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Vol. 24.—No. 35.
Whole No. 1229.

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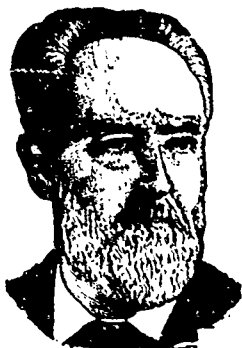
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The following plan of ridding the kitchen and dining room of flies is said to be a good one: Take a small stove shovel and heat it red-hot and pour on it a few drops of carbolic acid, having previously closed all doors and windows. In a few minutes open the room and the flies will be found to have entirely disappeared. Only a faint odor of the fumes of carbolic acid will remain.

It is not generally known that there are some seventy or eighty common species of mushrooms which may be eaten with safety. Dr. M. C. Cook states the chief features exhibited by poisonous mushrooms are: Disagreeable odor, change of color, especially to a dark blue, when cut or bruised, distinctly unpleasant taste when a fragment is eaten raw, and fungi containing a milky juice.

Sponge Pudding.—Half a cup of butter, one and a half pounds of sugar, three cups of flour, one cup of milk, four eggs, two spoonfuls cream of tartar, sifted in the flour, one spoonful of soda, the juice and rind of one lemon. Bake in a moderate oven.

Beef Loaf.—Four pounds of round steak; take out fiber and fat; chop fine and add two eggs, one cupful of milk, a slice of toasted or dry bread grated to make crumbs, a piece of butter the size of a walnut, one tea-spoonful of pepper; put a weight on the loaf when in the pan, and bake.

Cherry Tart.—Stone the cherries and stew them with sugar and grated lemon rind until the sugar becomes thick; put them away to cool. Take some puff paste and line the cake ring with it, place the cherries on it, lay on strips of the paste crosswise, brush it with egg, and bake in a good oven.

Tomato Soup.—Cook thoroughly a dozen ripe tomatoes, and add a pinch of salt, and half teaspoonful of baking soda, and a tablespoon of butter. Strain through a colander. (They should be cooked in granite or porcelain. Tin or iron should never be used for acid fruits or vegetables.) Heat two quarts of milk, to which add a teacup of bread or craker crumbs. Serve in hot dishes with buttered toast. This will serve eight people.

Marion Tarte.—Take one-half pound of shelled sweet almonds, blanched and cut up in small pieces; add one-half pound caster sugar, one-half pound fresh butter, one-half pound of fine flour, and two eggs; work up all well together; line the ring, placing paper around about three inches high; bake in a moderate oven until light brown, then remove the paper and fill the tart with stewed currents and raspberries. This tart will keep good for ten days.

Chicken Salad.—Measure the meat from which every last bone has been picked. (If short of chicken, piece out with lean, fresh pork, boiled until very tender.) Add double the quantity of cabbage, celery and lettuce, equal parts. Mix thoroughly, and over all turn the liquor—or so much of it as is needed—in which the chicken was cooked. Chop in coarser pieces two hard boiled eggs for each quart of the mixture. Salt to taste. Set away in a cool place (in earthenware or glass), until ten or fifteen minutes before wanted. Mix thoroughly with the following: For each quart of salad allow two eggs, well beaten; a teaspoon of melted butter, salad oil if preferred, a teaspoon of mustard and a cup of vinegar. Stir the mustard smooth, with a little of the vinegar. Stir the mustard smooth, with a little of the vinegar; add the rest, and the eggs, with a pinch of salt and the butter. Cook slowly so as not to curdle. Use it cold.



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Mr. W. T. Stead is making the bold venture of publishing penny editions of the poets. His theory is that the masses will read the best literature if brought within the reach of their means.

The Boys Brigade, which began in Glasgow twelve years ago, now numbers 750 companies, with over 2,600 officers and 33,000 boys in the United Kingdom. Lord Aberdeen has accepted the presidency of the Canadian branch, which now numbers 4,000 members.

BILIOUSNESS AND HEADACHE. "We are pleased with the Paper Dolls, which are sent for one trade mark from Hood's Pills and ten cents in stamps. We find Hood's Pills all that could be desired. They are prompt and painless in action and are an excellent remedy for biliousness." Henrietta Parker, 17 Boswell Ave, Toronto, Ont. Hood's Pills cure indigestion, biliousness.

THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, AUGUST 28th, 1895.

No. 35.

Notes of the Week.

A few years ago, the autocratic Czar of all the Russias closed the Women's Institute of Medicine; but the young Czar has rescinded the order, and it is about to be reopened, and the women who had obtained their degrees previously, will now be allowed to practice.

In an address at Edinburgh, lately, Dr. Coulston said that medical students brought £150,000 annually to the city to pay their expenses, and that medical discoveries and labors had brought down the death-rate in the city seven per cent. during the last twenty-five years, so that for one he felt profoundly grateful to the medical fraternity.

The handling and transportation to the seaboard of such an immense volume of produce as Manitoba and the North-west have this year to dispose of, is a gigantic undertaking, especially considering the brief time in which the greater part of it must be accomplished, and the importance to the whole North-west of its being successfully performed. We learn from Montreal that the Canadian Pacific Railway company is making the most perfect arrangements for the transportation of the enormous North-west crop. Every available spare car has been called into assist in the work of transportation, and additional cars will be built to meet the demand.

The following statement made by the *Commonwealth*, London, England, is interesting and in many ways most significant: "Hebrew is rapidly becoming again a living language. This is one of the singular facts of the age. In Jerusalem and throughout Palestine there is a remarkable resurrection of the language of Moses. The only papers published in Palestine are two weeklies, both in Hebrew. In 1893 a Jewish monthly was started for juvenile readers, and this was also in Hebrew. There are households where only Hebrew is spoken. Here we have a sign of the times. The Jews cannot die out while they keep their old language alive. The Bible has a way of saving every language into which it is translated. It is the preaching of the gospel which is saving the Welsh language from rapid extinction."

England, Germany and China have each their Grand Old Man in Gladstone, Bismarck and Li Hung Chang. It is not so generally known that Japan has also its grand old man in the person of Yukichi Fukuzawa, twenty years the junior of the better known triumvirate. Thirty years ago he visited the United States and introduced to the knowledge of his countrymen Webster's dictionary, and English into the schools which have been very potent factors in the revolutionizing of Japan. He advocated against the anti-foreign party, the opening of the country to the new world. The *Jiji Shimpo* (the *Times* of Japan) is his organ and his sons are its editors. He has also founded a university second only to the Imperial institution at Tokio. He comes from the common people, and is known as the "great commoner." Like Gladstone he has modestly refused to accept decorations, honours, or even the peerage from the Mikado.

Both China and Turkey appear to have got on their high horse, and are disposed to be haughty, if not defiant and obstinate about allowing full investigation into the horrid cruelties in which both have been indulging and making and guaranteeing the reparation and reforms which the whole civilized world agrees must in the name of our common humanity be insisted on. Should these two powers, both so weak, even if willing to make reparation and reforms, persist in their present atti-

tude, measures, whose end no one can foresee, will almost certainly be taken by the great powers of Europe at least, possibly joined in also by the United States, to accomplish by force what it would appear like an almost judicial infatuation China and Turkey are determined not to do themselves by the use of any milder means. The next few years may see very great and far-reaching changes take place in the affairs and character of these two semi-civilized powers.

Few things illustrate more strikingly the progress being made by the coloured people of the South than the history of Fisk University, at Nashville, Tenn. It reads like a romance. Begun thirty years ago as a primary school among a people just out of bondage, it graduated its first college class in 1875, and has now on its list of college alumni one hundred and fifty, and in that of normal alumni one hundred and thirty-seven, in music six, and in theology five. Many of these graduates are occupying places of much responsibility as presidents and professors in colleges, principals and teachers in normal and high schools, ministers of the gospel, lawyers, doctors, editors, men of business and leaders among their people. The number reached by the university through these, directly and indirectly, must be very great. The theological work, is especially important as there is so great a lack of well prepared ministers of the gospel in the churches of all denominations among the increasing millions of the colored people in the South, and on account of the call for missionaries of their own race to go to those who sit in all the gloom of the Dark Continent.

What must it be in Manitoba and the North-west when we here in Ontario, and doubtless it is the same in the more eastern parts of the Dominion, are kept on the tenterhooks of anxiety about the presence or absence of frost night after night or one or two degrees more or less of it? The first thing we turn to in our morning papers, and we do it with fear and trembling, is the reports from Manitoba and the Northwest. We congratulate our fellow-countrymen in all the west upon their splendid prospects and hope they may be all realized. We fancy that we can see the far-stretching, waving fields of fast ripening grain, and we shall rejoice with them when they can go to bed and sleep o' nights in triumphant defiance of Jack Frost. As we write harvesting throughout Manitoba and the North-west is general, and before this can reach our readers the fate of the crops and of a great many other things besides for another season will have been decided for better or worse and to all appearance for better and not for worse. If for better, as we according to our poor judgment think of it, what an outburst of thanksgiving should go up not from our great West only, but from the whole Dominion!

Speaking of the late elections in Great Britain the *Philadelphia Presbyterian* says of the reasons of the great defeat of the Liberal party, and the effect it is likely to have on the temperance cause: "There is one thing to be regretted in the present 'overturning and overturning' in British politics. It is the probable disappearance, at least for a time, of the movement for 'Local Option,' as it is termed on our side of the ocean; or 'Local Veto,' as the English call it. A bill which proposed to limit the sale of intoxicating liquors, or to put it under the control of local authorities, was introduced into the House of Commons by Sir William Harcourt, in the early part of the last session, but was not very earnestly pushed, and suffered a crushing defeat in the downfall of the Rosebery Ministry. Lord Salisbury will not give any aid in the revival of this scheme, and efforts of the kind will be confined to members of the House of Commons, who heartily believe in the advance of temperance.

The late elections have also revealed the tremendous power which has been gained by the drinking shops and the immense breweries of Great Britain. They are in close alliance with each other, many of the large brewers owning the houses where the beer and other intoxicants are sold, and holding the renters at their mercy. The real estate investments of the brewers are very large, and they have become a distinct and a powerful factor in political changes.

The cathedral city of Canterbury is the metropolitan see of all England; its archbishop is primate of all England, metropolitan, first peer of the realm, and ranks next to royalty. The transference accordingly of Arch-deacon Farrar from being Dean of Westminster Abbey to be Dean of Canterbury is a promotion though at the cost of about \$5,000 salary, to this well-known, hard-working and honored divine. His removal from London, where he will be greatly missed, has naturally called forth some references to him of an interesting kind. He was born in Bombay and is 64 years old. At Cambridge in 1852 he wrote a prize poem, a distinction won before him by such men as Macaulay, Wordsworth and Tennyson. In his earlier life he was one of the most successful public school tutors ever known in Britain. The head of Marlborough College wrote of his one-time assistant: "I never knew of any one who had greater power of stimulating intellectual exertion and literary tastes among the boys with whom he came in contact; his character is most lovable, he wins to himself all who approach him. He would be, I am sure, the magnet of all that is noble and generous in the hearts of those whom he rules." Prof. Max Muller has said of him that "Farrar's name would add luster to any school in England." His fame as a preacher, writer and philanthropist has reached to the remotest corner of the British empire and to every part of the civilized world.

The published report of the commission appointed by the Minister of Education to examine into the condition of the Ottawa Separate Schools is an interesting document and most valuable as well as interesting. This commission was appointed at the request of the Ottawa Separate School Board. It was composed of competent men and they have done their work patiently and thoroughly. We can only say without going into particulars, that the report as regards the boys' schools taught by the Christian Brothers is about as damaging as it could well be to the character of the teaching given in these schools, and to the results which may fairly be expected from anything approaching to efficient teaching. A noticeable feature of the report is the complaints made in it of the most complete failure in those subjects in which the exercise of the reasoning powers is required. Another is the superiority of the teaching and naturally of the results in the schools taught by the Sisters. It is not to be wondered at that complaints and dissatisfaction have long existed on this subject in Ottawa. The wonder is that thorough inspection and public exposure have so long been delayed. Satisfactory upon the whole as the work done in the girls' schools has been found to be, the result of this investigation cannot but be most unfavorable to the cause of separate school instruction. If this is the state of things in Ottawa, it is impossible not to conclude that it must be much worse in Manitoba. The results of similar investigation there are, we understand, about to be published, and the revelations which will be made are unique in the history of education, and damaging in the extreme to the character of the teaching given in the separate schools. The questions cannot but suggest themselves. How far would an equally searching public investigation into the separate schools over the whole province reveal a similar state of things? What should be done with them?

Our Contributors.

CONCERNING THE INEQUALITIES OF GIVING.

BY KNOXIAN.

AT the foot of page 18 of the report for 1894 of the Committee on Statistics the following sentence may be found: "For ALL purposes the average contribution per family was \$22.71, being twenty-seven cents of an increase; and per communicant \$11.84, an increase of nine cents." The report was drawn by that natural born statistician, Dr. Torrance, who year after year gives the church a view of herself that her members and office-bearers would do well to study. It is quite needless to say that the averages are correct to a mill. By that we mean that they are correctly made from the figures supplied to Dr. Torrance from Presbyteries and congregations.

Now for the averages. All things considered is the sum of \$22.71 a fair average contribution for a Presbyterian family to give for all church purposes. It is very difficult to answer that question in a satisfactory manner. For some families it would be an immense sum, for others it would be fair to middling, for wealthy folk it would be nothing compared with what they spend on themselves. Some would feel the giving of \$22.71 acutely; some would feel it a little, and many would never know they had given it at all.

It should be remembered that the giving of \$22.71 is spread out over a whole year. Now a year is a good long time. It would seem long if you had the toothache all the time. Twenty-two dollars and seventy-one cents a year means just a fraction over six cents per day. Now six cents a day would be a considerable sum for a family that has an income of a dollar a day. It would be a very large sum for a family that had to live on fifty cents a day and an impossible sum for a family that had to live on less than fifty cents. But candidly now does six cents a day seem a liberal sum for a large majority of the families of our Church.

As a simple matter of fact, however, Presbyterian families don't pay any such sum as six cents per day for church purposes. There are hundreds of people not in families who pay as liberally as the heads of families, and if the amount they pay could be deducted from the sum total the average per family would go away down nobody knows how far. Every pastor who labours in a city or town knows that a very considerable part of the giving is done by young men and young women in stores, offices, and other places of business and not a little by domestic servants. Not long ago we heard a Toronto pastor say that he had in his congregation domestic servants who gave much more liberally to the church than their fathers out in the country and to his certain knowledge their fathers were fairly well to do property holders. As a matter of fact many families give with praise worthy regularity and liberality, but too many give very little and some nothing at all and thus the average is kept down a painfully long way below what it would be if all did a fair share.

The average per communicant is \$11.84 per annum or a fraction over three cents per day. Is the sum of three cents per day a fair contribution for an average Presbyterian? Of course a man can't give three cents per day if he has not the money. He should not give even three cents per day if he needs the cents to buy bread for his children. But looking over the church as we see it, does the sum of three cents per day seem a liberal contribution for the people called Presbyterians.

Here again the average would be brought down if we could find out the amount given by people who are not communicants. Some of these are among the most liberal givers and every dollar they contribute lessens the average per communicant. The actual average per communicant would we fear be rather low. And why low? Simply because too many do not give at all, and their not giving brings down the average of those who do give handsomely.

Some people object to this per day method of ascertaining the liberality of the church. Well, is there any day in the year on which the members of the church do not enjoy God's mercies? Is there any day on which a redeemed man does not receive some of the benefits which accompany or flow from redemption? Is there any day on which a Believer is not protected by the providence of God, restrained by the grace of God, and fed by the bounty of God. If there is any such day in the year then perhaps on that day a Presbyterian may be justified in withholding his average contribution.

We should like very much to see a comparison made between the average giving of our church and the average of other members of the Presbyterian family. To make such a comparison one would need to have the blue books of the other churches and these are not within the reach of a "mere pastor." Years ago we made a comparison between our church and the American Presbyterian (North) but never published it for the simple reason that the publication would have been of no use. Their average was then a good deal higher than ours but was kept high mainly as we thought by the princely giving of millionaires in New York, Philadelphia and other wealthy cities. We have no people of that kind outside of Montreal and not many of them there. We cannot compete with churches that number their millionaires by the score, but there is one thing our church might do—it might make an honest effort to find out why some Presbyteries pay four or five times as much as others apparently quite as able to pay. Just run your eye up and down the last two columns, page 18, of Dr. Torrance's

report and note the inequalities. One Presbytery pays \$9.74 per member, another on one side \$13.21 and a third on another side \$9.68. One pays \$6.66 and another \$33.77!

Does some self-righteous man with a close pocket and a streak of Plymouthism in him say—why say so much about money, why not discuss spiritual topics? Dr. Bayne once replied to a man who made that objection by saying: "If there were fewer men in the church like you, sir, we wouldn't need to say so much about money."

THE SABBATH A SIGN BETWEEN GOD AND HIS PEOPLE.

BY REV. JAMES MIDDLEMISS, D.D.

