wesley's simply but comprehensive rule in regard to its use is ever timely: "Get all you can, save all you can, give all you can." This calls for diligence, economy and benevolence—three fundamental elements in worthy character-building.

Christian Work: But not all discipline comes from bereavement. It often comes in through the open door of the home, where the son or the daughter grieves the heart of the father or mother. It is felt, too, where the husband turns away from the wife and has no welcome for her sweet and tender offices: then indeed the iron enters into her soul. And not unfrequently—would it were rarer!—the conditions are reversed, and the wife returns kindness with neglect, or with positive coldness. Sometimes, too, she lays down boundary lines which the sensitive, loving husband is forbidden to cross—and such things have been. Even more helpless is the man under such circumstances, and oftener more to be pitied than the woman, when the neglect is on the other side. Alas for those, whoever they be, who are the cause of the heartache, the secret sorrowing!—they do not see what sometimes it is given to others to see,—that while one life is being enriched by the suffering and discipline imposed, the other is becoming impoverished. And so the twain cease to walk together, and each day sees them farther apart.

**Teacher and Scholar.**

Sept. 9th, 1894. } JESUS AND NICODEMUS { John iii. 1-16.  
GOLDEN TEXT.—John iii. 16.  
Soon after the miracle at Cana, Jesus went to Capernaum. He remained there only a few days, for we soon find Him at Jerusalem to be present at the Passover Feast. It was during this visit that He drove out of the Temple court those who were making it a market place, as was seen in last lesson. At this feast also Jesus did many miracles.—John ii. 23.  
Nicodemus was a Pharisee and a member of the Sanhedrin. He was a man of good position, and perhaps wealthy. He seems to have been a just, fair-minded man, though perhaps timid in disposition.

Though he did not openly confess Christ, yet later on he protested against the condemnation of Jesus. The last notice of him is when, with Joseph of Arimathea, they ask Pilate for the body of Jesus and provides for its burial. It is interesting to note how his interest in Jesus grew. At first he sought Jesus under cover of night, then he boldly defended Him in the council, and at last bravely ministered at His burial.

I. The Enquiry of Nicodemus. vv. 1-4.—There was a man . . . Nicodemus, v. 1. He was a ruler and teacher among the Jews. He was a man of position and influence. His case is remarkable, for not many of this class sought Jesus, or became His followers.

The same came to Jesus by night . . . v. 2. Why he came by night we are not told, and we should not judge him harshly. Better than that not at all! Perhaps his natural timidity was one reason, but there may have been other reasons also. Perhaps Jesus was then at leisure, and possibly Nicodemus was busy during the day.

Rabbi, we know that Thou art a teacher sent from God, v. 2. Nicodemus opens the interview in a respectful manner. He addresses Jesus as he would one of his own rank, calling Him, Rabbi. He acknowledges that Jesus must have had peculiar divine authority as a teacher. This authority was proved by the miracles which Jesus did. His works proved that God was with Him, and that His message was divine. It does not clearly appear that Nicodemus recognized the Messiahship of Jesus, but that God was with Him, and in His message he confessed.

Jesus answered, . . . Except a man be born again he cannot see the kingdom of God, v. 3. At first sight this scarcely seems an answer to what Nicodemus had said. But the connection is closer than at first appears. Jesus would assure Nicodemus that it is not a teacher merely but a Saviour; not instruction simply, but renovation he needs. So when Nicodemus said, "Rabbi, Thou art a teacher," Jesus replied, "Ruler, thou must be born again."

Nicodemus saith, . . . How can a man be born, v. 4. It can hardly be that Nicodemus spoke thus, in irony, as some think. Such a view does not agree well with the serious and respectful temper shown by this ruler.

II. The Reply of Jesus. vv. 5-14.—Jesus answered, . . . Except a man be born of water and the Spirit, v. 5. That which is born of the flesh is flesh . . . of the Spirit . . . Spirit, v. 6. Here we have the essence of the reply of Jesus. There is much debate as to the meaning of "born of water" here. Some take it to refer to water-baptism, and to teach that this rite is necessary to salvation. Others see in the "water" a symbol of the "word" as the "incorruptible seed" by which a man is born.

That such spiritual renewal is necessary is evident because the "flesh" produces only what is carnal. That which is spiritual can only come from the working of the Holy Spirit in the soul.

Marvel not, v. 7. The wind bloweth, v. 8. The mysterious nature of the new birth is stated and illustrated. It is hidden in the soul. It is wrought by an unseen agent. But the effects are visible. So Jesus admits that there is mystery in being born again. Then the operation of the wind as it blows to and fro in gentle breeze or raging storm, illustrates this mysterious reality.

Nicodemus answered, . . . How can these things be, v. 9. Jesus answered, . . . Art thou a Master, v. 10. Nicodemus confesses his ignorance of the meaning of Jesus. Jesus gently chides him for not having some knowledge of these spiritual realities. From this we may gather that under the Jewish dispensation men might possess this spiritual light into which He would lead this ruler.

We speak that we do know, . . . and testify, v. 11-13. In these verses Jesus assures Nicodemus of the reality of what He had said. He spoke what He knew. He testified to what He had seen. Having come from heaven, and had certain knowledge of these things, He could speak of them to men with divine authority. He further chides Nicodemus and others like him for not receiving this testimony. If the outward visible things of the gospel be not believed, their faith in the inward spiritual realities cannot be realized.

III. The Gospel Message. vv. 14-16.—As Moses lifted up the serpent, v. 14. Here the death of Christ as an offering for sin is set forth. The case of the brazen serpent is used to illustrate this great fact. Here the sacrifice which Christ offered once for all for sin is set forth as the basis of the new life.

That whosoever believeth, v. 15. This is the simple condition on our part of obtaining eternal life. For God so loved the world, v. 16. Here is the gracious source of this new life. God's love is so great that He gave His son to be lifted up on the cross, that whosoever looks unto Him may live.

IV. Doctrinal Teachings.—1. Jesus is Saviour as well as teacher. 2. Spiritual light is needed to discern spiritual things. 3. Regeneration precedes faith and makes it possible. 4. Faith receives Christ consciously as Saviour. 5. The death of Christ a real sacrifice for sin.

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## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, AUGUST 29TH, 1894.

THE current number of the *Canadian Monthly* has an able article on evolution by the Hon. David Mills, M.P. Everybody in Canada knows that Mr. Mills is one of our highest authorities on constitutional law; but perhaps comparatively few were aware that he could handle the problems of evolution with the grip of a scientist. Lord Salisbury has recently been discussing the same question. It is a good thing to see public men taking an interest in such questions.

THE immense crowds that gathered to hear Mr. Laurier last week, show clearly that the love of good oratory is far from being extinct in Ontario. The subjects discussed are not new, all of them having been thoroughly threshed out long ago. But the silver-tongued orator handles old questions in an interesting way, and members of all parties go to hear him. Political discussion that informs and educates is just the thing needed. We have not enough of oratory of that kind.

ECONOMY is well enough in its way, but it is not everything. A Chinaman can live on five or ten cents a day, but at the very beginning of the war the Chinese have been compelled to borrow money from Europeans who spend enough in a day to keep an average Chinaman for a twelvemonth. If living on little could make a nation wealthy, China should be one of the richest nations in the world. As a matter of fact, China has more beggars than any country in the world. The ability to live on five cents a day will not of itself make a man or a nation rich.

THERE seems to be a revolt in the American Presbyterian Church against the habit of preaching on current events. No so long ago it was popular with certain classes to make the sermon a rehash of the principal events of the week. "Preaching on the times" was considered the correct thing by shallow-minded, sensation-loving people, especially those of the "rounder" variety. The press, the solid intelligent people, and the best class of ministers are beginning to frown down the practice, and encourage preaching on subjects that are of momentous importance all the time.

THERE was something tragic in the sudden death of the Hon. Christopher Finlay Fraser. He had lived in public and served the public most of his life, but he died alone in his room. He died in the very building that was his greatest work and which will stand for centuries as a monument to his unflinching honesty. Taken all round, Mr. Fraser was one of the best public men ever raised in Ontario. He was strong every way but physically.

As a parliamentarian, as an administrator, and as a man, he has been easily among Ontario's first men for twenty years. His early death is a Provincial loss. To his honor be it said, he passed away without a single stain upon his record.

**A** MIDST the agitation for reform in the administration of law, it should not be forgotten that the law itself greatly needs reformation in certain directions. Offences against the person and the pocket are punished with a severity out of all proportion to that meted out to offences against reputation. Prick a man with a pen-knife in a part of his person far removed from a vital point and you are pretty certain to be sent to the penitentiary; but you may stab his reputation in a dozen different ways with the chances a thousand to one in favour of no punishment at all. Steal a dollar from him and the punishment is usually swift and certain, but if you can throw an odour of sanctity about the operation you may steal his good name with impunity. Offences of the tongue are treated very lightly in Canada. In the United States they are not punished at all. We utterly fail to see that stealing a man's reputation is a lesser crime than stealing his money.

**O**NE of the most eminent Presbyterian ministers of New York, Dr. John R. Paxton, has been compelled to leave his pastorate through the use of stimulants and narcotics. There is something sadly pathetic in the story as told by himself. He says:

"There was a time when I thought I should go mad. For months I had an awful pain at the base of my brain, and I got no rest. I admit that under the stress of circumstances I did things that I should never have done. I used stimulants, among others cocaine. That time, however, is passed and gone, and thank God I feel no desire to do that now. I should never have gone into the ministry, the strain on me was too great. I am too much of a soldier for that sort of thing. The constant struggle for something new, which is as strong in churches as elsewhere, was what told upon me."

Are the people who constantly demand something new, who morbidly crave for something sensational every Sabbath, who think a minister is doing no good if he does not "draw," who consider every service a failure unless it is attended by a crowd—are these people not in part responsible for the wreck of Dr. Paxton. Most assuredly they are.

**C**OMMENTING on the causes that led Dr. Paxton to abandon his pulpit, the *British Weekly* asks:

Are not ministers too ready to think that people are running mad in search of novelty? Is it so certain that faithful preaching of the great themes of the Scriptures, that quiet, persistent pastoral work, that the influence of a heart at rest may not do much more in the long run, and even in the short run, for congregations than anecdotes, tragedies, and rockets?

That depends entirely on what kind of congregations they are. Some congregations want anecdotes, tragedies and rockets every Sabbath. There are a few people connected with most congregations who want such things occasionally. The chief trouble, however, arises in this way. A clerical neighbor tells funny anecdotes, indulges in cheap tragedy, fires off rockets that make little light and go out very soon, perhaps leaving the atmosphere not quite as pure as it was. Some sensation-loving parishioner who never feels happy except in a crowd is sure to go to the faithful preacher and persistent pastoral worker every Monday and tell him about the "crowd" that was at the — church last night. Usually the intimation is accompanied with a hint that "something ought to be done" to rival the rocket-firing neighbor. Sometimes the faithful preacher and persistent pastor-worker yields and then the mischief begins. The people soon become demoralized and the preacher gets on the incline plane the other end of which is too often ruin.

THE Presbytery of Owen Sound has adopted what appears to us an excellent plan of having the work of its various committees attended to and keeping every member of Presbytery in mind of his place and work with respect to committees and church schemes. It has had neatly printed on a card to be distributed to all concerned and taken care of, first, the various committees, such as Finance, Home Missions, etc., and under the names of members of Presbytery belonging to each committee. Next come, Schemes of the Church, such as statistics, colleges, etc., and the name of the member of Presbytery charged with looking after each. Last comes committees on remits, such as hymnal, separating that into

hymns and music church and manse fund, etc., with the names again of those appointed to deal with the various subjects. This method would be found a help in every Presbytery if even in no other way than by fixing responsibility for dealing with certain subjects upon certain members of Presbytery at the beginning of the year, and not leaving it indefinitely upon all.

**I**T is interesting and pleasant to notice that so many of our ministers, teachers, lawyers, judges and other public servants can get a break made in their round of toil, by taking a holiday, short or long, as the case may be. No doubt they all feel very much the better of it, and return to work with fresh vigor and zest. We note that wives are not often mentioned in such items of news as getting a holiday with their husbands. How is this? No doubt many husbands are too magnanimous to take a holiday and leave what the author of "Rab and his Friends," calls the "sine qua non" at home, toiling and moiling in the monotonous round of domestic work. We have no wish to suggest a tiny rebellion in the homes of our readers, but if husbands and brothers who need change of air and scene, would find it a very great hardship not to get it, so also must wives and sisters need it. We venture, therefore, humbly, to suggest that, when the valiant husbands and brothers get home, and while they are yet strong and able for duty, the wives and sisters who have been at home, pack up their valises and set off to Muskoka, the seaside, or wherever else their fancy may lead, leaving it to the gentlemen of the male persuasion to run as best they may, with or without assistance, the domestic department of housekeeping for a couple of weeks or a month.

