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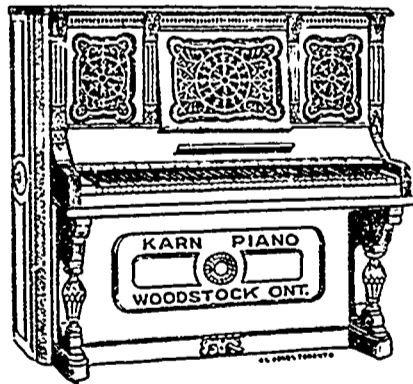
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Custards.—To make a custard take one can of Gail Borden Eagle Brand Condensed Milk, to which add one quart of water, four eggs beaten light, a pinch of salt; flavour and sweeten to taste. This will make an excellent custard.

A good breakfast dish is made by combining plain omelet with potato. Chop a few cold boiled potatoes fine, season with a little chopped parsley, salt and pepper, and brown in a little sweet butter. Spread on the omelet before rolling.

Shirred Eggs.—Liberally grease the egg dishes with butter and place them in the oven for an instant. Carefully break an egg in each cup and bake in the oven for eight minutes. Remove, season with salt and pepper and one half of a teaspoonful of melted butter to each egg. Serve at once.

A dainty omelet souffle for dessert may be quickly made from the whites of six eggs beaten separately from the yolks. Beat the whites to a froth, add the yolks, also well beaten, and half a cupful of powdered sugar. Season with lemon juice, mix as quickly as possible, and heap in a well buttered pudding dish. Sift powdered sugar over the top and bake only in a hot oven. When a light brown serve without delay.

Egg Lemonade.—Separate four eggs. Beat the whites and yolks separately until light. Dissolve one cup of sugar into one pint of boiling water, add to it the juice of four good-sized lemons. Now, turn into this say one quart of grated ice, enough to chill it quickly. Stir the yolks of the eggs into the whites, turn them into a pitcher and pour in at a good height, the lemonade. Pour the mixture from one pitcher to another for a moment and serve.

Omelets.—A delicate omelet is made from half a dozen eggs in this way: Set aside the whites of three, and beat until light the yolks of all, and the whites of the other three. Add a tablespoonful of cornstarch, a teacupful of sweet cream, and season to taste with salt and white pepper. Put a teaspoonful of butter in the omelet pan, and when hot pour in the mixture and place it in the oven. When set pour over the top the beaten whites of the eggs that were set aside. When a light brown serve at once.

Ginger Drink.—But over the fire two gallons of water. When boiling, stir in three pounds of sugar. Then add the whites of three eggs, slightly beaten, to two ounces of ground Jamaica ginger. It is best to moisten the ginger in a little cold water before adding. Bring this slowly to a boil, skim carefully, and then stand aside to cool. When cold, add the juice of a good-sized lemon, and half a yeast cake, dissolved in two tablespoonfuls of cold water. Turn into bottles, cork, and tie down tightly. Stand at once in a cool place for ten days, and it is ready to use.

Beauregard Eggs.—Boil four eggs for twenty minutes or until hard. While they are cooking prepare a cream sauce with one tablespoonful of butter, one of flour and one cupful of cream or milk. Melt the butter without browning, add the flour, stir until smooth, then add the cream or milk. Stir continually until it thickens. Season with salt and pepper. Add the whites of the eggs, press through a sieve, to the sauce. Lay nicely browned, even pieces of toast on a hot platter. Cover with the sauce and whites, then put on top the yolks of the eggs pressed through a sieve.

Eggs.—Eggs are always a welcome addition to the morning meal, and if a little thought and care are given to their preparation, they serve to vary the usual somewhat tiresome steaks and chops. Perhaps the best way to cook eggs is to put them in a kettle or tin basin, pour on a quantity of boiling water and let them stand on the back of the stove ten minutes, or, if you are hurried, after they have been in the first water three minutes, pour it off and fill again with boiling water; in four minutes more they will be done. Mashed with a silver fork on your plate, seasoned with butter, salt and pepper, it makes a delicious addition to your breakfast-table. This is for the epicure who cares more for comfort than for style.

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Notes of the Week.

A memorial pulpit and railing has been put up this summer, at Cacouna to the Rev. Dr. Cook by the members of his family. It makes a very handsome addition to the St. Andrew's Presbyterian Church, at Cacouna, and all who are wont to worship in it are gratified to see a suitable recognition of Dr. Cook's services to the congregation that has worshipped there for so many years. On a recent Sunday morning Dr. Barclay, of Montreal, at the conclusion of his sermon made a very feeling allusion to Dr. Cook.

A copy of this year's Prize List of the Toronto Industrial Fair is an instance of coming events casting their shadows before. This Exhibition which will be held from the 3rd to the 15th of September next has now become one of the great events of the year in Canadian history and is looked forward to by the people in all parts of the Dominion. The amount of prizes offered is as large as ever and there is every prospect of this year's show excelling all others, as there is no other great Fair to conflict with it, and the directors have voted a large amount for novelties and special features which are bound to attract the people. The grounds are also being vastly improved this year.

The *Spectator* is disposed to think that the general feeling of the people towards the present English Government has been one of disappointment, and contends that the Prime Minister has lost his ground, even on his own questions. It thinks the proposed attack on the House of Lords will prevent any difficulties on the part of the extremists, and will determine the dreamers of dreams to give in a temporary adhesion to Lord Rosebery's Administration. But it will also deter a good many of the moderates and the Whigs from taking any active part in the next electoral campaign, and it will do as much, we believe, to animate the Unionists in their attack on the Government as it will to animate the extremists in its defence.

The Polyglot petition, prepared by the World's Women's Temperance Union against the traffic in alcohol, opium, and against legalized vice, now numbers nearly three million signatures. A steamer is to be chartered, and Lady H. Somerset and Miss Willard, accompanied by a hundred ladies, are to take charge of the petition in its voyage round the world. A start will be made at the World's Women's Christian Temperance Union Convention to be held in the United States in October next. Thence the delegation will proceed to Washington and from there to London. From London its course, it is expected, will be to Rome, Athens, Jerusalem, Cairo, India, Ceylon, the Australian Colonies, China, Japan. At later dates the petition is to be presented to the Northern and Central Governments of Europe.

The new Encyclical of Pope Leo XIII. makes sad reading. Its aim is to bring about Christian union everywhere, but by the very effort it only shows the more how the Church of Christ is "By schisms rent asunder, By heresies distressed." But the sadness of the vision deepens when musing follows sight. Here is a man, wondrously enlightened and progressive for the position he holds and the claims which he makes by virtue of the traditions of his office—one, too, who is presumably devout according to his light, and in sympathy with the needs of the nations, so far as he understands them—seeking to gather together all scattered flocks, yet with no better inducement to hold out than that his shadow would then be the outer margin of them all. He has no misgivings; that anyone should question his very right to speak with any authority, let alone question the power of his church to give validity to his great promises, never seems to have ruffled or clouded his thoughts for a moment.

The writer of a very interesting survey of the religious life of Germany, published in the *Sunday at Home*, prints an interesting map, showing the comparative density of the Roman Catholics in various parts of the German Empire. Germany has been called, and justly so, the bulwark of Continental Protestantism. This does not appear very manifest, however, if we place the number of Protestants over against that of Roman Catholics. The figures, as last reported, stand thus—29,369,847 and 16,785,734 respectively; or, in other words, 62.68 Protestants to 35.82 Roman Catholics, the remaining 1.50 being mainly composed of Jews. These were the figures in 1885. Since then considerable changes have occurred, and if we judged by the complaints raised in some parts of the Protestant camp, we should conclude that the alteration was wholly in favour of Rome.

At the evening service at St. Andrew's, Ottawa, lately Principal Grant reviewed the proceedings of the recent General Assembly at St. John, N.B.; he explained also the difference in the laws governing the Methodist, Anglican and Presbyterian churches. Referring to the kind greetings extended them from other churches, he said, perhaps the most practical of these greetings was from the Methodist Church in Canada, in which it was pointed out how important it would be, if in this country they had, not to say an organic union, but a union along the line of non-interference in church work in sparsely populated places, such as towns and villages where there were now different Protestant churches while there should only be one. This, he hoped, would be brought about. It always seemed to him ungrateful that they spent so much of their time and money in not fighting the common enemy, evil, but in fighting their own friends and brethren.

Hong-Kong papers which arrived by the steamer *Victoria*, chronicle a serious attack upon two ladies of the American Presbyterian Mission at Canton, on June 11th, as a result of which it is stated, one of the ladies may die. Miss Bemler and Miss Halverstone are the names of the unfortunate missionaries. While out walking they came upon a Chinaman lying by the roadside. They tenderly raised him up, procured him a cup of tea and applied smelling salts, and revived him so that he was able to walk a few yards. They were on their way with him to the hospital, but he died among their hands. Just then some Chinese gathered round and asked if anything had been given him, and on their learning that there had, an excited mob attacked the ladies who, almost naked, wounded and terrified, were rescued from them. Chinese superstitions connect the missionaries with the appearance of the plague and their priests are preaching extermination of "white crusaders."

The mutterings of the strike, like those of a thunder storm which has passed over, are still to be heard, and sporadic outbreaks of violence and wreckage are still taking place, accompanied more or less with damage to property, and at times, as at Battle Creek, with loss of life. President Debs and several of his right hand men have been arrested, and refusing to furnish bail are in prison. While the President's firm and prompt conduct is blamed by some, and state rights is again being heard of, others, including, we believe, the great bulk of the nation, cordially approve of his conduct and will heartily support him in the measures he has taken. It is most unfortunate for the business of the country, which was just beginning to revive somewhat, that these unhappy events should have taken place just now. The effect of them is, by causing general want of confidence, to retard indefinitely the return of that condition of business activity which of itself would bring about the better wages and better times which the acts of the strikers, as we have seen them, will never bring about, but make, on the contrary, a simple impossibility.

The "touch of nature" has again been beautifully illustrated in the letter sent by Her Majesty the Queen to Madame Carnot on the occasion of the assassination of her husband President Carnot. It is as follows:

"Windsor Castle, June 27th, 1894.

"MADAME,—Although I have not the pleasure of personally knowing you, I cannot refrain from writing to you, and attempting to express the deep and sincere sympathy that I feel for you in this terrible moment. I cannot find words to tell you how my widow's heart bleeds, and what dismay and what sorrow I feel at the crime that has robbed you of a beloved husband, and the whole of France of its most worthy and respected President. If universal sympathy can in any measure assuage your intense grief, be assured it is yours. May God give you the strength and courage and also the resignation so necessary to enable you to bear such a misfortune. —I am, madame, yours very sincerely, "VICTORIA"

M. Decrais, French Ambassador, went to Windsor and had an audience of Her Majesty, and expressed on behalf of his Government the gratitude of the French nation for the messages of sympathy forwarded on the occasion of the assassination of President Carnot. Her Majesty again expressed her grief at the dreadful event, and forwarded by special messenger a beautiful wreath of flowers to be placed on the coffin of the deceased President.

An interesting experiment has just been completed in Salford Iron Works, England. The owners, whose men had been working nine hours a day determined one year ago to make a trial of the eight-hour day, with the same wages as before, promising a permanent adoption of the custom if the results were satisfactory. The results have been satisfactory. The employees have worked with such good will during the year that, notwithstanding the shorter hours of work, the net product has been increased. It is such an experiment as this, tried everywhere, that alone can decide the vexed question of the eight-hour day. The adoption of it will depend partly on the workmen, and partly on the nature of the work. If the work is of such a nature that it cannot be hurried by increased zeal and better health and spirits on the part of the laborer, then an eight-hour day can be won only by a surrender of one hour's wages a day, if the workman has been working nine hours. The same thing will be true if the workmen prove incapable of utilizing the extra hour in such ways as to gain further power and skill and quickness for work. An eight-hour day would produce a wiser and better set of workmen, but it requires workmen of some considerable wisdom and energy to make the eight-hour day possible.

The new President of France, M. Casimir-Perier, like M. Carnot, is the bearer of a name which is famous in French history. His grandfather was one of the most distinguished of Louis Philippe's Ministers, whilst his father, who was a follower of Thiers, held a Ministerial portfolio under the Republic. The new President—whose strength is supposed to lie in his moderation—is forty-seven years old. He conveys to an observer an impression of great energy and resolution, and he speaks in clear, authoritative tones which neither permit of dispute nor disobedience. In his bearing, resolute and firm, he has been in his life a faultless correct man. The austerity of his morals is, indeed, almost Saxon. He seldom indulges in luxuries, and while he never smokes, is singularly sparing with champagne. Frenchmen remember him as one of the heroes of the war. So bravely did he fight that he was decorated on the field of battle of Bagneux, where he commanded the Garde Mobile of Aube. The war over, he turned to politics, and though he was but 26, Thiers and Jules Favre received him with open arms on the proclamation of the Third Republic. A seat was speedily found for him in the Chamber of Deputies, and he soon signalized the fact in an excellent speech. He was a moderate Republican in those days, and though he has strengthened his programme a bit, he is a moderate Republican to-day.

Our Contributors.

WHAT KNOX COLLEGE NEEDS AND SHOULD HAVE ON THE FIRST WEEK IN OCTOBER.

BY KNOXIAN.

Knox will have a jubilee celebration on the first week in October. We are not very sanguine about the success of the celebration. Why? Because Knox has never been good at celebrations. If the theology of the institution had been as weak as its efforts in the show business the institution would have died long ago.

The college has had little or no experience in the celebration line. Its work has always been quietly and modestly done. In fact, the modesty of the institution is so great at times that it ceases to be a virtue. Perhaps the Knox men may wake up in October and have a jubilee that will make them wonder at themselves. Men who seldom laugh sometimes take immoderate fits of laughter. Peaceable men fight like lions when they are forced to fight. If a confirmed bachelor becomes enamoured he usually displays marked activity and devotion. If men who never celebrate once take it into their heads to have a celebration they may eclipse anything that has been done in that line for a long time.

One thing is clear. If mistakes are made this time the opportunity to correct them may not come. Very few of us will be here to utilize our experience when the century celebration comes round.

Knox needs and should have its mortgage of \$26,500 taken off. That mortgage is so old that one can hardly remember whether it came into existence by evolution or by a direct act of creation. If we rightly recollect, it was evolved from a balance due on the new building and from arrears on revenue that had been accumulating for years. Anyway, like the human family, however it came, it is here now, and the most important question is not how it came, but how and when it is to go. Why is a mortgage like Mowat? Because it does not go. This mortgage will never go unless it is sent. The first thing on the programme for October is to send it. The interest on \$26,500 is a serious drain on the annual revenue. How can any loyal Knox man jubilate in good style if he knows that old mortgage is hanging over the institution. Off with the mortgage.