IF there is any name in English Christian literature, to which one would be disposed to award the palm for sound common sense, it is that of Archdeacon Paley. For what is commonly known as *genius*, we would not say he was greatly distinguished. But for sound and sinewy common sense, his equal, I venture to say, is hardly to be found in the whole compass of English authorship. And yet, perhaps, it would not be easy to find in any writer of name—in any writer, especially, who can claim rank with Paley—a piece of more inconsequent reasoning, than that in which he undertakes to show that the weekly Sabbath is an institution whose observance was designed to be peculiar to Israel and distinctive of that people.

In Book V. of his work on "Moral and Political Philosophy," the book which treats of "Duties Towards God," the seventh chapter is devoted to the "Scripture Account of Sabbatical Institutions." Paley there expresses his opinion that the weekly Sabbath was first instituted on the occasion of the giving of the miraculous supply of manna, in the wilderness. While his whole argument is open to adverse criticism, especially on the ground of unwarrantable deduction from Scripture, I would ask your attention to only one point. I refer to his argument from the fact that "the Sabbath is described as a sign between God and the people of Israel"; because I believe the fact that it is so described, is sufficient of itself, if we rightly apprehend what it implies, to prove the universal obligation of the weekly Sabbath. In Exodus xxxi. 13, 16, 17, we read: "Verily my Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations: that ye may know that I am the Lord God that sanctify you. The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever." And in Ezekiel xx. 12-20: "I gave them my Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." "And hallow my Sabbaths, and they shall be a sign between Me and you, that ye may know that I am the Lord your God."

Referring to these passages, which he quotes more or less fully, Paley says: "It does not seem easy to understand how the Sabbath could be a sign between God and the people of Israel, unless the observance of it was peculiar to that people, and designed to be so." I believe you will all agree with me when I say that there is here a specimen of a well known fallacy in reasoning. It shows the oversight of the fact that, while the Sabbath was beyond question peculiar to the people of Israel, it was peculiar to them as the people of God, or as a people distinguished from the heathen. To infer from this that the Sabbath was designed to be peculiar to the Israelites as distinguished from Christians, is not only gratuitous, but in opposition to the only correct inference. That the Sabbath was peculiar to the Israelites as God's people, implies that it is common to them with Christians, who, if they are not "Israel after the flesh," are the true Israel, "the children of Abraham the father of the faithful, but by the 'circumcision not made with hands.'" It is common to Christians and to the Israelites as being both the people of God. And it is peculiar to Christians now, as it was peculiar to Israel under the dispensation preceding the present. Let us illustrate this briefly.

It is not an uncommon thing for men to be carried away by the mere sound of a word, instead of first inquiring into the sense and meaning of it. In the present case, our first question should be: What is implied in its being said that the Sabbath was a sign between God and the children of Israel, that they might know that He was the Lord their God? Without going into any verbal criticism, what can it mean but just this: That the Sabbath is an institution so peculiar and distinguishing in the matter of men's relation to God, that its observance is very specially, if not above all else, discriminative of those who serve and honor God from those who do not serve and honor Him, but love this present evil world and serve its god. The observance of the Sabbath accordingly constituted the most potent and prominent distinction between Israel and the heathen nations around them. As a simple matter of fact, such is the place of the Sabbath in relation to the service of God—the only living and true God—that its observance, both in itself and in its influence on the life in all respects, is so discriminative of the people of God from those who are not His people, that when Israel, God's ancient people, "polluted the Sabbath," or ceased to hallow it, the evidence that Jehovah was their God was very soon entirely lost. As a matter of fact, not merely is the honour of God greatly concerned in the due observance of the Sabbath, but it is so much concerned in it and bound up with it, that where and by whom the Sabbath is duly kept, God is honored, and where and by whom it is disregarded, He is dishonored. Not only is a due observance of the Sabbath an important part of the tribute of honor that is due to God, but it is nothing less than essential in the securing of His revenue of

honor in every department of it. And, in like manner, not only is a disregard of the Sabbath in itself a withholding of an important and chief part of God's revenue of honor, but its deteriorating power is such, that wherever it prevails, men become utterly godless—God is dishonored in everything and in every way—no portion whatever of His revenue of honor is rendered to Him. So that, as I have said, when the Israelites, instead of hallowing the Sabbath, polluted it, or made it a common day, all distinction between them and the heathen disappeared, and it could not be known from the way in which they lived, that Jehovah was their God, any more than He was the God of the heathen round about them. And it is so still, and will always be. The Sabbath is still and will always be a sign between God and His people that He is the Lord their God. The Sabbath is still, and will always be, a sign between God and the men and nations that serve and honor Him. Those who duly observe the Sabbath are the men and the nations that serve Him and honor Him, by having "respect to all His commandments"; and those who disregard the Sabbath are the men and the nations who have respect to none of His commandments, who render to Him no part of the honor that is due to Him, but dishonor Him in everything. Not only is the hallowing of the Sabbath a conspicuous and important part of God's revenue of honor, that those who hallow it, in their very doing so, greatly honour Him, and those who disregard it, are, in that very disregard, guilty of withholding from God a main part of the honour due to Him; but such is the essential connection between the hallowing of the Sabbath and our regard for God and our obedience to Him in all other respects, that those who hallow the Sabbath are, invariably and without exception, those who honor and obey God in every thing, and those who disregard the Sabbath are, as invariably and without exception, those who are utterly godless and honour and obey God in nothing. So that whenever and wherever, be it under the Jewish economy or under the Christian dispensation, the Sabbath ceases to be hallowed, then and there, all distinction between God's professing people and those who know Him not disappears.

In short, then, we are so much at issue with Paley, in his inference from the Scripture "description" or designation of the Sabbath as a sign between God and His ancient people, that we regard it not only as warranting the precisely opposite conclusion, but as being sufficient of itself to bear the whole weight of it—the conclusion, namely, that the Sabbath is of universal obligation, always and everywhere, as a "sign" between God, i.e., Jehovah, and His people. In a word, therefore, in as much as "there is one God, and there is none other but He" (Mark xii. 32), that the Sabbath is a sign means, No Sabbath, no God.

WHOM SHALL THE CHURCH SEND TO THE FOREIGN MISSION FIELD?

BY REV. J. M'P. SCOTT, B.A.

MORE fully stated the question to be considered in this paper is: Should we send to the field all approved persons who offer for Foreign Mission service, trusting to the Church for their support?

No more important question could possibly be asked, for on the right answer to it most momentous consequences depend. The course we have been following in the past has been to await the contributions of the Church and to regard these as indicating the extent to which we are for the present to obey the command of Christ. That very indifferent success has resulted from this method all must admit, for whilst in the aggregate much has been done, for which we must look up with gratitude to God, many comparisons can be instituted which may well cause the Christian Church to hang her head in shame, holding, as she does, a lamp in her hand but refusing to carry it to the countless, benighted millions.

Shall we, then, continue to follow this method, secure the money and then advance, money in hand, or shall we go forward trusting that the money will follow and be on hand when needed? That the former will be deemed the more cautious cannot be denied; but that the latter is characterized by faith is equally unquestionable. Not a single word would we speak in disparagement of caution, but there are virtues which may be carried to such an extent that they assume a very different complexion. Many an opportunity has been suffered to go by unimproved through over-caution. On the other hand faith never can become excessive provided it rests on a sure foundation.

To prevent all possible misunderstanding, and to present the subject in a more pointed manner we shall take the liberty of altering the wording so as to read "trusting to the Lord, through His Church, to support them." To this question we give an affirmative answer, and shall endeavor to justify it by reasons.

1st. The great need of the heathen and their accessibility. Although almost nineteen hundred years have elapsed since the great commission to evangelize the world was given to the Christian Church, very little, comparatively speaking has been accomplished. Three-fourths of the population of the globe have never heard the message of salvation. True they have the consciousness of a Supreme being, and some kind of religion of their own, which is calculated to debase rather than to elevate. But there is only one true religion, that which rests on the sacrifice of Calvary, and whatever there may be of good in the other so called religions, apart from Christ, there is no salvation. We are thus forced to face the appalling facts that the stream of time is carrying down to the ocean of eternity millions of unsaved souls. We may wait for the contributions of the

Church to render progress possible, but this great river pauses, no, not for a single moment. Whilst we are waiting souls are perishing.

This fact is rendered all the more telling when we consider that so many barriers have been removed, and countries rendered accessible to missionary work, as is the case in our day. At the commencement of this century there were very few countries outside of Christian lands which the missionary was permitted to enter. But prayer ascended from the Church of God for open doors, and to-day there are only two places to which the missionary may not go, the country of Thibet and the city of Mecca, and on the frontier of the former a pioneer band, led by Miss Annie Taylor, is encamped learning the language and waiting for God to prepare the way. Do not these perishing souls with their Macedonian cry, do not these open doors appeal to the Christian Church to hasten to the rescue?

2nd. The fact that so many consecrated men and women are offering themselves for the work, many of whom ask for no guarantee of support from man, but are willing to trust the Master to feed and clothe His servants. In 1885 and 1886 eighteen hundred students in the United States and Canada signed a declaration that they were willing and desirous, God permitting, to be foreign missionaries. In 1887 there was held a convention of 145 Theological students, who appealed to the Church stating that "funds do not warrant the board in sending forth those who apply," and asking the question: "Must we stay at home for lack of money?" When the Holy Ghost said "Separate me Barnabas and Saul, for the work whereunto I have called them" did the Church of that day or the leaders in the Church answer, "We must wait until the money for their support has been contributed." The cry for help has come to us from many distant lands, the description of their woeful condition has harrowed our souls, and in response many young men of marked intelligence and pronounced consecration have risen up, saying, "Here are we, send us." What answer shall we give these servants of the Master? Shall we dampen their ardor and weaken their faith by saying, No money, no money?

3rd. The Church possesses the ability, or by the faithful discharge of duty would possess it, to extend the gospel far beyond anything hitherto attempted. It is said that nine-tenths of the money contributed to Foreign Missions is given by one-tenth of the people, the majority of the members contributing little or nothing. Dr. Josiah Strong estimates that there is wealth amounting to \$13,000,000,000 now in the hands of the Christians of the United States, and these Christians gave last year \$5,000,000 to foreign missions, or one twenty-sixth part of one per cent. of their means; and we are informed, that excluding the money contributed by the Women's Foreign Missionary Society, the Presbyterian Church in Canada gave to Foreign Missions during the past year at the rate of twenty-five or twenty-six cents per member. The Church membership of Protestant Christendom on both sides of the Atlantic is estimated at 40,000,000. One cent per Sabbath would secure \$20,800,000 per year, instead of the \$14,588,354 at present given. Can it be said that to ask for one cent per Sabbath from each member for foreign mission work is to make an exorbitant demand? It would double the offerings of the Canadian Church. Can we claim in the face of these figures that we have been giving up to or beyond our ability?

Moreover our ability to give is not all it might be. We are living financially beneath our privileges. Hard times have cast their dark shadow over the land, and the effect is felt in both church and state. Where shall we look for the remedy? Not down, but up—up to Him who said, "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Are men honoring God with their substance, where, with the heathen world groping in the dark and calling for the light, they are giving one dollar from every \$2,600 they possess to give it to them? Since the converse of the promise and condition is true, so flagrant has been the neglect of the Church for the greater part of nineteen hundred years, and so meagre are her givings in this last decade of this enlightened century, as with a niggardly hand she doles out her few cents per member, we need not be surprised that there are hard times in harmony with man's hard-heartedness toward the perishing. When the bill to incorporate the American Board was before the Massachusetts Senate, a member said, "We have no surplus of religion to export," to which it was answered, "Religion is a commodity of which the more we export the more we have." Let us put God to the proof—for He says: "Prove Me now herewith"—and see if this is not true of money as well as of Christian spirit. We are responsible for more than present ability, we are responsible for all we may be by the grace of God, and to the individual members of the Church, and to the Church as a whole there would come such an outpouring of the Spirit and such manifest blessings that we would possess more abundant life, for the Dead Sea is the Dead Sea, because it is always receiving and never giving, having no outlet.

4th. The command is so explicit and the path of duty is so clearly marked out that no doubt can for a moment harbor in any heart. The promise was given to Christ, "The heathen for thine inheritance and the uttermost parts of the earth for thy possession," and He has commanded His servants to make good

the promise by going into all the world and preaching the gospel to every creature. Well then, may we, as we examine the command in this light and in that, hear the "Iron Duke" saying, "Look to your marching orders, sir!" If there were any question as to the persons by whom, the time when, or the places in which this work is to be done, then we would require to wait for indications when to advance and where. Then the preceding reasons would be but so many indications which in order to be conclusive would require to be supplemented by the one relating to money. If, on the other hand, the command is absolute and universal, we do not require to wait for indications, but must, through the doors opened in answer to prayer, by the hand of God Himself, enter and in His name possess the land.

Our desire to obey and the willingness of so many men and women to devote their lives to this glorious work is but a hint of the great extent of the command, for we may rest satisfied that our desire to see souls saved can never equal, far less surpass Christ's willingness to save them; and if we seek in dependence on God to realize our utmost desire, He will give us the ability. Some seven years ago the Church of England Missionary Society "resolved to send all suitable men definitely called to this work, funds or no funds." The number of missionaries has during the seven years increased from 309 to 619 and the general fund income from £200,777 to £237,795, and although the staff has been doubled the society is only £6,000 worse off than it was in 1887. This surely is evidence that the Master does not forsake the servant who strives to obey His commands.

5th. Because it is our blessed privilege to do our duty and trust to the Lord for success. The rule for Christian life and work is, "by faith and not by sight;" and whilst caution and the proper exercise of all our faculties are not to be despised or neglected, there is a field which they may never enter, and through which faith alone can lead us. The Word of God in command and promise is to be the guide and sanction of our conduct; and when we have this as our authority surely we escape the charge of presumption and do not forfeit the claim to caution. To go forward because the path is pleasant and to our liking, trusting that the Lord will follow, is presumption; but to follow our Captain when He gives the word of command is to exercise faith. To go forward without command is not only to run risks but to court certain defeat; to go forward when God commands is to possess an assurance, which is not of sight but of faith that the Lord will provide. Such an assurance is well rooted and will ripen into the assurance of hope for "the things which are seen are temporal, but the things which are not seen are eternal."

We all know how George Muller has carried on his great work for sixty years. In his own words: "I decided more than 60 years ago, that by God's help I would rely upon Him alone for assistance in the way of obtaining pecuniary supplies, and would not in the hour of need make known my necessities to any human beings whatever, and to this plan I have adhered without ever swerving from it." What has been the result? Has God forgotten or neglected this faithful servant? Far otherwise! He has received during those sixty years, for the various objects of his institution over £1,341,826 sterling. Well may we repeat these figures and say "with God nothing is impossible," and "all things are possible to him that believeth." If George Muller can do this, why not a whole Church; and if God has so honored his faith in connection with his Orphanage, why not ours in connection with the Salvation of the heathen?

Abraham manifested his faith in God by obedience to His command. When called on by God to leave country, home and kindred "he went out not knowing whither he went." And when commanded to offer up his only son as a burnt offering, he proceeded to obey, although God had revealed to him that through this son the promise would be fulfilled, "accounting that God was able to raise him up, even from the dead." He knew the command of God, all else was dark, but he was content to walk by faith, and not by sight, and doing so he honored God and was honored by Him. Does our duty, nay our privilege, fall short of this? If there were any question as to the need, if there were not so many consecrated men and women offering themselves for service in the foreign field, if there were any doubt as to the ability of the Church to do more than she is at present doing, if there were any uncertainty as to the command of Christ, then we would be justified in waiting. But when concerning all these our information is so ample and positive, and our convictions so deep and clear, we will honor God by our faith, and God will honor our faith with abundant success.

An early Christian writer said both truthfully and tersely "all God's biddings are enablings." Making use of this expression the question we must ask ourselves is this, Shall we do God's bidding, and trust Him for the enabling, or shall we delay obeying the former until sight has made the latter certain? To ask the question is to answer it. The old negro's explanation of obedience may provoke a smile but it will meet with the hearty approval of all whose lives are guided by the Word of God, "Bredren, what eber de good God tell me to do in dis blessed book, dat I'm gwine to do. If I see in it that I must jump troo a stone wall, I'm gwine to jump at it. Goin' troo it belongs to God, jumping at it 'longs to me." Is there in any mind a doubt as to the will of Christ concerning the heathen? If not then surely compliance is imperative, and confidence in God a blessed privilege. Carey's motto answers in the affirmative the question asked in our subject and expresses most beautifully what we conceive should be the attitude of the Christian Church toward poor, perishing humanity—"Attempt great things for God, expect great things from God."

THE ELDERSHIP.—REV. DR. MCMULLEN CRITICIZED.

It is to be regretted that after having expressed himself so confidently and publicly as he did as to the disparity of the Eldership, the Rev. Dr. McMullen should now shirk the discussion which he then invited and ignore the questions presented to him on the subject. In his original article he took the lofty ground that the question of clerical precedence in our Church Courts was one, "not of personal fitness" on which ground he admits it would not at all times be defensible, but one of "Church order" determined by "Christ's ordinance." The Dr. was asked for his scripture authority, but strange to say, in his so called reply, he ignores the question, abandons scripture, and turning to another aspect of the case proceeds to argue it by analogy to our civil institutions only. Has he found his former high position untenable, if so why not admit it? And if sound why not define and support it by authorities as requested?