THE LATE HON. C. F. FRASER.

**I**T would ill become any newspaper in Ontario, whether secular or religious, not to notice with respectful sympathy, the very sudden and unexpected removal of so prominent, honest and efficient a public servant and distinguished citizen as the late Hon. Christopher F. Fraser. Mr. Fraser's career was one which reflected great credit upon himself, and both in its struggle and triumph was well calculated to encourage and stimulate all ranks of young Canadians in their upward and onward endeavors. That he served his country for many a long year with untiring energy, conspicuous ability, unquestioned and unquestionable honesty, and with even brilliant success, is now frankly and fully acknowledged, quite as much by political opponents as by friends and supporters. His name was never associated with the veriest whisper of a job. At the head of the great spending department of the Government for nearly a generation, he could say when he dropped his charge—"These hands are clean;" and no one even in his heart ever questioned the truth of the declaration. Besides, he held, and rightly, that for one in his position to be able to plead personal purity in the face of undoubted malversation of public funds by subordinates or contractors, was no excuse whatever. He was he believed where he was, for the very purpose of seeing to it that the state suffered no wrong from his ignorance, incompetency or culpable trustfulness. He believed that it was not enough for honor to be personally honest. If it could be proved that whether from ignorance or oversight he had allowed others to steal, he was always willing to step down and out, as one at once culpable and incompetent.

And yet this man, such as he undoubtedly was, if a set of foolish, unreasoning bigots had had their way, would have been relegated to private life and declared unfit to serve his country even as a court crier or a parish constable. It tempts one almost to be ashamed of the name of Protestant when it is possible to find in such a country as Canada, and at this time of day, men masquerading as patriots, statesmen and champions of liberty, yet ready to adopt all the persecuting and intolerant principles and practices which they allege, and no doubt with a good deal of reason, have been characteristic of the church of Rome during all its history. The very glory of Protestantism is surely to hold more scriptural principles and follow a more excellent way. The "rascal mobs" of Montreal and Quebec, under the guise of religion, and from pretended zeal for truth and righteousness, may assault and maltreat French-Canadian Protestants and *Suisse* preachers and colporteurs, but is that any reason why the Protestants in Ontario should go and do likewise, whether by bludgeons or bad disfranchising laws?

Surely not. With a majority of five to one, we certainly ought to be able to hold our own by honourable and straightforward means, and if Protestantism and so-called liberty can be maintained and defended only by treating such men as Christopher Finlay Fraser as pariahs, or lunatics, or rascals and by chasing all Roman Catholics from all positions of public office and trust, then Protestantism is on its last legs, and it may fairly be questioned if liberty of such a kind be anything but tyrannical intolerance, masquerading in some other party's stolen, tattered and long-ago cast off clothes.

We don't say that there is no blood upon the skirts of Rome; quite otherwise. Nay, we don't add, "but that blood is dry," for it is not. But if Protestantism is to live and thrive and conquer, it will not be by fighting intolerance with intolerance, as some ill-balanced minds and somewhat weak heads would have it. The grand old law is still the best: "Whatsoever ye would that men should do to you, do ye even so to them." By this let us stand, and if this has lost its power to make us stand, then with this let us fall. The Protestants of Canada have surely not yet come to such a pass that having caught the church of Rome at her ablutions, they have been fain to run away with her clothes.

Of course we are assured that such a thing was never thought of, but the plan that would shut men like Christopher Fraser out of our legislatures—and if the P.P.A. means anything it means that—would justify all the intolerance of Spain and all the dragonnades of France, for there is involved in it a principle which, carried to its logical and legitimate consequences, would condone the one and endorse the other.

DOCTRINAL PREACHING AT A DISCOUNT.

WE often hear the remark made that doctrinal preaching is in these days at a discount and deservedly so. It is said to be very "dry" and very "tiresome," not fitted to fill the church, and of very little if any use for any purpose whatever. What is wanted, it is said, is something which requires little or no thinking; which does not even demand continuous attention and interferes in no appreciable degree with a comfortable feeling of self-satisfaction, if not of absolute self-righteousness. A rather distinguished Canadian still living, when a few years ago choosing a preacher "under whom" he could "sit" comfortably, frankly avowed that as a brain worker for six days in the week he required rest on Sundays. "If," he added, "I go to Dr. So-and-So's church I get no rest, for I must think for all I am worth; and therefore I have chosen another church home where I am entirely suited, for I can take a short doze or go off for a little in thought on week-day affairs and when I come back to the matter in hand I can always pick up the dropped thread of religious homily without effort and without fatigue." This may be convenient, but is it profitable? And can it in the long run be safe?

Doctrinal preaching has no natural connection with the well-known valley of dry bones, though with too many that connection seems to be both very evident and very intimate. How often it is said with a self-satisfied smirk, "We Presbyterians of the present have in the matter of preaching, drifted very decidedly away from the Confession of Faith and its *Dryasdust dogmata*." And there is only too much reason to fear that there is more truth than poetry in the observation. Such language as the following is popular and has a learned yet practical aspect—"Ethical preaching is best. What have we to do with the dead Egyptians and Amorites and Hittites of the long ago? We want to be warmed up with a good blast on present duties and pleasant prospects." Yet, after all, when one comes to think of it, is it not doctrinal preaching that has revolutionized the world, so far as it has been revolutionized for Christ? For what, after all, is doctrinal preaching, but the statement and restatement with indefinite frequency of a certain body of facts or supposed facts upon which the whole superstructure of emotional and practical Christianity rests? To talk of eliminating dogma altogether, or of lightly passing it over in ordinary Sunday prelections as something of little value and of amazing tediousness, is something as sensible as beginning to build a house from the garret, but not a whit more so. The history of the Christian church, from the first century to the last decade of the nineteenth, has proved beyond all question this as a fact, not to be gainsaid, however

explained, that whenever and whereon mere ethical or quasi-emotional preaching has supplanted the proclamation of fact and the full round of scriptural doctrine, there and then at once as cause and consequence have crept over that church a spiritual lethargy as of death, and a code of morals not much higher than what Confucius taught and what Seneca professed to admire, but failed to practise.

So the Confession of Faith, in the estimation of not a few Presbyterian "advanced thinkers," has become a musty old tradition which has outlived its usefulness, even as a collection of articles of peace! Is it signed without being believed? Birds of the air whisper that in cases not a few such is the fact, or at least, that in the phrase which William Ward made famous more than forty years ago, not a little of it is taken in a "non-natural sense." Troubled consciences cry for relief, it seems! New wine we are assured must not be put into old bottles! Young Canada, professedly, cannot stand the dreary and dull teaching that stimulated and strengthened and purified the men and women of other days! If so, so much the worse for young Canada, and so much less the influence, even as a matter of morals, of that "ethical" preaching and "cultured" prettiness which "advanced thinkers" declare are indispensable to the "modern pulpit" remaining either attractive or useful to the "classes" and the "masses" of these highly educated and æsthetic times.

The often quoted words of Dr. Chalmers, as he read his celebrated recantation in Kilmany church, will bear one more repetition. "For twelve years no one could have denounced more strongly than I have done, the meanness of falsehood, the horrors of drunkenness, the degradation of impurity and the far-reaching baseness of dishonesty and fraud, and yet after all my efforts I have never known a liar through my teaching becoming a man of truth, a drunkard sober, the licentious pure or the dishonest upright and reliable. "But," added that good and great man, "since I have learned the great doctrine of Jesus Christ crucified and risen, I have seen and rejoiced in many such."

The same story has always had to be told and always will be. Every thing in its own due order—first correct thinking; after that correct and corresponding feeling; and both issuing and then only in the production and maintenance of correct acting and sanctified Christ-like lives. Curious, paradoxical yet unquestionably true, the preaching that apparently has been most concerned about morals has had least effect upon their elevation, while that which apparently has given "ethics" a very subordinate place has most noticeably resulted in an ethical elevation of which the wisest and purest heathen has not even so much as dreamed.

REV. JAMES MILLAR: To be good is better than to be famous. Fame is alluring, and the desire for it is inspiring, but even when it is honorably gained and well deserved, it is a very uncertain quantity, less certain than the life upon which it depends. But goodness never dies. There cannot come a condition of existence—here or in the next world—where goodness will not be the supreme virtue, the highest glory, the crown of all perfection. Some people strive to appear well in the eyes of their fellows; they wish others to think well of them. Be it your purpose rather to be all that you would have others think that you are. There is rejoicing both in heaven and on earth over the building up of character and the attaining of this virtue; while some are aiming at being brilliant, make it your aim to be good.

MR. WILLIAM QUARRIER, of Scotland, well known in Canada, has had again to defend, as Dr. Barnardo, of London, has so often done, his right to keep children committed to his charge by lawful relatives, though afterwards claimed by the Roman Catholics. The case was tried recently in the Court of Session, Edinburgh, and decided in Mr. Quarrier's favor. The *Glasgow Daily Mail* has an article, deploring that the society which instigates these vexatious lawsuits, should devote its energies to harassing earnest workers, instead of seeking to save other destitute children.

WE see it is announced that the meetings to have been held in this city in October, under the auspices of Mr. D. L. Moody, evangelist, have been abandoned. Mr. Moody could not attend.

Books and Magazines.

GODFREY BRENZ. A Tale of the Persecution. By Sarah J. Jones, Philadelphia. The American Sunday School Union.

The stories of persecutions on account of religious belief in the sixteenth century are well told in authentic histories. The author of this book thinks that the spirit of persecution which then prevailed is not yet dead, nor even sleeping. We venture to differ from her, in this at least, the spirit of tolerance in this age will not be strengthened by tales of intolerance and persecution in past ages. The spirit of tolerance is something yet to be acquired by some protestant churches, or rather by many members of all protestant churches. If we are striving "diligently for the spread of Christ's kingdom of peace," to quote from the author's introduction, it seems inconsistent to open old sores and revive half-forgotten memories.

FOLLOWING THE STAR; OR, THE STORY OF THE WISE MEN. By Y. L., Philadelphia. The American Sunday School Union.

This is another attempt, so often ventured before in verse and prose, to portray the personal appearance and mental and moral character of the three wise men of the East who followed the star and hailed the birth of the Saviour. The wisdom of writing and publishing such books, especially for the young, is doubtful, to say the least. The young are very apt to take fiction for fact; and unless the fiction is founded on the surest historical basis there is a danger that their views on the matters treated of may be permanently distorted.

A prominent feature of the September *Century* is a continuation of the unpublished correspondence of Edgar Allan Poe, and dealing this month particularly with the Philadelphia period of Poe's life. This series contains three portraits of the poet, and four striking drawings by Sterner, typifying well-known stories and poems. The present instalment contains a portrait from a daguerreotype owned by Mr. Thomas J. McKee, which is well authenticated. There is also a portrait of N. P. Willis, and the writers besides Poe himself are Washington Irving, Charles Dickens, Willis, and others. Mrs. M. O. W. Oliphant contributes a paper on "Addison, the Humorist," this being the last of her papers in the magazine on the characters of the reign of Queen Anne, which are to be published in book form by the Century Co. during the autumn. A portrait of Addison, and one of the Earl of Godolphin, accompany the paper. There is also the first of two papers of "Recollections of Aubrey De Vere," the English, or rather the Irish, poet; the present paper being devoted to his childhood and boyhood, and the second to his youth. This paper contains some humorous stories of life in Ireland a generation ago, with anecdotes of Daniel O'Connell, of whom an engraving is given.

It is always a pleasure to cut the leaves and turn over the pages of a new number of *Scribner's*, and one certainly has no excuse for lack of delight when examining the number for September. A poem by Harriet Spofford Prescott; "Bar Harbor," an illustrated paper by F. Marion Crawford; the first part of a short story by Thomas Nelson Page; "Tarahumari Life and Customs," illustrated paper by Carl Lumholtz; Philip Gilbert Hamerton's critical and biographical notice of the Spanish painter Ulpiano Checa, whose painting, "An Unlucky Meeting," is reproduced as frontispiece, and Mrs. I. T. Field's charming paper entitled "A Third Shelf of Old Books," with illustrations from photographs and prints in the possession of the author, make up with serial fiction, verse and editorial notes, a number of which the publishers may well feel proud.

The September *Harper's* contains "A New England Prophet," the story of an Adventist alarm, by Mary E. Wilkins; "The General's Bluff," founded on a frontier campaign of General Crook, by Owen Wister; "The Tug of War," a tale of English men and women in Greece; chapter of "The Golden House," Charles Dudley Warner's novel of New York society, and the first of a two-part story of Narragansett Pier, by Brander Matthews. This excellent magazine not only holds its own among many competitors but adds, month after month to its attractive features. Mr. Julian Ralph, one of its popular contributors, is now, we understand on his way to the Orient to investigate and report on the troubles that are disturbing the almond-eyed inhabitants of the world's further side.