Knox needs and should have improvements in the college building. The present building is about twenty years old. During these years very little has been done in the way of making improvements of any kind. The rooms need new furniture. The old coal-oil lamps should be exchanged for something better and safer. The interior of the building from ground floor to garret is plain enough to suit even the most extreme Patron candidate. There are dozens of high schools in Ontario, a long way ahead of Knox in the matter of furniture. There are scores of Public schools fitted up in far better style by a single school section than the Presbyterian church fits up her most largely attended college. If you don't believe this, just go up and see the next time you are in Toronto. If a walk in the halls and an examination of the rooms do not convince you, just stay over night. One night's lodging in almost any room will send you down Spadina avenue thoroughly satisfied that the college needs new furniture.

Knox needs more revenue. Money has lost part of the earning power it had a few years ago. The endowment may never be able to earn as much money as it once did, for the simple reason that money may never again bring as high a rate of interest as it brought a short time ago. One good way to raise the revenue would be to pay off the mortgage. The annual interest on that mortgage is \$1,590. Save that sum and you add just that amount to the annual revenue. Off with that mortgage.

Knox needs several other things that we may refer to again.

The late Sir Hugh Allan began life by sailing a tug boat on the St. Lawrence. He did not try to run his splendid fleet at the same expense as he ran that tug. The church seems to be trying to do with some of its col-

leges what Sir Hugh did not try to do with his vessels. The Knox building has had little money spent on it for improvements in twenty years.

What would a farm or a store, or a school house, or a dwelling house, or even a barn look like if a dollar was not spent on it in twenty years?

THE PLACE OF WOMAN IN THE CHURCH.

The two great modern discoveries are woman and child. All these ages the world has been attending to men. Men have made the world's history; they have set up its governments, and thrown them down; they have absorbed all its attention, its glory, its privileges, its enterprises. Children have been tolerated because of their possibilities—especially male children. But women have been barely tolerated as a necessary evil—and then merely as slaves or toys. Only the dim original as obscured in early Bible story and the Divine Man's life and ministry threw golden streaks of light on the black shadows of the child's and woman's eclipse. But in this revolutionary century, child and woman have asserted and are asserting themselves. The former has become a despot in the home, and appears as if he might even attempt to "boss" the state and the Church, and woman is in the front to claim attention and to secure her rights in society, in the state and in the Church.

There are two main reasons for this great revolution. The first is in the emancipating spirit of the Gospel. It broke down the exclusiveness of the Jewish spirit, and the subjection of slavery, and it must in time restore woman to her rightful place as the equal—or more correctly, as the half or necessary complement of the individual man. Although Paul's teaching in some cases in the circumstances may have afforded apparent warrant for the social subjection of woman, his teaching in general and its uniform spirit as well as his practice, made that subjection to become manifest as a clamant social crime.

The second reason was the fact that half a million of men fell in the great American War, and necessity was laid on thousands of women to become breadwinners, while manly sympathy helped to open to them the doors of hundreds of positions previously monopolized by men and boys. There is more danger that this reform will go too far than not far enough. The human mind runs to extremes. For the knowledge of the truth in regard to woman's place in the church, we go to the Scriptures.

THE NORMAL OR PERFECT MAN

In the mind and purpose of God, consists of male and female—two persons of co-relative sexes in one unity—Man. In Genesis 1: 27, and 5: 2, we read, "God created man in His own image, . . . male and female created He them, and called their name Adam ('Man,' in marg.) in the day when they were created." Paul also emphasizes the same truth: "For as many as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus." (Gal. 3: 27, 28, Rev. Ver.) Not only does the Apostle here proclaim the equality of the sexes before God, but in leaving out the disjunctive "nor" from the last of the couples, and using the conjunctive "and" instead, he shows that the husband and wife are properly not separate individuals. They are only one individual—the normal man. This is what Jesus meant. "They are no more twain, but one flesh." It is in the destruction of this constitutional unity that the sin of adultery and polygamy lies. And for a similar reason, the celibate fails to attain the Divine ideal of manhood. He, too, sins against nature and God, except as he may be justified by necessity. And whatever in society tends to make celibacy a necessity—as for example, war or insanitary pursuits—is also a sin against the Divine will. God's purpose was to make MAN, to multiply MAN; but the MAN consists of a duality—male and female joined in the family.

* The above address read at the May meeting of the Ministerial Association of Galt and vicinity, and published in pamphlet form by request of the members, has been slightly condensed by the editor.

This plural-unity is also in some way and degree a shadow of the plural-unity in the Divine Nature. Paul likens the leadership of a husband to his wife to the leadership of the Divine Father to Christ. But we refuse to acknowledge any inferiority on the part of Christ to the Father. "He counted it not a prize to be on an equality with God." (Phil. 2: 6, R. V.) The Divine Son is conceded equal in titles, rank and power to the Father, yet He undertook the work of redemption in which there was the humiliation of the Incarnation and the crucifixion. So also woman is the perfect equal of man in honor, rank, and dignity, although to her belongs the suffering incident to the office of the motherhood of mankind. But as Christ fills all the offices and does all the work of God in grace and nature, so woman fills all the offices and works of man on a perfect equality with him. In God's arrangement, the greater is he who serves most. Jesus said, "Whosoever would become great among you shall be your minister and whosoever would be first among you shall be your servant" (Matt. 20: 26, 27)

WOMEN AMONG THE JEWS.

In the time of Christ, Jewish tradition considered women inferior to men. In a ritual used even to this day, the man prays, "God, I thank Thee that I was not born a woman;" while the woman meekly prays, "God, I thank Thee that Thou hast made me as I am." The Rabbins taught that a woman should know nothing but the use of her distaff. All such language is repugnant to the spirit, and teaching, and practice of the Old Testament. Women were recognized as equal with men, and the sexes were accordingly educated together. In the home their parents were the instructors. And the normal instructors were the prophets who were also female as well as male. "The equal education of the sexes is at the bottom of their equal honor." Even the highest functions in the Hebrew Theocracy—of speaking and ruling on behalf of God—were granted to women as well as men. Miriam was a prophetess. Was she divinely endowed? Then God used a woman to proclaim His glory in the public assembly. (Ex. 15: 20.) Prophecy was more than foretelling. It was chiefly to speak for God, deliver God's message. It was the Scriptural equivalent of our modern "preaching." Deborah was also divinely inspired as a public teacher. Indeed she appears to have combined the offices of Governor and Judge with that of public religious teacher. The success of her administration is tersely affirmed thus: "The land had rest forty years;" Huldah, to whom King Josiah sent to know the mind of the Lord, appears to have been a professor in a College or Theological Seminary. (2 Kings 22: 14-20.) An Old Testament prophetess in New Testament story, was Anna, who "departed not from the Temple, worshipping with fastings and supplications night and day. . . . (who) gave thanks unto God, and spake of him (Jesus) to all that were looking for the redemption of Jerusalem." (Luke 2: 37, 38, Rev. Ver.) It is objected that only a few women were divinely endowed prophetesses. The answer is, only a few men also were so endowed; but if any women were endowed, then women as women may teach and preach as well as men.

WOMEN IN PROPHECY.

There are three passages in the Old Testament, in which the work of women in the Gospel is especially foretold. The first, Psalm 68: 11, is rendered in the Revised Version:

"The Lord giveth the word; The women that publish the tidings are a great host."

In the Psalmist's mind the immediate reference was to Miriam and Deborah and their maidens, or to other women like them praising Jehovah. But Paul applies the Psalm to Messiah in the New Dispensation. Then, if the person addressed in the 18th verse is the ascended and reigning Christ, "the women who publish the tidings" can only be the women of the Christian Church—"a great host."

The second passage is in the 40th chapter of Isaiah. From the third verse to the eighth, the prophet foretells the work of John the Baptist as the herald of Christ. Then, in the 9th and following verses we read, translating

literally: "O heraldess of good tidings to Zion, get thee up into the high mountain! O heraldess of Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God." The special heralds of the Gospel are in this prophecy, John the Baptist and women.

The third passage is Joel 2: 23, 29, the meaning of which is given by an inspired Apostle, and illustrated in a most suggestive New Testament incident. Joel said, "It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy. . . . And also upon the servants and upon the handmaids in those days will I pour out My Spirit." Peter explained this to mean, that in the Gospel dispensation the Holy Spirit would not be limited to the exceptional prophets, or priests, or leaders; that He would be bestowed upon all God's people—women as well as men.

TREATMENT OF WOMEN BY CHRIST.

Turning to the New Testament, we first notice the example and teaching of our Lord. Clement, who is believed to have been a co-laborer of the Apostle Paul, quotes our Lord as saying, that His Kingdom would come "when that which is without shall resemble that which is within, and when there shall be neither male nor female." Whether Jesus gave utterance to this sentiment or not, we know that his conduct and teaching were in harmony with it.

He went contrary to the custom of the Rabbins of His day in receiving women as well as men as pupils, and on similar conditions. He could say, as He pointed to those sitting at His feet as pupils, "Look! my brother and sister and mother are these hearing the Word of God and doing the will of My Father Who is in Heaven." (Matt. 12: 49, 50; Mark 3: 34, 35; Luke 8: 21.) Jesus expressly annulled the old Mosaic enactments where they conflicted or appeared to conflict, with the perfect equality of the sexes. In Matt. 5: 32, He is reported to have said, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever marrieth her that is divorced committeth adultery." Jesus thus puts men and women on a perfect equality of guilt and corresponding disability. Guilty males must not punish guilty females.

After He rose from the dead, the Lord revealed Himself and the wondrous fact of the resurrection, first to women. The risen Lord also gave His first commission as His ministers to women. They were to publish the good news that He had risen from the dead; that He would soon ascend to His Father; and that in the meantime He would meet them by appointment.

Summing up the facts of Christ's life and practice, we find that He admitted women to His Theological College on an equality with men; that He exalted them to an equality with men before the law, even annulling an express Mosaic statute contrary to that equality, and correcting unequal processes of law against the sex; that He first revealed to women the fact of His resurrection and His contemplated ascension; that women were the first preachers of the Gospel commissioned by the Lord Himself; and that He expressly taught, that sex is secondary in His Kingdom—in Heaven all "are as the Angels of God"

WOMEN IN THE NEW TESTAMENT CHURCH.

We next note the place of women in the church under the Apostle's care and in the Dispensation of the Spirit.

Women were in the company to whom Jesus said, "Receive ye the Holy Ghost: whosoever's sins ye forgive, they are forgiven unto them; whosoever's sins ye retain, they are retained." See Luke 24: 23 and John 20: 21-23. Women were also of the company to whom Jesus said, "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." See Acts 1: 8. And women were in the company on the day of Pentecost upon whom the Holy Spirit descended, in fulfilment of this promise. Compare Acts 1: 14 and 2: 1-4. Rev. Ver. The Apostle Peter taught, in explanation of the phenomena, of that occasion that Christian women were

rightful recipients of the spiritual gifts whereby they became competent and authorized prophets of the new Kingdom. Women were thus, at the very origin of the Christian Church, placed on an equality with men in Gospel endowments and dispensation.

It is true that the college of Apostles and the first Diaconate were constituted of males only. But neither were any Gentiles numbered among them, which surely does not prove that the offices in the Christian Church must always be filled by converted Jews! Besides, the action of the Apostles and early church was not always infallible. They ordained Matthias to fill the vacancy caused by the defection of Judas, but the Holy Spirit called Saul of Tarsus instead. They limited the deacons to a temporal ministry, but the Holy Spirit inspired Stephen and Philip to preach with power. Hence Paul, in 1 Cor. 12: 7, Rev. Ver., says, "To each one is given the manifestation of the Spirit to profit withal." It is not to each man, but to each one—male or female, bond or free, Jew or Gentile. Saul, in persecuting, arrested and imprisoned both men and women,—the latter, doubtless, because of their ministry. (Acts 9: 2; 22: 4, etc.) Philip had four daughters who prophesied, that is, were preachers of the gospel. (Acts 21: 9). See 1 Cor. 14: 3, Rev. Ver.—"He that prophesieth speaketh unto men edification, and comfort, and consolation." And Paul and Barnabas were styled prophets similarly to the daughters of Philip. Women also labored along with the Apostles in the ministry of the New Testament Church. Paul charged Syzygus to "help" Euodia and Syntyche who had "labored with him in the Gospel, with Clement also," and others. (Phil. 4: 3). It was to a woman's meeting that Peter went when he was released from prison. (Acts 12: 17). It was through women that the first church in Europe was founded. (Acts 16: 14, 15 and 40). It was a woman—Priscilla—who played the roll of a theological professor to the eloquent Apollos. (Acts 18: 26). It was a woman—Phoebe—who had the honor of bearing the great doctrinal letter of Paul to the Roman Church. A woman—Junia—is spoken of by Paul as a noted Apostle. Out of the twenty-seven persons named with commendation in the letter to the Roman Church, no less than nine were women who occupied a place of prominence in the church.

NEW TESTAMENT TERMS APPLIED TO WOMEN.

The language used in the New Testament about the ministry of women appears to be the same as is used of men. Paul, in Rom. 16: 1 calls Phoebe a *diakonon* of the church,—not a servant merely, nor a deaconess. The term is the ordinary New Testament word for "minister." In Acts 22: 24, Paul speaks of the ministry which he had received from the Lord Jesus. Paul wrote to Timothy (4: 6), "If thou put the brethren in remembrance of these things thou shalt be a good *diakonos* (minister). In fact, the word by which Phoebe is designated, is that used of ministers of the word, and is also the very word used by our Lord Himself of the chief of His workers. Luke (22: 26) reports Christ as saying "He that is the greater among you, let him become as the younger (*neoteros*); and he that is chief as he that doeth serve. Then, Phoebe was a regularly accredited *diakonos*, or minister of the church, and carried her credentials to Rome over the signature of the Apostle Paul, and perhaps in his handwriting.

This term *diakonos* is used interchangeably with *presbuteros*, elder; and with certain qualifying words it is equal with *episkopos*, bishop. We find the term *proistemi*, in the First Epistle of Timothy, used so as to determine the nature of the office designated under each of the above terms to be the same. The person is a superintendent or ruling officer. In 1 Timothy 3: 4, 5, *proistemi* is used with *episkopos*, bishop; in 5: 17, it is used with *presbuteros*, elder; and in 3: 12, 13, it is used with *diakonos*, minister. In each case it designates a ruling minister. Paul certifieth that Phoebe was a ruling minister in the Church at Cenchrea. He directed the Roman Church to stand by her, be at her side as a comrade in battle, and he gives as a reason, that she had become, or been appointed, a *proistatis*, one

to stand before another, as the front rank soldier in line of battle stood before the man behind him. Then, Phoebe was not only commended as a minister, but as having been constituted a ruling minister. It has been suggested that the reason why Paul was so specific in his certificate, was lest any mistake should arise from his treatment of certain ignorant women at Corinth.