The Dr. must pardon me if I remind him that if he has scripture for his position there is no occasion to go further. An ordinance of Christ, if such exists, must settle the matter conclusively. The Dr. will fail to find, however, in our civil institutions, the parallel which he seeks. They differ fundamentally, in that the latter are based on the sovereignty of the people, and are designed to give the readiest effect to the popular will, while our Presbyterian system, in its present working, is designed to make the clergy supreme, and then dominant. "Personal fitness" is, I submit, the only qualification for office calculated to command respect or ensure the best results. Inferiority at the helm, means inferior navigation. To prefer any thing less than our best to the offices of trust and responsibility, must produce something less than our best results all the way through. The schemes of the Church are, and always will, be supported about in proportion to the representative privileges of the people. So long as the latter are formal, and unduly restricted, the loyalty and liberality of the people may be expected to correspond. I venture to suggest, therefore, that better representation, and less sacerdotalism, is what is required "in order to unity and strength for home and foreign work," and that when ministers are content to attain their honors, as the Judges do the bench, and to leave the Government of the people, to the people, as do the Lieutenant-Governors of our Provinces, probably one of the most potent causes of the division and unrest, which now weaken the Church will be found to have disappeared.

Aug. 16th, 1895.

THE LATE REV. DR. ROBERT JEFFREY, GLASGOW.

WE record the death on 2nd August, at his residence, Wester Craigs, Dennistoun, of Rev. Dr. Robert Jeffrey. For the last two years he had been very feeble; and the communion in his church, somewhat over a year ago, was the last occasion on which he was able to worship with his people. His end was hastened by the death of his elder sister. This was a blow that seemed to stun him; his whole system received a shock from which it never rallied; and the third day after her death saw his own. Very touching were the circumstances of it. When the mourners were assembling for the funeral, he was all unconscious and his strength fast failing; and when the devotional services in the sister's adjoining house had been concluded, and the funeral cortege was just about to start, he passed away.

Dr. Jeffrey was born in Leitholm, Berwickshire, in 1818. He received his literary and philosophic training in the University of Edinburgh, and passed his theological course in the Hall of the Secession Church. He was licensed to preach in 1843, and soon made his mark as a preacher, calls coming to him from Denny and Girvan. He was settled at Denny as colleague to Mr. Harrower on 22nd February, 1844.

The twelve years of his ministry there were bright and happy years. His soon became a name that was known far and wide, and there came to him invitations to fill other and larger spheres of labor. These were all declined until the few who formed the nucleus of what is now Caledonia Road congregation turned their eyes to Denny for a pastor. They called Dr. Jeffrey, and being accepted, he was duly inducted on 29th April, 1856.

Dr. Jeffrey's ministry was assured from the beginning. The congregation grew steadily; there was no fluctuation, but constant growth. The church in Caledonia-road was built in 1856 at a cost of about £7,000, and commodious mission premises were afterwards erected in Matheson street. Year by year the debt on the church was diminished by a special collection, at the anniversary services, which was unusually liberal.

London now turned to Dr. Jeffrey, and a call was addressed to him from Albion Chapel, but it was declined. Caledonia-road was in a sense his own creation in the prime of his manhood, and it was to him his care to the end. For thirty-three years the congregation enjoyed his sole ministry, and only a year or two ago, when the strong man began to bow, was it found necessary to give him ministerial help through the settlement of Rev. W. R. Thomson as his colleague.

As a preacher Dr. Jeffrey took a high place. His sermons were framed on the old lines whose value has been so long attested by many a devout hearer. The Cross of Christ vitalised all his teaching, and the doctrines of the Cross were presented with great power, and pressed home with great earnestness. As an experimental preacher he had few equals; nor had he many who could come near him in the devotional part of the sanctuary services and in his addresses at the communion table. These latter were especially rich; they had a flavor which is rare, and which made them more than ordinarily precious to the devout communicant.

He published comparatively little; a volume entitled "Voices from Calvary," another "The Salvation of the Gospel," and a memorial volume at his jubilee entitled "Visits to Calvary"—these, with some stray sermons, are about all that we have from his pen. But what we have is so good that it cannot but be regretted that he did not publish more.—*The Christian Leader.*

Pastor and People.

A BIRD'S MINISTRY.

From his home in an Eastern bungalow,
In sight of the everlasting snow
Of the Himalayas, ranging row on row

Thus wrote my friend:—I have travelled far,
On the Master's errand, from Peshawar,
Through the sand-white plains of Sindh-Sagar;

And once, when the daily march was o'er,
As wearied I sat in my tent's low door,
Hope failed me as never it failed before.

In swarming cities, at wayside fane,—
By the Indus' banks, on the scorching plain,
I had taught, and my teaching all seemed vain

"No glimmer of light," I sighed, "appears.
The Moslem's fate and the Buddhist's fears
Have gloomed their past for a thousand years.

"For Christ and his truth I stand alone
In the midst of millions; a sand grain blown
Against you temple of ancient stone

"As soon may level it!" Faith forsook
My soul, as I turned on the pile to look;
Then, rising, my saddened way I took

To the temple roof for the cooler air;
I gazed and marvelled; how ruined were
The walls I had deemed so firm and fair!

For, wedged in a rift of the massive stone,
Most plainly rent by its roots alone,
A beautiful tropic tree had grown:

Whose gradual stress would wide expand
The crevice, and topple upon the sand
The temple, while o'er its wreck should stand

The tree in its living verdure. Who
Could compass the thought? The bird that flew
Hither, dropping a seed that grew,

Did more to shiver this ancient wall,
Than earthquake, war, simoon, or all
The centuries in their lapse and fall!

Then I knelt by the riven granite there,
And my soul shook off its load of care,
As my voice rose clear on the evening air:

"The living seeds I have dropped, remain
In the cleft: Lord quicken them with Thy rain,
Then temple and mosque shall be rent in twain!"

—Margaret J. Preston.

Written for THE CANADA PRESBYTERIAN IRISH PRESBYTERIAN WORTH- IES PASSING AWAY.

BY REV. SAMUEL HOUSTON, M.A.

The death of Dr. Watts, who for nearly thirty years has occupied the chair of theology in the Presbyterian College in Belfast, is a great loss to his church, and not only that but to Calvinistic Theology in the world. For ability and faithfulness he stood high in the ranks of his compeers. Very likely some thought of him as ultra-conservative, even then he was regarded by all as a master in dialectics. He was never afraid at any time to break a lance with any man when he thought the truth was infringed upon. He was a native of County Down, but he had the greater part of his scholastic training on this side of the Atlantic, the theological part in Princeton. Since the death of A. A. Hodge, the elder Hodge had no more conspicuous representative of the school than Dr. Watts was. His first 10 years in the ministry were spent in building up a new congregation in Philadelphia. Then when the civil war was at the hottest while on a visit to his native land he was called to a charge in Dublin, and after a few years spent there he was unanimously chosen by the Assembly to succeed Dr. John Edgar in the ministry in Belfast. How ably and acceptably he did his work, hundreds of ministers trained under him are ready to testify; and during all that time volume after volume of keen and incisive defence of the truth, as he held it, issued from the press. Those that he assailed so vigorously were ever ready to acknowledge his great ability and logical power. The advanced views on Biblical Literature had no abler critic than he was. Among a number of candidates for the chair just now vacated, the best known is Dr. R. M. C. Edgar, of Dublin, a man of the same stock as Dr. Watt's predecessor. Like Dr. Watts Dr. Edgar is already an author of considerable repute.

There have issued from the press during the present year two volumes of great interest and value. They are both biographical,

relating to fathers of the church who were singularly active, earnest and successful in their work, and who were also warm personal friends as well: There is this difference, among others, however, one is still alive though at an advanced age, the other has already entered on his reward. The one has done the work of recording the events himself; the other having passed on, the work has been done for him by loving and able hands.

The earlier of the two volumes given to the public is the "Annals of my Life," by Rev. Jonathan Simpson, of Portrush, whom those who were at the Council at Toronto nearly three years ago will remember very well. Though then past four score he was on his way making a trip round the world, and the tour was accomplished very successfully. Some thought it a foolhardy enterprise at his age, and with anybody else it would have been all that. Mr. Simpson has long been ranked as a man by himself, *sui generis*. While even his best friends will not claim that he has made any contribution to literature, he has given us a book that will be widely read and with very great pleasure and profit. It is intensely racy, rarely humorous, and it will be of great value to the future historian. In spite of his egoism and his oddities, perhaps in a measure because of them, he was a success in the ministry to an extent that greater men and greater scholars have not reached by a long way. He was a man full of zeal for the winning of souls and the blessing of God was with him. Many laughed at him and still do, but very few equalled him in practical results. Fifty-five years ago the town of Portrush was an insignificant fishing hamlet to which a few resorted as a bathing place. The few Presbyterians living or sojourning there had to go for service a mile up the rising ground to where a church has stood for more than two hundred years. Then a feeble cause was formed in the village and Mr. Simpson who had a brief experience in the mission field in the South of Ireland was called and settled. When he went there, no building for worship existed, and only a handful of people in that which had been an outskirt of the old Ballywillan congregation. A more discouraging prospect for one's life work it would be hard to find. But obstacles in the way of such a man counted for very little, except that they must be surmounted, and surmounted they were.

(To be continued.)

Written for THE CANADA PRESBYTERIAN.

HOLIDAY OPPORTUNITIES.

BY J. R.

During these summer days many are on the wing, flitting here and there, seeking pleasure or rest, or it may be visiting old scenes and renewing old friendships. Sometimes it is a visit to a farm homestead, where in happy childhood we romped and played, gathered eggs in the barn, rolled in the hay, waded in the creek, followed the harvesters at work in the fields and enjoyed to the full the sunshine and freedom of country life. We lounge in the hammock, or wander down the lane holding converse with our friends, lingering long on the name of some especially dear one, who during these years of separation has passed away, and entered into the haven of rest and peace. As we drive along the country roads, we think of how in those years of long ago we drove along these same roads exchanging confidences and talking of the future, its hopes and ambitions, with one whose sphere in life is now far removed from our own. We miss the old folks who would welcome us, calling us "Dearie" and other pet names.

In their places are young bright faces which call to mind the faces of those who are gone. Our lives touch for a day, or a week, or a month, with one or another of our old acquaintances, then separate once more, it may be not to meet again on earth. Are

not these brief meetings precious opportunities, in which we and our friends may be mutually lifted up to a higher plane of thought and action for the days of toil and endeavor which lie yet before us?

During one such visit the writer was entertained at a lake side residence, a pretty old-fashioned cottage with wide verandas and a lawn stretching down to the water's edge graced here and there with noble fir trees and maples. One day, while sitting watching the boats skimming over the water, the sunlight glistening on their white sails and leaving a track of light behind as the boat passed on, this thought came: Should not we (in those brief meetings with our friends as we clasp their hands and look into their faces and hold converse with them) endeavor to be bright and beautiful as these white-sailed ships, carrying a sense of peacefulness and restfulness to others and leaving a track of light behind—some new source of comfort for the sorrowing ones, some new impulse to greater endeavor for the busy workers, and perhaps giving to some wayward one the longing after better things? Which of us who own allegiance to Jesus but would desire "to be set apart to such a life of sympathy," to have this power of revealing to others something more of the fullness there is in Christ, of imparting to them a deeper assurance of the truth of the promises of God's Word, nerving them to fresh effort and patient steadfastness.

Do we long to realize this joy of being a comforter and an inspiration to other lives, then we must (not only during vacation but at all times, "night and day, every moment") live near to our Saviour, relying upon His Word with undoubting confidence, and yielding to Him a ready and willing obedience. Only thus can we learn the secret of this power for service, and have our lives as a pathway of light shining brighter and brighter as they near the end, and leaving a halo behind. As I write these words I think of one who was my playmate in childhood, who walked by my side to and from school for years, and who as we entered on the more earnest years of womanhood was ever my true friend. She has gone, but her life was so beautiful, so full of perfect trust and happiness, even when enduring sore suffering, that it comforts one to think upon it and strengthens our assurance in a resting time hereafter, where we will know joy without the shadowing of pain.

Would we not wish to leave such bright memories behind us that our name might enkindle faith and hope in the hearts of dear ones who must toil yet a little longer ere they enter into rest? If, as we look back on the past, there is a sense of failure; if we have allowed shadows of sin and worldliness to come between us and our Saviour, so shutting out the light and unfitting ourselves to shine for Him, let us not be wholly discouraged.

Once more let us ask pardon for the past, and unreservedly surrender ourselves to Jesus to be used by Him when and where and how He wills.

Written for THE CANADA PRESBYTERIAN.

THE JEWS AN EXAMPLE.

BY GEORGE W. ARMSTRONG.

I have just been reading in the Old Testament (not an altogether unusual experience); but there are two points that struck me with considerable force and which caused me to make a contrast between the Israelites of old and modern Christians in the matter of giving for the worship and glory of God and the establishment of His Church. The first thought was: When men and women have willing hearts in giving what mighty results can be achieved! I find this in Exodus xxxv. chapter: "And Moses spake unto all the congregation of the children of Israel, saying, 'This is the thing which the Lord commanded saying, Take ye from among you an offering unto the Lord: Whosoever is of a willing heart let him bring it,' etc.

Here we have a *command* and a *condition*, and what was the result? "And they came, every one whose heart stirred him up, and every one whom his spirit made willing." In this "everyone" who were included? "Every man"; "And all the women that were wise hearted" (and every wise hearted woman is a benevolent woman); "And all the women whose heart stirred them up in wisdom." "And the rulers"; "The children of Israel brought a willing offering unto the Lord every man and woman."

This Jewish incident suggests a parallel and a contrast. First, a parallel. 1. God gave the command, Christ commands us. 2nd. The offerings were to be made for the establishment of the Tabernacle—God's Church. Christian offerings are to be given for the spread of God's gospel—the establishing of the Church of God all over our globe. 3rd. The offerings were free-will offerings, the outcome of willing, loving hearts—Christ will not accept nor use any other kind. 4th. That pocket gifts and hand-work were offered—Christianity needs the same. So much for the parallel! What about the contrast? Let us remember our circumstances are much more favourable than theirs—they had only the blessed prospect of a coming Messiah—they lived in anticipation. We live in the full blaze of Christ's light, a realized Messiah, a completed salvation, yet, what a humiliating contrast between then and now in obeying the Divine command. Read Exodus xxxvi. 5-6. "And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing."

Need I draw the contrast? Only a few months ago our own Church was trembling, somewhat in fear, lest the deficiencies in the contributions to the schemes of the Church would cause us to have to compromise with the agents of the Church in our mission fields.

In the ancient Church it was "proclaimed": "Give no more"—"so the people were restrained from bringing."

May the Lord hasten the day when such "restraint" shall have to be put upon the modern people of God, called Christians. If the world is to be redeemed from the power of sin and Satan—men, women, rulers and everyone will have to rise to the glory and privilege of the occasion and by a supreme, willing, loving offering fill the coffers of the sanctuary that the people shall be restrained from bringing; then may we expect that the kingdoms of this world shall become the kingdoms of our God and of his Christ. When we are so "constrained," then the time will come when we shall be "restrained."

The next point that particularly struck me was when I came to the 7th chapter of Numbers. I could not help but contrast the lack of mock modesty displayed in the princes dedicating their offerings. These men gave and history records their giving. Both their names and the nature and quality of their gifts have been known to the world for the last 3,000 or more years. Of course modesty is a Christian virtue and we are told not to let our left hand know what our right hand is doing, and Christians do mean enough to so misapply the meaning of these words that they decline to let their "offerings" be recorded. Hence our annual reports in many cases are conspicuous by the absence of many names which ought to be recorded. They say they "give" in open collections; but, alas, how seldom "open" collections reveal any but the staid and most commonplace giving! Not the people who have "willing hearts" are indifferent as to whether their offerings are publicly recorded or not, and they will comply to the law and usage of their Church and not be a law unto themselves and effectively hide their small giving by the left and right hand argument. The Church in ancient times gave and we know the names of the givers and the gifts; and they seem to have had no particular scruple about it either; had it been wrong the Scriptures would have been silent, it was wrong but right and recorded for our emulation and imitation.

Missionary World.

A NEW HEBRIDES CONVERT.

The following extract from an article in the August number of the *Missionary Review of the World*, by Rev. J. H. Laurie, D.D., of the New Hebrides missions, and who lately passed through this city, illustrates in a familiar, yet striking way the great change wrought upon the heart and life of the heathen by the acceptance of the gospel:—

Many remarkable men have been raised up on all the Christianized islands, and interesting details of these could be given by their respective missionaries. The force of character manifested by early converts is always striking; it has cost such men something to give up their plurality of wives, their enmities, and their unrevealed insults. After enjoying the peace and happiness which the hearty acceptance of the Saviour brings, such men can fully appreciate the light and abhor the darkness in a way that can hardly be understood by their children, who are now having the benefit of an early Christian education, and home example of Bible-reading and prayer.