Prof. Theodore W. Hunt, of Princeton, opens the September number of the *Homiletic Review*, with a strong paper on "The Mental Demands of the Ministry"; Dr. C. B. Hibbert writes on the "Importance of Declaring all the Counsel of God"; Dr. David J. Burrel discusses "The Second Service" in a practical way, and Prof. Wilkinson gives his final contribution on "The Imprecatory Psalms." Dr. Ward has a brief paper on "Who are the Hittites?" but does not answer the question which, he quite correctly declares, is "still a puzzle." "Panics and Hard Times" is the title of an able and exceedingly opportune paper by F. S. Hayden, D.D. Many other papers that we cannot even enumerate make up a good number of a very useful publication.

The September issues of *Harper's Bazar* will be enriched by elegant gowns and hats for walking and driving, and by beautiful calling costumes. As a fashion paper, the *Bazar* is unequalled, but its literary merits should not be forgotten. Its editorials are always thoughtful and suggestive; while its short stories and serials belong to permanent literature. A novelette by M. McLelland, "St. John's Wooing," will run through several numbers. The scene is laid in the far south, and the story promises to be intensely interesting.

The *Ladies' Home Journal* is not, as some people may imagine, a mere fashion paper: it is filled with first-class reading matter contributed by some of the very best writers. The September number is exceptionally good. The cover is a work of art and the contents should satisfy the literary taste of the most critical. The tenth instalment of Mr. Howell's "My Literary Passions" is especially interesting.

## The Family Circle.

### HELPING OTHERS.

If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee:  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent,  
Let me be the thing I meant;  
Let me find in Thy employ  
Peace that dearer is than joy;  
Out of self to love be led,  
And to heaven acclimated,  
Until all things sweet and good  
Seem my nature habitude.

—J. G. Whittier.

### AN "OUT OF DATE" COUPLE.

We are "so out of date," they say,  
Ned and I;  
We love in an old-fashioned way,  
Long since gone by.  
He says I am his helpmate true  
In everything;  
And I—well, I will own to you  
He is my king.

We met in no romantic way  
"Twixt "glow and gloom;"  
He wooed me on a winter day,  
And in—a room;  
Yet, through life's hours of stress and storm,  
When griefs befell,  
Love kept our small home corner warm  
And all was well.

Ned thinks no woman like his wife—  
But let that pass;  
Perhaps we view the dual life  
Through roseate glass;  
Even if the prospects be not bright,  
We hold it true  
That heaviest burdens may grow light  
When shared by two.

Upon the gilded scroll of fame,  
Emblazoned fair,  
I can not hope to read the name  
I proudly bear;  
But, happy in their eveu flow,  
The years glide by;  
We are behind the times, we know—  
Ned and I.

—E. Matheson, in *Chambers's Journal*.

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### MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

#### CHAPTER VII.—CONTINUED.

'The end was not long delayed. It was the middle of October, when the forest was all glowing with the rich autumn hues. The evening after the prisoners had been brought into the Mohawk town, a "brave" entered the lodge where the bruised and lacerated missionaries were waiting their fate, and invited Jogues to a feast. The father rose and followed the Indian to the lodge of the chief of the Bear clan. As he stooped to enter, a blow from the tomahawk of a savage concealed in the entrance pierced his brain and gave him the martyr's death he had so often looked for. A friendly Iroquois, one of the prisoners whose humane treatment by the French had led to the proposals for a treaty, held out his arm to shield the missionary's head, but the tomahawk cleft its way through it in its descent. Jogues' companion in a few hours shared his fate, and the barbarians set up the heads of the martyrs as trophies on their wall of palisades.

'So you see, Miss Marjorie, that the story of Isaac Jogues belongs equally to our country and to yours. It was New York soil that was stained, and I think hallowed by the brave martyr's blood, as it was also the scene of his year of captivity among the savages. And now, do you think there could be a braver man or a truer hero and martyr than this simple, humble, unpretending Isaac Jogues?'

'No, indeed! I had no idea there were such Jesuits as that!' exclaimed Marjorie, who, like the others, had been absorbed in the long and pathetic tale, told in Professor Duncan's low, earnest tones, as if he were telling the story of an intimate friend to a single auditor.

'I think he was the bravest man I ever heard of. Just as brave as Regulus or any of those old fellows in our Roman history,' said Gerald, *sotto voce*, to Alan.

'I think he was braver, even,' said Alan, 'for he did it for love to those wretched savages, and Regulus did it for the sake of his country.'

"The love of Christ constraineth us," said the professor. 'That was the secret of Jogues' courage, as it was of St. Paul's, a braver man even than Jogues, for the Master he served was "despised and rejected" by the whole cultured world, when he staked all to follow Him. But it was the same spirit, and one hardly cares to make comparisons when the faith and love are the same.'

Marjorie felt as if she had got a good deal to think about, and she was not sorry when Dr. Ramsay proposed some music by way of relieving the depressing effect of the professor's story. Marion opened the piano, and they all sang together, some of their favorite hymns, with great spirit and sweetness. It was a new Sunday pleasure to Marjorie. As they sang, by Dr. Ramsay's request, the beautiful hymn, 'When I survey the wondrous Cross,' the tears came to Marjorie's eyes as she thought how truly the story they had just heard had illustrated its spirit. She wished she herself could only feel it as fully.

After tea she went with Gerald to the Cathedral. As they walked, they talked a little about the story of Jogues, and Gerald seemed quite to drop the cynical and sarcastic manner he wore at home. She could not help thinking vaguely that he had aspirations for something better than the low ideal of life that was so presented to him there, so that he was dissatisfied with that, without having as yet grasped anything better. He seemed honestly puzzled to account for the tenacity with which the heroic missionary had pursued his mission to 'such a wretched lot of savages.' Marjorie referred to the allegory of the Northern Lights, but he said, 'That was only poetry, and did not explain it all!'

To Marjorie's surprise and delight, the evening sermon was on the text her father had quoted in his letter: 'I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.' It was an earnest appeal to walk by that true and only Light, and it was followed by her father's favorite hymn, exquisitely rendered:

Lead, kindly light, amid th' encircling gloom,  
Lead Thou me on;  
The night is dark, and I am far from home,  
Lead Thou me on!

The tears rushed irrepressibly to her eyes as the soft, sweet, pleading music carried her thoughts back to her father's story of the experience of his own life; and her prayer went up to the Light that 'shineth in darkness,' to lead both of them—far from each other and the earthly home—as only that Light can lead any of us through the wilderness of this world.

#### CHAPTER VIII.

##### A SNOW-SHOE TRAMP.

The next few days seemed full of the stir of Christmas preparations, both indoors and out. The coming Christmas holidays were eagerly expected by the children as times of unlimited out-door fun, and nearly every member of the family had some important secret of his or her own; some urgent business to be transacted in private, or at most with a single confidant. Marjorie, as being a sort of neutral party, was in everybody's confidence, and was appealed to half a dozen times a day by Millie, Jack and Norman, as to which of half a dozen possible gifts would be nicest for each member of the family, from Dr. Ramsay down to Effie. Mrs. Ramsay, too, had a number of Christmas gifts and Christmas surprises on hand for several of the poor families in which she took a motherly interest, and Marion and Marjorie had plenty of occupation for their mornings, in making up various warm garments, dressing some cheap dolls, and preparing candy-bags to be ready before the more immediate Christmas preparations claimed their attention.

Mrs. Ramsay greatly approved of Ada's suggestion about the photograph of Marjorie to be taken for her father. She knew that no gift could possibly please him as much, and as there was no time to be lost, she arranged for an early appointment for the sitting. Marion went with Marjorie to the beautiful studio of the photographer, where Ada met them by arrangement, so that she might exercise her taste in suggesting positions which

she considered effective. They amused themselves while waiting for their turn, by inspecting the winter photographs of all kinds and sizes; toboggan parties, snow-shoe clubs and skaters in masquerade. Ada showed Marjorie a photograph of the last ice palace, and the plan of the one in progress, which they could now see beginning to rise like a fairy palace from its foundations on Dominion Square.

At last the photographer was ready, and the important process began. Robin was to be in the picture—Marjorie had quite decided on that, for the photograph was to be to her father a real bit of home, and Robin was part of that. This complicated matters a little, for several of the fanciful positions Ada had suggested would not suit Robin's presence at all. At last Marjorie, tired of trying various positions, subsided into her old favorite one, half-curling up in a large easy-chair, where Robin sprang to his place at her side, and the photographer, catching the happy effect and the right moment, took the photograph before either of the sitters realized that it was being tried. The result was so good that he declared there was no use in trying again, as he was not likely to get a better picture. Robin had not stirred, and Marjorie's position was excellent, and the picture would be all that could be desired.

Ada was rather disappointed, but consoled herself by persuading Marjorie to try a sitting once more along with herself, both in their out-door dress, and as Marjorie had worn her new blanket ulster and *touque*, which was very becoming to her clear, pale complexion, gray eyes and dark curling locks, the two girls made a pretty contrast. This picture was to be Ada's property, but she generously offered Marjorie some copies of it for Christmas presents. And Marjorie thought it would be lovely to send a copy of it to Nettie Lane and Rebecca—and to Aunt Millie, too, and then her father would see both.

As they walked up Bleury Street, Ada proposed that they should go in to look at the Jesuits' Church, which Marjorie, remembering the story which had so interested her, was very willing to do. This church possesses no external beauty, being heavy and clumsy in appearance; but its interior is gorgeous with rich tones of color, and its ceiling is charmingly painted in frescoes of a soft tint of brown. Each compartment, into which the ceiling is divided, contains a separate subject, most of them being from the life of Christ. Marjorie was attracted at once by the pathetic picture of the Good Shepherd; but by and by Marion, who had a very appreciative eye for art, drew her attention to a quaint, realistic representation of Jesus as a boy, employed in Joseph's workshop, while his mother with her distaff was close by. It was a very unconventional "Holy Family," and it touched Marjorie with its simple sweetness; the humble surroundings, the unconscious purity and earnestness of the face of the boy, occupied with the work he had then to do, yet with the presage in his eyes of other work beyond. It brought back to her mind the "loving obedience," of which her father had spoken. As she was standing absorbed in contemplating it, she was startled by hearing Ada's laugh, and tones, only very slightly subdued, of gay chatter near the door. She looked round, rather startled at this sudden intrusion on the solemn quiet that had reigned in the church, where a few silent worshippers were kneeling in prayer, and where the stillness seemed to breathe the spirit of worship. She saw that Ada's eldest brother had just come in, and with him a young man somewhat older than himself, whose appearance and expression distinctly repelled her at first sight. They were talking to Ada, and Dick was evidently anxious to talk to Marion, too, but she distinctly let him see that she would not talk there.

The spell of the beautiful quiet church was broken for Marjorie, and she was quite ready to go, and as her companions had been waiting for her, they all left the church.

'I didn't know you were so "high church," Miss Ramsay,' said Dick, who kept his place beside Marion and Marjorie, while his friend walked on with Ada, who seemed to find him most entertaining, to judge by the frequency of her merry laugh. 'I thought you were a

good Presbyterian, and didn't believe in paying respect to Roman Catholic churches.'

'I was brought up to respect all churches Mr. West,' responded Marion, 'not for the sake of the church itself, but of its associations. And as for Presbyterians, if you had ever learned the "Shorter Catechism," you would know that we are well taught to respect everything connected with the worship of God.'

'Well, I stand corrected,' said Dick. 'But you see I didn't think you would allow that that was worship.'

'I'm sure I saw true worshipers in there,' Marion replied. 'And I think it's a great shame for Protestants to disturb people who are worshipping in their own way, and to think they may behave just as they like, because it doesn't happen to be their church!'

'That's just what I've heard my father say so often,' exclaimed Marjorie. 'He says he used often to feel ashamed of the way tourists behave in churches abroad.'

'Well, when I'm a tourist, as I hope to be soon, I'll try to be on my good behavior,' responded Dick, good-naturedly. 'But you know it was really Hayward there who was the worst of us, and you see he doesn't believe in anything, except'—and he laughed—'well, yes, I do think he believes in himself.'

'Is he an agnostic, then?' asked Marjorie, with great interest.

Dick stared, then laughed a little. 'I beg your pardon,' he said. 'But I don't think Hayward's anything so deep as that! He just thinks it's no use bothering about things that nobody can ever understand, and he likes to have a jolly good time wherever he is. That's why he's here this winter. He's English, you know, and he's just travelling about to amuse himself. He's a first-rate fellow, though, awfully entertaining.'