There are several instances of mistranslation which have helped to foster a religious prejudice against women acting as officials in the

(Continued on page 481)

WINTER SUPPLY FOR MISSIONS.

The question of the continuous supply of the missions, in the Western section of the church, occupied the attention of the General Assembly for some time, without any definite action being taken. The superintendents, East and West, complain of the scarcity of men for winter work; and a study of the appendix to the Home Mission report bears them out. There are 25 missions that made no returns last spring; it is safe to say that these had no winter supply. Fifty-six more are reported as having supply for 30 Sabbaths or less for the year. When it is borne in mind that the stations in these fields would receive supply only fortnightly, if so often, during summer, it will be seen how little service they had for the year. In addition to these, 39 more fields had service 41 Sabbaths or under. Let one remember that for years this system has been in vogue and we can estimate something of the loss it must have inflicted on the church. Many of these missions, moreover, are important, and full of future promise. Here are a few in Ontario. Desert, 28 families and 49 communicants; Portland, 33 and 40; Bathurst, 47 and 22; Demorestville, 28 and 41; Thane, etc., 42 and 108; Carlaw, 37 and 80; Chandos, etc., 46 and 109; Berriedale, 92 and 54; Day Mills, 41 and 53; Iron Bridge, 41 and 17; Richard's Landing, 42 and 38; Rock Lake, 60 and 40; Kagawong, 30 and 38; Gore Bay, 87 and 108. These received supply half the year.

From a circular we have seen it is estimated that 60 fields in the North-west will be vacant in October. Summer session students will likely supply 25 of these, leaving 35 to be provided for. Ontario and Quebec will likely furnish at least 35 more fields that ought to be supplied. Can 70 men be secured for the supply of these missions this winter? Since the Home Mission Committee is now relieved of the Augmentation department of its work, and since the work coming before the committee in the autumn is less onerous than that in spring, we trust the committee may grapple vigorously with this question of winter supply when it meets in October. It is as much the business of the committee to look out suitable men as it is to provide funds; and, if it is not, it ought to be. Much of its money is wasted by present methods. There were over 60 students last spring that applied for appointment that could not be employed and the number next spring is likely to be larger still. One of the theological classes in Knox College has 50 names, and there are about 160 students, in the three theological classes in Montreal, Kingston and Toronto. This means that there are too many men for the summer season and too few for winter. Can there not be a distribution of men that shall better meet the wants of the mission field and the necessities of the students? Cannot some men remain in the mission field this winter and study next summer? It is clear that we are starving fields now, and that we shall soon starve men, or oblige them to move elsewhere for employment. The interests of colleges are to be considered, says someone. These interests have received ample consideration in the past and the church has reached that stage that is far more important than her missions should be cared for than that some classes in college should have 16 instead of 12 students next winter. The urgency of the work impelled six students to cross the Atlantic to give winter supply, intending to take the summer session; should not five times the number of our own students follow their example? If we wish to grow as a church we must look better after our missions. J. R.

Toronto, July 11th, 1894.

Christian Endeavor.

TRUE GROWTH, WHAT IT IS AND HOW TO GET IT.

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

July 29.—Eph. 4: 11-13.

Wherever we find life we expect to see growth, progress, development. "A child, if it should continue a child, and an infant still, would be a monster." We were once dead in trespasses and sin, but we have been quickened by the Holy Spirit and given spiritual life. Now that we are alive, it is expected of us that we grow. We are expected to add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience; to patience godliness; to godliness brotherly kindness; to brotherly kindness charity (II Pet. 1: 5-7). It is expected of us that we grow up to the stature of the perfect man in Christ Jesus.

The late C. H. Spurgeon said, "I have in my house a singular picture which is made up of the portraits of my sons, taken on their birthdays for twenty-one years. They begin in the perambulator, and end as full grown young men. This is interesting and according to nature, but, alas, I have spiritual children whom I wheeled about in the perambulator of tender comfort twenty years ago, and they are babies still, needing as much care as ever, and are as little able to run alone. Ah, me, that so many who ought to be warriors are, weaklings, that those who should be men of six feet high are so stunted as to be mere Tom Thumbs in grace."

I. What is true growth? It is the constant, systematic and symmetrical development of all Christian gifts and graces. We should grow in knowledge, in righteousness, in purity, in humility, in earnestness, in patience, in sincerity, in utterance, in liberality and in love. Some Christians grow in knowledge, but not in humility; others grow in purity, but not in liberality; others again grow in righteousness but not in love; and still others grow in earnestness but not in patience. But such growth is abnormal, and if we would grow to the stature of the perfect man in Christ Jesus, we must cultivate all Christian graces. Christ grew in stature and in favour with God and man, but He never cultivated one virtue at the expense of others. If we would manifest His life in our lives then we should be careful lest we overlook one grace while we are cultivating another. In malice we should continue to be children, but in understanding we ought to be men.

II. How do we grow? By the use of means. It will avail us little if we try to force our growth; the better plan is to make use of the proper means and then we shall grow, whether we are conscious of it or not. It may be profitable occasionally to get up early to the vineyards to see if the vine flourish, if the tender grape appears, and if the pomegranate bud; but this exercise if engaged in too frequently, may lead to morbidity. Some Christians are like a boy who has planted seeds in a garden, and then disturbs the soil almost every day to see whether they are sprouting. It is better not to concern ourselves too much about our growth, but simply to make a proper use of means and then we shall grow.

What means should we use? Prayer is an important one. If we are much in prayer, then, like Dr. Bushnell, we shall fall into the habit of talking with God, and there can be no doubt that if we often converse with Him we shall learn to love Him and to grow like Him. Bible study also conduces to growth. The Bible affords milk for young believers but they must partake of it if they would grow. It furnishes strong meat to those who are more advanced, but unless they appropriate it to themselves they will not develop. Attendance upon the public services of the house of God is also exceedingly helpful to those who desire to grow. Finally, the proper observance of the Sacrament of the Lord's Supper is a most admirable means of Christian development. In this ordinance so many of the great doctrines of grace are exhibited; so many heart-stirring associations are connected with it, and the life of Christ is so vividly presented, that one who observes the ordinance after having made due preparation for it, must be greatly benefited by it. Surely with so many admirable and efficient helps at hand there is no reason why we should not grow steadily, beautifully and symmetrically.

HINTS AND NEWS ITEMS.

MR. WILLIS BAER'S REPORT CONCLUDED.

Now the whole army is under way. The 2,740 companies from foreign lands, then the 2,243 from Canada, and then 28,696 from the United States, making an army of 33,679 companies,—and still there are more that we have not reviewed. Let me, therefore, remind the Christian Endeavor, that we now have not less than 51 floating companies of Christian Endeavor, the largest of which is the one in the Brooklyn Navy Yard, numbering over 350 marines, and they and all mariners and seamen on fresh and salt waters are one with us in presenting a united front against the hosts of sin on land and sea.

Christian Endeavor is interdenominational, interurban, interstate, international, interracial.

We each march in our several divisions, wearing uniforms differing, bearing banners of various hues. If any one thing is made clear by this field-day of the Army of Christian Endeavor, it is God's design to bring the young people of all evangelical denominations together, not for the sake of denouncing denominations or decriing creeds, but in a common fellowship that respects difference and believe in diversity. Our army makes every young person more loyal to his own denomination, at the same time that it makes him more generous toward others. Thirty evangelical denominations are represented in our marching columns. In the United States the denominational representation is as follows: The Presbyterians still lead, with 6,052 companies; the Congregationalists have 5,488, the Baptists, 3,203; the Disciples of Christ and Christians, 2,895, Methodist Episcopal, 1,287; Methodist Protestants, 963, Lutherans 851; Cumberland Presbyterians, 744, and so on through a long list. In Canada the Presbyterians lead with 842; the Methodists are next, with 812, the Baptists have 159; the Congregationalists, 128. In England the Baptists are in the van, with 391 companies; the Congregationalists have 353; the various Methodist bodies, 221; the Presbyterians, 85.

New York has the largest number of companies that have adopted Rev. A. A. Fulton's suggestion, and are giving systematically "two cents a week" to missions. And that leads me to make mention at this time of the magnificent "roll of honour," which is displayed here in Camp Cleveland. The total amount as reported on this roll of honour is \$138,205.93. In addition to this amount of money which has been given by these 5,552 societies that we have enrolled upon the roll of honour, we find that \$185,512.00 has been given by these same societies for "Christ and the church" in other ways.

After careful gathering of other statistics and information, and from advices received from the representatives of missionary boards, home and foreign, we find that United States and Canada have contributed from their companies no less than \$225,000 for missions at home and abroad.

The forward movements, which were suggested to us by President Clark, and were adopted as our marching orders at Montreal, have been successfully conducted.

These suggestions were that, as societies and individuals, we pay more attention during the year (1), to our duty as Christian citizens; (2), to proportionate and systematic giving to missions, at home and abroad, through our own denominational boards; and (3), to the enlargement of our interdenominational fellowship on the Christian Endeavour basis.

Our crusade for a revival of proportionate and systematic beneficence, too means much for the cause of Christ in the coming day.

Our good-citizenship campaign has cultivated a greater and more intelligent spirit of patriotism and Christian citizenship everywhere, and has been fearlessly waged, even to the sacrifice of the life of one of our own comrades. But Bat Shea's victim, Robert Ross, of Troy, cruelly murdered at the voting booth, doing his duty, still lives, and we press on over his body to catch his spirit, determined in the right to put to flight Bat Sheas everywhere, whether it be in Troy, Boston, Chicago, New York, or in the remotest hamlet over which the Stars and Stripes or the Union Jack swing their peaceful folds. God save America! God save England! God save the world!

We had the pleasure a few days ago, of seeing the addresses, engrossed and illuminated, adopted at the last Assembly meeting of the Presbyterian Church in Canada for presentation to Her Majesty and the Governor-General, Lord Aberdeen. The work has been very artistically executed by Mr. J. G. Owen, the products of whose pen and brush are so well known and appreciated.

The Rev. G. D. Bayne, M.A., of Pembroke, on the eve of his departure for the seaside was presented by the congregation with an affectionately worded address and a handsome sum of money. The rev. gentleman has gone to New Brunswick with his family.

Pastor and People.

LITTLE KINDNESSES.

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there,
And each one passing by would do so much
As give one upward lift and go their way,
Would not the slight reiterated touch
Of help and kindness lighten all the day?

If you were breasting a keen wind, which tossed
And buffeted and chilled you as you strove,
Till, baffled and bewildered quite, you lost
The power to see the way, and aim and move,
And one, if only for a moment's space,
Gave you a shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

There is no little and there is no much;
We weigh and measure and define in vain.
A look, a word, a light responsive touch
Can be the ministers of joy to pain.
A man can die of hunger walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing which tells for life or death.
—Susan Coolidge.

ONE MINUTE PAPERS.

REV. J. A. R. DICKSON, B.D.; PH. D. GALT, ONT.

GODS OWN WORD—HOW DO YOU USE IT?

1st—Seek ye out of the Book of the Lord and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them, Isa. xxxiv. 16.

2nd—Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16.

3rd—This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success, Josh. 1. 8.

4th—Open thou mine eyes, that I may behold wondrous things out of thy law, Ps. cxix. 18.

5th—Order my steps in thy word, and let not any iniquity have dominion over me. I rejoice at thy word, as one that findeth great spoil, Ps. cxix. 133 162.

6th—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, II. Tim. iii. 16, 17.

7th—The Scripture cannot be broken, Jno. x. 35.

Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 18.

Written for the CANADA PRESBYTERIAN.

FOYER'S FALLS.—LOCH NESS.

The other day I came across a sprig of white heather, now becoming so rare, even in Scotland, and it took me back in imagination to the day, a few years ago, when abroad, and our party visited Foyers' Falls on the Caledonian Canal. We were all very eager to participate in the legendary benefits of the white heather, as a piece of it is supposed to bring the finder untold good luck.

We sailed down Loch Ness, a perfect picture of sylvan beauty at any time, and one of the loveliest of the Highland lakes, its waters being celebrated for a peculiar sheen, giving it a tone unsurpassed for richness, especially at sunset, when

"The day is done, and slowly from the scene
The stooping sun upgathers his spent shafts
And puts them back into his golden quiver."

This lake is very deep, in some places 300 feet, and has never been known to freeze, which fact doubtless was the origin of all the old superstitions about it.

The foliage on each side is very luxuriant and always plainly visible, as the loch is not over a mile and a half wide at its broadest point.

You see oak, birch, ash and fir, with a

thick shrubbery of hazel and holly, and can readily imagine if it is so quietly beautiful in mid-summer, what it must be like when all these trees in such variety are in the full glory of their autumn dress. The loch is twenty-four miles long and about midway the boat stopped at Foyers' Loch to allow the passengers to visit the falls. The river from which the cataract takes its name, rises in the mountains some thirteen miles away, and runs along through a wild region of mountain and crag. It really consists of two falls, a quarter of a mile apart; the upper one thirty, and the lower two hundred feet high. The upper fall is twice broken in its descent, and is spanned by a picturesque, one-arched bridge. The best point of view is the channel below this bridge, but only an expert climber could reach it, and not without great peril to life or limb.

A position for a fine view of the lower falls, the one we visited that day, is reached by a steep path up the hillside for pedestrians, but I did not attempt it, taking a romantic drive in a carriage instead, behind a fine team of horses, which galloped nearly all the way, seemingly having no regard for the steepness of the road. This road, though good, was so steep in places that I could not keep my seat, I being the solitary occupant of the carriage, and capacity for eight, being rather roomy for my small proportions. The sudden turns round the sharp angles made me "seasick" as much so as a slight motion on a vessel would do. It was the wildest ride I ever took, the "mule ascent of the Alps" was quiet compared with it, and I have decided the next time I go to climb the "short cut," for despite our great speed, some of the climbers were at the falls before I was. Oh what a wild, exquisitely lovely place! The scenery around is both grand and picturesque. The cataract dashes over abrupt and jagged rocks, and splits into countless streams, causing a feathery spray, which at some distance looks like smoke; hence the Gaelic name of Easna-Smuid, "Smoking Cataract."

The banks of the river are rocky and almost impassable, while its bed consists of shelving rocks; huge slimy boulders, dashed down from the gaping caverns above; the constantly falling cataract keeping the "horrid cauldron" lashed into perpetual foam.