A few notes of one of the most remarkable of our native teachers on Aneityum, who passed away some time ago, may be interesting; it will also give an idea of the kind of fruit that is being gathered in this far-off portion of the great vineyard. Waihit was the first native convert in Western Polynesia who left his own island to become a foreign teacher; after a few years' training he went to Futuna, where he suffered many privations that he would never have been called upon to do had he remained at home; but the first step having once been taken, he never even dreamed of turning back or withdrawing his hand from the plough of Christian service until his loving Master saw fit to call him up higher.

As a savage Waihit was a cruel man, and all the more does the change illustrate the wonderful grace of God. He was believed to be in league with the spirit of Natmas, who controlled the sea—he was supposed to have the power to raise a storm or proclaim a calm. When the fish-trap or the dragnet was used, he was always consulted, and certain leaves that had touched his sacred stone were attached to the trap or the net, so that fish which were caught were accredited to his goodness.

On one occasion a *tabu* had been set on the fishing ground, so that when the fish came to feed on the coral reef at full tide there might be a great haul for a prospective feast. A poor woman recovering from sickness had gone to seek some shellfish; his act was observed, and, highly incensed that his authority should be set aside by a woman, he with a heavy hardwood club broke the arm that broke his law. Truly the tender mercies of the wicked are cruel indeed!

In conversation one day I asked Waihit what was the first thing that turned him toward God. His reply was that one day he was seen by Dr. Geddie, lying on the path drunk with intoxicating liquor that he had got from a white trader. Dr. Geddie met Thetu, Waihit's wife, and told her that her husband was lying on the path like a pig. "That comparison," said he to me, "with an animal that wallows in the mire, was the means of leading me to seek forgiveness from the God whom the missionary had been telling us about." When the change of heart really came, "old things passed away and all things became new" in a true sense.

As Waihit's knowledge of the Bible increased he became an excellent preacher, after having served as a teacher on Futuna for a number of years; he returned to his own island and was ordained an elder of the Church—the permanent church building having been erected on his own plot of ground, which he gave to the missionary for that purpose. In latter years, although his eyes grew dim, he never failed to take his

due share in conducting the Sabbath services. When his turn came one of the younger office bearers would read the chapter while the vigorous old man delivered the address. On communion Sabbaths it was his special delight to sit on the pulpit steps, so as to be as near the feet of the missionary as possible; and the crown of blessing, had he been spared to see it, is that his eldest son was last Sabbath taking my place at the central church while I was preaching at a branch station.

Nassauwai, another teacher, was Waihit's bosom companion in the days of heathenism; they had accompanied each other in their tribal raids. Nassauwai cut off his long corded hair, which was the badge of heathenism, when Waihit became a Christian, and at his suggestion attended the missionary school. After Waihit's death Nassauwai became so depressed in spirit that, eleven months afterward, he too died. He had been an excellent helper in all mission work, and was ever ready to contribute largely with sugar cane and other native foods to feed the people who came from a distance when mission buildings were being rethatched or repaired.

As long as health continued he was never absent from Sabbath and week-day services. He had a special gift in prayer; and often I felt what a blessing it would be to many a country minister in civilized lands if more ordinary working laymen could express themselves as freely at the week-day prayer-meeting as this convert from heathenism. When nearing his end, Nassauwai told me that his heart was at peace with God because he was "leaning upon Jesus," which is a literal translation of the phrase he used. After a little conversation I prayed, sang "Rock of Ages," and bade my friend good-by. On the Sabbath morning during divine worship this good old elder died. His only attendant was his faithful wife, Nepia.

When Nassauwai felt his strength ebbing away he asked his wife to read to him a portion of Scripture. She opened her Bible and read in the native language, "Let not your heart be troubled," etc. (John 14). He thanked her, and after a little while turned round and said, "Have you got another portion for me?" She then searched out and read, "There remaineth therefore, a rest for the people of God" (Heb. iv. 9). Getting still weaker, he asked for yet another portion "as a pillow" for a dying man. Then the good woman turned to Psalm cxvi. 15 and read, "Precious in the sight of the Lord is the death of His saints."

"That will do," said he; and this ripe Christian feebly commended himself to God in prayer, and shortly afterwards passed away, a redeemed soul.

Since the advent of the Gospel cannibalism, infanticide, widow strangling, and tribal war has ceased, and a felt sense of peace and security has been brought to many poor heathen natives in the South Sea Islands, who formerly had no hope, neither had they any idea of the loving character of the true God.

INDIA.

The American Baptist Telugu Mission records 881 baptisms in 1894, and has a membership now of 53,502, with 8,048 Christian pupils in the schools and 5,456 in Sunday-schools. The medical work is increasing, with 3,204 new patients treated during the year. Rev. A. O. Fuller, of this mission, writes: "I find my people have heard and been baptized, but are almost wholly untaught, so this is to be my greatest work as soon as I can get at it. The starving sheep and lambs must be given the necessary spiritual food before we try to reach out after others, though of course the gathering in of great numbers is a great joy to the missionary. I mention this so that you may know my intentions, as it is not so strictly in the line of evangelizing as the work of a missionary is ordinarily, nor as I had hoped it would be; but those who now call themselves Christian must be built up in the faith, and thus those coming after will better know what Christianity is."

PULPIT, PRESS AND PLATFORM.

Ram's Horn: An opportunity to help the poor is a chance Christ has given us to do something for him.

Peter Bayne: Unless institutions are souled by earnest and capable men, they have no more chance of prosperous and beneficent activity than dead bodies have of climbing mountains.

Tennessee Methodist: The fatherhood of God is a great truth. But the brotherhood of man is just as true. The Church will never persuade the poor to believe and practice the first of these until she practices the second with reference to the poor.

United Presbyterian. There seems to be a close relation between the Bible, the family altar, and the Church paper. A pastor does not find many families in his congregation who read the Bible and gather at the household altar, who do not take at least one Church paper.

Rev. James Millar: Did it ever occur to you that our unhappiness is in direct proportion to our failure to try to do what God would have us do, while our peace is in similar proportion to our efforts to do His will? It is not success, but obedience, that is the measure and conditions of a Christian's joy.

T. M. McConnell, D.D.: Character is imperishable, influence eternal, and there is a very subtle and sublime connection between the two. Science teaches us that no atom of matter is ever destroyed and no material force obliterated. The very first beam that shot from our majestic sun continues to thread its way through space and photographs at this moment upon some distant world the beautiful picture of man's Eden home.

James Stalker, D.D.: When you have been at the coast, you may sometimes have seen a boat high and dry on the sands; and as those who were pushing labored to get her afloat, every minute she lurched over, now to this side, now to that, her keel sinking deeper than ever into the sand. But look! what is that stealing up the firth slowly and silently? It is the tide; and, when it surrounds the boat, what a difference between the convulsive efforts of man and the ease with which it takes and dandles the boat like a child upon its mother's breast! Such is the contrast between the efforts of man and the ways and the work of God.

Mid-Continent: The announcement is often made when a minister enters a pastorate in a new field, that he begins his labors "under the most encouraging circumstances." Of course he does. "A new broom sweeps clean." The new minister is praised and feted; his congregations are large, and everybody is in a good humor. What a pity that such a condition of things cannot last! But after a while the novelty wears off just like the nap on the minister's broadcloth coat, and then a scene not so encouraging is presented. The minister is perhaps as good a preacher as he was at first, and just as faithful in his pastoral ministrations, but a change has come over the spirits of some of the people and they think a change desirable. Some of the people who are most cordial in their treatment of a minister at the beginning of his labors are the most distant after the lapse of a few months or years. This picture does not describe the situation in every church. Let us be thankful that it does not. But that it is descriptive of many congregations is manifest from the many changes which are made after a ministry of very brief duration in each.

Christian Endeavor.

TEACHINGS OF CALEB'S LIFE.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.
Sept. 8th.—Num. xiii. 30-33; xiv. 20-24, 30; Josh. xiv. 14

From Kadesh Barnea, on the confines of the desert, Moses sent out twelve spies whose duty it was to view the Promised Land, and ascertain whether the inhabitants were weak or strong, few or many dwellers in cities or in villages. Forty days were spent in viewing the land, and during that time the spies journeyed from the Southern extremity to the Northern limit. When the sun-burnt travellers on their return entered the camp all were in a state of intense excitement for they were anxious to know the nature of the land to which they were looking forward. A part of the report was decidedly gratifying, but when the spies declared that the people were strong and their cities walled and very great something like a panic was produced. Despair seized upon them and there threatened to be open mutiny. Just at that moment Caleb saw what was likely to be the result, so he stepped forward, not to deny the statement of His associates but to assuage the rising indignation of the people. He attempted to rouse up their flagging enthusiasm by saying, "Let us go up at once for we are well able to overcome them." His conduct on that occasion suggests some significant lessons.

His fidelity deserves to be admired. Is it not a cheering sight to see the watchman of the building, the sentinel on picket duty, and the soldier on the battlefield, faithful to their respective duties? A young Austrian soldier was mortally wounded on the field of battle. When the victors came to gather up the slain they found this youth, and though they offered what relief they could, their services were kindly but resolutely declined. They left him for a time, and when they returned, they found life had fled. They took up his body to bury it and then his strange conduct was explained, for under him were the colors of his regiment. He had sworn not to part with them, and, rather than prove recreant to his trust, he determined to give up even life itself. Such was the noble spirit of fidelity which characterized Caleb the Kenezite. In this we should imitate him. There are times when it is much more easy to go with the crowd, but, if our duty to God demands that we go in a contrary direction, let us be faithful to Him Whose we are and Whom we serve.

Caleb is to be commended for his courage. When the other spies trembled at the thought of meeting the people of the land, he was calm. With determination in his eye and resolution on his brow, he said, "Let us go up at once." This was not the loud boast of a man who felt that when the battle was at its height, he could silently steal away and find security in the camp or in the rear of the hosts. He belonged to the tribe of Judah and Judah's place was in the very fore-front of the battle; and if there were hard fighting to be done, Caleb would have to take his place in the region most exposed. That this challenge was no mere bravado was shown by the fact that forty years thereafter Caleb sought his inheritance among these very giants. He met the sons of Anak on the field of battle, and with a heart undaunted, with a courage inspired by faith in God, he gained the victory. In this respect, too, we should try to be his imitators. True, we have not to fight with sword and spear, but we have to wrestle with spiritual wickedness in high places, and in the prosecution of this stern duty we need something of the courage of the soldier and patriot.

We admire him because he followed the Lord fully—followed the Lord all his days. No spasmodic piety was his. His was not a religion for fair weather alone, for from the time when he is first introduced to us, till the history takes leave of him, we see him walking in the path of the just. Let us not begin in the spirit and then hope to become perfect in the flesh. Let us so live that if Christ were here in person He would never think of asking the question, "Will ye also go away?" May we be fat and flourishing even in old age!

Caleb followed the Lord with all his heart. He could say:—

"Not my own, my time, my talents—
Freely all to Thee I bring,
To be used in joyful service
For the glory of my King."

McCheyne says, "There is no happier life under the sun than to follow Christ all our day. . . . Every time we turn aside from following Christ we are providing misery for ourselves, hidings, desertions and broken bones. The only happy life is to follow with all our hearts. Let us so follow that God can approve our conduct and crown us, as He crowned the brow of Caleb, with an immortal renown."

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The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, AUGUST 28TH, 1895

IT has passed into a proverb that Presbyterian people never stand by their church, or by their press, or by their institutions as Methodist people stand by theirs. Why should that be true?

MANITOBA is out of all sight the best advertised province in the Dominion. For years the school question made the Prairie Province bulk largely in the press, in Parliament and in the courts, and now the bountiful harvest is attracting attention everywhere. On the whole we think the advertisement given by the harvest is the better of the two. "Manitoba hard," forty bushels to the acre, and sixty fourpounds to the bushel will do a good deal in the way of counteracting the bad effects of the school agitation.

THE *Herald and Presbyter* speaks about the "communicant membership" of the Presbyterian Church of the United States. The term "communicant membership" is a little clumsy so far as the words are concerned, but it expresses by implication a most important fundamental truth. There are thousands of people in the Presbyterian Church who are not communicants, but they are in a most important sense members of the Church. The common theory that sessions need not look after people until they are communicants should be banished from the Church forever.

THE enforcement of the law against liquor selling in the city of New York shows several things with a reasonable degree of clearness. It shows that the law can be enforced even in New York. It shows that the old theory that Roman Catholics are to a man in favour of open saloons on Sabbath is rubbish. Some very prominent Catholics are the most active and pronounced against open saloons on Sabbath. It shows further that a considerable number of intemperate men will help most vigorously to close the places where they and their families are injured.

IT will be glad news to many of our city readers especially to know that Toronto is about to be visited by Rev. Andrew Murray, president of the South African General Mission, and the writer of many books which have been a spiritual banquet on which very many have feasted with profit and delight. His visit is in connection with a conference to be held on "The Deepening of Spiritual Life." It is expected that Rev. Dr. Pierson, with other prominent missionaries and Christian workers, will be present. The conference will be held in Association Hall from the third to the fifth of September.

THE *Knox College Monthly* publishes Mr. John A. Paterson's address to the graduating class of Knox College at the close of last session. Mr. Paterson's text was "Why does not the average young man of the day go to Church?" One reply might be that in some congregations the average young man goes to church quite as regularly as the average old man.

THOSE pastors and people who have been favoured with a holiday are now returning and their places in church and Sunday-school which have been for weeks vacant, and work consequently desultory and ineffective, are being filled again, and work, regular and earnest, is being resumed. Pleasant are the mutual greetings among the people and of pastor and people. The external marks of holiday are tan on the skin, a brighter look in the eye, and a firmer more elastic step. In the inner man are the spirit of work, hope, earnestness and determination to do if possible both more and better work than ever, looking up to God and waiting for the blessing without which effort will be made and success looked for in vain.

THERE are worse things than war. The butchery of the missionaries in China and of the Christians in Armenia are many times worse than ordinary warfare. It is more than time that the European Powers had given Turkey to understand once for all that these atrocities must cease. The only argument that a Turkish Government pays any attention to is one delivered at the mouth of a cannon. The sooner Lord Salisbury recognises this the better. As regards China the case is different. Strictly speaking there is no Government there at the present time. The machinery has completely broken down, and there does not seem to be enough of power at headquarters to enforce law and order. There will always be more or less risk to foreigners until something like order is restored. People who think that mere secular training can make a nation great might learn a profitable lesson from China at the present time. The Empire is in a state of collapse mainly from want of good morals enforced by religion. The political and military systems are rotten to the core.

WE utterly fail to see why that young Methodist preacher who denounced nunneries so vigorously the other Sabbath in a Methodist suburban church of Toronto should have been singled out as a sinner above all others. The young man said what he knew a large proportion of his congregation would like to hear. Is that such a rare thing among preachers? Have the public forgotten the ex-monk who travelled the country a few years ago and held meetings in Methodist and other churches—some Presbyterian churches, we believe, among the number. In places in which the scoundrel was not allowed to enter Presbyterian churches, Presbyterian people, old elders among the number, left their own churches and sat at the feet of the unclean scamp eagerly drinking in his stories about the alleged inner life of convents. That monk is now, or was not long ago, in a penitentiary in England, but the people who gave him their churches and ran after him followed a female P.P.A. lecturer a few months ago and eagerly learned from her the reasons "Why Priests should Wed." The reasons given were not ecclesiastical nor spiritual. Why in the name of British fair play denounce this young man for doing much less than thousands of older people have done. The young man learned his lesson well. That was his only offence.

THE TORONTO BIBLE-TRAINING SCHOOL.

AS the above named school, whose re-opening for the coming year has been advertised in our columns, is a comparatively new institution in the city and country, and is also a most deserving one, we present to our readers in this issue a somewhat full statement respecting it.

The great design of the school is "the training of consecrated men and women for Christian service, as Sabbath School workers, Pastor's assistants and as city, home and foreign missionaries."

Such a school seems to meet a want deeply felt at the present time. Many Christian women feel that the Lord, who "gave the word," is calling them to join "the great company of those that publish it." There are not a few men also, eager to take part in the same work, ready to accept a humble place in the ranks, as lay-workers, catechists, evangelists, home and foreign missionaries; and caring little about the full remuneration or ecclesiastical standing of the regular ministry. Where are those wishing to enter upon such work to be furnished with the training and equipment needed for the work and warfare in which they desire to engage? Many of them cannot take a long course in arts and theology. The Bible-Training School seems to furnish exactly what they require. It has been organized on the plan of Mr. Moody's Bible Institute in Chicago and Dr. Gordon's in Boston. The great aim is to make the students thoroughly acquainted with the Word of God, and expert and effective in using it to bring sinners to Christ. The ordinary course of instruction extends over two sessions. It includes a systematic and comprehensive study of the Bible. The students are drilled in outlines of the books of Scripture, and the subjects included under the head of Bible Introduction. They receive a course of lectures on Bible doctrines, on Old and New Testament exegesis, on the evidences, and on the inspiration and canon of Scripture. They are instructed in the best methods of preparing Bible readings and gospel addresses and sermons. Classes have been opened also for those desiring instruction in English and New Testament Greek.

Besides the regular instruction of the school, valuable courses of lectures are given by distinguished Christian workers and ministers from various evangelical churches. The students are also expected to devote part of their time to active Christian work and receive counsel and aid in its performance.