That Ada found him so, there could be no doubt. They were evidently on most friendly terms, and the coquetry of Ada's manner was not lost on Marjorie, to whom it was a new development in her friend. She instinctively disliked the idea of Ada's intimacy with a man of Mr. Hayward's too evident type, and Marion strongly shared her feeling. Dick suggested that they should all continue their walk along Sherbrook Street, to see how the new Lansdowne Slide was progressing; but Marion decidedly declined, as she had a great deal to do at home. So Ada walked on with the two young men, while Marion and Marjorie hastened home, agreeing as they did so, that it was a great pity that Ada should see so much of her brother's fast friends.

'And I know that young man is a very bad companion for poor Dick,' added Marion. 'He used to be quite a nice fellow—though he was always very fond of pleasure—till he got so intimate with young men who drink and gamble and all that. Because his father's so rich, they do all they can to get round him and make him like themselves. I fancy his mother would be shocked if she could have seen him as my father has seen him—and brought him home, too, at night when he couldn't walk!'

'O, Marion, how dreadful!' exclaimed Marjorie. 'But doesn't she know at all, then?'

'I fancy she must know something about it; but she has the idea that all young men of spirit are so, some time or other, and she thinks he'll settle down by and by. I believe his father is very much put out about his extravagance and idleness, for I fancy he doesn't do much in the office. But he is so engrossed with business himself, that he has hardly time to see much of his family, or even think much about them.'

'Well, I'm glad my father's not like that, if it was to get all the money in America!' exclaimed Marjorie, and Marion warmly echoed the sentiment.

When they reached the house, an unexpected misfortune awaited them. From the study came sounds of pitiful sobbing, and when the girls entered it, they found little Effie sitting on the floor in a tempest of sobs and tears, and beside her the fragments of the china cup which Marion had been so carefully painting for her mother, while Norman was trying to console the mourner, and endeavoring to fit together the broken bits.

(To be continued.)

# Our Young Folks.

## DREAMING AND DOING.

Dreaming is pleasant, I know, my boy;  
 Dreaming is pleasant, I know.  
 To dream of that wonderful far off day  
 When you'll be a man and have only to say  
 To this one and that one, Do that and do this,  
 While your wishes fulfillment never shall miss,  
 May fill you with pleasure; but deeper the joy  
 Of doing a thing yourself, my boy.  
 Of doing a thing yourself.

Dreaming is pleasant, I know, my girl;  
 Dreaming is pleasant, I know.  
 To dream of that far off wonderful day  
 When you'll be queen, and hold full sway  
 Over hearts that are loyal, and kind, and just.  
 While your sweet "If you please" will mean  
 "You must."

May fill you with joy; but you'll find pleasure's  
 pearl  
 In doing for others yourself, my girl,  
 In doing for others yourself.

—Wm. S. Lord in *The Independent*.

## AN ADVENTURE IN NORTHERN RUSSIA.

On a bright summer morning, there are few pleasanter places in all Europe than one of the great pine forests of northern Russia. The whole air is fragrant with the rich scent of the woods, and stray sunbeams play bo-peep amid the floating shadows, and bright-eyed squirrels flit hither and thither among the trees, and birds twitter merrily overhead, and every now and then a sturdy little Russian boy, round-faced and yellow-haired, comes trudging past, with a basket of mushrooms in his hand, looking up at you as he passes with wide, wondering eyes.

But the forest is a very different place when the winter winds are howling and the winter snows are lying deep, and not a gleam of sunshine breaks the cold, gray, lowering sky, over which the great clouds roll up thick and dark, in grim warning of the coming storm. Then is the time to pull your fur cap well over your face, and head as straight as you can for the nearest log hut, glancing warily about you as you go, lest you should suddenly find yourself confronted by the gaunt, gray body and sharp, white teeth of a hungry wolf on the lookout for "something nice for supper."

So thought Vania (Johnny) Masloff, a Russian peasant boy, belonging to the hamlet of Pavlovsk, in the northernmost corner of the province of Vologda, as he struggled homeward through the frozen forest at nightfall. He had been sent on an errand by his father to another village several miles off, and had spent so much time in games with some of his playmates there, after his work was done, that the sun was setting when he started on his way back.

It was a dismal evening. The chillness of the frosty air felt like a cold hand pressed against Vania's head to push him back. The rising wind moaned drearily among the frozen trees that stood up white and gaunt on every side like giant skeletons, and the darkening sky showed that there would be more snow before morning.

Vania was a brave country boy, accustomed to "rough it" in all weathers; and he would have cared little for either wind or snow had that been all. But there was something else which was troubling him much more. In the thick wood that he was traversing—a gloomy place even in broad daylight—it had grown so dark the moment the sun sank, that even he, who knew every foot of the way by heart, began to fear that he must have got off the right track, for the snow-drifts seemed to grow deeper and deeper as he advanced.

This thought (in itself anything but a pleasant one) was quickly followed by another even more disquieting. Out of the cold black depths of the forest rose suddenly a hollow, long-drawn, dismal sound, which Vania had heard too often not to know it at once for the cry of a wolf, or rather of several wolves together.

The boy started to run, for with such enemies on his trail there was no time to be lost. But anyone who has tried running through knee-deep snow (especially with the stifling cold of a Russian winter taking

away one's breath at every step) knows what fearfully exhausting work it is. He had barely advanced fifty yards when the horrible cry broke out again, sharper, fiercer, nearer than before. The monsters had scented their prey, and were in full chase of him!

Vania looked around him as he ran, with a numb horror, such as he had never felt before, tightening round his bold heart. He was now in the very worst place of all—a wide clearing in the forest, where all the trees had been felled except a few. If the wolves caught him there he was lost, and their yells seemed to come nearer and nearer every moment.

All at once a dark shadowy mass loomed up right in front of him, plain even amid the blackness against the ghostly white of the snow. He knew at once that it must be the huge pile of split logs which he had noticed in passing that afternoon, and he sprang up it like a wild-cat; but he had barely reached the top when the gloom around him was alive with whisking tails, and gnashing teeth, and fiery greenish-yellow eyes.

The next moment the wolves were leaping up at him on every side; but luckily the wood-pile was too high for them to reach the top with one bound, and Vania, snatching up a heavy piece of wood, struck so fiercely among the scrambling monsters that at every stroke a wolf dropped back into the snow, howling with pain, with a crushed paw, or a broken head.

The yells of the wild beasts, and the shouts of Vania himself, made such a din amid the dead silence of the lonely forest, that the boy began to hope that some one might hear it and come to his assistance. But the help for which he was looking for seemed likely to come too late; for the constant scrambling of the wolves up the sides of the wood-pile, and Vania's violent leaps to and fro on its top, had begun to loosen the logs, which were already tottering, and must soon roll down all together, flinging the poor lad right among the blood-thirsty jaws that were gaping and gnashing for him below.

But just when all seemed over, an unlooked-for way of escape suddenly presented itself. A pale gleam of moon-light breaking through the gathering storm-clouds, showed our hero a single tree standing behind the wood-pile, and only a few feet away from it. Could he make a spring and clutch one of the branches and so swing himself up into the tree, he would be safe.

Gathering all his strength for the perilous leap—for he knew that if the first attempt failed he would never live to repeat it—the daring lad shot out into the empty air. The wolves yelled and leaped up at him, but it was too late. Vania had seized the nearest bough. The slender limb bent and cracked terribly beneath his weight, but it did not give way, and in another moment he was safe among the higher branches, just as the whole pile of logs came crashing down at once, burying three or four of the wolves underneath it.

But now that he was sitting up on this uneasy perch, cramped and no longer kept warm by the violent exertion of beating off the wolves, the piercing cold of the wintry night began to tell upon him in earnest. Vania was a true Russian, and could bear without flinching a degree of cold that would have killed a native of a warmer clime outright; but even he now began to feel that he could not stand much more of this, and must either drop down among the wolves or be frozen where he sat.

A flash, a crack, a sharp cry from the nearest wolf, a lusty shout of several voices at once, and a broad glare of light through the gloom scared the cowardly beasts into a general scamper. The last of them had hardly vanished into the thickets, when Vania's father, three or four other peasants with axes and pine torches, and the village watchman with his gun, came just in time to catch the half-frozen boy as he fell fainting among them.

—David Ker.

F. D. Huntingdon, D.D.: Holiness is religion shining. It is faith gone to work, it is charity coined into actions, and devotion breathing benedictions on human suffering.

## NIAGARA-ON-THE-LAKE.

(Continued from page 551.)

there has been, or if there seems to have been, more of avowed agnosticism and infidelity than in some former centuries, there has, at the same time, been more of religious life and activity; and the certain facts show that these have increased in an immensely greater ratio than agnosticism and infidelity. Thus, the Christian population of the world a century ago is estimated to have been less than 200,000,000; its Christian population now is estimated at more than double that number. It took eighteen centuries for the Christian population of the world to reach 200,000,000; it has taken but this one century to add another 200,000,000 or more to the number. There has been like increase in the contributions to religious objects throughout the countries of the world generally, a very good indication of the earnestness of the contributors. The old churches and the old religious organizations have shown greatly increased zeal and activity, and new Christian organizations of various kinds have sprung into existence during the century, and have exerted, and are exerting, immense influences for good. The British and Foreign Bible Society has been said to be the greatest agency ever devised for the diffusion of the Holy Scriptures, and it had no existence a century ago. Nor had the Tract Society; and the Tract Society had in 80 years sent out 75,000,000 copies of its issues, these comprising translations into almost all the languages spoken in the world.

So, it is only about a century that modern evangelical missions have been in operation, and now 200 great missionary societies are at work, and their operations extend to all parts of heathendom. They have a force of 6,000 foreign missionaries and 20,000 native missionaries. The mission stations number 20,000. This great army of church workers have 500,000 children in Sunday schools, and administer to a million of actual communicants, while the native Christians amongst peoples previously heathen now number some 4,000,000. These figures are great as compared with matters a century ago. If they strike us otherwise when compared with the work not yet accomplished, there is the assuring fact to be added from experience, that where Christianity once takes root in a heathen land, and begins to bring forth fruit, the ratio of increase in the number of Christians becomes thenceforward much greater than the ratio of increase in the whole population. What has been done so far by foreign missions has thus been but the sowing of the seed. The christianizing of a country previously heathen may be said to have been already accomplished, or almost accomplished, in the case of Madagascar, the Sandwich Islands, the Friendly Islands, and most of the New Hebrides.

After referring to the influences which tend to unity between evangelical churches, Sir Oliver concluded as follows:

To Canadian Christians it is delightful to perceive that the churches and people of Canada are not behind the churches and people of other lands in whatever constitutes or manifests the Christian character. Indeed, the desire for Christian union is even stronger here than elsewhere, as has been shown by the happy union of the various Presbyterian bodies of the Dominion into one Presbyterian church, and the like happy union of the various Methodist bodies of the Dominion into one Methodist church. As united Presbyterians it is delightful to know that our church in Canada is not the least alive or the least active or the least progressive of the churches of the Dominion. While, therefore, we gladly recognize and appreciate the good that there is in every other branch of the church universal, and while we rejoice with all our hearts in the well-being and well-doing of every other branch, our own feeling as Presbyterians is to stand by the church of our fathers, which has also been the church of our own choice. Presbyterian churches have had in the past a grand history of Christian heroism in many lands, and are making more of such history from generation to generation. Presbyterianism has accomplished and is still doing great things in every land in which it has taken root. Its clergy everywhere are learned and faithful, laborious and self-denying. It has always been, and always will be, the church of the poor as well as the rich, of the learned and the unlearned. It concerns itself with the earthly well-being of men as well as with their eternal concerns. In view of all its influence for good, the founding of its congregations in this New World is well worthy of all remembrance. And let us all, my fellow-Presbyterians, who have joined in the present celebration, endeavor henceforth to be better Presbyterians than ever before and thereby we shall be better men and better Christians, of more service to the world and more acceptable to the God of heaven and earth and to Jesus Christ, His eternal Son, the God man, the Saviour of mankind.

A round of applause testified to the audience's appreciation of the veteran statesman's reminiscences and congratulations. Rev. Mr. Smith then introduced Hon. John Beverley Robinson to the audience, remarking that a pleasant feature of this occasion was that the gentleman about to address them was a member of the church of England, thus emphasizing the brotherhood of the church. Hon. Mr. Robinson's speech was brief, but happy and well expressed.

### SUNDAY SERVICES.

The Sunday proceedings were in keeping with the character of the Saturday celebration. In the morning Rev. Prof. Mowat preached to a crowded church. Herr Emil Gramm, New York, and Madam Gramm contributing materially to the musical portion of the service. Rev. Dr. Mowat's sermon was a plain, very practical and evangelical address, the text being, I. John, iii. 2, "Beloved, now are we the sons of God."—His sermon was an

exposition of the way in which Christians are the children of God, and a very practical outline of the necessary characteristic of all who are Christians.