It was dangerous to attempt to get even a peep at the falls and the ravine below; as the spray keeps the ground so wet you can scarcely get a foothold, it is so slippery. You can imagine then he was a brave man who attempted to climb for heather; but heather we must have. So an intrepid Scotchman succeeded by dint of his sure-footedness, national determination and plucky holding on to the trees by the crook of his umbrella handle, in securing one small piece just bursting into bloom, which I as the senior lady of the party was honored by receiving and carrying home in triumph, hoping to receive the coveted good luck by proxy. I still retain the pretty souvenir. The spray was like a shower of fine rain all the time—as we often find it at our own grand Niagara—and we had to keep our umbrellas up, which increased the difficulty of viewing the scenery. Just as you had braced your feet and craned your neck for a good peep, pop would come some one's umbrella right in front of your line of vision, and shut out the view as completely as the cap of a photographer's camera.

The luxuriousness of the foliage all about, from being so constantly kept moist, must be seen to be appreciated; I could not attempt to give any idea of it, nor the vividness of the green, which in Scotland was a constant surprise and delight to me, a denizen of dusty Canada. It was a most fascinating spot, and we all left it with reluctance, but "time—and boats—wait for no man." Some of the passengers joined me in the carriage for the descent, and we had no end of fun trying to keep our treacherous seats and preserve a certain amount of dignity as we were only casual companions. But as each abrupt angle, bringing an equally abrupt turn of the carriage, would pitch some unfortunate occupants into the laps of their opposite neighbors, *nolens volens*, or on their knees in the bottom of the erratic vehicle, we had to give it up,

finding our dignity as hard to keep as our seats. It ended in our making the best of an embarrassing situation, throwing dignity to the winds and laughing unrestrainedly.

I will close this little sketch of a most enjoyable excursion, and give you a better idea than anything I could write about it by quoting Burns' impromptu lines, written in pencil while standing as we stood, with all the admiration, though without the poet's power of putting it into glowing words, gazing in rapture at the falls:

"Among the heathy hills and rugged woods
The Foyers pours his mossy floods,
Till full he dashes on the rocky mounds
As high in air the bursting torrents flow,
As deep recoiling surges foam below,
Prone down the rock the whitening sheet descends,
And viewless echo's ear astonished rends,
Dim-seen, through rising mists and ceaseless
show'rs
The hoary cavern, wide surrounding low'rs,
Still through the gap the struggling river toils,
And still below the horrid cauldron boils."

FRANK L. DAVIS.

Hamilton, Ont.

Written for THE CANADA PRESBYTERIAN.

CHARITY.

As regards Christian teachers charity suggests two warnings. The first is *against persecution*. We know how teachers are often dealt with who happen to wander aside somewhat from the beaten track of theological thought. They may be, and generally are, honest and sincere, and very often sensitive, but that is too often entirely forgotten. General Assemblies or Synods drive them from their chairs or pulpits. Their voice is silenced, and in some cases, as with the late Prof. Robertson Smith, their heart is broken. I would plead for charity. Of course, it is presumed that such men are sound enough in the essential doctrines. If they denied these, their own honesty and integrity would lead them at once to separate themselves from the church from whose essential standards of belief they have strayed. It was unmanly, not to say un-Christian, for any man to eat the bread of the church and yet deny her fundamental truths. But it is generally on some point that is debatable, or some question that should remain open; on some doctrine that needs development that heresy exists. In these there should be the utmost charity. It is absurd to bind theological thought in the chains of bygone centuries. It would be a disgrace to the human intellect if it had not advanced since these times, and to whom should we look for this advancing thought and the expression of it, if not to those men who have been set apart to inquire into and study these themes. And, besides, persecution usually defeats the end it aims at. Instead of eradicating error, which I presume is the intention, it spreads it, crystallizes it, and makes it world-wide. Indeed, we would persecute no man, whatever his message or opinion may be, provided he be honest and sincere. Let us remember, rather, that God will protect His own, and fear lest by such a process we curtail or hinder the spreading of God's truth, which may be God's own honey to some starving human soul.

The second warning is *against sectarianism*. Not that a man should not love his own church or sect with a great and passionate love. I believe he should, or else he should leave it for another with which he is more in sympathy and to whose work he can devote his every energy of hand and heart. But it warns us against hatred of others. But the one too often includes the other. To love their own means with many to hate all others. This is an unholy state of matters and is detrimental to all good. It makes Christianity—Christ's religion—a poor worthless thing. It gives ground for the scoff and jeer of the worldly, when they assert that there are none among whom charity is so lacking as between members of the churches. I am of Paul, says one; another, I of Apollos. I am in the apostolic succession; I have all the truth; but you, you are wrong; you are of the devil, you are of antichrist.

All is yours. Even if it should decrease love for one's own church, let us condemn the false, the insincere, the hypocritical, wherever found. Spare them not. Hate them with a great hatred. But cherish the good and true

wherever you find them. Be charitable towards all. Gather honey wherever you can. Cherish truth by whomsoever uttered. Admire the beautiful and true among whatever people, church or sect.

TWO MEMORABLE SPOTS.

The first was Golgotha, or rather I should say the site which General Gordon, Dr. Merrill, and others have fixed upon as most probably the scene of the crucifixion. Whether they are right or not it is impossible to say, but their choice seems to satisfy all the conditions of the case. The first time we went there was on a Sunday afternoon. It was cold and cloudy, and the city and wide amphitheatre of rolling hills lay darkling under a sunless sky. In the Dominican Convent below where we stood a procession of monks was wending its way slowly round the precincts chanting their litany, and the cadence of the stately music rose and fell on the gusts of the passing wind. The second time the day was bright and beautiful, and I was more struck than before with the appropriateness of the site. It is "a green hill" to the north of the city wall, and the highest and most prominent point for some distance round. The main road to Galilee passes, and probably has always passed, just a little to the west. In the face of it fronting the city is the supposed Grotto of Jeremiah, and in the side of it, in what may still be described as a garden which runs close up to the rock, are several ancient tombs, one of which may well have been the Holy Sepulchre itself. If Jesus was lifted up there, He hung in sight of the whole city, and on the very spot from which the legions of Titus delivered their terrible assault. When His own people executed their sentence of rejection upon Him, thence came the unparalleled judgment which He had foretold as the inevitable penalty of their sin.

The second place was the Mount of Olives, and the Valley of the Kedron. Passing the Damascus Gate eastward, you soon round the N. E. angle of the city wall, and leaving the Gate of St. Stephen a little on the right, you mount a knoll covered with Moslem graves, and the Kedron and the Mount of Olives are right in front. It was getting towards sunset, and the shadow of Jerusalem, which lay behind us to the west, was thrown across the valley and just enclosed the Garden of Gethsemane immediately below. The slopes of Olivet were bathed in sweetest sunshine, and in the clear light every feature in the landscape was distinct. You could easily trace from the summit the two roads which descend the face of the hill, starting from different points, but meeting exactly at the northern angle of the present Gethsemane. The one to the right is the more direct road from Bethany, and where it begins to dip from the ridge is the place where Jesus wept over the impenitent city. Immediately above the summit of Olivet there floated a purple cloud, its fringes lustrous with the glow of the setting sun, just such a cloud as may have received Him out of their sight. An unearthly stillness and beauty seemed to lie upon the scene. It seemed almost as though He had just gone and the echoes of the words were yet lingering in our ears—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—REV. CHARLES MOINET, M.A.

By the will of the late Mr. James Crawford, Edinburgh, a member of the Constitutional party, bequests amounting to over £15,000 are made for various religious and charitable purposes, including £2,000 to the Aged Ministers' fund and £500 to each of the Sustentation and Foreign Mission funds. £2,000 is also left to the Established and Free church ministers and the schoolmaster of Torryburn, Fife, the testator's native place, in trust for the deserving poor.

Prof. Drummond, speaking at the annual meeting at Haddo House of the Oward and Upward Association, said that the great factor in the future evolution of society must, by the nature of things, by all the traditions of the world's past, by the laws of nature, and by all the facts of science, be the ascent of woman.

Missionary World.

MRS. HARVIE'S REPORT.—Continued.

Neemuch.—The medical work at this station is promising. In June, Dr. Margaret McKellar opened a second dispensary in the camp, and the attendance has been good. When the work began a year ago, the largest daily attendance of patients was 7, now the highest number receiving treatment in one day in the two dispensaries is 143. One dispensary is open from 9 o'clock to 12 a.m., the other from 3 o'clock to 6 p.m. The number treated in the city dispensary has decreased somewhat since the opening of the second in the camp. A few in-patients are accommodated in the spaces around the court of the city dispensary.

This year Dr. McKellar expected to commence medical work in Mandsaur, a city between Neemuch and Rutlam, but it was found impossible to obtain a building.

For a large portion of the year two Bible women have been employed, their work being to hold Gospel services in the waiting rooms before the dispensaries opened and with those waiting. They have also undertaken zenana visiting. A young Christian girl assists in the work, and recently a Christian widow from the Cama Hospital, Bombay, who has had three years' practical experience in one of Lady Dufferin's hospitals, has been employed; the other two helpers are heathen. A short prayer meeting is held daily at the close of the work, with the assistants, when God's blessing is sought upon what has been done in His name.

Patients.....	4,448
Treatments.....	15,773
Patients visited in their homes.....	78
Number of visits.....	238
Amount received in fees.....	Rs. 77 0 0
Sale of medicine.....	61 15 0
Donations.....	20 0 0
	Rs. 158 15 0

Mhow.—Dr. M. Grant Fraser reports that the work is increasing on every side, and that the prospects are encouraging. The following are the statistics for the year:

Patients treated successfully at home by Dr. Fraser and assistants.....	104
Visits paid by Dr. Fraser.....	230
Houses visited.....	69
" by Francesbai, Miss Louis and Gungabai.....	132
Treatments in Borwaha by Dr. Fraser and helpers (Gungabai's treatments in Borwaha).....	111
Treatments in villages by Gungabai.....	223
Patients in dispensary.....	12,662
Total number of patients.....	13,447

In connection with this work there is a fully organized band of Bible women, whose duty it is to follow up the instruction given at the dispensary. These women present a written report weekly of their work, including statistics as to districts and homes visited, and number of women, children and men present at services. The course of Biblical studies for the use of the Bible women is so arranged that the Gospel story in its completeness is brought before the regular hearers in the course of the year. The average number of visits made by each worker is 20 per week.

Dr. Fraser has been aided in the village work by Gungabai, a native Christian woman who has been in training a year and a half. Regular medical work has been opened up in Borwaha, a large native city, Miss Louis, an English woman, and Francesbai being in charge. The attendance at the dispensary here is from 8 to 17 daily, though the work has been established only a few weeks. Dr. Fraser calls the attention to the need of a hospital and dispensary building at Mhow and the difficulty in securing trained assistants.

OUR TRINIDAD MISSION.

The Free Church Monthly for April contains a very readable account of Trinidad and Presbyterian work there. Trinidad was discovered by Columbus on his third voyage, on Trinity Sunday, July 31st, 1496. Hence the name Trinidad. The population at present is about 200,000. It was conquered from Spain by Sir Ralph Abercromby in 1797. It is a fertile as well as beautiful island. When

slavery was abolished in the West Indies a great demand arose for labor. In 1848 about 900 Protestant converts (the fruits of Dr. Kalley's wonderful labors) sought and found refuge in Trinidad from the savage persecution to which they were subjected in Madeira. The Free Church took a warm interest in these people. In course of time a part of them removed to Illinois and formed a prosperous colony there. Those who remained in Trinidad gradually came to be content with an English ministry. Mr. Ramsay, the present minister, preaches in English only and his congregation contains not only the descendants of the Portuguese refugees but also Scottish, English, Irish, American, German, Creole and colored people. This is the Free Church of Trinidad. The Secession Church of Scotland began to look after Port of Spain and have had there a succession of worthy and earnest men—latterly two of our own men, Rev. A. Falconer and Rev. E. A. McCurdy the present pastor. Rev. Mr. Kennedy began the work. He was deeply interested in the emancipation of the slaves and got into trouble with part of his congregation who left him and joined the English Church. This trouble led Mr. Kennedy to remove to Ontario where he devoted himself latterly to the circulation of the best literature. It was in 1865 that Rev. John Morton visited Trinidad for the benefit of his own health. He came home deeply impressed with the needs of the Asiatics of Trinidad. In 1867 he was selected by our Synod to found the mission, and late in the autumn he and Mrs. Morton landed on the island. Three years afterward Rev. K. J. Grant and his wife followed. Subsequently Messrs. Christie and McLeod were laborers in that inviting and arduous field. Rev. John Knox Wright also were appointed to the field, but retired in a year or two. One of the teachers, Miss Archibald, died, and then J. A. McDonald, who wrought in a subordinate post in the mission for some time came home and studied for the ministry, and shortly after his licensure died. Our present staff consists of Drs. Morton and Grant, Messrs. McRae and Thompson and Coffin, with some very faithful helpers trained in Trinidad. No mission of our church has made more satisfactory and hopeful progress. The educational efforts of our missionaries—schools and college—are deserving of the warmest commendation and the most earnest support.

A MISSIONARY'S EXPERIENCE.

James Gilmour, the well-known missionary to Mongolia, had to send his boys, aged nine and seven, to Scotland for their education. It was a bitter severance. The father in his lonely journeyings, thought often of his boys, and with their photographs before him, after his hard day's work was finished, he would write them long letters, in noisy Chinese inns on coarse Chinese paper with a lead pencil, or would paint the letters with a brush in Chinese fashion. Sometimes he would seize the opportunity of a rest on the way to write. He told of his adventures, of his work with its lights and shades, related comical incidents, and often gave expression to his hope that his boys would become medical missionaries.

Here are some specimens of these most touching letters:

"I have your photographs with me, and I take them out at the inns and look at them. I like to see your faces; I don't feel so lonely then. I often, very often, pray for you, and try to think where you are in the ship now. You should be near the Red Sea. Oh, my dear boys, it was so hard to leave you, and I often cry yet when I think of you. I pray to Jesus to make you happy."

Some idea of the strength of Gilmour's home-instinct may be gathered from the statement in a following letter:

"I have no watch with me. The Chinese trouble me so to see it that I think it best to leave it at home. It was so nice when in an inn at Pa Kow to hear a clock striking in a shop in the yard."

Here is a comic incident:

"The other day when I was preaching, a man was standing behind me with a little black pig under his arm. He wanted to hear me preach, but the pig would not be quiet. He held its mouth shut, but the little pig would still manage to give a squeak now and again. At last it would not be quiet at all, and he had to go away with it. I could not help smiling at him."