The first session of the school was wonderfully successful. No less than 57 students (representing 7 different denominations) were enrolled in the day classes, while 135 were on the roll of the class which met at night. Objections may arise in the minds of some in connection with such an institution. Some may fear that it will be used by men imperfectly trained as "a short cut" into the ministry of the home churches.

A sufficient answer is to be found surely in the fact that each church guards the door of entrance into its own ministry, and can forbid admittance to any who are unable to present the qualifications which the church demands. The students in the training school have frequent warning that, owing to the abundant supply of preachers for the home field, they are very likely to be thrust aside, if they should attempt to enter into competition with those who have gone through the regular literary and theological course. The question is pressed on them whether this prospect should not make them listen more anxiously to hear if the Master's voice is not calling them to go into the dark places of the earth, where millions are still "dying without God;" and where those whom they teach do not demand such a high standard of literary attainment. Five of those who last year studied in the school have already gone out to the foreign field; and many of those interested in the school would be devoutly thankful if a large majority of the future students should be led by the Spirit to follow in their train.

It would seem, again, that in the minds of others there is some fear lest in this particular school the students may have their attachment lessened to their own churches. It should be thoroughly understood that while the school is inter-denominational in character; and while the lecturers who give special courses are quite untrammelled in their utterances; the regular teaching in the school is thoroughly non-denominational. The discussion of sectarian points is carefully avoided. When these arise incidentally, from questions of the students, they are promptly and frankly told that such points must be investigated elsewhere. Such care is taken in this respect that students in the school have declared that they could not tell, from the teaching in the school, to which of the churches the resident instructor belongs. It may be the case that the money which has thus far sustained the school has come in large measure from members of one church; but we are sure that the president of the school and the executive council desire that its

upport and control should be shared fully and equally by all the evangelical churches.

Some of the churches have opened, or are proposing to open, at considerable expense, denominational institutions for the training of female missionaries, deaconesses and other Christian workers. Why should not all evangelical churches unite in the support of this school, and send to it their candidates for instruction in the great fundamental subjects on which they are all agreed; while the special denominational teaching, which any church thinks is also required by its workers, could be easily and cheaply given, apart from the school, by instructors of its own selection.

To any of the special classes referred to at the beginning of this article and who are thinking of where they may receive the kind of instruction they need, we have no hesitation in giving the fullest encouragement to attend this school. The resident instructor is an experienced and most efficient teacher. The students without exception speak of him and his work in the very highest terms. The bright and earnest religious character of the students and lecturers has already created a warm spiritual atmosphere in the school, which, it is hoped, may distinguish it through all its future history. Many earnest prayers are offered that it may be a place where the spirit of God will make His home, and where He will qualify many of the sons and daughters of God more successfully to glorify Christ.

Full information and copies of the prospectus can be obtained from Mr. W. Ferguson, secretary, 55 Walmer Road, Toronto.

THE RECENT OVERTURN IN ENGLAND.

THE last election in England attracted very great interest and attention over the whole English-speaking world at least. And, although owing to the rapidity with which important events succeed each other in our day, it is already receding somewhat into the distance, yet the thing itself, and the magnitude of the results likely to follow it, are of too great importance to be of a merely ephemeral interest. In the *Independent* of the 15th inst. is an article upon it by an American observer, one of the most interesting which we have seen, which, because it contains some special features, we propose to give our readers the benefit of. Educated and travelled Americans, we have often observed, are, for the most part, generous in their treatment of England, and all things English, and the most honest in according her superiority where they think it deserved. Such an American is Miss Frances E. Willard, whom, though some object to, we frankly confess we highly respect, and even admire. As one who has all her days taken a deep interest in public questions and has seen much of men of this world, and of late years has had specially favourable opportunities for knowing and judging of English affairs, her judgment is valuable, and as being that of a woman, of special interest. It is she who writes in the *Independent* of "The Causes of the Overturn;" and English and American Elections Compared."

Two subjects, out of many others, have particularly engaged her interest and labours, and this fact may be allowed for in noticing her opinions as to the causes of the overturn. She says:

The publican, the peer and the priest have had their innings. They formed a combination too strong to be withstood. Before its solid ranks the new movement of the people failed to hold its own. Behind them was unlimited prestige, power and money. Behind the Liberals was the slow lift of the people's purpose to enlarge the area of their opportunity; but they proved themselves too shortsighted to perceive how that purpose could be wrought into deeds. It is idle to deny that the working class has allied itself with the aristocracy; the man in the blouse has voted the same ticket as the man in the lawn sleeves; the idle poor and the idle rich have "pooled their issues."

With respect to the subjects—woman's enfranchisement and temperance—in which she is specially interested, she says: "The Conservative Party is more friendly to the former than the Liberal. Lord Salisbury is a strong believer in the enfranchisement of women, so is Arthur J. Balfour, and "one blast upon their bugle horn is worth a thousand men," especially in the present flush of victory. Of the temperance question she adds: "I do not look upon the overwhelming rout that has overtaken the Liberal Party as involving the calamities that I once supposed must follow the incoming of the Conservatives: nor do I think the temperance cause has met with so great a setback as many feel." This opinion of one well qualified

to judge on a matter in which so many are deeply interested and which effects so vitally the welfare of the nation is valuable.

Miss Willard has been a most interested spectator of the English elections, and no one will deny that she is a most intelligent and competent observer. Comparing English and Americans she says:

From my point of view these people are a quarter of a century ahead of us in America in their manner of conducting these greatest of all civic enterprises. For twenty years women ratepayers have had the ballot on the same conditions as men, and within the last year the Parish Council's Bill has enfranchised one-half a million more of them, so that they now lack only the vote for Parliamentary Candidates.

The elections and speeches call forth her admiration. "The density of the population confined within such narrow limits gives a wonderful solidarity to their methods of conducting great campaigns. This and the long participation of women as integers in politics have given the elections a character as homelike as that of our church sociables, which, indeed, they resemble more nearly than any other gathering of which I can think." The meetings are held in churches, are often presided over by ministers, and the whole family is in the audience, men and women, youths and maidens, boys and girls. Women are on the platform. There are women committees, and the candidate is more likely to express his thanks to women canvassers than to anybody else. Nothing could be more delightful to a speaker than addressing these audiences: they are good-natured, attentive and responsive to the last degree. They catch your point 'on the fly,' as the newspaper reporter has it; they rise up cheering to meet the speaker if he says a good thing."

She does not fail to notice to the advantage of England, the effectiveness of the election law. "It is the outcome of centuries of study and experience. Bribery has been made almost impossible." And the care of the people to observe the law evidently is a wonder to her. A candidate would not dare to have a lawn party within a few weeks of his election lest it might be declared invalid. Lady Somerset actually postponed the fête which she had arranged for in connection with her son's coming of age, lest she might be suspected of "endeavoring to manipulate her tenants in the interest of the Liberal candidate." Free liquor is wholly out of the question, and no "one has a right to ask another how he voted; the ballot is thoroughly secret."

Another thing which struck Miss Willard favourably, and which prevails also to a good extent amongst ourselves, was that so many Conservatives attend Liberal meetings, and *vice versa*. "Our English friends consider that they would lose a great deal if their meetings were like ours—largely one-sided." She adds: "One point that struck me decidedly, is that in spite of Lord Rosebery's efforts to set this election to the tune of 'Down with the Lords,' that cry has fallen flat. There is positively no enthusiasm against the House of Lords." Asking for an explanation to this state of things, she found it, in a word, in the long and very generally kindly relations existing between the nobility and their dependants. "It ought to be said that there is not probably on the face of the earth a class of people more kindly in manner or more considerate in action towards their dependants than a large proportion of the nobility of England. A lively perception of favors, past, as well as coming, determines the votes of uncounted thousands among "the horny-handed sons of toil." The people evidently believe that the Conservative Party, representing ancestry, wealth and the State Church, will give them the reforms they seek just as surely as the Liberal Party would have done. It has become a matter of record," she says, "that reforms which have been inaugurated by Liberals have been carried out by Conservatives, so that it has become a settled conviction in the common mind that if we don't get what we want from one we shall from the other."

The last advantageous feature she mentions, offset as she thinks truly by the practice of men voting several times according to the amount of their property, and the locality of it—one of the doomed practices—is "the brevity of the campaign. It extends over three weeks, but decisive knowledge of the outcome is reached in a fortnight. The wrack and ruin of such a campaign is far less than that of the Presidential election which spoils a year, and from nomination to election day covers six months with carnage."

Books and Magazines.

KEEP TO THE RIGHT, OR THE YOUNG MAN'S GUIDE. By Rev. John Augell James. Ninth thousand. [Edward Knight, 18, 19 Middle Street, Aldersgate (E.C.), London. 35 cts.]

Books, always of the best kind by this writer, were familiar to thoughtful reading young people a generation ago. We welcome the reappearance of this one and commend it heartily. Some of its chapters are: "Preparation for Life," "Indecision as to Religion," "The Study of the Book of Proverbs," "Success or Failure in Business," "The Importance of the Present Age," "The Review of Life in Old Age."

FOLLY OF ATHEISM. By the Rev. George Sexton, A.M., LL.D., M.D., author of "The Baseless Fabric of Scientific Scepticism," "Theistic Problems," etc., etc. [Wm Briggs, Methodist Book Room, Toronto. Price 40 cts.]

The subject of this pamphlet is one which, as all who know Rev. Dr. Sexton, know he has made his own, and is specially qualified to discuss, and has in many parts of Canada treated publicly with great ability and interest. The pamphlet has reached its third edition and will be found most helpful to all intelligent and thoughtful readers.

FOREST, LAKE, AND PRAIRIE; Twenty years of Frontier Life in Western Canada, 1842-1862. By Rev. John McDougall. Toronto, William Briggs.

The name of Rev. John McDougall, the well known and honored Methodist missionary of the North-west, is a familiar one in every part of Canada. This book introduces the reader to life as it was in the West with all its adventure, incident and hardship. It is a capital boys' book. The illustrations by Mr. J. G. Laughlin add materially to its interest.

Of the manuscripts left unpublished by Robert Louis Stevenson at his death (not many, by the way), the first to reach the public is a collection of very original "Fables" in the September number of *McClure's Magazine*. One of them is a conversation between John Silver and "Cap'n" Smollett, of "Treasure Island," which is as delicious in its way as anything those worthies do or say in "Treasure Island" itself. In the same number Anthony Hope relates another adventure of the ever-charming Princess Osra, whose experiences in that author's popular work, "The Prisoner of Zenda," interested such a wide circle of readers. There is also a romantic tale of court intrigue by Stanley J. Weyman, and a new Drum-tochty story by Ian Maclaren, the author of "Beside the Bonnie Briar Bush." Cleveland Moffett gives an interesting account of the artist Will H. Low, and his work, with beautiful reproductions of drawings and painting. In addition there are authoritative articles, with plenty of pictures, on the America's cup and the contests over it, past and soon to come; an account of John Kelly's resuscitation of Tammany as a political power, from the dissolution in which it had been left by Tweed; a story from the Pinkerton archives of a long mysterious express robbery; and an account by "Edmund Kirke," derived largely from Garfield himself, of Garfield's ride at Chickamauga up a perfectly exposed hillside, under the enemy's constant fire.

Frank Leslie's Popular Monthly for September is out in a new dress of type, which, with the artistic cover and the broad, handsome pages, gives the finest possible setting to its numerous pictorial and literary features. These latter are always of a timely and seasonable nature, and in the current number include a fascinating paper upon "Mishaps and Mysteries of the Sea," reviewing the world's great marine disasters. "A Holiday Trip in Search of Old China," is quite readable, as is also an article on "The Factory Towns of England." A sketch of the career of the late Professor Huxley, accompanied with an admirable portrait, will be found of much interest. This number contains the opening installment of a new serial story, "The Magnet Stone," by Frances Swann Williams, which bids fair to prove the best work yet offered by this rising young Virginian novelist. [Frank Leslie's Publishing House, New York.]

Godey's Magazine for September treats us to a fine drawing of *Defender* under full sail on the cover, and a leading article on "The Pleasures of Yachting." Very timely is an article on the Cuban Revolution, a subject which has not before been presented to the magazine public in such a readable and popular form. "Recent Amateur Photography" and "Women Writers of the Day" offer fine opportunities for illustration and anecdote. A good variety of fiction is given in a number of stories. *Godey's* differs from the other ten-cent magazines in the number of original drawings it uses and in its Fashion Department, which makes it so attractive to the women of the family. [The Godey Company, 52-24 Lafayette Place, New York.]

Information gives, weekly, items covering every phase of current thought, life and research. What would in the newspaper take columns of space is here condensed in a brief article, giving the essence of the theme, with the latest and best information obtainable. The new living topics of current interest the world over are here presented in a form for instant reference. This new periodical will be found valuable for the busy man and useful for libraries, public and private, for schools, colleges, and educational circles. [The Transatlantic Publishing Company, 63 Fifth Avenue, New York.]

The Family Circle.

"TIME BRINGS ROSES."

When from my mountain-top of years I gaze
Backward upon the scenes that I have passed,
How pleasant is the view I and yet how vast
The deserts where I thirsted many days!
There, where now hangs that blue and shimmering haze,

And there, and there, my lot with pain was cast.

Hopeless and dark; but always at the last
Deliverance came, from unexpected ways.
And now all past grief is as but a dream:
Yet even now there loom before my path
Shadows whose gloomy portent checks my breath.

But shadows are not always what they seem—
God's love sometimes appears to be his wrath,
And his best gift is the white rose of death.
—John H. Bower in the Century.

VESPERS.

I leave the city behind me,
Shaking its dust from my feet;
Leaving its thunder and roar of trade,
I haste to the covert sweet,
Where from dusk of the elm-boughs' arching,
As in long cathedrals dim,
Through the hush of the lingering twilight
The thrushes sing a hymn.

In the town were hurry and bustle,
And squalor and sin were there,
And the trail of the worship of mammon,
And the wearisome burden of care.
In the fields are silence and perfume,
And one might kneel and pray
In the calm and cloistered forest
At the tender fall of the day.
The birds go flying homeward
To the nest in the tree tops dim,
And the vespers die into stillness.
The thrush has finished his hymn.

Oh! beautiful lanes, I love you
As you skirt the babbling brooks,
As you seek to the foot of the mountain
As you find the hidden nooks,
Where the ferns in great green masses
The edge of the swamp-land rim,
Where I linger till stars awake above,
And the thrushes sing their hymn.
—Harper's Bazar.

IN THE BAY OF BEAUTY.

He had "come of age," that day, and he stood on the Gimmel Rock and look around upon his inheritance. Quaint Pwllheli was close to him, a little behind, on his left hand, and the matchless Bay of Cardigan, with its great sweep of mountain and sea, its mighty rocks, green glens, silver waterfalls, and smiling fields, was spread before him. He possessed it all, and knew and loved every little inlet, every frowning crag. The day was perfect; each peak of Snowdonia, and all the height about Cader Idris stood forth in their wonderful beauty of contour and colour, while the blue sea between seemed not so much to separate as to draw the man and the land he loved the more closely together. He knew that not on the Riviera, not in Italy, not anywhere on the Mediterranean or the Adriatic seas, was there more radiant, yet exquisitely tender beauty than that which his own bay silently offered him. With throbbing heart and shining eyes he gazed upon it all, the sea filling his soul with music as he looked until presently he could scarcely bear the thrilling emotion which moved him, and, taking his cap from his head, he lifted his face toward the blue heaven, and said brokenly, "I thank Thee, God, that of Thy beautiful world Thou hast given to me this large portion of the most lovely part of it all."

No one saw or heard him; he seemed to have the entire bay to himself. He could not see the quarry, and there was no one walking on the yellow sands below, for of the thousands who throng picturesque Wales in August or September few are wise enough to see it at its best in May and June and the young inheritor of it all had no interruption to his joy.

I wish you could see him as he was on his twenty-first birthday, for in that case you would certainly fall in love a fresh with young Wales; but I can only tell you that his face was the face of a poet, and his form that of an agile climber of the Welsh hills.

He might not linger long on the Rock,

for his train would be leaving soon, and he must leave with it, nothing loth, for this journey, which he often took, was one of the chief delights of his life; and he always found it beautiful, and never failed to say to himself, if not to others, that every individual in Britain ought to consider it a duty to travel, once in his life at least, around the coast of Cardigan Bay. So he journeyed to and past the places that he loved, absorbing all that he could of beauty of sight and sound; calling at Afon Wen; then at Criccieth, and glanced at the grey castle on its jutting rock; by the Lost Lowlands to Portmadoc, and sending his thoughts up the valley to the beautiful Pass of Aber Glaslyn, Bedd-Gelert, and Snowdon; calling at Mynford with its Toy Railway and slate quarries; next at Penrhyndeudraeth, the gate of the Vale of Festniog, and Tan-y-bwlth; no the fine old Castle of Harlech; to the estuary and viaduct of Barmouth with its unequalled views of river and mountains; on to Aberdovey with its quaint harbour; and Borth with its sands; and so to the other coast terminus, Aberystwith, the seat of learning, with its fine University College and Castle ruins. Here, and at all stopping places, he had some business to transact (for this heir to Wales was in the service of the Cambrian Company), and, having accomplished it, he returned by the last train to Machyalleth, and thence up through evening lights to his father's farm among the hills.