In the afternoon excellent addresses were given to the Sabbath School by Rev. Dr. Mowat, Rev. Dr. Gregg, Rev. J. W. Bell and Mr. Sampson, of Toronto, Rev. Mr. Smith taking charge of the meeting. At the evening service Rev. Dr. Gregg preached an able and eloquent sermon from Deuteronomy, xxxv., "Remember the days of old, consider the years of many generations." The sermon was a careful and comprehensive review of the history of Presbyterianism in Canada, and the rev. Doctor strongly impressed upon his listeners the continuity which has marked the church's record, and the need for preserving that continuity in future development.

On Monday the Centennial celebration was continued. In the afternoon the congregation held a congregational reunion. From 5 to 7 in the evening a public meeting was held at which a number of resident clergymen and others delivered addresses. The collections realized upwards of \$200, which more than clears off the debt on the church.

## LIZARDS IN THE STOMACH.

A REPTILE SWALLOWED WHILE DRINKING IN THE DARK.

Excruciating Agony Suffered by Mrs. Westfall—Nerves Shattered, and Death Looked for as the Only Relief.

From the Trenton Courier.

The editor of the Courier having heard of this strange case of Mrs. Simon Westfall, made enquiry and learned the following facts:—Mrs. Westfall said that one evening some three years ago she went to the well and, pumping some water drank a portion. As she did so she felt something go down her throat kicking and told her mother so at the time. Little she thought of the agony in store for her through drinking water from a pump in the dark, for a female lizard found its way into her stomach and brought forth a brood. After a while the sight of milk would make her tremble and she had to give it up. The disorder increased so that the very sight of milk would produce effects bordering on convulsions. She lost her appetite but would feel so completely gone at the stomach that she had to eat a cracker and take some barley soup frequently to quiet the disturbance within. She took medicine for dyspepsia and every known stomach disease, but got not relief. She changed doctors and the new doctor having had an experience of this nature before, gave her medicine to kill and expel the lizards. For three years the poor woman suffered all kinds of physical and mental agony. Her whole system, kidneys, liver and stomach were all out of order. Her heart would flutter and palpitate so faintly as to be imperceptible, and a smothering feeling would come over her, that it was often thought she had given her last gasp. Her memory was almost gone, her nerves shattered so that the least sudden movement would bring on collapse through extreme weakness. Sitting or standing she would be dizzy and experience most depressed feelings and lowness of spirits. After the removal of the reptiles, the doctor sanctioned the use of Dr. Williams' Pink Pills and she took three boxes but found no apparent relief. She then gave up their use believing she was past the aid of medicine. At this time a Mrs. Haight, who suffered twelve weeks with la grippe, and who was completely restored by taking Dr. Williams' Pink Pills for Pale People, urged Mrs. Westfall to begin the use of Pink Pills again. She did so and soon she perceived their beneficial effects. Her appetite began to improve and for two months she has steadily gained strength, health and steadiness of nerve and memory. She can now do her household work and feels as well as ever. She says she cannot speak as strongly of Pink Pills as she would like to, and feels very grateful for the great good resulting from the use of this wonderful medicine.

Mrs. Haight, before referred to, is enthusiastic over her own perfect recovery from the after effects of la grippe, feeling as well as ever she did in her life. She also corroborates the above statement regarding Mrs. Westfall's cure.

These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail, from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or 6 boxes for \$2.50. There are numerous imitations and substitutions against which the public is cautioned.

**PIERCE** Guar-  
antees a **CURE**

to every nervous, delicate woman, suffering from "female complaint," irregularity, or weakness. In every exhausted condition of the female system, Dr. Pierce's Favorite Prescription is an invigorating restorative tonic, fitted to the needs of nursing mothers, and women approaching confinement.

South Bend, Pacific Co., Wash.

DR. R. V. PIERCE, Buffalo, N. Y.:



Dear Sir—I began taking your "Favorite Prescription" the first month of pregnancy, and have continued taking it since confinement. I did not experience the nausea or any of the ailments due to pregnancy, after I began taking your "Prescription." I was only in labor a short time, and the physician said I got along unusually well. We think I saved me a great deal of suffering. I was troubled a great deal with leucorrhoea also, and it has done a world of good for me. Sincerely yours, Mrs. W. C. BAKER.

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(REGISTERED.)



This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.

Case of 1 dozen bottles, \$4.50  
Case of 2 dozen half bottles, \$5.50

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SOLE GENERAL AND EXPORT AGENTS.

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**Ministers and Churches.**

The Rev. J. Buchanan has been called to Uptergrove.

Rev. J. A. Carmichael, of Regina, was in Winnipeg last week.

Rev. Dr. Laidlaw, of Hamilton, continues very ill with lung trouble.

The Rev. G. W. Jordan, of Strathroy, has been holidaying in Nova Scotia.

Rev. C. J. Cameron, Brockville, has returned home from a trip to Ottawa.

Rev. R. E. Knowles, of Ottawa, has been spending his holidays at Pembroke.

The Rev. Prof. Scrimger and his family are with Principal MacVicar, at Bic.

The Rev. Robert Hamilton, of Motherwell, has been a total abstainer for 52 years.

Professor Fowler, of Queen's College, Kingston, has been holidaying down by the sea.

The Rev. M. S. Oxley, of Westminster Church, Montreal, has been visiting in Cape Breton.

The Rev. Dr. McMullen, of Woodstock, has resumed work after a brief stay in Muskoka.

The Rev. A. McNabb, of Meaford, is spending his holidays with friends in Orillia and its vicinity.

Orillia Packet: Oro Presbyterians would much like to have the Rev. A. B. Dobson with them again.

The Presbytery of Glengarry have accepted the resignation of the Rev. J. A. G. Calder, of Lancaster.

Rev. Dr. Duval, pastor of Knox Church, Winnipeg, has returned from the north after a visit to Prince Albert.

The Rev. Dr. Warden and Mrs. Warden have returned to Montreal after a short visit to Cape Breton Island, N.J.

Rev. R. Moodie and Mrs. Moodie, of Barrie, were in Orillia on Saturday last, the guests of Dr. and Mrs. Gray.

Rev. Dr. Grant, of Orillia, returned from his trip to Muskoka on Tuesday, looking considerably improved in health.

Mr. D. McDougall, Berlin, ex-registrar of Waterloo County, is dangerously ill of extreme nervous prostration.

Last Sunday week was the fourth anniversary of Rev. E. R. Hutt's induction as pastor of the Presbyterian Church, Ingersoll.

The Rev. R. Aylward, of London, has been preaching in St. Andrew's Church, Strathroy, in the absence of the pastor.

Rev. Alfred Gandier, pastor of Fort Massey Church, Halifax, has returned from Lunenburg, and is occupying his own pulpit again.

Rev. A. A. Scott, Carleton Place, after being absent for some time, occupied his own pulpit on Sunday and preached with his old time vigor.

The Rev. Samuel Houston, M.A., is again occupying the pulpit of Cook's Church, Kingston, after a few weeks' absence in Britain and Ireland.

The Rev. George McArthur, of Cardinal, who has been spending his holidays at the manse, Middleville, preached there last Sabbath with much acceptance.

The Presbyterian congregation, Fort Elmsley and Oliver's Ferry, have given a call to the Rev. C. H. Sinclair, a native of Carleton Place and graduate of Queen's.

Rev. R. J. Hunter, Ridgeway, conducted the services in St. Andrew's Church, Peterboro, last Sabbath, both morning and evening. His discourses were earnest and convincing.

The Presbytery of Wallace and Tatamagouche has nominated Rev. Dr. Sedgwick as a candidate for the chair of Systematic Theology and Apologetics in the Presbyterian College, Halifax.

Rev. G. D. Bayne, M.A., and family of Pembroke, have returned from the sea coast, and are spending the remainder of their holiday (until Sept. 1st) with relatives at Aultsville, Ont.

The Rev. Mr. Fleck, of Knox Church, Montreal, whose health broke down early in the spring, is much restored. He is at Port Kent, enjoying the exhilarating breeze of Lake Champlain.

Rev. William Barns, secretary of the Knox College Jubilee Celebration Committee, a few days ago received a subscription to the fund from an old graduate, who is now in Raton, New Mexico.

The Rev. Alexander Young, after visiting at Napanee, has returned to Vancouver. The returned gentleman talks of making Napanee his home. He says there is no place like Ontario.

Rev. Donald Guthrie, B.A., a graduate of McGill and of the Presbyterian College, Montreal, has received a call to Walkerton, Ont. The congregation offers \$1,200 per annum, a manse and holidays.

St. Andrew's Church, Beaverton, is now lighted by electricity. The incandescent system is used; and the result is most satisfactory. Rev. Dr. Watson has resumed his work after a brief holiday season.

In the absence in Onondaga of the pastor, Rev. A. M. Hamilton, the Presbyterian services at Elmira, last Sabbath week, were conducted by the Rev. Mr. Reid, of Onondaga, and Mr. Nixon, of Knox College.

The Rev. Prof. Campbell, D.D., will deliver the opening lecture at the Presbyterian College, Montreal.

Miss Ella Patterson, soprano, of Toronto, sang very sweetly at a recent service in St. Andrew's church, Kingston.

Rev. J. M. Gourley, of Ottawa, is taking charge of the Presbyterian church at Mattawa during the absence of the pastor.

Rev. A. McWilliams, of Peterborough, has returned from his holiday trip which was largely spent at Clifton Springs, N.Y.

The Rev. W. C. Clark, of Brampton, returned from his holidays and resumed his pulpit in the Presbyterian church on Sunday morning last.

The Rev. Louis H. Jordan, pastor of St. James Presbyterian church, has returned to the city, and will resume his pulpit ministrations next Sabbath.

Rev. J. A. MacDonald, of Knox Church, St. Thomas, has resumed his pastoral work after a very pleasurable stay of three weeks in Muskoka.

Mr. Donald McDonald, of Georgia, the recently elected warden of York County is a worthy, Presbyterian elder of long standing. He will make a capable presiding officer for the premier county of Ontario.

The services in the Presbyterian Church, Claremont, were conducted on Sabbath, August 19th, by the Rev. R. W. Ross M.A., Glencoe, who preached morning and evening to interested and attentive congregations.

The corner-stone of the new Presbyterian church at Winchester was recently laid with imposing ceremony by Rev. Principal Grant, of Queen's College, Kingston, assisted by a number of clergymen from the surrounding district.

Presbyterians in Nova Scotia cannot help feeling an interest in Corea, because of the presence in that far off country of R. W. J. McKenzie, late of Lower Steviacke, who went to that country less than a year ago as a missionary.

Rev. Mr. Winfield, chaplain to Lord Aberdeen, preached in St. Andrew's Presbyterian church, Halifax, on Sunday. The Herald says: "He is a fluent preacher, possessed of an excellent voice, and his sermon was a thoughtful and earnest discourse."

Rev. Dr. T. Marshall, of St. Louis, Mo., Missionary Secretary of the Presbyterian church in the United States, officiated in Chalmers Presbyterian church, Kingston, on Sunday morning, August 26th. Rev. M. McGillivray occupied the pulpit in the evening.

Mr. Geo. A. Pyper, a highly respected citizen of Woodstock, died suddenly on the 17th, in the 74th year of his age. He was well known in Toronto thirty years ago. More recently he resided near Oakwood, county of Victoria, from whence he removed to Woodstock.

Many readers of THE CANADA PRESBYTERIAN will regret to learn that the Rev. William Ormiston, D.D., sojourning at Pasadena, Cal., for the benefit of his health, was seized with severe cramps in the legs, and there are also indications that Bright's disease is about to set in.

The Dundas banner. Rev. Dr. Laing went over to Niagara on Monday, to attend the centenary celebration of St. Andrew's congregation at that place. The event was an important one, there being in attendance Sir Oliver Mowat, Prof. Mowat, of Kingston, and a number of leading Presbyterian clergymen.

Many have been the expressions of satisfaction and pleasure made by summer visitors at Beaverton over the Sabbath ministrations of Rev. M. N. Bethune in Knox Church. He is a preacher of unusual ability and persuasiveness. His sermons are original in thought, well studied in development, and animated in delivery.

In the Orillia Presbyterian church on Sunday Rev. Dr. J. K. Smith delighted his hearers with two deeply spiritual sermons, and ably sustained his reputation as a gospel preacher with a broad and deep grasp of the truth. The Times says: "The Presbyterians are to be congratulated on securing such able supply during Rev. Dr. Grant's vacation."