Gilmour had a heart very tender towards every living thing. He is sorely grieved when he hears that one of his lads has a caged bird and uses all his pathos in picturing to the boy how he would feel if a giant were to shut him up in a cage. Broken in health, Gilmour came home to recruit in 1889, and spent some intensely happy months with his boys. As soon as he was strong enough, however, he felt the imperative call to return to Mongolia, and left them to see them no more on earth.

PULPIT, PRESS AND PLATFORM.

Archdeacon Farrar: The demon of drink still causes among us daily horrors, which would disgrace Dahomey or Ashantee, and rakes into his coffers millions of pounds which are wet with tears and red with blood.

Lord Rosebery: There is one form of government, and one alone, which seems fitted to the people of these islands—the ancient, limited, historic monarchy. The Queen's family have sweetened the air of these three kingdoms.

Dr. Witherspoon, of Princeton: Gentlemen, if you have not learning, this university is the fountain; if you lack piety, you know where it may be obtained; but if you are wanting in common-sense, may Heaven have mercy on you.

Rev. G. M. Milligan, B.A.: A degenerate community supports a degenerate press. I would as soon have an arrant liar frequent my house as a misleading newspaper. A demagogic paper is the worst insult that can be offered to a high-minded people.

Rev. G. D. Bayne, M.A.: Any political scheme that keeps its promoters from the sanctuary deserves defeat, and anything founded on irreligion or that issues in irreligion will come to naught. You cannot fight against God and truth and duty and hope to prosper.

Rev. D. M. Buchanan, B.A.: The noblest life we can live here is living for the good of others. To live for the good of one's wife and family is a far grander object than living for one's own personal pleasure and enjoyment. While living for the good of these, one's circle of love soon widens till the thought of the universal brotherhood of man brings us in touch with the world's needs.

London Advertiser: The work of a man who is always toiling is sure to lose its freshness. It is a great advantage to the mind of any public speaker to permit it to fallow—to come into contact with new views, new scenes, to throw off for a time the burden of responsibility to get away from the grind of every day toil. Our view, indeed, is that if a pastor of a church were disinclined to take a holiday, it would be distinctly in the interest of the congregation—a paying investment in every sense of the word—to insist on his doing it.

St. John Telegraph: If the convention bore was merely a nuisance, and his sole function was to annoy, he might be endured by religious bodies filled with the spirit of Christianity. But he is much more than a nuisance—he is a great and positive evil, because men wiser than himself, but more modest, are deterred by his brazen front and clamorous voice from making their opinions known and the church loses the benefit of their views which would frequently be helpful to the elucidation of a question. This being so it is evidently the duty of the churches to put down the convention bore with a firm hand, to sit upon him, metaphorically speaking, and to abate him, by limiting the length of speeches to five minutes or even three unless by special permission of the convention.

Mid-Continent: The principles of destruction to government may arise from two sources, either from supreme allegiance rendered to some foreign government, or from total abrogation of all government. And one of them is precisely as dangerous as the other. They are the same in fact. For the anarchist binds himself under the most solemn penalties to his society, which, for the time being, is his absolute government. To the rules of his secret order he submits slavishly, performing the duty laid upon him, though it cost him his life. In the name of Anarchy and of rejecting all government he subjects himself basely to the most absolute tyranny in the world. For the sake of lawless licence he enslaves himself. And this advanced spirit of hostility to the law of the land has its origin in the very atmosphere of liberty itself. It is liberty run mad.

Teacher and Scholar.

Aug. 5th } THE BAPTISM OF JESUS. { Mark 1: 1-11.
1894.

GOLDEN TEXT.—Mark 1: 11.

Eighteen years have passed over Jesus in Nazareth, and nothing is heard of Him. Without doubt he learned Joseph's trade and wrought at it, chap. 6: 3. Joseph himself is supposed to have died before this, and much care and anxiety must have been laid on Jesus for His mother and other members of the family. John is now thirty and enters upon his important work as forerunner or herald of Christ, as described in this chapter. Mark in v. 1 tells us in the most solemn manner that the events noticed in this lesson constitute the beginning of the gospel.

V. 1. INTRODUCTORY.—The beginning of the gospel, etc. Every word is to be noted. The beginning of the gospel, the glad tidings which constitute the gospel as seen in the public life and ministry of Jesus Christ: Jesus, the Saviour of Sinners; Christ the anointed Messiah: the Son of God, intimating His divine nature and dignity. The story of the good news connected with him in all its fullness is the greatest subject about which any pen could be employed.

2-8.—The personal appearance, office and work of John the Baptist. Read as parallel passages Mark 3, 1-12; Luke 3, 1-20. The time was at hand for the public appearance of Jesus Christ and His entering upon the great work which He came to do, and as it was the custom to send one before a royal personage to announce His coming and make preparation for it, so in this case, John is sent "before the face of Jesus to prepare His way."

I. V. 6.—Personal Appearance.—John had lived in a rough, thinly inhabited, wild part of Judea. His manners and style of living were simple, austere, and his garb or apparel was like that of the old prophets, especially of Elijah whom he was to resemble. Mark 3, 4. His office.—It was that of a messenger, or a voice crying, "prepare," etc. His office was that of a herald or forerunner of Jesus. It was one of great honour, responsibility and dignity. Mark 11, 11; Luke 7, 28. To have the humblest connection with Jesus, on his side, is to be honoured. As to their moral and spiritual state, the condition of the Jews at that time was like the country in which John was brought up, a wilderness. In public and private, formality in religion prevailed. "The work of John." This resulted from the moral and spiritual state of the Jews at that time, and the character of the kingdom or state of things which Jesus came to introduce. His work was preaching, preaching repentance. For what this means consult Mark 3, 7-12; Luke 3, 7-14. It is change of mind, feeling and conduct with respect to sin, abhorrence of and turning away from it. Another part of this work was baptizing. This was a public acknowledgment or confession of sin and sign or symbol of repentance. John's teaching and preaching were very different from what the people had been accustomed to and produced a very great and widespread impression. Vv. 4, 5; Mark 3, 5-6; Luke 3, 18-20. When people were told faithfully of their sins their consciences responded and multitudes flocked to him and publicly confessed their sins. John's character as a preacher should be noticed; his faithfulness, humility and courage. He rebuked sinners of all classes, the proudest and haughtiest, but pointed them all to Christ. V. 7, 8; Mark 3, 11-12; Luke 3, 16; John 1, 29. Where sins open or secret are known the true servant of Christ, be he preacher or whatever else, his duty is to point them out and warn men.

II. V. 9.—Baptism of Jesus by John.—It came to pass, etc. It is not stated definitely when; Luke 3, 21, when a great many had been baptized, and Jesus began to be 30 years of age. He turned his back on Nazareth, and came where John was to be baptized and enter upon that wonderful life work which ended only with the cross and His ascension to heaven. Although the baptism of John was that of repentance for the remission of sins, Christ needed no repentance, for He had no sin, but as in His death, He who knew no sin was made sin for us, so in His baptism too He put Himself in our place, He stooped down to our level as sinners and began as He ended His life by becoming the substitute for us as sinners.

III. V. 10.—Baptism by the Spirit.—Straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him. From John 1, 31-34 we learn that by this John was made positively aware that Jesus was He who was to come, the Lamb of God who should take away the sin of the world, so he pointed Him out as such to his disciples. It had also reference to and was for the support and encouragement of Jesus himself. Luke tells us, it was while He was praying that this took place. The dove is a symbol of peace, purity and gentleness, and all along the ages it is the power of His gentleness, and tenderness and meekness, His love in short that has been victorious.

IV. V. 11.—The Voice from Heaven.—This is the first of three times on which this took place. The next was at His transfiguration, and the last is mentioned in John 12, 28. This voice from heaven assured Jesus that He was indeed the Son of God and had God's help and approval in all His difficult mission. It was well calculated for this; "this is my beloved Son, etc."

Notice the glorious and exalted character of Him who is the subject of the gospel, Jesus Christ, the Son of God.

The honour of having any connection with Him. There can be no true preparation for Christ without repentance and He gives it.

Where there is true repentance there will be confession.

The great duty of all Christians, especially preachers and teachers, to point men to Christ.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JULY 25TH, 1894

WHAT do you propose to read during your holidays?

THE saloon, the Sunday theatre, the Sunday newspaper, and bad municipal government have a marked tendency to bring in the gatling gun.

THE people will be led by somebody. If they are not led by sensible men they will be led by fellows like Debs. Neither Napoleon nor Wellington could touch Debs in the matter of proclamations.

THE meeting of 15,000 thousand young people in Cleveland, representing as they did many thousands more in their homes, shows quite clearly that the church is not losing her hold upon the young. That fact alone is a great thing.

THE advocates of pure secularism in education must have felt something like a cold chill when they read Mr. McCarthy's statement made the other day in the House of Commons "that he favoured a separate rather than a secular school system."

THE best and the worst people are generally found in large cities. Chicago and New York have a criminal population large enough to fill all the penitentiaries in the world, but it would be difficult to match the Christian enterprise and liberality of either city. The fence is so high over there that nobody can get on it.

THE member of the Canadian House of Commons who defended the pure secularism of the American school system by saying that the strikes, riots and general lawlessness in the cities of the United States is caused by men educated in European schools under clerical supervision must be deplorably ignorant of the facts. Debs is a native of Indiana. The inflated style of the "proclamations" issued by him and his associates makes their nationality quite apparent.

"SAVE your money and buy a gun," was the advice given by Debs to his fellow strikers in a city near Chicago. That advice throws a ray of strong clear light on Debs and his methods. Save your money and buy bread for your family would be too old fashioned advice for men of the Debs variety. "Buy a gun" is the word, and if people don't do just as you wish them to do use your gun of course. The serious drawback to that way of settling questions is that the Federal troops use guns too.

THE late Dr. Ryerson once told a parliamentary committee that he had thought out the Upper Canada school system on the highest mountains in Europe. Our ministers ought to do some good thinking on the Augmentation scheme and the system for settling ministers during their holidays. The air of the North shore, or of Muskoka, or of the Atlantic should help them to solve these problems. Brethren wrestle with these questions when you have nothing else to do and then give the church the benefit of your thinking.

PRESIDENT CLEVELAND will rank in history as one of the statesmen of this century. The cool determined way in which he put down and kept down the Chicago riots was admirable and the state paper he addressed to his fellow Democrats the other day urging them to carry out honestly the mandate given them by the people in regard to the tariff question is an honour to the man who wrote it and to the nation of which he is the head. Critics say the President should not have interfered with the local authorities in Chicago. Perhaps not, but if he had not interfered Chicago would have been sacked, possibly burnt.

SOME thoughtful men are not as sanguine about government by the people as they once were. The trouble in the South American Republics and the state of affairs in New York, Chicago and other centres is discouraging. It is said on good authority that the amount of money levied for black mail purposes in the city of New York is as large as the amount levied for taxation. The weakness shown by the Democratic Senators in carrying out the will of the people on the tariff question shows very clearly that the will of the people is not law. The will of the people can be and often is trampled upon. Nobody supposes that the people of New York or even Chicago wish to be governed as they are governed. The transition from mob rule to military rule under a Dictator may be easily and quickly made.

THE *Herald and Presbyter* says:

Editors as well as pastors feel the need of vacation, and are taking taking themselves to cool retreats during these sultry summer weeks. Dr. Meade C. Williams, of the *Mid-Continent*, is at his summer home at Mackinac Island; Dr. Gray, of the *Interior*, is on his island; Dr. Field, of the *Evangelist*, has gone to Alaska. In the meanwhile some other editors refresh and re-invigorate themselves on the hilltops and suburban resorts which lie in their inviting coolness and tranquil beauty around about the Queen City on the Ohio.

If there are any tired editors over there who do not know where to go, send them at once to our Muskoka. For beautiful scenery, pure air, good boating, pleasant company and first class facilities for travel, Muskoka takes the palm. It is just the place for an editor. In fact, editors are about the only men who have sufficient capacity to appreciate all the excellencies of Muskoka as a resting place.

CONTINUOUS WINTER SUPPLY OF OUR MISSION FIELDS.

IF there is one cause more than another from which our church in the past has suffered in extending and holding the ground rightfully belonging to it in the Dominion, it has been the inadequacy of winter supply for our mission fields. When anyone who knows the facts calls to mind some special cases of this kind, of long periods of no supply or only very scanty, one can only wonder at and admire the vitality of Presbyterian principles in the breasts of many of our people. If our cause in these neglected places could have been killed it would long ago have become twice dead and plucked up by the roots. That it has lived furnishes one of the best illustrations and demonstrations of the reality of the doctrine of the perseverance of the saints. As the church has grown and strengthened in members and wealth, in her students for the ministry, improved in her methods and spiritual zeal and earnestness, things in this respect have changed greatly for the better. Among the adaptations and appliances which have led to this improved condition of things none have done more, or indeed so much, as the appointment of such men as Rev. Dr. Robertson and Rev. Mr. Findlay to the work of superintendence of our mission fields, to which they devote the whole of our time and efforts. Then the church has been fortunate, by God's guidance, in getting in them the right men for the place. We do not overlook, we highly value and accord all praise to the laborious work,

the zeal and interest of the conveners of the Assembly's Home Mission committees, both east and west, and of the conveners of Presbyterian Home Mission committees. All praise to them for what they have done.

We ask the most earnest attention of the church to the communication of Rev. Dr. Robertson in another column on "Winter Supply for Missions." The great importance of the church doing all in its power to meet the necessities of mission fields during the winter is forcibly presented by Dr. Robertson, and the extent of their need. There are three agencies to which the church can look to meet this pressing demand, if not fully, at least very largely; fully, it appears to us it might be, if gone about in the right manner, and heartily by all who can, if they will, lend their aid.

The first agency is that of Presbyteries. This especially applies to strong Presbyteries in Ontario and Quebec, in which there are a good number of regularly settled and well supplied, self-supporting congregations. Where there are not enough of missionaries to supply fields fully during the winter, the plan could be taken, which we know has been taken with good effect in some Presbyteries having a large mission field, of every settled minister giving one, two or three Sabbaths during the winter to mission fields, leaving their own people, if need be, for a day now and then, cranking a minister from a neighboring Presbytery, with little or no mission field, to come in and help to supply the lack. We know of mission stations which have been well supplied in this manner, and with no visible loss in any way to settled congregations. This, gone about in an orderly, systematic, business-like way, would relieve the difficulty in a good many instances, almost altogether.