It was not a large farm, but it included some features, the beauty and music of which had entered the boy's soul, and been almost a part of him all his life; a great hill of heather-covered rock, an exquisite little wood, a waterfall, a mountain stream, and a few fertile fields in which delightful crops were cultivated, and one of which wore every summer a golden crown of corn. The farm belonged to Mr. Lloyd, a gentleman of Wales, whose fine old manor house was not more than a mile distant, and for every member of whose family, especially one, the young man felt a reverent affection.

So he was only a farmer's son after all! And how can it be said that he inherited that Bay of Beauty?

He did, though if you do not know how I cannot tell you; and can only hope that those who were considered the real owners and heirs and directors got as much out of it as he did.

He stopped for a moment to listen to the trees as he passed through the wood, and then at the foot of the waterfall, to hear, as he said to himself, their evening hymn, and then met his mother at the door of his home. I cannot tell you what she said to her boy, who was of age that day, because it was in Welsh, but it meant exactly what any loving English mother would say to the best son in the world under the same circumstances.

The next was a grand day in Wales, for there had never been quite such a great National Eisteddfod as that which was held then. Some patriots, recognizing the music and poetry dormant in their nation, had offered a thousand pounds for the best oratorio; the award was to be declared that day, and Miss Lloyd was to present the prizes. Our friend (have I not told you his name?—it was Evan Evans) was a competitor. All his life he had been gathering music from the birds and the trees, the sea and the river; and he put together the whispers and the shouts, the songs and the sighs, and worked them into an oratorio, and the judges had it.

"If you should be the winner I shall be glad," said his mother, and it was a very unnecessary remark to make.

"Oh, mother! mother!" he replied, "do not let such a fancy be in your mind. It cannot be! I have never hoped for the prize; but I have my joy in the music all the same."

It was the most thrilling moment in the Eisteddfod. The great hall was crowded with eager faces, and a silence that might be felt was upon the crowd, when Mr. Lloyd

arose to tell what everybody wanted to know. There was a ring of exultation in his voice. He was proud, he said, of Wales that day, and thankful to God, who had given to that dear land a poet and a musician of such genius that the whole world would soon revere his name. Young he was, too, and well-beloved of them all, because he lived the harmony that he felt. "We have tried to draw him into the conflicts and troubles of our politics, but his soul has been so full of music there was no room for discords, and who shall say he has not chosen the good part? And then the President uttered the name, and the enthusiasm of the crowd knew no bounds.

Evan Evans had been a dreamer all his life, and he was very sure he was dreaming then, when, being urged forward, he stood before Miss Lloyd; for he thought there were tears in her eyes, and that besides saying what it was her duty to say in formal manner, she said in low tones, "Evan, I am so glad."

"And what will you do with the thousand pounds?" asked Mr. Lloyd that night. "But perhaps you have not yet thought of that."

"Oh, yes! I know exactly. I shall try to buy a piece of land somewhere, near Afon Wen, if I can, where the Cambrian and the London and North-Western Railways join, because there is space there, and beautiful water for the people to drink, and there I shall establish small industries, and I shall ask the heads of some of the big missions in great cities to send down a few of those poor people who have never had a chance to be happy or strong, and let them live and do their work on the shore of our beautiful Bay, so that they may earn their livelihood under conditions which will make it possible for them to believe in the brotherhood of man and the fatherhood of God."

Mr. Lloyd laughed; and his daughter said, "I think that all the same for the thousand pounds he will want some one to give him the land, father; could not you do it?"

Mr. Lloyd laid his hand on the young man's shoulder, and looked affectionately at him—

"I think I could give him a bit of land, he said, "and anything else he wanted. I am so proud of him to-night."

A sudden blush dyed the girl's face, and was reflected in the face of the young man; and the stream ran down the mountain-side singing a song of secrets, and all the leaves of the trees clapped their hands.

Not a true story? Wait a while, and see.—*Marianne Farningham in The Christian World.*

SOLDIERS' FEAR IN BATTLE

"Do brave men ever take fright in battle?"

The question was asked by a man in a group of which every member save himself was a veteran. They cast significant looks at one another, and one of them said:

"Every man learns when he goes into battle for the first time that he is a coward. Most men find it out before their first fight. Quite often the man who feels most fear before the fighting begins, proves to be an exceedingly good man under fire. Sometimes those who seem to have no fear in them beforehand are found to be sadly lacking when bullets begin to buzz like bees. I suppose I am not counted a craven, but I am free to confess that I never went into a fight without being half frightened to death.

"Once, I remember, the first shell that passed screaming overhead on the day of the first fight threw the men into a frightful state of panic. I was as bad as the others—for just an instant. Then it occurred to me that as the shell that had caused what promised to be a rout struck some five hundred yards to the rear of our line, and others were falling in the same locality, it would be far more dangerous to

turn back than to advance, as ordered, and I got my nerve again.

"I have no doubt that my reasoning on the subject was all done in a second or two, for if it had not been so it would have been too late when I regained common sense to prevent the men from inglorious flight, but it seemed to me then that I devoted a full half hour to thinking it all out."

"I was almost frightened out of my life the first time I was under fire, and was only kept from running by a timely and really kind slap on the cheek with the flat of my captains' sword, but I was not very badly scared in the next three or four fights I went into," said another member of the group. "In my last fight I was all upset by a little circumstance, which, if something similar were to happen to me now, would probably literally drive me out of my wits.

"We got the order to charge across a field a few acres in extent. A battery of the enemy to the left was sending grape and canister across the field. At the far side was a fence, and beyond that a few rods the enemy's infantry lay entrenched behind the slight and hastily thrown up earthworks. Well, we started across the open space in great style. I was not a bit 'funky'—not I—when we got away, though I remember that I did not expect to reach the fence alive.

"You all know how I felt," he continued, ignoring the non-combatant member of the group, "and how firmly little details fastened themselves in my memory. I remember distinctly that when half way across the field I laughed aloud at the ridiculous figure cut by a man in the rank just ahead of me who was thrown high into the air in the midst of a cloud of dust and dirt by a cannon ball that struck the ground in front of him.

"In time we reached the fence. I was unhurt, and had run so fast that I was one of the first to climb to the top rail. Just as I was vaulting over, a shell from a rifled cannon struck the fence at the far end and completely demolished it. The thing must have burst just under me. At any rate, I was thrown higher in the air than had been the man I laughed at, and I came down to the ground in a perfect shower of splintered rails.

"Most of my clothes were gone, and so were my gun and the rest of my equipments but I wasn't hurt, save that one finger had left me with my apparel and other things. But I was frightened—I was awfully frightened, and I ran faster than I ever did before or ever have since. I yelled, too, and that was how I was taken prisoner, for in my fright I didn't see that I was running beyond our most advanced ranks and directly toward the enemy, and I never stopped till I had passed their line of battle and had gone far to their rear. How I escaped being killed by the shower of bullets through which I sprinted I do not know and cannot now understand."—*London Sun.*

OBSURE WORK.

The temptation of our period is to long for the showy work, for the work which is carried on with a certain flourishing of trumpets, with a glow of enthusiasm, with plenty of others looking on. We are in danger of undervaluing the quiet ways and the quiet work, of discrediting that which is done by humble workers in obscure places. Yet perhaps the greatest courage and the highest qualities are those which are displayed at posts of service of which the great world hears little and for which only God cares.

In a farmhouse deep hidden in the recess of the Northern woods, a woman, young, well-educated and beautiful, is spending her days and nights in the constant care of a querulous and exacting invalid. The suffering victim of a nervous malady has become so accustomed to consider herself first that she does not even go through the form of thanking the friend who waits on her:

tenderly, nor in the household, accustomed to the ministrations of a rarely unselfish and noble soul, is there any special recognition of what she is doing. The place of duty here is obscure, almost as obscure, indeed, as that of the signal service watcher on the mountain peak, who spends his months in making observations and records by which a brilliant and busy world profits. But the brave Christian woman goes cheerily on one day at a time, never complaining nor deeming herself heroic, and when I think of her I am reminded of Keble's lines :

Meek souls there are who little dream
Their daily life an angel's theme,
Nor that the rod they bear so calm
In heaven may prove a martyr's palm.

Obscure service is that of a pastor's wife in a hamlet, tucked away under a mountain peak in the wilderness. She lives remote from the railroad, and mails reach her only once a week. Beyond the telegraph, a dispatch sent over the wires to her nearest station would be carried for delivery forty miles on horseback. I remember this woman a brilliant, beautiful girl my school-mate and my life-long friend. She has never allowed her talents to rust; the musical skill, the fine taste in literature, the gentle manners, have been used in the education of her own children, and the parsonage, where so much of the work has often of necessity been performed by the hands of the mistress, has been the centre of pleasure for the parish.

"A. might have been a famous woman," one of her friends said to me, "had she not married a poor minister, and been buried alive all these years."

Buried alive! I did not so describe the bright, busy, intensely absorbing life my old schoolmate had led, and as for fame, had she not earned something better and more rewarding—the consciousness that she had done her duty in that place where God had put her?

A Sabbath-school teacher's work may be very much in the background, and it may not seem to her, as she sits in the middle of her restless circle of mission boys, that she is doing much good. And her sister, the missionary teacher on the far outpost in the great West, or in some Indian settlement, or over the sea in a land of strangers, simply teaching rudimentary things to slow-witted for inattentive children, anyone of these may now and then feel sadly that her work is very lowly. Yet, should she feel sad about it?

Rightly regarded, all work is equally important, and it is faithful performance, not magnificent results, for which the Master looks. The "Well done, good and faithful servant" will be as cheerily spoken, and as gladly heard by the little gleaner who gathered up the droppings of the harvest as by the sturdy reaper who carried full sheaves home at the end of the day. It is required of a man that he be found faithful.—Mrs. Margaret E. Sangster in the *Congregationalist*.

A FIFTEEN MINUTE REST.

"Do you remember old Dr. L.?" asked a woman of society the other day. "He believed in what is now called 'rest cure' years and years ago. I remember very well a formula he gave me when I was first married, which was practically the same thing which every one advocates now-a-days. 'Whenever a woman feels tired,' he used to say, 'or discouraged, or depressed, or out of sorts generally, she should lie down and be absolutely quiet for fifteen minutes. The eyes should be closed, and the mind should be made a blank, as far as possible. No pillow should be used, her head reclining on a level with her shoulders. She should not even think of the time, but have some one call her at the expiration of the time. This treatment,' he used to say, 'repeated twice a day, has a wonderful effect on a nervous woman.'"

Our Young Folks.

A BIRD CALL.

Bird of the azure wing,
Bird of the silver note,
Come! for it is the spring,
And high the white clouds float,
Come, bluebird, come!

Bird of the crimson breast,
Robin—we miss you well;
Robin, we love you best,
Come! for the cowslips swell,
Come, robin, come!

Bird of the circling flight
'Gainst twilight's pearly skies,
Soft call the winds of night,
Lonely the water cries—
Come, swallow, come!

—Sara M. Chatfield in St. Nicholas.

HOW TOMMY CHEATED THE WOLVES.

Just a hundred years ago Tommy Rust was looking out of the door of his father's log cabin. All that he could see was a little path leading in among the great forest trees. But O, how he longed to run, skip, and jump over it! Mrs. Scholfield, the nearest neighbor, was coming on a visit with her baby Billy, and Tommy wanted to go and meet them. His mother didn't seem to guess what he was thinking about, though.

"Come, my boy," she said, "the tide is getting well up on the rocks now. You can catch some nice fish. Your father said when he went away that he knew you would like to do that and help keep away the wolves of Hunger and Want."

Tommy remembered it well. But what he said was, "Mother, nobody's seen a wolf about here for two or three years."

"The fish are plentiful, though," his mother gently answered.

Then Tommy went down to the shore. He was a little fellow, but he caught eight fine rock-cod before his mother called, "Baby Billy's here."

"What a smart boy you are," said Mrs. Scholfield, while Tommy hugged the baby.

When she started for home Tommy said, "Here are the fish I caught the day you came down. They're nicely dried, and I'll carry them along a piece for you."

His face shown with joy, but it looked still happier a few days later. A neighbor of Mrs. Scholfield brought a letter written on birch bark. This is what it said:

"MY DEAR TOMMY RUST:—The Lord bless you for saving dear little Billy's life and mine. When I was going home, some hungry wolves came out of the woods after me. All at once I thought of your fish. I threw down one of them. The wolves went to fighting over it, and I ran. When they came on again I threw them another fish. They were very fierce. But they liked the cod. I got to Mr. Dunning's house in safety, when I had thrown the fish all away. Your friend who always loves you,

ABIGAIL SCHOLFIELD."

"You cheated the wolves," laughed the neighbor.

But Tommy said, "Mother helped me to cheat the mor' wolves, though. I didn't want to catch fish. I had many growling thoughts. But when I went to the shore, they all ran off."

A FEW HINTS TO GIRLS ON THE TREATMENT OF THE HAIR.

A girl's hair is one of her points of beauty, and it should never be neglected. Regular steady brushing of the hair with a clean brush, fifty strokes before going to bed at night, twenty-five in the morning when dressing, will keep the hair thick, smooth, soft, and lovely. Once a month at least the tips of the hair should be clipped off, just the merest tip-ends at the edges, and once a month the head should be very carefully washed, with tepid water and soap, thoroughly rubbed and well dried. If mamma has time to take this sort of care of her daughter's hair, she will be repaid by seeing

rich and flowing tresses, or sisters may easily do it for one another. Do not cut your hair in bangs. It is very much prettier simply parted and combed back plainly, then braided in one or two long tails, and tied with a ribbon. Avoid essences, oils, and pigments; the hair needs only cleanliness, and much brushing. Keep your hair-brush clean by frequently dipping it into a bath of hot water and ammonia and drying it in the sun. Everything used in treating the hair must be scrupulously neat.

It is nice for a girl to have dainty toilet articles if she can. Silver, china, and ivory are beautiful on one's dressing-table, but if one has not these, she can still keep everything that belongs to her in perfect order if she will only take pains, and order is itself beauty. Have a linen cover for your bureau or table prettily embroidered, and always add as a finishing touch a little vase of flowers.—Harper's Round Table.

HOW CHINESE USE BAMBOO.

Just go and look at your long, slender bamboo fishing pole, and try to fancy what a house would look like built of that sort of thing. Yet, when a Chinaman wishes to build a house he doesn't hire an architect and look up a contractor, and turn gray over plumbers and decorators; he just merely goes and plants a few bamboo roots. Then he goes on quietly attending to his business and lets them grow. In a few months he has a fine forest of bamboo from forty to eighty feet high, and with stalks ranging from half an inch to eighteen inches in diameter. He digs a trench the shape and size he wishes his house, and proceeds to cut the trees he thinks the proper size, and set them up in this trench, which he fills up. With the slender stalks he makes the rafters and shingles it with bamboo leaves. The windows are delicate lattice work of bamboo, and the furniture is of slender bamboo, bent and curled and plaited. His water-bucket is a good big stalk sawed off just below the joint and made as deep as he needs above it. For a bottle he takes a slender piece and treats it in the same way. If in the confusion of building he mislays his knife, he just takes a good sharp edge of bamboo, and it does just as well for everything, except cutting bamboo, as if it were Sheffield steel. While he is building he keeps off hunger by cutting the little tender shoots just as they peep from the ground, and cooking them like asparagus.—Watchman.

THE DOG, THE BOY, AND THE BAG.

You have often seen a dog carry a basket or a pail, or even a newspaper folded up. I knew a big dog who would find his master's slippers, picking them out from among a dozen pairs put in a pile to test him. This same dog would find his master's umbrella, and carry it blocks to his office. The other day I heard of a little dog who had been taught to carry things for his mistress. He was a little poodle. One day his mistress was going out shopping, and she put down on a chair a small bag in which was some jewelry. Just then she left the room. Fido came in, concluded there was some work for him to do, and took the bag in his mouth and ran out the front door. He carried the bag blocks, to the house of his mistress's friend, where he left it at the front door.

The mistress was frightened when she came back and found the bag had disappeared; she thought a thief had taken it, and notified the police, who began hunting for the thief. A small boy had seen the dog carrying the bag. Whether the dog acted guiltily, or whether the bag seemed too big for such a small dog to carry, I do not know, but the boy followed the dog back, giving the bag to its owner.

I wish I knew whether Fido ever learned that he had done wrong.

Teacher and Scholar.

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

Sep. 8th, 1895. | GALEB'S REWARD. | Josh. xiv. 5-14.

GOLDEN TEXT.—Josh. xiv. 14.
MEMORY VERSES.—xiii. 14.
CATECHISM.—Q.
HOME READINGS.—Joshua vii. to xiv.

Seven years were occupied in the conquest of Canaan, counting from the fall of Jericho. The work had been a most difficult one, and its difficulty was not lessened by the lack of faith displayed by many. There was no spirit or vim in the way they went about the conquest, but on the contrary great slowness in going forward to take possession of the land. At length, however, the time was come for the apportionment of the land to the several tribes, and now Caleb appears to ask for Hebron as his inheritance according to the promise of God made to him through Moses, forty-five years before this time. Let us consider the request and its answer.