Rev. Andrew McNab will be ordained and inducted to the pastorate of the congregation of Whitechurch and Langside, at Whitechurch, August 30, by the Presbytery of Maitland, Rev. J. Malcolm to preside, Rev. G. Ballantyne to preach, Rev. F. A. MacLennan to deliver the charge to the minister, Rev. D. Perrie to address the congregation.

The Chronicle says:—The pulpit of the Presbyterian Church, Waterloo, has been ably filled, the last two Sabbaths, by the Rev. A. E. Mitchell, of Almonte, former pastor of the Presbyterian church here. Mr. Mitchell is a great favorite, not only amongst the members of the Presbyterian church, but many from other churches are always pleased to hear Mr. Mitchell's stirring and evangelical sermons when he sees fit to come into our midst.

The Galt Reporter says:—The Rev. R. Atkinson, of Berlin, and twenty of the members of his Boys' Brigade, went into camp for a week at Tye's Bush, on Thursday last. The brigade is made up of boys, aged about from 12 to 15 years, from the various Evangelical churches of Berlin, and have been trained by their captain, Mr. Atkinson, to go through the regular military drill in a very creditable manner.

The Rev. T. F. Fotheringham writes: A meeting of the General Assembly's Sabbath School Committee will be held in the board room of the Y.M.C.A., Toronto, on September 5, at 10 o'clock a.m. As the minutes of last General Assembly have not yet come to hand, the convener is not certain that he has notified all the members, particularly those added last June, and he requests all who have been overlooked to accept this notice instead.

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Cor. Yonge & Adelaide Sts.



Two highly successful garden parties were recently held at Beaverton for the purpose of securing money to renovate Knox Church there. The first was held at the residence of Mr. George F. Bruce, while the other was given at "Dunrobin," the pleasant summer home of Mr. D. Gunn, of Toronto. Both were greatly enjoyed. On the latter occasion an exceptionally good programme was rendered. Miss Mary Gunn and Miss Jennie Houston read selections of a popular character. Miss Tena Gunn, Miss J. Ritchie and Miss Allie Watson (a daughter of Rev. Dr. Watson, St. Andrew's Church, Beaverton) each sang solos which were greatly appreciated.

Shortly before departing for a summer vacation, the Rev. James Hodges, B.A., minister of the Presbyterian Church at Tilbury, announced that he would return a benedict. During his absence various arrangements were made by members of the congregation to give the happy couple a fitting reception. The results of these preparations were shown in a pleasant social gathering the other evening. A nicely worded address was tendered to Mr. and Mrs. Hodges by Mrs. D. Smith. M. Henry Richardson then presented the former with two volumes of Encyclopedia of Missions and the

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latter with a handsome china salad set. Refreshments were served on the lawn adjoining Mr. Moffat's residence. Dr. Ferguson was master of ceremonies.

### PRESBYTERY MEETINGS.

The Presbytery of Glenboro, which had been organized at the last meeting of the General Assembly, met in Glenboro on the 7th of August, Rev. A. McD. Haig presiding. After the Presbytery was constituted, Rev. A. McD. Haig, was appointed Moderator, Rev. D. Campbell, clerk, and Mr. W. R. Ross treasurer. The standing committee were appointed with the following members: Home Mission, Rev. H. W. Frazer; Foreign Mission, Rev. A. E. Driscoll; State of Religion, Rev. H. C. Sutherland; Sabbath Observance, Rev. K. Gollan; Temperance, Rev. A. Currie; Systematic Benevolence, Mr. W. Ross; Sabbath Schools, Rev. T. R. Shearer; Statistics, Rev. D. Campbell; Theological Department of Manitoba College, Rev. A. McD. Haig. A request was granted to Hilton to moderate in a call and the Presbytery adjourned to meet in Holland on the 8th of October.—D. CAMPBELL, Clerk.

The Presbytery of Portage la Prairie, formed by Act of the last General Assembly, held its first meeting in Knox church, Portage la Prairie, on the 14th inst. at 7.30. There were present: Rev. Messrs. Douglas, Ross and Carswell, ministers, and Messrs. Hay, Grant, Miller and Beaton, elders. Owing to the unavoidable absence of Rev. Mr. Wright, the Moderator appointed by the General Assembly, the chair was taken by Rev. Mr. Douglas, who after the Presbytery was constituted, read the minutes of the Assembly calling it into existence. Owing to the absence of so many of the brethren, the business was transacted, and on motion of Rev. Dr. Robertson, seconded by Mr. Hugh Grant, it was decided to adjourn, to meet again in the same place on Monday, Sept. 10, at 4 o'clock. It was also decided that the evening session of that meeting be devoted to a general conference on "Home Mission Work in Manitoba," and that the proceedings be opened with a sermon by Rev. P. Wright.—F. MCRAE, Clerk, pro tem

A *pro-ve-nata* meeting of the Presbytery of Barrie was held at Barrie on Thursday, 23rd of August, for consideration of calls, which were disposed of as follows: 1st.—A call from Uptergrove and Longford to the Rev. John Buchanan. Stipend promised \$765, with manse and glebe. Mr. Buchanan

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## WATCHES.

A Genuine open face Waltham Gent's Watch for

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intimated by letter his intention to accept the call, and the Presbytery agreed to meet within the church at Uptergrove on Tuesday, 4th September, at 1.30 p.m. for the trials for ordination, and should these be sustained, at 2 o'clock for the ordination and induction. Dr. Gray to preside, Mr. McIntosh to preach, Dr. Grant to address the minister and Mr. N. Campbell to address the people. 2nd.—Call from Airle, Black and Binda, to the Rev. William Gallagher. It was agreed, on condition of Mr. Gallagher accepting the call and certain arrears of salary being paid, that the induction services be held at Airle, on September 20th, at 2 p.m., Mr. Henry to preside, Mr. McLeod to preach, Dr. McCrae to address the minister, and Mr. Burnett the congregation. 3rd.—Call from Gravenhurst to Rev. John Burton. Mr. Burton, who was present, and had been invited to correspond, addressed the court and reserved his decision till next week. In the hope that his answer will be favourable it was provisionally arranged to meet at Gravenhurst on Thursday, 13th September, at 7.30 p.m., for his induction, Dr. Gray to preside, Mr. Buchanan to preach, Dr. Clark to address the minister and Mr. McLeod the congregation.—ROBERT MOODIE, Clerk.

### THE HISTORY OF THE GYPSIES.

Historians and philologists have settled it among themselves, to their own satisfaction, that the Gypsies came originally from India. The supposition is that this strange race belonged to the lowest orders of India, from which country they were gradually driven by their own wandering spirit and by conquest and oppression. But that Gypsy had no other history than the history of the slave, the renegade and the vagrant in the land of his nativity, I do not believe. His faithfulness to his race-instinct bespeaks a nobler and more ancient origin than is allowed by the theory that he is offspring of a mixed community recruited from the various ranks of Indian society. A few hundred years would not suffice to weld together such a heterogeneous mass into a people whose traditions and spirit should survive two thousand years undimmed, and promise to live on for as many more. Only the remnant of a vastly ancient race would be able to scatter over the world, to separate into small groups, to live in every land and clime, to experience the sway of every form of government of which history has account, or which exists to-day, to know the influence of every form of religion and yet to be at the close of the nineteenth century what they were in the days of their expulsion from India, what they were in the Middle Ages, in no wise changed or changing, always the same, in all lands tellers of fortunes, traders of horses, dealers in mystery. Though separated for hundreds of years and by leagues of space, they all speak the same language and live the same life, alike faithful by the sands of Sahara and by the shores of the Arctic Sea, by the flow of the Ganges and by our own Mississippi. That they passed through Persia and Greece their language testifies, as it also testifies to their vast antiquity, by being closely allied to Sanscrit. That immediately prior to their entrance into Europe a large body of them spent some time in Egypt, in matter of history. From this fact comes their name, Egyptians, 'Gyptians, Gypsies.

The first appeared in Europe before the twelfth century, and in the fourteenth century their numbers were largely augmented. The first notice of them in European literature occurs in the writings of an Austrian monk about 1122, who describes them as "Ishmaelites." In 1417 a band of 300 wanderers, black as Tartars and calling themselves Secani, appeared at the gates of the German cities. They bore letters of safe conduct from the Emperor Sigismund. In 1418 they appeared to the number of 1,000 at the gate of Zurich, led by "Duke Michael of Little Egypt." In 1422 according to the chronicle of Stumpf, the old Swiss historian, 14,000 of these "rogues and vagabonds" presented themselves at Basel. On the 17th of August, 1427, a band of them coming from Bohemia approached the gates of Paris which they were not permitted to enter, the authorities appointing La Chapelle Saint Denis as their place of lodgment. So the Gypsies swept over Europe. Their favorite account of themselves was that they came originally from Egypt, and that their wanderings were a self-imposed penance for a temporary abandonment of the Christian faith. But persecution soon began against them, and once afoot it followed them swiftly and ruthlessly down the centuries. Francis I. ordered them to quit France on pain of being sent to the galleys without trial when-over caught. In 1560 they were condemned to perpetual banishment. Decrees were

### BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

#### BIRTHS.

At Woodville, August 22, the wife of Mr. C. E. Weeks, barrister, of a son.

At 63 St. George street, Toronto, on Wednesday, August 22nd, the wife of Mr. Sheriff Mowat, of a son.

At St. Andrew's Manse, Sherbrooke, Que., on Thursday, the 16th inst., the wife of the Rev. W. Shearer, of a son.

#### MARRIAGES.

In Appleton, Ont., at the residence of Mr. Andrew Wilson, jr., by the Rev. G. T. Bayne, Robt. Baird, of Pilot Mound, Manitoba, to Mamie Wilson, sister of Mrs. A. Wilson, jr., of Appleton, Ont.

On August 18, by Rev. R. G. MacBeth, Milton J. Webb, electrician, Winnipeg, late of Toronto, to Beatrice A. H. Hackland, youngest daughter of Capt. G. Hackland, of Oak Point, Lake Manitoba, late of the Hudson's Bay Co., Toronto.

On August 15th, at the residence of the bride, Whitby, by the Rev. J. F. Abraham, assisted by the Rev. R. Hamilton, of Motherwell, father of the groom, and the Rev. James Hamilton, of Keady, Mr. Robert Somerville Hamilton, science master Galt Collegiate Institute, to Miss Barbara Sutherland, daughter of the late R. S. and W. R. Campbell, Whitby.

#### DEATHS.

At Holstein, Que., on Aug. 17, 1894, Alexander Mutch, father of the Rev. John Mutch, of Toronto, aged 72 years.

At his late residence, No. 206 McCaul street, on the morning of Thursday, Aug. 23, Alexander Robertson, in the 51st year of his age.

At Free Church Manse, Crieff, Scotland, on 29th July, Maggie Stewart, beloved wife of Rev. W. G. Wallace, Bloor street Presbyterian church, Toronto.

At her daughter's residence, third concession, North Georgetown, P. Q., Elizabeth Chayne, widow of the late John Leckerby, a native of Aberdeenshire, Scotland. Departed to be forever with the Lord, on Monday morning, July 30, 1894, in her 77th year.

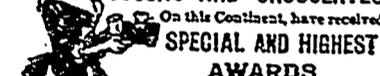
issued against them in England by Henry VIII. and by Elizabeth. Even as late as 1748 Frederick the Great renewed the law that every Gypsy beyond the age of eighteen found in his states should be hanged forthwith. In Scotland they were more kindly received. But in 1541 an Act was passed that the "Egyptians pass forth of the realm," under pain of death. More recently measures less brutal have been adopted by the Governments of Europe toward these nomads. Maria Theresa interested herself in the education of their children and in the gradual settlement of the race as tillers of the soil. No other countries have succeeded in winning them from their wandering habits, and it cannot be said that to compel them to inhabit one spot results in any benefit to the race itself. To be convinced that the Gypsy is worthy of attention, it is only necessary to give a few statistics, not very accurate, I fear, but as nearly exact as can be obtained at this time, to show how generally and in what numbers they are scattered over the world. In Hungary, where they are known as Cizjanyok and Pharaonepek Pharaoh's people there are 140,000; in Transylvania and the Principalities 162,000; in Spain, where they are called Zinzali and Gitones, there are 40,000, in England and Scotland, 18,000; in Poland 2,000; in Russia, 10,000; in Germany, France and Italy combined, 40,000; in Norway, 1,500; and so on till the total number of Gypsies in the world is computed to be about 5,000,000.—Paul Kester in Field's Washington.

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The Largest Manufacturers of

PURE, HIGH GRADE

COCOAS AND CHOCOLATES



On this Continent, have received

SPECIAL AND HIGHEST

AWARDS

on all their Goods at the

CALIFORNIA

MIDWINTER EXPOSITION.