In weak Presbyteries, in the North-West more especially, and British Columbia, where the difficulty could not be got over in this way, the two agencies chiefly at command are licensed preachers and probationers, and students not yet finished. Here it appears to us is where the Home Mission Committee and the principals and professors of our theological colleges could and should lend their assistance. The Home Mission Committee knows, or can speedily learn, how many licensed preachers or probationers are available for winter work in our mission fields in the North-West, Algoma, and such districts. By using its influence with available men in conjunction with Dr. Robertson and Mr. Findlay, or with Presbyteries, a certain number could be undoubtedly found who would be willing to answer the call of the Home Mission Committee for work. It is quite true, as Dr. Robertson says, that, for want of this continuous supply in winter, much of the money we spend is, if not wasted in the ordinary sense, at least does not give an adequate return. In addition to this, money is lost and labour, by less being obtained from these fields for their own supply than would be were they fully manned, and by their being on that account so much longer in growing into self-supporting congregations.

Another agency which might be employed to supply these fields is students who have not yet finished their course. Here the co-operation of principals and professors in our theological colleges with the H. M. Committee and mission superintendents would be of great assistance. In all of our colleges it would be possible for them to lay their hands on men who not only would not suffer by giving up a winter session to the mission field, but in many cases, and in many ways, would profit by doing so. Our colleges are but means, very important ones we admit, yet they are only means to an end, the extension and building up of the church with all which that implies, and that is something incomparably more important than that, as Dr. Robertson puts it, a class of any one year should have twelve instead of sixteen students. This is the third agency which might be made use of for winter supply. This difficulty which has hindered our progress so much in the past, but now partially overcome, is one which will continue in the country for a long time to come. The effect of it to the church is so serious that, how fully to overcome it is worthy of the best efforts and most deliberate consideration of our church courts. It may yet be necessary, and we do not see why it should not be done, that some system should be devised whereby all students should at a certain stage in their course be required, if the necessity exists for it, to spend one winter in supplying the mission field. And this too, is but a means to an end. That end, important as it may be, is not merely nor mainly the extension and building up of the Presbyterian Church, it is the

laying solidly and deep the foundations of our national life and character in godliness, righteousness and truth, in the saving of individual men and women, and rearing up and spreading all over our land Christian families and households. These are ends important enough to enlist the sympathy and active effort of every true patriot and Christian, and to make us wise and self-sacrificing in the devising and carrying out of all means best fitted to secure an end so important, so altogether vital to our national wellbeing, and to the extension and establishment of the Kingdom of our Lord Jesus Christ.

KNOX COLLEGE JUBILEE.

THE Jubilee of Knox College, an event which has been looked forward to with interest and expectation, is fast approaching. A jubilee season from Old Testament times has been generally recognized as a suitable occasion for acts of a special kind in the line of mercy, and of affectionate memorial and remembrance. It is most appropriate in every way that some such memorial observance should be held in connection with the jubilee of Knox College. If the cause of religion and of Christian scholarship is one worthy of grateful recognition and help, if for individual good, for the good of families of the church and the nation these things are higher and better than material good, and if the arrival of the year of jubilee is a becoming season on which publicly and gratefully to mark appreciation of them and the institution which has fostered them, there can be no doubt and should be no hesitation as to the course to be adopted with respect to Knox College at this point in its history. Active measures are now being taken by which to mark the fiftieth anniversary of the founding of the college, and to these we wish to draw attention. Before us are two circulars referring to this event and the manner of its celebration. The briefer of the two is from the Rev. Wm. Burns, who has been charged with carrying out the most important feature of the jubilee celebration, the longer circular bears the signatures of Rev. Principal Caven, and Wm. Mortimer Clark, Esq., Q.C., chairman of the College Board. This latter recites briefly the history of the college from its first humble beginning on to what it has now become. It emphasizes that what was once thought too large for the church is now too small; it sets forth also some of the present needs of the college, which will in due time and in the proper way be brought before the church; it mentions that it has always been hampered by insufficient means, and finally, as at the present moment the main question, brings under the notice of all the friends of the college the fact that there still hangs over it a mortgage debt of \$26,500. As the most important and effective way to mark the jubilee of the college, it is proposed to raise money sufficient to altogether wipe out this debt, and set the college free. To meet the annual interest this mortgage requires is a heavy drain upon the resources of the college, never large, and would, if it could be turned into other channels, greatly add to its efficiency. Besides, owing to the lower rates of interest now obtainable, its revenues from investments are decreasing, and the fact that improvements of various kinds are urgently needed, make it exceedingly desirable that this incubus which has been resting upon it be lifted off now and forever. The means by which this may be done is pointed out in the circular by Mr. Burns, and they are certainly feasible and quite within the bounds of possibility.

At a meeting of Alumni, held during the sittings of the General Assembly, it was resolved that each one of those who had graduated at the college should aim to raise upon an average the sum of \$100, a possible thing surely, this would accomplish the end sought for. This undertaking need not be confined to Alumni, the whole church both in Ontario and Quebec, and the North-West owes so much to Knox College, that from one end of these provinces to the other there are friends of the college who should gladly take a part in wiping out this debt and marking its jubilee in this way. If all will only join in heartily and bear a part, there should be no difficulty, and there will be no difficulty in raising the amount needed. It only remains to be added that the time is short in which to do the work, three months, one of them largely a holiday month, so that whatever is done must be done about energetically, with enthusiasm and determination. Let every friend of the college bestir himself, make up his mind to do his utmost, and resolve that this effort must be a success and it will be done. Lifting this mortgage will but feebly express what the church owes to Knox

College, and if everyone who feels this debt will but act as if it rested with him to pay it off, the jubilee meetings to be held in connection with the celebration in October will be glad ones indeed, if then it can be announced that this jubilee thank-offering is complete and the college that has already done so much for the church can be sent forth on the way to its second jubilee freed from this weight, encouraged by this tangible proof of the confidence and affection of the whole church, to undertake and accomplish yet greater things for the cause of Presbyterianism, for the good of the land which is so closely bound up with it in many ways, and for the cause and Kingdom of our Lord and Saviour Jesus Christ.

A BAPTIST INVASION.

BADGES on the right, badges on the left, badges before, badges behind, such was the sight which might be seen on the streets of Toronto during the greater part of last week. It was caused by the gathering in our city, now the scene of so many of those huge assemblies of people, of thousands of members of the Baptist Young People's Union of America, from all parts of the Dominion and of the neighbouring Republic. The centre of attraction for all the crowds was our new and magnificent Massie Hall. Both in the basement and the audience-room was a busy scene. In the latter the meeting was as yet Thursday morning only filling up. The Stars and Stripes were side by side with the Union Jack. A few simple but appropriate mottoes adorned the walls. Ladies were out in such force as to suggest that, if that element were removed from at least the convention side of Christian life and work, decidedly the better half would be gone. The basement at an early hour in the morning was the scene of the utmost bustle, excitement and interest. Hundreds were incessantly in active motion, and yet ample room was furnished for all guests. Conspicuously posted up were devices bearing such names as "Publication Society," "Post office," "Telegraph," "Ice Cream," "Tea and Coffee," "Registration and Badges," "Information Bureau," etc. etc. The irrepressible boy was everywhere seeking to turn an honest penny by selling papers, souvenirs and such like. Youth and age and middle life were all represented in the throng, especially youth, and here and there were to be seen the "coloured brother." Old friends were meeting and new friendships being formed, one could notice, while elbowing one's way among the busy crowd. Many ladies and a few gentlemen were sitting wherever a seat could be found, pencil and notebook or postal card in hand trying to write under difficulties. Here apart sat the solitary individual, there was another, all animation, interest and talk, ready for anyone who might happen along, and here again was the man or woman of affairs, full of business, and weighted with responsibility, but all intelligent, wide-awake, well-pleased and for the most part bright-looking, the very pick, one could well believe, of the Baptist young people of this North American continent, drawn together for a common and worthy object. It was a most interesting and suggestive sight. The programme made provision for morning, afternoon and evening sessions, from Thursday morning until Sunday evening, and set up a bill of fare so rich, varied and full, to be served in several churches, as could not but satisfy if it did satiate the most enthusiastic convention-goer. Though inclined to be somewhat sceptical whether such immense gatherings accomplish more than a comparatively small part of the good they are supposed to do, yet such a gathering drawn together and inspired by such high aims, cannot but give to many a mighty impulse, suggest to them new and fruitful ideas of Christian life and work, and send them to their homes filled with enlarged ideas, and fresh determination to work in the noblest undertaking that God has called men to, and taken them into a kind of partnership to accomplish. That its results may be felt and seen in fresh and greater victories for Christ in every part of this continent through the labours of our Baptist fellow-workers and brethren is our most earnest wish and prayer, and must be that also of every true Christian in every part of the Dominion.

THE fact that a member of the Commons of Canada makes from his seat in the House, charges against four Superior Court judges in the Province of Quebec is enough of itself to cause good citizens to fear that there is something unsatisfactory in the administration of justice in that Province. The member may be violent, he may be actuated by political motives, he may not be any too good

himself, but the judiciary should be so far above suspicion that no member of parliament dare attack them. All the political rancour in Ontario, and there is a good deal of it to the square mile, would not dare to attack such judges as Chancellor Boyd, Justice McLennan or the Chief Justice of Ontario. The history of the bench in Ontario shows that a judge may discharge his duties in such a manner as to make adverse criticism almost impossible. Nor is former connection with politics any bar to the highest efficiency and undoubted fairness on the bench. Mr. Justice McLennan and Mr. Justice Osler were keen politicians before they were made judges, but no one thinks of questioning their fairness even in an election trial. Sir John Thompson should probe this Quebec business to the centre and see if there is anything in it.

THE Rev B Fay Mills, who made a considerable stir in Montreal a short ago, undertook to supply Talmage's congregation during his absence, but gave up the attempt in three weeks. The failure of Mr. Mills in Brooklyn and the very indifferent success that attended the efforts of Moody as a pastor in Chicago might teach the average evangelist to be a little more modest, or perhaps we should say a little less patronising and censorious in speaking of and to pastors. If men like Moody and Mills cannot work a congregation, how long would an ordinary evangelist keep one together.

Books and Magazines.

JAMES INWICK, PLOUGHMAN AND ELDER. By P. Hay Hunter, Author of the "Silver Bullet" etc., etc. Published by Oliphant, Anderson & Ferrier, Edinburgh.

This is a story in the broadest of broad Scotch, and good Scotch that is true to life. One need not read far until he finds that the object of the book is to discountenance and, if possible, prevent disestablishment, and the spoiling of the "Auld Kirk." It gives a good picture of the kind of questions which now occupy and have always been very dear to the Scottish mind, and abounds in specimens of the pawky humour, and shrewd sense and sayings to be found among the common people. Mr. Hunter, the author of it, is a minister of the Church of Scotland, and following in the wake of novelists like Barrie and others he handles the native Doric skilfully and well. The story will be eagerly read by all who love and can appreciate the Scottish tongue, and that cast of mind found especially among the Scottish peasantry which takes special delight in all ecclesiastical questions and clerical and church gossip.

The following we notice as received. "Romanism and the Nation; the Mission of Satoli." By J. A. Lansing; and of the same valuable series, "The Roman Catholic Congress at Chicago," also by J. A. Lansing. Arnold Publishing Association, Boston, Mass.

"The Dream of Columbus;" a poem. By R. Walker Wright, B.D. Price 25 cents. Wm. Briggs, Toronto, publisher.

"The Gospel in All Lands." Hunt & Eaton, 150 Fifth Ave., New York.

"A Man for a' That," or "My Saint John." By James M. Ludlow. The Barker & Taylor Co., New York.

"Do this in Remembrance of Me," an argument for the use of unfermented wine in the celebration of the Lord's Supper. Ward & Drummond, 711 Broadway, New York.

"Woman's Work for Woman," Woman's Foreign Mission Society, 53 Fifth Ave., New York.

"The Face of Christ." By Catherine Pearson Woods. E. P. Dutton & Co., 31 West Twenty-third street, New York.

"A Mission Exodus." By Joseph Merlin Hodson. Saalfield & Fitch, 12 Bible House, New York.

The Literary Digest, April 28th, 1894. Funk & Wagnalls Co., 18 and 20 Astor Place, New York, U. S.

The Missionary Review of the World for August opens with a most interesting and able paper from the pen of the Editor-in-chief on "The Real and Romantic in Missions." In it Dr. Pierson gives a masterly and somewhat adverse criticism of Dr. James Johnston's recent book, "Reality vs. Romance in South Central Africa," and shows the many hasty judgments which are formed regarding African Missions by those who have not studied them sufficiently. Dr. Arthur H. Smith, author of "Chinese Characteristics," discusses "Times as a Factor in Christian Missions," and utilizes his wide experience and learning to prove that hasty evangelization is impracticable, and attempts at it are productive of evil. "The Place of Higher Education in Missionary Work," is considered by Rev. Dr. Ellinwood, senior Secretary of the Presbyterian Board, and is shown to be one of great importance in order to place Christianity on a firm footing in heathen countries. In the third and last paper on "Unoccupied Fields of the World," Mr. Douglas completes his survey of this subject by considering the Continents of Africa and South America. Among other articles of especial interest in this number are "Practical Confucianism and Practical Christianity in Korea," by Rev. Samuel Moffatt, "Missionary Work in Northern Bulgaria," by Rev. L. T. Guild, "The McCall Mission," by Mrs. Houghton, and "Missions in Spain and Austria," by Rev. Dr. H. A. Schaffler. The International Department contains an account of the late meeting of the International Missionary Union, at Clifton Springs, together with papers then read. The other departments of the Review are up to their usual standard of interest and usefulness. Funk & Wagnalls Company, 30 Lafayette Place, New York.

The Family Circle.

CANADA.

The grand old woods of Canada :
How cool and dim below
The shade of their sweet rustling leaves !
Swift-changing webs the sunlight weaves
Where ferns and mosses grow.

The giant trees of Canada :
Dark pine and birch drooped low ;
The stately elm, the maple tall,
The sturdy beech, I love them all,
And well their forms I know.

The forest wealth of Canada :
The choppers' blows resound
Through the crisp air, while cold and still
The snow's deep cloak o'er vale and hill
Lies white upon the ground.

The sparkling streams of Canada,
That 'neath cool shadows pass,
Then wind, where sleek-fed cattle sleep,
Through verdant meadow, ankle-deep
In clover-blossoms and grass.

The crystal streams of Canada ;
Deep in whose murmuring tide
From pebbly caverns dimly seen
'Neath leafy shade of living green,
Gray trout and salmon glide.

The beautiful lakes of Canada ;
With loving eyes I see
Their waters, stretched in endless chain
By fair St. Lawrence to the main,
As ocean wild and free.