I. The Request.—Whether Caleb were an Israelite by birth, or whether he was only an adopted "Prince of the tribe of Judah" is a disputed question, and need not concern us here. The peculiar thing to be noticed is that though only a follower, and not one of the leaders of the people, he received a special inheritance by direct promise of God, as a reward for "following with all his heart." He asked Joshua that there should be given him, not one of the fertile valleys easy of conquest, but the rugged hill country, which as a spy he had traversed, and where he had seen Anakim in possession. He was growing an old man now, being eighty-five years of age—but he does not ask for something easy to do; God has providentially preserved his life during the thirty-eight years of wandering consequent on the report of the spies, and through the seven years of conquest; He has given him a vigorous old age, and therefore Caleb is ready to put his trust in God and undertake the subjugation of one of the hardest parts of the land. It is always a good sign of a loyal heart to find one ready to seek out the hard things to do for the Lord. There are several things lying back of this request we must notice. First of all Caleb's request was just a claiming of God's promise. The promise had been made forty-five years before and Caleb had just laid it up for God's own time of fulfillment, and now that the time has come he claims the promise. God's word must be the basis of all our petitions for blessings, if we expect Him to hear them. Caleb was encouraged in making this request by the fact that God had fulfilled the first part of His promise, and "kept him alive." It is a great strengthener of faith to recall the past faithfulness of God. Then, though Caleb asked for an inheritance hard to subdue, he was confident of his ability to accomplish its subjection for he was ready to put into the work every particle of that physical vigor God had kept him in, and he was just as confident that God would not leave him. "If so be the Lord will be with me then shall I be able to drive them out." It is an all important thing for us to know the source of our power to do work for the Lord. Paul declared that he could do all things through Christ strengthening him—and that he was strong only when he was weak. Jesus Christ has promised to be with us even to the end of the age, and has declared that He is able to perfect His strength in our weakness. Then why should we hesitate at any undertaking God puts in our way? The Lord is with us, and we are therefore able to do it. Let us then like Caleb be ready to undertake great things for God, resting our desire upon the promises of God, and willing to devote every talent God has given us, that His strength may flow out there-through to the accomplishment of the work.

II. The Granting of the Request.—"Joshua blessed him." Joshua had had many discouragements and trials during the seven years of his leadership; but his heart must have glowed within him at the words of his old comrade, as they breathed out an unwavering faith in God. Nor was it merely Joshua's blessing, but God's blessing through His servant, and God's blessing Caleb was just that Caleb might be a blessing. For his request was granted, and Hebron with its strongholds of the giants, the Anakim, soon became fully subdued under the man who "wholly followed the Lord God of Israel," so that "the land had rest from war." Probably the inhabitants of Canaan had been depending on the stronghold of Arba as a last resort against the invaders, and when this fell, they in utter discouragement, fled and left the land to their conquerors. So it always is. When we come with a faith-full petition craving such service as the Lord has ready for us, He will bless us and we shall be a blessing. But let us remember the secret of Caleb's power lay in this that "he wholly followed the Lord." We have promises of answers to prayer, provided there be no double mindedness in our approaches to God. Let us guard against this by whole hearted consecration of ourselves to God.



One of the wrong things in this world is that a woman has to wait for a man to speak. Her happiness may depend upon him, but she is not permitted to tell him so, as he would be to tell her. She must depend upon her ability to create and foster in him a favorable and ardent feeling. To do this, she must depend much upon her appearance. No man admires a sallow skin, dull and sunken and circled eyes, bloodless lips, sunken cheeks. No man wants to marry an invalid. Very few invalids are attractive to either sex. It isn't natural.

Many a woman's heart's happiness has been wrecked because of a crop of pimples or because of a foul breath, or because of some other unpleasant symptom of an irregularity in the performance of her natural functions. Health in a woman brings clear complexion, red lips, vivacity, sparkle of eyes and intellect. Eternal watchfulness is the price of health. The downward road to disease is fatally easy to travel. Little disorders, little irregularities, little drains, lead to the most serious consequences. Put a stop to them! Dr. Pierce's Favorite Prescription will do it without the embarrassment of examinations and "local treatment" so much dreaded by modest women. In nine cases in ten, there is absolutely no need of them. The "Favorite Prescription" has been prescribed by Dr. Pierce for over 30 years and has cured the very worst forms of female troubles.

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Ministers and Churches.

Orillia Presbyterian Church is to have 80 incandescent lights.

Rev. Dr. King, of Winnipeg, recently conducted services at Keewatin.

The new Presbyterian Church, Metcalf, which is in course of erection, is being rapidly built.

Rev. Dr. Parsons, of Knox Church, Toronto, preached in Durham on Sunday evening, 11th inst.

Rev. Dr. Watson, of St. Andrew's, Beaverton, preached in Knox Church, Cannington, last Sabbath.

Rev. Professor Macadam has been preaching in Stanley St. Presbyterian Church, Montreal, all this month.

Rev. Prof. Hart, Mrs. and Miss Hart, of Winnipeg, lately spent several days visiting friends at Birtle.

Professor Panton, M.A., of Guelph, ably filled the pulpit of Knox Church, Tavistock, on Sunday, 11th inst.

Services in the Port Elgin Presbyterian Church were conducted on Sunday, August 18th, by Rev. John Kay, of Milverton.

Rev. Joseph Hogg, of Winnipeg, lately conducted communion services in the Presbyterian Church at Stewartburn.

The Rev. P. M. McEachern, of Waterdown, preached in Knox Church, Milton, on the 18th, and also on the 25th inst.

The Ripley Presbyterian Church has extended a unanimous call to Rev. A. K. McLennan, of Glengarry Co., to become its pastor.

Rev. Mr. McGillvary, of Chalmers Church, Kingston, filled the pulpit in the Presbyterian Church, Caintown, on Sabbath, 18th inst.

Mr. D. W. Best, a student from Queen's, preached two practical sermons in the Presbyterian Church, Bobcaygeon, on Sabbath, 11th inst.

Rev. T. S. McWilliams, pastor of the American Presbyterian Church, Montreal, accompanied by Mrs. McWilliams, spent his holidays down the St. Lawrence.

Rev. Dr. Robertson and Rev. C. W. Gordon left Winnipeg recently to spend several weeks visiting the Presbyterian missions in British Columbia and Alberta.

The Presbyterians of Westport, have bought from Mr. R. Grothier two acres of ground for a Cemetery. It is beautifully located, just out of the village on the Brockville road.

Rev. James Miller, of Hamburg, New York, occupied the pulpit of the new Cowan Avenue Presbyterian Church, Parkdale, last Sabbath. Mr. Miller is a sermonizer of considerable power.

Rev. W. G. Jordan, B.A., of Strathroy, preached at both services in Westminster Church, on Sabbath, 18th inst. His discourses were of a scholarly and useful character, and were much appreciated.

The board of directors of the London Y.M.C.A. has accepted plans for a new building. It is to be situated on the West side of Wellington street, immediately adjoining the new Free Library. The cost is limited to \$20,000.

A most successful and enjoyable lawn social was held on the grounds of Mr. McQueen, Kirkwall, under the auspices of the Presbyterian Church, on Thursday evening, 15th inst. There was a large attendance, and a most delightful programme was rendered.

The Presbytery of Lindsay met at Leaskdale on Tuesday, 20th inst. Messrs. Ross, of Cannington; McDonald, of Eldon; McDonald, of Glenarm; McLeod, Sonya; McKinnon, Fenelon Falls; Campbell, Quaker Hill, and W. Burns, Cannington, being present.

After ten years successful pastorate, the Rev. W. S. McTavish, B.D., of St. George, whom, it may be mentioned, is High Chaplain of the Canadian Order of Foresters, will, on Sept. 8, take leave of the congregation of the Presbyterian church there, and proceed to Deseronto, where he will become pastor of the Church of the Redeemer.

Garden parties have become quite a popular mode of recreation in Beaverton. Both the Presbyterian Churches here gave one recently. That of Knox Church at Mr. Hector Logan's in the village was well attended, and, as a result, the remainder of the debt incurred on the late improvements to the church building was wholly wiped out. Mr. John Ritchie's pleasant residence at Point Mara was the scene of St. Andrew's Church affair. It was an unqualified success.

The Rev. John Campbell, who recently arrived in this country from Scotland, with a commission from the Colonial Committee of the Free Church of Scotland, preached in Gaelic and English in Burn's Presbyterian Church, Mosa, on Sabbath, 11th inst., with much acceptance. Mr. Campbell's discourses were of the rich experimental kind which characterized the preaching of Scotland in her palmiest preaching period. Mr. and Mrs. Campbell go to Glen Sandfield for a few weeks.

The Rev. A. K. MacLennan, B.D., of Dalhousie Mills, is called by the congregation of Huron.

For the past two weeks the Rev. Mr. Lord has been spending a holiday at Knox College, Toronto.

Rev. Mr. Glassford, after his holidays, filled the pulpit of Chalmers Church, Guelph, a week ago Sabbath.

The death is announced of Rev. Dr. Geo. Cornish, for many years classical professor of McGill University, aged 67.

Rev. J. L. Murray, of Kincardine, and Rev. R. Johnston, of St. Andrew's, London, exchanged pulpits lately for a few Sundays.

Word has been received of the death of Rev. W. J. McKenzie, Presbyterian missionary, who went out to Corea about two years ago.

By order of the Guelph Presbytery, Rev. Dr. Torrance preached morning and evening in Knox Church, and declared the pulpit vacant.

The united congregations of St. Helen's and East Ashfield have extended a call to Mr. Sidney M. Whaley, B.A., a recent graduate of Knox College, Toronto.

Rev. Dr. Wardrop preached in the morning in Trinity Baptist Church, Guelph, and Prof. Panton in the evening on a recent Sabbath. There were good congregations at both services.

Rev. Austin L. Budge, M.A., a licentiate in Knox College, Toronto, this year, has just returned from Princetown, N. Y., where he has been supplying for a month, the pulpit of Rev. A. McLean.

Rev. C. J. and Mrs. Cameron, of Brockville, returned lately from a three months' trip to England and Europe. Both are very much improved in health, especially Mr. Cameron, who says he feels like a new man.

The Rev. Dr. Moore in Bank street Presbyterian Church, on Sabbath 18th, spoke in strong terms of Sunday bicycle riding. He thought it was a growing evil and it was time that something was done to check it.

Brant county sustains a distinct loss in the removal of Rev. W. S. McTavish, of St. George, to Deseronto. This eulogy pronounced upon him by men who know him best, the members of the Paris Presbytery, will be generally endorsed.

Rev. Principal Grant, of Queen's College, Kingston, Ont., is in Winnipeg, and will spend two weeks in the Province, the guest of Principal King. He is spending some of his holidays in the North-west, and will visit the coast before returning East.

Rev. Professor Gregg, D.D., conducted the service in St. Paul's Church, Bowmanville, on Sabbath, 18th inst. Many of the older people especially were delighted to see Dr. Gregg still hearty and vigorous, and his fervency and zeal unabated.

The Rev. W. S. Smith, of St. Paul's Church, Middleville, preached with great acceptance on Sabbaths 4th and 11th inst., in Knox Church, Guelph. He also conducted the prayer meeting on Wednesday, the 7th, and visited a large number of the people.

Rev. W. S. Ball preached in St. Andrew's Church, Guelph, morning and evening. Many of Mr. Ball's old friends from various congregations in the city were present. After the services Mr. Ball was congratulated on his hale and hearty appearance, and his pulpit vigor.

Rev. J. G. Shearer, Hamilton, after his vacation, is experiencing a return of his usual health and energy after his illness. Although his congregation has generously extended his holidays for another month, he is desirous of resuming his work, and has therefore again occupied his pulpit.

A remarkable scene was recently witnessed in the Presbyterian Church in Port Stanley four generations of the same family occupying one pew. They were Mr. Jesse Broderick and his son, Mr. D. E. Broderick. The latter's daughter, Mrs. Walter Barr, of Abilene, Kansas, and her little daughter.

Rev. Alexander H. Scott and family, of Perth, Ont., have taken a residence for the summer months at Elmbank farm, River aux Raisin. The reverend gentleman's parental home is "Mount Joy" place, King's Road, and like most Glengaryrians he seems to enjoy a visit with his old friends and associates.

The First Presbyterian Church, London, had its share of trials on Sabbath 18th inst. The regular organist is on his holidays and in the morning the service was conducted without the aid of the organ. In the evening the organist was on hand and the service was proceeding as usual when lightning affected the lights and they went out. After waiting for a time the minister dismissed the congregation to make the best of its way out in the dark.

The Rev. Mr. Bannerman, who has been laboring as a missionary in Africa for some years, conducted divine service in the Presbyterian Church, Durham, Sabbath, 11th inst., with great acceptance. On Monday evening he addressed a large congregation in the same church on missionary life in Central Africa. Mr. Bannerman's field of labor has been in the Congo Free State usually known as French Congo. He purposes to return to Africa so soon as his health is recruited.

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The Rev. John Ratcliff, of St. Catharines, has been supplying with much acceptance for the last two Sabbaths the pulpit of St. James' Square, of this city, whose pastor, it was an agreeable surprise to his people, to find in his place as a hearer last Sabbath, taking part in the opening services and intimating his readiness and eagerness for work along with and for his people, and the common Master.

Rev. T. F. Fotheringham convener of the General Assembly's Sabbath school committee calls a meeting of that committee in the lecture room of Central Church, Toronto, Ont., on Tuesday, September 10th, at ten o'clock a.m. As there are no funds with which to pay the travelling expenses of members, those who attend are recommended to take advantage of the cheap excursion rates in connection with the Industrial Fair. A full attendance is requested since business of importance will come before the meeting.

Rev. R. Haddow, B.A., when preaching his farewell sermons in Knox Church, Milton, gave in the morning a general outline of the workings of the church and what had been accomplished since he became its pastor, and in the evening he preached an eloquent and instructive sermon, taking as his text the same words as he preached from in his first sermon after being inducted in the old church on Martin street, nearly seven years ago. The church was well filled morning and evening and a sorrowful leave-taking between pastor and congregation was witnessed at the close of the evening service.

Rev. J. W. Rae, pastor of Knox Church, Acton, and Moderator of Guelph Presbytery, on 23rd inst., celebrated the eighth anniversary of his induction to his present pastorate. On 23rd August, 1887, he was inducted and the congregation, which had been without a pastor since October 4th, 1885, rejoiced that a well qualified shepherd had at last been secured. Rev. Mr. Rae's pastorate has been one of continued successes. The membership has doubled; the Sabbath School has increased; the Christian Endeavour has been organized and is a power for good in the church. A splendid new manse has been built, and last winter one of the prettiest churches within the bounds of the Presbytery was opened amid the rejoicings and gratitude of an appreciative congregation.

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The *Daily World* of Vancouver, of the 7th inst., says: "At 8 o'clock this morning a number of friends assembled to say farewell to Rev. J. W. Macmillan, B.A., and wish him God-speed and happiness in his new home in the far East. He will go by way of San Francisco, stopping at places of interest, and expects to arrive in about three weeks at Lindsay, Ont., where he has been called to take charge of the large Presbyterian Church." It goes on to speak in the highest terms of Mr. Macmillan's personal character and work, of the regret felt at his leaving Vancouver, and the good wishes which follow him to his new charge. His induction will take place early in September.

The Sunday School of the First Presbyterian Church, Brockville, which was the first school started in Canada, had an interesting visitor on Sunday, 11th inst. It was Mr. Fry, of Springfield, Ohio, who was a member of the school when first organized by Rev. Mr. Smart, with Mr. Haines as superintendent. Mr. Fry addressed the school yesterday, and his account of the efforts of pioneer Sunday School workers in Canada were very interesting. He left Brockville 65 years ago and hardly recognized the town in its present appearance. Still actively associated with church work, he has helped to organize three congregations in his present home.

Sunday and Monday, Aug. 18th and 19th, were red letter days with the Presbyterians of Dresden. The frame building in which the congregation has worshipped for the last twenty-two years was last winter moved across the river to the more central lot which the Church purchased some time ago at a cost of \$500. The work of rebuilding and remodelling has been pushed forward to a successful completion. The old building has been enlarged, a new entrance built in front, and beautiful stained glass windows have been placed in both ends which give the building an attractive appearance. The whole building is veneered with red brick, and will be heated with a furnace. The Rev. J. C. Tolmie, pastor of St. Andrew's Church, Windsor, conducted the opening services in the morning and evening and the Rev. Mr. McTavish, of the Methodist Church, in the afternoon. On Monday evening a public meeting was held in the Church of a congratulatory character in which the resident minister of the town took part along with Mr. Tolmie and the Rev. D. Currie, of Wallaceburg, Moderator of Session. Special music was furnished by the choir and others. The Building Committee was composed of Messrs. James McVean, T. E. Laird, Wm. McVean, Chas. Tassie, Alex. Cuthbert, Dr. Wiley, James McConnell and T. B. Anderson.

CHILDREN'S DAY.