Their BREAKFAST COCOA,

which, unlike the Dutch Process,

is made without the use of Alkalies

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pure and soluble, and costs

less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

# SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck, which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors," which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

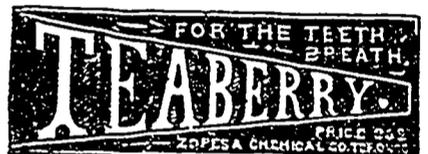
## How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla. "Every spring my wife and children have been troubled with scrofula, my little boy three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATREBTON, Passaic City, N. J.

## Hood's Sarsaparilla

Sold by all druggists. \$1, six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar



INCORPORATED TORONTO HON. G. W. ALLAN PRESIDENT

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## SEE THAT YOUR DRESS-MAKER USES EAGLE TALON



HOOKS AND EYES.—They have no Equal.



**The Best Food For Children?**

is worthy every parent's study; not only what they can eat, but what gives the most nourishment. No children are better, and most are worse, for eating lard-cooked food. If, however, their food is prepared with the healthful new vegetable shortening, **COTTOLENE** instead of lard, they can eat freely of the best food without danger to the digestive organs. You can easily verify this by a fair trial of Cottolene. Sold in 3 and 5 lb. pails by all grocers.

Made only by **The N. K. Fairbank Company,** Wellington and Ann Sts., MONTREAL.

**British and Foreign.**

No fewer than 1,273,000 people and 75,000 vehicles crossed the Tower Bridge within 24 days of its opening.

Over 150 veterans of the Guards who served in the Crimea were entertained at Olympia, in honor of the birth of a prince.

A document has been discovered showing that Warwick School was founded 750 years ago, and is regarded as the oldest Crown school in England.

The Government Bill which Mr. Asquith has drafted gives magistrates the option of committing inebriates to a reformatory institution instead of to prison.

The New York State Commissioners of Fisheries this year hatched and planted nearly 135,000,000 fry of different food fishes, as against 82,000,000 last year.

The Duke of Argyll, replying to a correspondent, says he has a great objection to grocers' licences, and makes an end of them as the leases of his property fall in.

The Bank of England has been celebrating its centenary. It was founded mainly to lend £1,200,000 to the Government of William and Mary in exchange for an annuity of £100,000 for ever.

Sir George Bruce and Dr. Gibson have been appointed by the Home Mission Committee to represent the Presbyterians at the Congress of Evangelical Churches on the question of overlapping in rural districts.

The Crown Prince of Denmark, brother of the Princess of Wales, has been celebrating his silver wedding. The Prince, who has an invalid wife, is frequently to be seen walking about Copenhagen with his eight children.

The Commander-in-Chief for India has been speaking of the remarkable extension of the Army Temperance Society in that empire. The membership is now over 22,000, and the improved discipline is a feature of military life in India.

Sunday closing is a decided success in Wales, although every effort has been made to bring it into discredit. The shebeens are disappearing, and the convictions for Sunday drunkenness are not a quarter what they were before Sunday closing became law.

The Bishop of Worcester (Dr. Perowne), in a published letter, promise in his next visitation charge to tell some of his critics pretty plainly what he thinks of them. The Bishop, it will be remembered, has been attacked for daring to have intercourse with Nonconformists.

There is a pretty general impression that all ex-Ministers receive pensions. At present only four ex-Ministers are in receipt of pensions. Before an ex-Minister can be pensioned he must make a declaration to the effect that his means are not sufficient to maintain his position.

The Duchess of York was 'churched' at the Chapel Royal, St. James's, lately. She was accompanied by the Duke. The Lord Mayor and Corporation presented their address to the Duke and Duchess at York House. The Duchess started for Switzerland with her mother.

The supporters of bimetalism on both sides of the British House of Commons are greatly dissatisfied with the refusal of the Chancellor of the Exchequer to set aside a special day for the long-hoped-for discussion on Indian finance, and there is talk of an energetic protest on the subject.

Mrs. Lewis and Mrs. Gibson, the ladies who offer a site for the Presbyterian College at Cambridge, and £20,000 should the removal of that institution from London to Cambridge be agreed upon, have now decided to pay the sum charged for the keeping open of the offer of the site for another year.

The power of assimilation of the Congregational churches is illustrated by the pastors of Oklahoma. Of thirty-five in all, only eight were Congregational from the beginning of their ministry. The United Brethren, Presbyterians, Cumberland Presbyterians, and Evangelicals supplied the rest.

Dr. Clark is to be succeeded in the foreign secretaryship of the American Board by Dr. J. S. Barton, formerly a missionary under the Board in Turkey, who has proved his qualification for the post by his temporary service, necessitated by Dr. Clark's failing health. Dr. Barton had recently been elected President of the Euphrates College, Harpoot, Turkey.

Just now when a non-intoxicating drink is needed for the harvest-field, it may be of interest to mention that the gas-workers of Birmingham, whose work is certainly most thirst-producing, are supplied with a free and unlimited supply of oatmeal water. So much is the beverage appreciated by the men that the public-houses in the vicinity of the gas-works have lost the greater part of their custom.

What the present House of Commons would be without its Sunday—or, rather its Saturday to Monday—it is impossible to say, observes a writer in the *Speaker*. Members are looking utterly fagged-out, and, I fancy, are feeling even worse than they look. Their one chance of maintaining their working power lies in weekly visits to the seaside or the country.

The Prince of Wales, at Marlborough House, presented prizes for bravery in connection with the Order of St. John of Jerusalem. The recipients included a man who courageously stopped a pair of runaway horses, and two London porters who sprang upon the line and rescued a half-drunken passenger who had fallen from the platform in front of an approaching train.

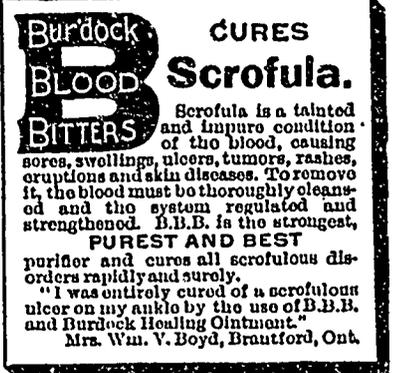
Rev. T. Cochrane proposed in Edinburgh Presbytery an overture to the General Assembly, asking that March 15 of each year shall be declared to be the close of the ecclesiastical year of the Free Church, and that the Kirk-session records and communion-roll of each congregation of the church, as well as the Deacons' Court records, should be laid on the table of the various Presbyteries at the first meeting after March 15 annually for examination and attestation.

If a Massachusetts temperance paper is to be believed, the American millionaires are a model lot as regards their personal habits. "John D. Rockefeller never permits strong drink to pass his lips. Jay Gould tasted wine not over two or three times in his life, and then not because of a desire for it. The Vanderbilts are equally abstemious. Collins P. Huntington does not even drink coffee. His strongest beverage, as related, is tea. Not one of the leading millionaires uses tobacco, and not one uses profanity."

416 Sherbourne St., Toronto, March 20th, 1894.

Dear Sirs,—

"It is with great pleasure that I bear testimony to the efficacy of your Acetocura. Owing to a chill I was suffering great pain from a severe attack of toothache, and my gums were also very painful and much inflamed. Knowing from previous experience the effects produced from Acetocura, I was assured that the nerves, causing the trouble, could be relieved and soothed. The acid was first applied, as directed in your pamphlet, at the back of the head, until a smarting flush was produced, and then over the temporal muscle immediately behind the ear, with the Acid diluted. After the application there was little pain, and this mainly owing to the gums being in such an inflamed condition. I then fell into a refreshing sleep which lasted until morning and awoke to find the pain gone and the inflammation in the gums much reduced. "My wife, who suffers from severe



**Burdock CURES BLOOD Scrofula. BITTERS**

Scrofula is a tainted and impure condition of the blood, causing sores, swellings, ulcers, tumors, rashes, eruptions and skin diseases. To remove it, the blood must be thoroughly cleansed and the system regulated and strengthened. B.B.B. is the strongest, PUREST AND BEST purifier and cures all scrofulous disorders rapidly and surely. "I was entirely cured of a scrofulous ulcer on my ankle by the use of B.B.B. and Burdock Healing Ointment." Mrs. Wm. V. Boyd, Brantford, Ont.

headaches, has also derived much benefit by applying the Acid to the top and back of the head, and using the spray producer, which has a refreshing effect on the forehead."

Yours truly, ALEX. COWAN. Courts & Sons.

Since happiness is necessarily the supreme object of our desires, and duty the supreme rule of our actions, there can be no harmony in our being except where our happiness coincides with our duty.—*Whewell*.

**THAT TIRED FEELING**

Is a dangerous condition directly due to depleted or impure blood. It should not be allowed to continue, as in its debility the system is especially liable to serious attacks of illness. Hood's Sarsaparilla is the remedy for such a condition, and also for that weakness which prevails at the change of season, climate or life.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

What is a man, if his chief good and market of his time be but to sleep and feed! a beast, no more. Sure, He that made us with such large discourse, looking before and after, gave us not that capability and godlike reason to rust in us unused.—*Shakespeare*.

Burdock Blood Bitters cures Dyspepsia, Burdock Blood Bitters cures Constipation, Burdock Blood Bitters cures Biliousness, Burdock Blood Bitters cures Headache. Burdock Blood Bitters unlocks all the clogged secretions of the Bowels, thus curing Headaches and similar complaints.

Our natural and happiest life is when we lose ourselves in the exquisite absorption of home, the delicious retirement of dependent love.—*Miss Mulock*.

**We Want**

more subscribers for "The Canada Presbyterian" in your locality. With your help we can get them, and will pay you well for your work. Write for particulars.

Address:—  
The Canada Presbyterian,  
5 Jordan Street,  
Toronto.

**STAINED GLASS WINDOWS**

OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF **JOSEPH McCausland & Son** 76 KING STREET WEST TORONTO.

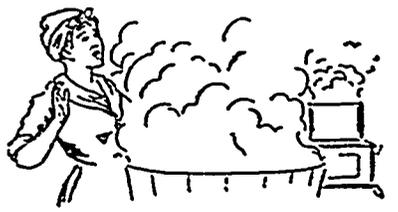
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Any subscriber to THE CANADA PRESBYTERIAN who would like to have a Specimen Copy of this paper sent to a friend, can be accommodated by sending us on a postal card the name and address to which he would like the paper sent.

**EMPLOYMENT EXCHANGES.** Help furnished promptly for first class families. Situations procured for those seeking work. **KING & CO., 154 King St. West**

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**House Full of Steam!** A big fire, heavy lifting, hard work is the usual way of doing the wash . . . . .



There is an easier and cleaner way.

**A TEA KETTLE**

will give all the hot water required when

**Surprise Soap**



is used according to the directions on the wrapper. It does away with boiling or scalding the clothes and all that mess and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

Thousands use Surprise Soap on wash day, why don't you?

169a.

THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

Nature is often hidden, sometimes overcome, seldom extinguished. Force maketh nature more violent in return; doctrine and discourse maketh nature less impetuous; but custom only doth alter and subdue nature.—*Bacon*.

My feet were so badly swollen that I could not wear my shoes. I got Yellow Oil, and to my astonishment it gave instant relief, and two bottles completely cured me. Mrs. W. G. McKay, Berwick, Ont.

Minard's Liniment is used by Physicians.

**CHOCOLATES**

THE FINEST IN THE LAND.

**Ganong Bros., Ltd.,**

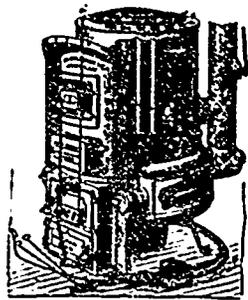
St. Stephen, N. B.



**Why not try  
WYETH'S MALT EXTRACT?**

Doctors highly recommend it to those  
Who are run down;  
Who have lost appetite;  
Who have difficulty after eating;  
Who suffer from nervous exhaustion;  
And to Nursing Mothers,  
as it increases quantity and  
improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.



**Heating** BY WARM AIR, OR COMBINATION (HOT WATER AND HOT AIR).  
**Our Specialty.**

We have letters from all parts of Canada saying  
**Preston Furnaces Are The Best.**

Let us send you Catalogue and full particulars and you can  
JUDGE FOR YOURSELF.

**CLARET BROS. & CO., Preston, Ont.**

**GOUTTS,**  
**ACETOCURA**



**THE EXTERNAL REMEDY FOR  
Rheumatism, Sciatica and  
Nervous Diseases.**

Mention this Paper.

Agents wanted in all small towns. It will pay energetic business men to write FOR TERMS.