Where white sails gleam o'er Huron's wake
Or fade with dying day,
Fond memories in my heart awake,
Of home's dear dwelling by the lake,
Like smoke's dear d'welling away.

The prairies vast of Canada,
Where sun sinks to the earth,
In setting, whispering warm good-night
To myriad flowers, whose blushes bright
Will hail the morrow's birth.

The robust life of Canada
In cheery homes I see,
Though gold nor jewels fill the hand,
Tis Nature's self has blessed the land,
Abundant, fair and free

—Dr. DeWalt.

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MARJORIE'S CANADIAN WINTER

BY AGNES MAULE MACHAR.

CHAPTER VI.—CONTINUED.

The luncheon was quite good enough for any one's dinner, Marjorie thought. There were three courses, with fruit besides, and biscuits and macaroons to finish with. Ada just tasted a little at each course in turn, but evidently did not relish her lunch as Marjorie did. Mrs. West had a better appetite, and talked very little; satisfying herself with asking a few questions as to how Marjorie liked Montreal, whether it did not seem very small after New York, whether New York was very gay this winter, and so on. She seemed surprised to find that Marjorie did not live in New York at all, but only in one of the suburban towns, and that she had lived very quietly, not going much into the city.

"And how is your little dog? What is his name?" said Ada, asking, as usual, two questions in one breath.

Marjorie explained that her father had wanted to call him Rab, after a dog in a book, but that she liked Robin best, and so he had got the name of Robin Adair, which, Ada declared, was a very funny name for a dog.

Gerald looked up with more animation than he had yet shown.

"Oh!" he exclaimed as if an idea had struck him, "I suppose Rab was the dog in a pretty little story that Alan lent me about 'Rab and his Friends.'"

"Yes," said Marjorie; "and my father knew that Rab when he was at college in Edinburgh."

"And," pursued Gerald, "there was another story in the book about Marjorie Fleming, I remember. Are you the wonderful little girl that used to talk to Sir Walter Scott and make all those verses about the hen?"

"And she was more than usual calm," he quoted. "I suppose I mustn't give the rest."

Marjorie caught the little gleam of humor that underlay his grave manner; but she only replied with equal gravity:

"That little girl died, I believe," at which Gerald's face relaxed a very little into a faint smile.

"Gerald, what nonsense you do talk!" exclaimed Ada. "How could Marjorie have talked to Sir Walter Scott when he died ages ago?"

"Did he really?" replied Gerald satirically, and Marjorie, who detested satirical remarks, hastened to say that her mother's name had been Margaret, and that her father could not bear that she should have the very same name, and so had bethought himself of calling her Marjorie, an old Scotch name in his own family and which was connected with that of the historical Marjorie Fleming.

"Gerald's going to Oxford in a year or so," said Ada. "And we're all going abroad as soon as I have done with school here. Perhaps I'm to go to school somewhere abroad for a while too. Wouldn't it be nice for you to come with me, Marjorie? I'm sure you could learn to speak French and German a good deal quicker than I could."

Marjorie's eyes sparkled. The vision of going abroad, some day with her father, was one of her castles in the air, but she could not talk about her father here.

Just then the door opened, and a young man, rather handsome and very fashionably dressed, strolled in with a listless air, very like his mother's. He threw down a small packet beside Ada's plate.

"Why, Dick," said his mother looking up at him with a look brighter than any Marjorie had yet seen her wear, "I had given you up. I thought you must be taking lunch down town with your father."

"Oh! the governor's over head and ears in work, so he couldn't spare time to go out to lunch—just sent out for some biscuits; and I thought I had had enough of the office for one week, and might as well give myself a half holiday as not, so I came home. Father ought to take a half holiday himself on Saturdays, and give everyone else one, all round. How do, Miss Fleming!" he responded to Ada's introduction, and then went on.

"I had to call in at Notman's on my way up, Ada, so I brought home the photos you wanted."

"See, Marjorie," said Ada, undoing the package, "this is the last photo I have had taken. It was taken in my fancy dress costume for a masquerade at the rink last winter."

It was a good likeness and a very pretty picture, representing Ada as Titania, with a coronet and a pair of Psyche wings, and all the other accessories.

"Have you had your photograph taken?" asked Ada; "because if you have, we'll exchange and I'll give you one of these."

Marjorie had not had one taken for a long time, she said; her father regretted very much at the last moment that he had not been able to get a good one taken in New York.

"Then I'll tell you what," exclaimed Ada, in great glee, "you must go and have a good photograph taken at Notman's and send it to your father for Christmas. And then you can give me one, too. Now go the very first thing next week!"

"You'll have to go, Miss Fleming, I assure you," said the eldest brother, who made it a point to make himself agreeable to young ladies. My sister has a way of making her friends do what she wants them to do."

"And I'll go with you to help to pose you," said Ada. "I'm a good hand at posing people, am I not, Gerald?"

Ada was much more given to appealing for approbation to her younger than her elder brother, notwithstanding his propensity to "make fun" of her; perhaps because this very practice had inspired her with greater respect for his opinion.

Luncheon seemed to Marjorie to last a very long time. Nobody was in any hurry to rise, for nobody had anything very particular to do; and Dick and his mother discussed at leisure the various bits of gossip he had picked up in the course of the morning, the latest news about the arrangement for the coming carnival, and the Christmas parties and receptions that were being talked of. It was very evident that Dick was Mrs. West's favorite child. Poor fellow, he was a "spoiled child." As he had always got every thing he wanted for the asking, and had never

had to do anything he did not like, he seldom now did anything but what he "liked" to do; and the things he did like to do were very often things that it would have shocked his mother a good deal to know.

(To be continued.)

VANITY OF GREAT MEN.

It is unquestionable that many of the most celebrated men have been absurdly and foolishly vain, but before any one concludes that vanity is either a part or an incident of greatness it ought to be remembered that no man, great or small, is a fixed quantity, to be counted upon at all times as the same. No man is the same from year to year, from month to month, or from day to day. The processes of thought, the moods of the mind are as swift as the flash of light, and doubtless one man who lives through a long life experiences all the moods of which any man of his level of cultivation has ever been capable. Instead of being true, that the vanity of great men makes them great, or that they do their best in the mood of vanity, it is probably true that in doing their really great work they are not vain at all, or even self-conscious at all. It is only as they look back upon it that it inflates some of them with pride, which often shows itself in vanity. "Gods," said Dean Swift, smiting his hand on the table, as he read over one of his own productions, "what a genius I had when I wrote that!" This was vanity, no doubt. And it was vanity in Ruskin which made him say: "With Carlyle I stand, we two alone now in England, for God and the Queen." But does this justify anyone in saying, as M. du Clos does in concluding a series of interesting anecdotes on the vanity of great men, that "as people are usually taken at their own estimate, self-appreciation should not be condemned"? It seems rather true as a fact of the physiology of the mind that uncontrollable vanity is a sure symptom of the onset of insanity. All great men are brave in initiative, but the courage which enables them to succeed where others dare not even attempt is never so potent as when it leads to entire self-forgetfulness. When Napoleon concluded himself a demigod, when he began to stuff his stomach instead of exercising his brain, as he had done, he became unable to keep awake when he most needed to be wary, and having reached this stage he was already far along on his road to Waterloo. And both Ruskin and Swift were far along toward the madhouse when it was no longer possible for them to master their vanity and hold it in the same subjection in which they were holding it while they were doing the work which made them celebrated. Great intellectual effort requires high nervous tension. It is ability to stand this tension which makes greatness, and the vanity of greatness is merely the symptom of reaction—of breaking down, of the insanity which is the result of nervous tension uncontrolled by will. The lunatic asylums are full of people whose symptoms are identical with what some have mistaken for indications of greatness.—*St. Louis Republic.*

THE BIBLE AND ITS PEOPLE.

The English people love the Bible, and their affection extends to the Bible's originators. That is the secret of the failure of anti-Semitism to find a hospitable entry into these shores. That is why, when a statesman of the foremost position like Mr. Chamberlain advocates the restriction of foreign immigration, he does so with keen regret. And this tacit, yet all-pervading, love not only for the Book, but for the people of the Book, implies a duty which the Jews of England can only ignore with disgrace and danger to themselves. "Measures and not men" politicians cry in vain. The Englishman calls for men, confident that the measures will be forthcoming if the men are there. No such subtle distinction is possible to the English character. It identifies professors and profession. It cannot dissociate the Jew from Judaism. The world has always judged Judaism by the Jews; Englishmen have judged the Jews by Judaism. They have ever loved the Hebrew Bible, they have found in its call to righteousness of life and thought the sup-

reme voice of God, and thus they have fancied they were meeting in every Jew a prophet, an inspired mouthpiece of the Divine. English politics owes more to the Old Testament than Jews are aware of. But though the Jew is thus ignorant, while he is callously indifferent to the part played in the present by Judaism and the Bible which he neglects, the Englishman is not ignorant, the Englishman is not indifferent. The Bible and the Bible alone still holds the key to human progress. Whether Jews be its bearers or basely surrender their position to others, the light of the Bible will continue to be the Light of the World. The Bible will reign for ever, it is only we ourselves who are in danger of deposition. The Book endures, shall we cease to be its people?—*Jewish Chronicle.*

EBB AND FLOW OF THE EARTH'S ATMOSPHERE.

The current number of *Himmel und Erde* contains a valuable article by Dr. J. Hann, entitled "Ebb and Flow of the Earth's Atmosphere." The paper deals entirely with the diurnal and annual range of the barometer, and Dr. Hann's laborious investigations of these phenomena have frequently been referred to in our columns. It is more than 200 years ago since the regular variation of the barometer by day-time was first observed, and the first person who investigated the regular variation during the night-time, and fixed the morning minimum at about 3h. or 4h. a.m. was the celebrated botanist Colester, at Bogota, who commenced his observations in 1761. Blandford and F. Chambers first explained the characteristic difference between the daily range on the sea-coast and at inland stations, and showed the connection of this difference with land and sea breezes. Dr. Hann points out that while there is a large number of theorists as to the cause of the double daily oscillation of the barometer, none of them satisfactorily explains the whole of the phenomena. With regard to the yearly range he shows that when the values for the northern and southern hemispheres are separately considered it is found that the smallest quantities occur in both hemispheres in July, so that we obtain the important result that the values of the double daily oscillation depend more upon the position of the earth with respect to the sun than upon the seasons. He agrees with Lord Kelvin and others that the only means of eventually obtaining a satisfactory explanation of the subject will be by harmonic analysis, and by comparison of the variations at a large number of stations. *London Public Opinion.*

THE BLACK BEAR.

The Black Bear (*Ursus A-mer-i-canus*) is the most persistent of our large mammals in his refusal to be exterminated. Because of the facts that his senses are keen, his temper suspicious and shy, and his appetite not at all capricious, he hangs on in the heavily wooded mountains, swamps, and densely timbered regions of North America, generally long after other kinds of big game have all been killed or driven away.

As his name implies, he is jet black all over, except his nose, and when his fur is in good condition it is glossy and beautiful. His muzzle, from his eyes down to the edge of his upper lip, is either dull yellow or dingy white, and sometimes, particularly in Alaska, he has a white spot on his breast. According to locality and climate, the hair of the Black Bear may be short and close, as in the South, or long and inclined to shagginess, though not so much so as the grizzly's. Very often his coat will be abundantly thick and of good length, but so even on the outside and so compact that he looks as if he had been gone over by the scissors and comb of a stiletto barber. So far as I have seen, neither the grizzly nor cinnamon ever has that appearance. In the North, where his furry coat is finest, it is now eagerly sought by the furriers, and the standard price of a large skin of good quality is twenty-five dollars. The ladies prize it for muffs and collars, and the carpet warrior and the bandmaster love to have it tower heavenward from their warlike brows as a shake.—*St. Nicholas.*

Our Young Folks.

A LESSON.

A little lass with golden hair,
A little lass with brown,
A little lass with raven locks,
Went tripping off to town.
"I like the golden hair the best,"
"And I prefer the brown."
"And I the black," three sparrows said,
Three sparrows of the town.
"Tu-whit! Tu-whoo!" an old owl cried
From the bellry in the town.
"Glad hearted lassies need not mind
If locks be gold, black, brown.
Tu-whit! Tu-whoo! so fast, so fast,
The sands of life run down,
And soon, so soon, three white-haired dames
Will totter through the town.
Gone then for aye the raven locks,
The golden hair, the brown,
And she will fairest be whose face
Has never worn a frown."

CAPTURED BY ARABS.

A STORY OF SHIPWRECKED SAILORS.

One of the most thrilling stories in history of shipwreck and capture is that of the American ship *Commerce*, commanded by Captain James Riley, of Middletown, Connecticut, that sailed from Gibraltar a number of years ago bound to the Cape Verd Islands. Instead of keeping well to the westward, in order to avoid the current which sets in towards the African coast, the captain proposed to "cut off the corners," as the saying is, by standing to the southward, passing inside of the Canaries.

At midnight on the sixth day after leaving Gibraltar, during a thick mist and heavy sea, the ship ran ashore near Cape Barbas on the west coast of Africa. Various experiments were tried to save the vessel, but with no success. The sea broke heavily, causing her to pound upon the rocks, and in a short time the masts were carried over the side. By passing the night in the cabin with the companion way securely closed the crew saved themselves from being swept away.

When morning broke the sea had gone down to such an extent that the vessel rested quietly, and the waves no longer washed over the decks. Within a short distance of the ship the land showed as a narrow line of beach, backed by almost perpendicular cliffs without a sign of vegetation or life. Knowing that the vessel was liable to go to pieces with the first gale of wind that blew on shore, an attempt was made to save a quantity of provisions and water. A barrel of pork and one of beef were rolled over the side and towed ashore, likewise two casks of fresh water. A quantity of old canvas and spare spars were also saved, with which it was proposed to erect a tent as a protection against the unhealthy dews peculiar to the African coast. When evening came the cook prepared supper while the men rigged up a shelter, after which, worn out with twenty-four hours of anxiety and labour, the ship's company stretched themselves on the sand under the awning, and slept until the screaming of the sea birds commenced with the dawn.

After breakfasting the captain rowed off to the wreck, and brought back a small chest containing about two thousand dollars in gold and during the day a number of valuable articles, including a sextant and chronometer, were carried ashore. Next the long boat was rigged with a mast and sail, a quantity of beef and pork cooked and stowed away under the thwarts, the boat's breakers filled with water from one of the casks, and the gold sewed up in two small canvas bags and placed under the flooring.

Having made all preparations for putting to sea the next morning in the hopes of either being picked up or reaching the Cape Verd Islands, the captain asked all hands to kneel with him while he thanked the Almighty for preserving their lives during the perils of shipwreck, and asked His blessing on their future efforts.