The last Sabbath in September has been set apart by the General Assembly as "Children's Day" when special services are to be held in connection with Sabbath schools and a collection taken up in behalf of the Assembly's Sabbath school funds. Last year over 300 schools observed the occasion and made use of 44,500 copies of the special service prepared by the Sabbath school committee. A much larger number is expected to take part this year. The service is entitled "The Day of the Youth" and is bright and instructive. The readings are aptly arranged and all the music is taken from our "Children's Hymnal." While full of variety it is yet so simple that any school can "go through" it with little or no previous rehearsal. At its late meeting in London the General Assembly unanimously adopted the following resolution:

"The General Assembly learns with pleasure that 'Children's Day' is growing in favor with the Sabbath schools of the Church, and recom-

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MARRIAGE.

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mends its still more general observance, with the use of the service prepared by the committee."

The committee would venture to make a special appeal this year in order to enable them to wipe out the debt that is resting upon them. We have good reason to hope that this accumulation of deficits will grow no larger, since our income last year very nearly met our expenditure, but it would relieve the committee from much anxiety and some of its members from heavy financial obligations incurred on behalf of our work, if the whole could be paid off this year. Accordingly, the following plan is suggested for adoption by all our schools:

Collection envelopes will be sent to every school using the concert service with the request that they be distributed to teachers and scholars as soon as they are received. Parents and friends of the work, especially those not connected with the Sabbath school, but willing in this way to show their interest and appreciation, will be asked to contribute and the amounts given will be enclosed in these envelopes and handed in at the Children's Day service. A very slight effort will meet with a liberal response, and the committee will be relieved from a discouraging burden. They would earnestly request all friends of the work to lend their assistance in securing a hearty response to this appeal. There are many who could easily donate large sums and would do so if they realized the importance of the work of the committee. A brief summary of last report has been sent to every minister and superintendent and additional copies can be obtained from the convener.

The hearty observance of "Children's Day" cannot but result in good every way. Will you, dear reader, do your part in making it a success. You can do much by interesting the young people you know in the occasion, by attending yourself, by speaking an appreciative word to the superintendent and teachers, and by making some scholar glad with a liberal donation to the collection envelope. Should there be no observance of the day in the Sabbath school in which you are more immediately interested a subscription sent direct to the convener will be thankfully received and promptly acknowledged.

All remittances of money should be sent to the convener.
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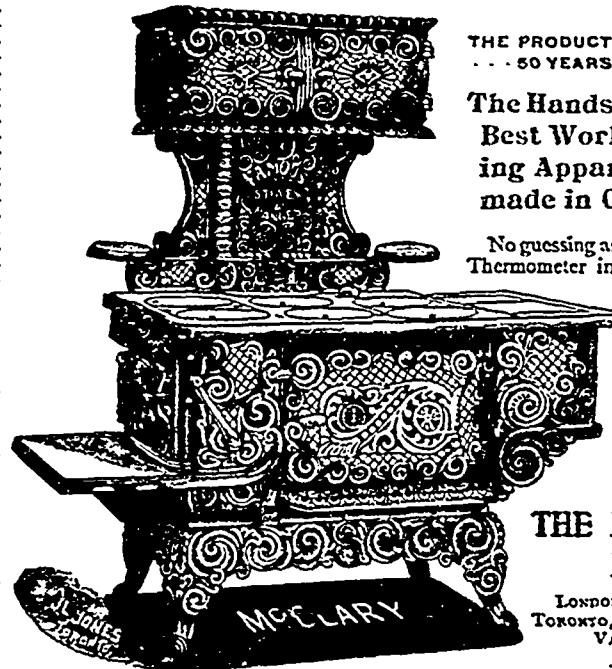
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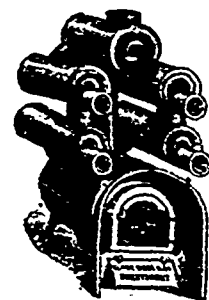
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British and Foreign.

Rev. Herbert Reid, M.A., assistant, St. John's, Dundee, has accepted the call to the West Church, Thurso.

In Prague there are 485 persons to the acre; in Bombay, 759; but in the Eleventh Ward of New York, 986.

On the 1st January there were in the United Kingdom 94,081 lunatics, idiots and persons of unsound mind.

Glasgow town council has decided to re-seat St. Enoch's Church, a building the Presbytery want removed.

Lady Henry Somerset is prevented by law from abolishing licensed houses on her estates in which she has only a life interest

Of Mr. Spurgeon's sermons 2,396 have been printed, and an average of about 35,000 copies of each sermon have been sold.

Dr. John Murray maintains that the Antarctic Polar region is neither a group of volcanic islands nor a frozen sea, but a continent.

On a recent Sabbath the Right Hon. A. J. Balfour attended service in St. Cuthbert's Church, Edinburgh, and partook of the communion.

Ireland sent out 35,959 emigrants in 1894, 12,287 less than the year before. It is the smallest number since 1851, when the statistics for emigration were first collected.

The *National Review* has been advocating the endowment of a Roman Catholic university in Ireland, and it is rumoured that the Government is considering the matter.

The largest telegraph office in the world is in the General Post Office building, London. There are over 3,000 operators, 1,000 of whom are women. The batteries are supplied by 30,000 cells.

As an outcome of the late meeting of the Calvinistic Methodists in London, a committee has been formed to mature a scheme for a missionary to labour amongst the Welsh in the great city.

The restrictions on Chinese immigration into New South Wales are so effective that during the past seven years only 252 Chinese have landed in the Colony, and of these 221 were naturalized British subjects.

Rev. David Sommerville, M.A., Edinburgh, has been appointed Cunningham Lecturer in room of Dr. Reith, who has felt obliged to resign. The subject he has chosen is "The Christology of St. Paul."

The death is announced at the age of ninety-one of Rev. Dr. Edward Beecher, of Brooklyn, elder brother of the late Rev. Henry Ward Beecher. His wife instigated her sister-in-law to write "Uncle Tom's Cabin."

The majority of 152 with which the Government face Parliament beats that of 1868, when the Liberals had 128, and is the largest since 1832 when the Liberals had 279. In 1847, however, the liberals came in with a majority of one.

The *Glasgow Herald* whilst admitting that Scotland has declared at the polls for disestablishment, the Liberal members supporting the measure being in a majority of at least three, and the voters in a majority of 18,799, nevertheless contends that the church party has scored a triumphant success by reducing the majorities so remarkably. It expresses the hope that the last has been heard of the referendum, which was an expedient "proposed merely as a measure of defence, and the Church is not now on its defence."

The late Duke of Hamilton has left £300 to Hamilton kirk-session for behoof of the poor, and the same sum to Brodick kirk-session for behoof of the poor of Arran.

The death occurred on the 20th June at Klu-hwa, China, of Mrs. M. Dickie, wife of Mr. F. Dickie, of the China Inland Mission. Her maiden name was Cowan, and she was at one time a member of the Lanarkshire Christian Union.

IN DEEP DESPAIR.

A MONTREALER RELATES HIS WONDERFUL EXPERIENCE.

He Had Tried Foreign and Local Physicians and was operated Upon Without Success, Dr. Williams' Pink Pills Cured When all Other Medicines Failed.

From the *Montreal Herald*

Instances of marvellous cures by the use of Dr. Williams' Pink Pills for Pale People are numerous, but the one related below is of special interest, owing to the peculiarity of the illness, and also to the fact that in the present instance the gentleman is well known in Montreal. Mr. Charles Frank, inspector of the mechanical department of the Bell Telephone Co., at 371 Aqueduct street, and who resides at 54 Argyle Avenue, in an interview with a *Herald* reporter, related the following wonderful cure by the use of Pink Pills. Mr. Frank, who is 25 years of age, is a Russian by birth, exceedingly intelligent, speaks several languages fluently, and is now apparently in good health. "My illness came about in a peculiar way," said Mr. Frank. "Up to three years ago I was in the best of health. About that time while in Glasgow, Scotland, where I was employed as a clerk in a hotel, and while sculling on the Clyde, a storm came up, and I had a pretty rough time of it for a while. I evidently must have injured myself internally, although I felt nothing wrong at the time. On my way home, however, I fell helpless on the street, and had to be conveyed home in a cab, as my legs were utterly unable to hold me up. I was confined to bed for several days in the same helpless condition, when I rallied, but found that my urine was of a strange reddish hue. I called in a physician, who prescribed, but did me no good. I then called on Sir George McLeod, M.D., who also prescribed and advised me to go to the hospital. I was averse to doing this, and he advised me then to try a change of climate, telling me that my bladder was affected. I acted on his suggestion as to change and came to Montreal. I did not do anything for about a year, as I wished to get cured. All this time my urine was tainted with blood, although I was suffering no pain, but this abnormal condition was a source of continual anxiety. I finally went to the General Hospital, where the physician in charge advised me to stay, which I did. After remaining there for five weeks with no benefit, a consultation of physicians was held and an operation was suggested, to which I this time agreed. After the operation was performed I was no better, my condition re-



Caught in a Storm on the Clyde.

maining absolutely unchanged. From this out I was continually trying medicines and physicians, but derived no benefit from any thing or anyone. I was in despair, as the physicians who had operated on me could not decide as to my trouble. I visited the hospital once more, and they said they would operate again; but I did not care to undergo a second and perhaps equally unsuccessful

The Person

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operation. Some physicians thought my trouble was consumption of the bladder, others that it was Bright's disease, but none could cure that bloody condition of my urine.

"Finally I went to work for the Bell Telephone Co., some two years ago, where I worked myself up to my present position. But I was in a state of constant anxiety, as I felt myself getting weaker all the time, and was listless and sleepy and weak in the legs. I was also pale and ill-looking, no doubt owing to loss of blood. From a naturally cheerful man I became morose, and gave up all hopes of ultimate recovery. One Saturday, some months ago, while walking along Bleury street, having seen the advertisement of Dr. Williams' Pink Pills in the *Montreal Herald*, I stopped at John T. Lyons' drug store, and bought a box. I had tried so many medicines that I said to myself, 'If they don't cure me I can't be any worse off than before.' After taking the first box I felt stronger and more cheerful, although there was no change in the bloody condition of my urine. But I felt encouraged and got three more boxes, determined to make a thorough trial of Pink Pills. After I had finished the second box I found my urine was getting clearer, so I continued the use of the pills, taking two after each meal. When I had finished the third box my urine was quite clear, for the first time in three years. I was delighted, and continued taking the pills until I had finished six boxes. I am strong now and have had no recurrence of the trouble, and as you can see, the flush of health shows itself in my face. To think that I was cured by the use of \$3.00 worth of Dr. Williams' Pink Pills after trying a number of physicians and undergoing an operation in vain is a puzzle to me, and I am sorry that I didn't know about this grand medicine before. I would have willingly given \$2.00 or \$3.00 to have been guaranteed a cure by anyone."

"I am willing," said Mr. Frank, in conclusion, "to see anyone who wishes to verify this interview, as I consider it my duty to my fellow men and a matter of gratitude to the marvellous cure their medicine has effected. I have come to the conclusion that Pink Pills are the best blood builders in existence, and I think everyone should try them."

There is no promise in the Bible for the man who intends to be a Christian tomorrow.

The *New York Times* calculates that New Yorkers expend annually about \$5,500,000 on churches, while theatres absorb about \$6,500,000.

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DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.

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

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

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

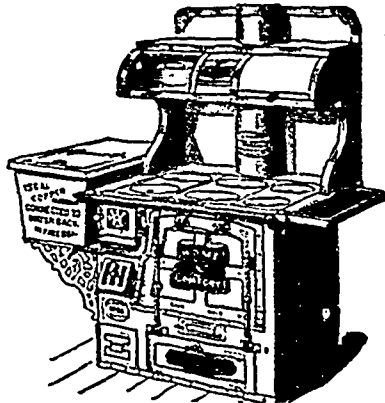
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God never gets tired of helping man.

If there is good in us, others will get good out of us.

The smile that helps others has to begin in the heart.

It is because God is love that there are loving mothers.

Whoever does his best for God, does all that an angel can do.

The man is very poor who can put his riches all in an iron safe.

Leanness of soul is bound to come when the Christian loses his appetite for the bread of life.

The first characteristic of sin is that it hates light. The screen in the saloon door proves this.

Tired women need to have their blood purified and enriched by Hood's Sarsaparilla.

Let your light shine in the home. Don't be turning it down all the time, as you do the gas.

The wife and children ought to find out that they have gained something very soon after the husband and father have found Christ.

What God will do for us under all circumstances, is the very same that a good mother would do if she had the power and wisdom.

There were nuggets of Gold in Moses that would never have been found had he remained in Pharaoh's palace. It took forty years of roughing it to bring them to the surface.

RELIEF IN SIX HOURS.—Distressing Kidney and Bladder diseases relieved in six hours by the "NEW GREAT SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight to physicians on account of its exceeding promptness in relieving pain in the bladder, kidneys, back and every part of the urinary passages in male or female. It relieves retention of water and pain in passing it almost immediately. If you want quick relief and cure this is your remedy. Sold by all Druggists.

It is estimated that there are only 1,500 Protestant missionaries in China. India is even in a worse condition. It has a population of 286,000,000, and yet has less than 1,000 ordained missionaries. Africa is somewhat better off, having about the same number of missionaries to about 150,000,000 of people.

The Duke of Westminster has issued a strong manifesto on behalf of the Armenians; meanwhile, the Sultan casts them into prison, and puts off his replies to the Powers, though he is threatened with a like trouble in Macedonia, where taxes are levied illegally at fifty per cent. of the produce.

A LARGE WAIST

Is not generally considered a necessary adjunct to the grace, beauty or symmetry of the womanly form. Within the body, however, is a great waste made necessary according to the condition of things—continually in process and requiring the perfect action of all bodily functions to absorb or dispel the refuse. When their is irregularity or inaction, ladies who value a clean, pure, healthy body will take Dr. Pierce's Favorite Prescription—the only remedy for woman which being once used is always in favor.

To those about to become mothers, it is a priceless boon, for it lessens the pains and perils of childbirth, shortens labor, promotes an abundant secretion of nourishment for the child and shortens the period of confinement.

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For headache (whether sick or nervous), tooth aches, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of RADWAY'S READY RELIEF will afford immediate ease, and its continued use for a few days effect a permanent cure.

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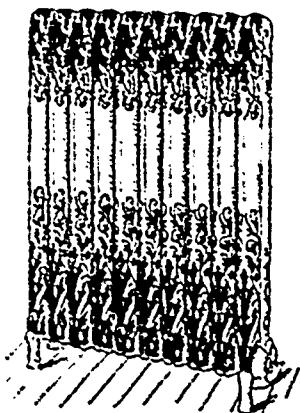
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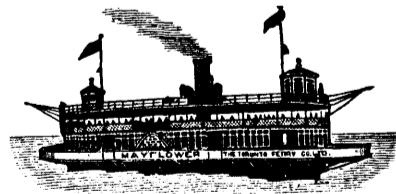
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Entrance to the Park Free by either of the nes.

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ALGOMA.—At Richard's Landing, on 17th Sept., at 7 p.m.

BRUCE.—At Walkerton, on Sept. 10th, at 1.30 p.m.

BARRIE.—At Barrie, on Tuesday Sept. 3rd, at 11.30 a.m. for special meeting; and on Tuesday Sept. 24th, at 11.30 a.m. for regular meeting.

CALGARY.—At Edmonton, Alberta, on Sept. 2nd, at 8 p.m.

CHATHAM.—In First Church, Chatham, on Tuesday, Sept. 10th, at 10 a.m.

GUELPH.—Next regular meeting in Knox Church, Guelph, on Tuesday, the 17th September, at 10.30 a.m.

HURON.—At Clinton, on Sept. 10th, at 10.30 a.m.

HAMILTON.—A special meeting in Knox Church, Hamilton, on Sept. 10th, at 9.30 a.m. Regular meeting in the First Church, St. Catharines, on Sept. 17th, at 10.30 a.m.

KAMLOOPS.—At Vernon, on Sept. 3rd.

LANARK AND RENFREW.—At Pembroke, on Sept. 3rd, at 8 p.m.

LONDON.—At London, in First Church, on Sept. 10th, at 10.30 a.m. Elders Commissions called for.

LINDSAY.—At Lindsay, on Sept. 10th, at 11.30 a.m. Induction of Rev. J. W. McMillan, B.A., at 2.30 p.m. Regular meeting at Cannington, Oct. 15th.

MELITA.—On the first Tuesday of September.

MAITLAND.—At Wingham, on Sept. 17th, at 11.30 a.m.

MONTREAL.—At Montreal, in Knox Church, on Tuesday, October 1st, at 10 a.m.

OTTAWA.—In Ottawa, on Sept. 24th.

ORANGEVILLE.—At Orangeville, on Sept. 3rd, at 10.30 a.m.

OWEN SOUND.—At Owen Sound, in Knox Church, for Conference, Sept. 16, at 2.30 p.m.; for Business, Sept. 17, at 10 a.m.

PARIS.—At Ingersoll, on Sept. 24th, at 11 a.m.

PETERBOROUGH.—At Port Hope, in hall of First Church, on Sept. 17th, at 9 o'clock.

REGINA.—At Indian Head, on Sept. 11th.

SUPERIOR.—At Keewatin, in September.

TORONTO.—In St. Andrew's on first Tuesday of every month.

VICTORIA.—At Victoria, in St. Andrew's Church, on September 3rd, at 2 p.m.

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(Signed) A. H. COOK,

Secretary Board of Governors

July 9, 1895.

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