**REV. ALEX. GILRAY,**  
College Street Presbyterian Church, writes:

Dear Sirs,—  
It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto, believing as I do, that the more widely your Acetic Acid remedy is made known, the greater will be the gratitude accorded to you for the relief experienced by many sufferers in Canada. We have used your Acid for over eighteen years, and are now prepared to state that it is worthy of a place in every family. We have found it thoroughly safe and effective and have commended it to many,—for which we have been thanked. We wish you success in your new quarters, as we feel sure your success will bring relief here as it has already done to large numbers in the old land and other countries. Much will depend on the patient and persevering use of the Acid as set forth in your little book.

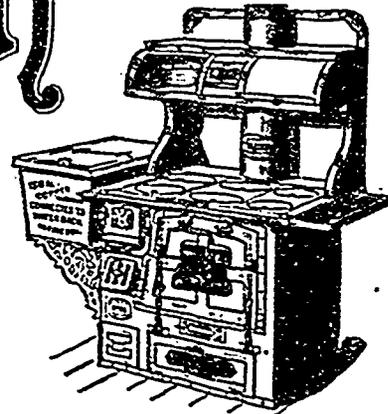
**ALEX. GILRAY, 91 Bellevue Avenue,**  
Toronto, 28th Nov., 1893.

For pamphlet and all information apply to  
**COURTS & SONS, 72 Victoria St.,**  
**TORONTO.**

**FOUR GOLD MEDALS AT NEW ORLEANS EXPOSITION, 1885**  
**SIX HIGHEST AWARDS**  
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AND  
**SIX GOLD MEDALS AT MID WINTER FAIR**  
**SAN FRANCISCO, 1894,**  
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**HOTEL AND FAMILY RANGES.**  
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This style Family Range is sold only  
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Made of **MALLEABLE IRON** and **WROUGHT**  
**STEEL** and will **LAST A LIFETIME**  
if properly used.

**SALES TO JANUARY 1st, 1894,**  
**277,188.**

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**Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.**  
OFFICE, SALESROOM AND FACTORY,  
**70 to 76 PEARL STREET, TORONTO, ONTARIO,**  
and Washington Avenue, 19th to 20th Streets, **ST. LOUIS, MO., U. S. A.**  
Founded 1864. Paid up Capital, \$1,000,000.

**HEALTH FOR ALL!!**  
**HOLLOWAY'S PILLS**  
Purify the Blood, correct all Disorders of the  
**LIVER, STOMACH, KIDNEYS AND BOWELS.**  
They invigorate and restore to health Debilitated Constitutions, and are invaluable in all  
complaints incidental to Females of all ages. For children and the aged they are priceless.  
Manufactured only at **THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London.**  
And sold by all Medicine Vendors throughout the World.  
Advice gratis at the above address, daily, between the hours of 11 and 4, or by letter.

**MISCELLANEOUS.**

As the sun breaks through the darkest clouds, so honour peereth in the meanest habit.—*Shakespeare.*

Communism possesses a language which every people can understand. Its elements are hunger, envy, death.—*Heinrich Heine.*

No human power can force the intrenchments of the human mind; compulsion never persuades, it only makes hypocrites.—*Fenelon.*

Plutarch says very finely, that a man should not allow himself to hate even his enemies; because, if you indulge this passion on some occasions, it will rise of itself on others.—*Addison.*

Some people laugh to show their pretty teeth. The use of Ivory White Tooth Powder makes people laugh more than ever. It's so nice. Price 25 cents. Sold by druggists.

'Tis sad work to be at that pass that the best trial of truth must be the multitude of believers in a crowd where the number of fools so much exceeds that of the wise. As if anything were so common as ignorance! —*Montaigne.*

Mr. T. C. Martin, a New York engineer, suggests that the Paris Exposition shall have all its power generated at coal-mines now supplying Paris and that this power shall be transmitted electrically.

Dyspepsia causes Dizziness, Headache, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters is guaranteed to cure Dyspepsia if faithfully used according to directions.

A Frenchman, M. Bersier, has devised a plan by which the compass performs the part of the helmsman. When the vessel gets off the course for which the instrument is set, an electric current starts a motor and moves the rudder until the vessel returns to her proper course. A two months trial of the apparatus is reported to have resulted very successfully. Among the advantages are greater accuracy and no loss of distance in a run of twenty-four hours, as is usually allowed.

In a series of experiments on modern high explosives by Macnab and Ristori (London Royal Society, May 10), the authors found that the largest total volume of gas per gram (901 cubic centimeters) was given by a mixture of 80 per cent. nitro-cellulose and 20 per cent. nitro-glycerin, and the smallest (741 cc.) by pure nitro-glycerin. The experimenters are now endeavouring to measure the actual temperature of explosion, and have already attained some degree of success.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 35c.

Messrs. Lowy and Puiseux exhibited at the Paris Academy of Sciences, on July 9, some remarkable lunar photographs made with the aid of the equatorial *coudé*, or elbowed equatorial. One of the photographs showed the lunar disk with a diameter of 1.8 meters (about 5½ feet). The enlargement on glass is said to be even superior, as regards the clearness of the details. Such photographs are extremely valuable in the study of changes that have recently been asserted to take place on the moon's surface.

For Cholera Morbus, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery, and Summer Complaint Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favorite for over 40 years.

It is a well-known fact that on account of the superficial position of the blood-vessels at ankles and wrists, the blood in cold weather is easily chilled at those points. For the same reason in warm weather one ought to keep these localities as lightly covered as possible. This is the case with regard to the wrists, but ninety-nine men out of a hundred have thick leather coverings high over the ankles, and the shopkeepers say so few low shoes are called for that it is often difficult to fit satisfactorily a customer who does demand them.

Intelligence is a luxury, sometimes use less, sometimes fatal. It is a torch or a firebrand, according to the use one makes of it.—*Fernan Caballero.*

Some men are, in regard to ridicule, like two-roofed buildings in regard to hail; all that hits them bound rattling off; not a stone goes through.—*Beecher.*

An inventor has brought out a rocking chair that is actuated by electricity. The sitter can, at the same time, receive gentle currents by grasping metal handles or by resting the bare feet on metal pedals.

**EXPELLED**

—every poison and impurity of your blood, by Dr. Pierce's Golden Medical Discovery. Then there's a clear skin and a clean system. Tetter, Salt-rheum, Eczema, Erysipelas, Boils, Carbuncles, Enlarged Glands, Tumors and Swellings, and all Blood, Skin, and Scalp Diseases, from a common blotch or eruption to the worst scrofula—these are perfectly and permanently cured by it.

In building up needed flesh and strength of pale, puny, scrofulous children, nothing can equal it.

Delicate diseases of either sex, however induced, speedily and radically cured. Address, in confidence, World's Dispensary Medical Association, Buffalo, N. Y.

The phylloxera, or vine pest, is making such ravages in the sherry-wine districts of Spain, according to United States Consul Adams, at Cadiz, that the Government has appropriated \$100,000 for the extermination of the disease.

May 2nd, 1894.

My Dear Sirs,—I may say that I have used your Acetocura with great results in my family. It has given great relief, especially in Nervous Affections and Rheumatism, and I can confidently recommend it to any troubled with these complaints.

I am yours truly,

**J. A. HENDERSON, M.A.,**

Principal of Collegiate Institute,  
St. Catharines.

Courts & Sons.

A train was recently stopped in France, on the line between Bellegarde and Geneva, under the following curious circumstances: A freight-train had in one of its cars some coal-oil, which began to leak away from the containing vessel. By chance, the escaping stream struck exactly in the middle of the rail. The train that bore the oil was not affected, but the track was thus well greased for the passenger train that followed, which came to a standstill when it reached the oily rails. Nearly three-quarters of hour were consumed in running the 2½ miles to the next station, and this rate was only attained by diligent sanding of the track.

During the hot weather impurities in the blood may seriously annoy you. Expel them by taking Hood's Sarsaparilla, the great blood purifier.

The pictures drawn in our mind are laid on in fading colors, and if not sometimes refreshed, vanish and disappear.—*Locke.*

Thirsting for the golden fountain of the fable, from how many streams have we turned away, weary and in disgust! —*Bulwer Lytton.*

**PHYSICIANS TRADITIONS and COMMON SENSE**  
All true mothers to avoid giving their children disease laden cow's milk or Foods requiring cow's milk in preparation  
**Nestlé's Food**  
is prepared by adding  
**WATER ONLY**  
is  
**Safe & Nourishing**  
Sample and Book the Baby on application to  
**THOS. LEEKING & CO. MONTREAL.**

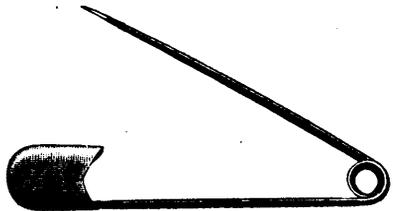
Minard's Liniment Lumberman's Friend.

Miscellaneous.

PUT US TO THE TEST AND YOU WILL BE A REGULAR USER OF

COOK'S FRIEND BAKING POWDER.

COMFORT SAFETY PINS.



Nickel-Plated and Polished, Easily adjusted. Point thoroughly guarded, all sizes; Retail at 5 cents per dozen.

and Decorations. Castle & Son, 20 University St., Montreal.



ANNUAL CHURCH PICNIC AT ISLAND PARK

The most beautiful picnic grounds in the Province

The Toronto Ferry Company issue VERY LOW RATES to picnic parties, and for a very moderate charge will give the excursion party a beautiful SAIL AROUND THE ISLAND before landing at the picnic grounds.

W. A. ESSON, MANAGER, 83 Front St. W. Tel. 2665.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS. For Churches, Schools, etc., also Chimney and Peals.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS

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NO DUTY ON CHURCH BELLS. Please mention this paper

Toronto Bible Training School

OPEN TO CHRISTIAN MEN AND WOMEN OF ALL DENOMINATIONS.

Prepares for Sunday School, City, Home and Foreign Mission Work.

Session Begins September 12th.

Day and Evening Classes. Tuition free. For prospectus and forms of application, address, WM. FERGUSON, Sec'y, 58 Grenville St., Toronto.

ONTARIO Agricultural College

Education theoretical and practical for young men who intend to be farmers. Send for circular giving information as to terms of admission, course of study, cost, etc.

JAMES MILLS, M.A., President. Guelph, August, 1894.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m.
BARRIE.—At Barrie, on Sept. 25th, at 10.30 a.m.
BRUCE.—At Port Elgin, on Sept. 11th, at 4.30 p.m.
BROCKVILLE.—At Winchester, on Sept. 11th, at 2 p.m.
CALGARY.—At MacLeod, Alberta, on Sept. 5th, at 8 p.m.
CHATHAM.—In First Church, Chatham, on Tuesday, 11th Sept., at 10 a.m.
GLENGARRY.—At Lancaster, on Sept. 11th, at 11 a.m.
GUELPH.—In Chalmer's Church, Guelph, on Sept. 18th, at 10.30 a.m.
HURON.—In Clinton, on Sept. 11th, at 10.30 a.m.
KINGSTON.—In Chalmer's Church, Kingston, on Sept. 18th, at 3 p.m.
KAMLOOPS.—In St. Andrew's Church, Endersby, on Sept. 10th, at 10.30 a.m.
LONDON.—In First Presbyterian Church, London, on Sept. 11th, at 1 p.m.
MONTREAL.—In the Presbyterian College, Montreal, on Oct. 2nd, at 10 a.m.
ORANGEVILLE.—At Orangeville, on Sept. 4th, at 10.30 a.m.
OTTAWA.—In Knox Church, Ottawa, on Sept. 25th, at 2 p.m.
OWEN SOUND.—At Owen Sound, for conference, Sept. 17th, at 2 p.m., for business on 18th, at 10 a.m.
PARIS.—In Paris, on Oct. 16th, at 10.30 a.m.
PETERBOROUGH.—In First Church, Port Hope, on Sept. 18th, at 9 a.m.
QUEBEC.—In Sherbrooke, on August 28th.
ROCK LAKE.—At Pilot Mound, on Sept. 12th, at 2 p.m.
REGINA.—At Whitewood, on Sept. 12th.
STRATFORD.—At Mitchell, on 11th Sept., at 9 a.m.
SAUGEEN.—In Mount Forest, on Sept. 11th, at 10 a.m.
SARNIA.—In St. Andrew's Church, Strathroy, on Sept. 18th, at 11 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
VICTORIA.—In St. Andrew's Church, Nanaimo, on Sept. 4th, at 2 p.m.
WESTMINSTER.—In St. Andrew's Church, New Westminster, on Sept. 4th, at 2.30 p.m.

Miscellaneous.

BEAVER LINE PASSENGER STEAMERS MONTREAL AND LIVERPOOL.

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Miscellaneous.

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