At daylight, under the influence of a strong north-easterly breeze, the company, consisting of the captain, two mates, seven seamen, and the negro cook, entered the boat and made sail to the westward. Towards night the wind increased greatly and raised a high sea in which the small vessel laboured heavily, and occasionally shipped so much

water that all hands had to bail to keep the boat from foundering. During the succeeding day and night the wind continued to blow hard, while to add to the burden of the despairing and worn-out men the tremendous straining to which the frail craft had been subjected opened up her planking to such an extent that she racked like a basket, and took water through every seam.

Encouraged by their brave commander, the exhausted crew continued for some time to battle against the fearful odds, but at last begged him to give up the struggle, saying that they were resigned to their fate. That brave man, undaunted by the dangers that encompassed him, told his men that it was his duty to save them and himself if possible, and refused to cease his efforts in that direction.

At this time the fresh water was more than two-thirds gone, and the meat was ruined on account of having been washed about in the boat for several days. Under these circumstances Captain Riley told his companions that it was his intention to put about and return to the coast, where they might repair the boat and replenish their stock of water and provisions from the store left under the cliffs, near the wreck of their ship.

The idea of regaining the land appeared to cheer the men, who immediately set about lessening the leaks by driving strips torn from their clothing into the largest of the crevices, and in other ways endeavouring to prolong the life of their crazy boat until the shore could be reached. As if to encourage them in their struggles the wind sensibly decreased and the sea grew smoother, so that the little vessel made rapid progress towards the inhospitable coast that had been left three days before, and which they again sighted about forty-eight hours after turning back.

It had been the captain's intention to sail along the shore until the wreck of the *Commerce* was reached, but unfortunately the boat had so opened from the long strain put upon her that it was only by the incessant efforts of the entire crew that she was held together long enough to beach her among a cluster of rocks near the mainland. Here her total ruin was accomplished by a high wave which swept over the boat and dashed her side in against a boulder.

Rescuing the small store of water remaining and the two bags of gold, the utterly exhausted men staggered to where the projecting ledges of rock afforded shade from the fierce rays of the tropical sun, threw themselves on the ground and slept through the remainder of the day and the night that followed. When morning came the men drank their last portion of water, then started north along the coast, hoping to find an avenue by which they might gain the open country back to the cliffs that towered grey and sullen above their heads.

After walking over the cutting shingle for several hours without finding means of escape from the shore, or a drop of sweet water to wet their parched lips and mouths, their sufferings became almost intolerable, and it was only by the exertions of the captain that they were prevented from drinking the salt water that lapped at them so mockingly only a few feet away. Thinking that the appearance of the cliffs a mile or so ahead offered some evidence of an opening, the men pressed forward to find a great cleft running down to the sea, between the walls of which was a steep but not dangerous incline leading to a country the character of which was hidden by the crest of the hill.

No sooner had the men dragged themselves to the head of the ascent than they discovered, not more than a quarter of a mile from them, a large company of Arabs encamped, while numerous camels were to be seen browsing on the scanty herbage that grew out of the rocky soil.

Hoping to receive compassionate treatment, the shipwrecked mariners hastened towards them, but before covering half the distance were espied by the Arabs, who swarmed forth, surrounded them, and in the most brutal manner stripped them of most of their clothing, and put them in charge of the women while they fought over the spoils. With many blows and expressions of hatred these hags drove the wretched company in

the direction of the camp. Upon reaching the enclosure the sailors pointed to their mouths, and by signs begged that they might go to the well which was observed close by. One of the women filled a gourd and motioned that they were to kneel down and drink from it like beasts, but suffering as they were from thirst, their only feeling was that of gratefulness for the means of alleviating their sufferings.

The Arabs numbered about one hundred, counting men, women and children, and by the large number of camels, there being about three to each person, it appeared that several caravans were halted in this spot—a watering-place on the route along the coast. About an hour after this, Mr. Williams, the mate of the *Commerce*, four seamen, and the cook were separated from the rest, and obliged to mount on the backs of camels which were led away towards the desert. In the afternoon the caravan to which the captain, second mate, and three remaining sailors belonged also moved off; the seamen being driven along with the camels. The blazing sun scorched their bare backs, and the jagged rocks cut their feet, but whenever one of the prisoners lagged behind a heavy lash was laid across his back.

After about an hour of journeying in this way, the border of the Great Sahara Desert was reached. Here the camels were rested for a while, then five of them were caused to kneel, and each one to receive upon the unsaddled back behind the hump one of the suffering captives, who was obliged to maintain his seat by grasping the long hair of the hump. The motions of the camels were so violent that in a short time the skin was chafed from the bare legs of the seamen, and their suffering was only increased. At last after their tortures had gone beyond human endurance, and when the captain had slipped senseless to the ground, the camels were stopped and the camp formed for the night. The camels were now milked, and about a pint of the liquid was served out to each of the five men, who had crept close to one another for mutual sympathy and support. The cold night wind soon commenced to blow, chilling their blood, and increasing their tortures beyond description.

At daylight the caravan prepared to move on, but so stiff and sore were the prisoners that their efforts to rise resulted only in moans. They begged that their captors would leave them there to die. At last, however, they got upon their feet and mounted behind the humps of the camels ridden on the preceding day.

After several days and nights of like suffering, the caravan reached a peopled valley, where they erected tents and unpacked a quantity of goods which they proposed to barter. Here Captain Riley met a rich Arab trader, whose sympathy he enlisted by recounting the story of the sufferings of himself and companions, and prevailed upon him to purchase them from their present owners and send them to the nearest seaport, giving his word of honour that he would be able to obtain a sufficient amount of money from one of the consuls to handsomely reimburse him for his expense and trouble.

This Arab, known as Sidi Hamet, personally conducted the five men to the seaport of Swerah, where the captain made good his word borrowing from a noble-hearted stranger, named Willshire, the sum of one thousand dollars, which he gave to Sidi Hamet with his blessing. As the sum paid by the latter for the captives did not exceed more than a quarter of this amount, their deliverer acknowledged the reward as satisfactory, and parted from Captain Riley with many expressions of goodwill.

Although endeavours were made to find the chief mate and the six missing seamen, nothing was ever learned concerning their fate.

Among the numerous stratagems by which pride endeavors to recommend folly to regard, there is scarcely one that meets with less success than affectation, or a perpetual disguise of the real character by fictitious appearances.—*Dr. Johnson.*

Minard's Liniment Cures Distemper.

NIGH TO DEATH'S DOOR.

HOW A YOUNG LADY WAS CURBED OF A TERRIBLE MALADY WHEN NEAR THE BRINK OF THE GRAVE.

The large, pretentious brick residence at 86 Miami avenue, in this city, is the home of the heroine of this interesting story. She is Miss Margaret Stenbaugh, and her interesting experiences during the past four years are published here for the first time.

"Four years ago," she said, "I was a sufferer in all that the term implies, and never thought of being as healthy as I am to-day. Why, at that time, I was such a scrawny, puny little midget, pale and emaciated by an ailment peculiar to us women, that my father and mother gave me up to die. The local practitioner (I was at that time living at Scotland, Brant Co., Ont.,) said it was only a matter of days when I would be laid away in the church yard, and as I was such a sufferer I cared not whether I lived or died; in fact, think I would have preferred the latter. I could not walk, and regularly every night my father used to carry me up stairs to my room. I remember my telling him that he wouldn't have to carry me about much longer, and how he said with tears in his eyes, that he would be willing to do it always, if he could only have me with him. It was evidently foreordained that I should not die at that particular time, as a miraculous transformation in my condition was the talk of the neighborhood. I read of the wonderful cures that were being wrought by Dr. Williams' Pink Pills for Pale People, and my father went to Brantford, where he purchased a couple of boxes from Jas. A. Wallace. I commenced taking them, and I thought for a time that they did me no good, as they made me sick at first, but very shortly I noticed a great change. They began to act on my trouble, and in the short space of six months I was able to walk. I continued taking the pills, and in six months I was in the condition you see me now. I fully believe that they alone saved me from the grave, and you will always find myself and balance of our family ready to talk about the good Dr. Williams' Pink Pills did for me."

Sworn and subscribed to before me this 15th day of December, 1893.

D. A. DELANEY, Notary Public,
Wayne Co., Michigan.

Sold by all dealers or sent by mail, postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

Toronto, 43 Charles street,

April 2nd, 1894.

Dear Sirs,—I have much pleasure in stating that your 'Acc'ocura' remedy has been used for the past fifteen years by our family. We have derived so much benefit from its application that I can heartily testify to its beneficial qualities.

"I have recommended its use to many of my friends, who also speak very highly of it as a very effective and simple remedy.

"Yours truly, WM. PENDER."

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An ingenious inventor has provided himself with a pair of bicycles for his feet. The wheels are about four inches in diameter and are strapped to his feet like skates. They have rubber tires and glide over the concrete pavement with great ease. They are very superior to the common roller skates and the owner moves along almost as fast as the bicyclist.—*Scientific American.*

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and good food in plenty, tends to make children healthy. If children suffer, however, from Scrofulous Skin or Scalp Diseases—if their blood is impure and pimples or boils appear, they should be given the right medicine. Dr. Pierce's Golden Medical Discovery brings about the best bodily condition. It purifies the blood and renders the liver active as well as builds up health and strength. Puffy, pale, weak children get a lasting benefit and "a good start" from the use of the "Discovery." It puts on wholesome flesh, and does not nauseate and offend the stomach like the various preparations of Cod liver oil. It's guaranteed to cure you, or your money is returned.

Dr. Pierce's Pellets cure constipation, headaches, indigestion, dyspepsia. One a dose. Sold by all dealers.

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— Doctor Pierce's Pleasant Pellets. They're so tiny, so easily taken, so easy and natural in the way they act no disturbance, no unpleasantness, no reaction afterward. They're made of nothing but refined and concentrated vegetable extracts sugar-coated. One of them at a dose is a corrective, a regulator, a gentle laxative.

When you feel "a touch of biliousness" or indigestion, take one of these little Pellets. They go right to the spot.

They absolutely and permanently cure Constipation, Sour Stomach, Dizziness, Sick or Bilious Headaches, and every derangement of the liver, stomach, and bowels.

Almost never does Dr. Sage's Catarrh Remedy fail to cure the very worst cases of chronic Catarrh. You can judge of the chances of it from the makers' offer. They'll guarantee it in every case.

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Biliousness or Liver Complaint arises from torpidity or wrong action of the liver, and is a fruitful source of diseases such as Constipation, Dyspepsia, Jaundice, Loss of Appetite, Dizziness, etc. As a perfect liver regulator

B. B. B. EXCELS all others, having cured so many cases which were thought incurable. Mrs. Jane Vauskio, Alberton, Ont., was cured of Liver Complaint after years of suffering by using five bottles of B. B. B. She recommends it.

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

Cases of 1 dozen bottles, \$1.50
Cases of 2 dozen half bottles, \$3.00

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J. S. Hamilton & Co., Brantford, Ont.
SOLE GENERAL AND EXPORT AGENTS.

Mention this paper when ordering.

Ministers and Churches.

The congregation of Morewood and Chesterville is supplied with candidates till end of October.

The congregation of the Presbyterian Church, Norwich, has extended a call to the Rev. J. M. Kellock, M. A.

Rev. Mr. McKnight has withdrawn his application to the Hamilton Presbytery for reinstatement as a minister of the church.

Rev. S. H. Eastman, of Ottawa, preached in the Presbyterian Church, Brooklin, on Sunday afternoon, 15th inst. Rev. Mr. McLaren was in Toronto.

The Rev. Peter Wright, B.D., of Portage la Prairie, is supplying for a month the pulpit of the Rev. D. J. Macdonnell, while he is absent on a holiday.

The Chatham Ministerial Association has passed a strong resolution discouraging and discountenancing sacred band concerts on Sunday afternoon in the parks.

Rev. J. F. Sumerville, B.A., Windsor, occupied the Presbyterian pulpit, of Norwood, two Sundays lately. Rev. Mr. Graham preaches next Sunday in that church.

Rev. Alex. Young, formerly of Napanee, arrived there recently much improved in health. He intends going out to the Pacific coast soon, and returning with Mrs. Young.

Rev. J. A. Morrison, B.A., late of Listowel, Ont., was inducted Thursday night to the pastorate of East Presbyterian Church, Toronto, as successor to Rev. J. M. Cameron.

Mr. Aubrey, Kingston, occupied the pulpit of the Presbyterian Church, Milton, on Sabbath evening, 15th inst., in the absence of Rev. D. Fleming, who is taking his holidays.

The Knox Church S. S., Owen Sound, engaged the palatial steamer *City of Collingwood* for their annual excursion to the town of Collingwood, on Monday, August the 6th.

The Rev. A. BenOliel and wife and daughter have sailed for England *en route* for Palestine. While in England they will be the guests of A. Seeley E. q., the Ferns, Richmond, Surrey.

Rev. P. A. Tinkham, formerly Baptist minister of Port Colborne, has been received into the Hamilton Presbyterian ministry and recommended to take one term at the Theological College.

Rev. A. B. Dobson conducted services in the Presbyterian Church, Greenbank, on Sunday, 15th inst., and made the official announcement declaring the pulpit vacant owing to removal by death of its late pastor.

The W. F. M. Society of the Presbyterian Church, St. George, met on Tuesday afternoon, 17th inst., at the residence of Mrs. W. B. Wood. The ladies are preparing their annual box of clothing for the Indian schools of the N. W. T.

The raspberry festival held lately under the auspices of the Ladies' Aid Society of St. Andrew's Church, Berlin, on Tuesday last, was a grand success, in every respect. The proceeds, after defraying expenses, netted the nice little sum of \$100.

At the congregational meeting in St. Andrew's Church, Thamesford, held on Monday, 16th inst., it was agreed to circulate a call for Mr. Robertson to get the signatures of members and adherents so that the call could formally be presented at the next meeting of Presbytery.

Rev. Mr. Sinclair and family, of Mt. Pleasant, have returned from the eastern provinces much benefited by their delightful trip. Mr. Sinclair occupied his pulpit in renewed health and all his old-time vigor on Sabbath morning, 15th inst., to the great satisfaction of the congregation.

Rev. Dr. Waits, of Owen Sound, preached in the Presbyterian Church, Heath Head, on Friday, 13th inst., to a large congregation. This eloquent and instructive discourse was much appreciated. Mrs. Waits accompanied him. On Sabbath, the 15th, the communion was dispensed by the pastor, when the church was filled to overflowing.

UPPER CANADA TRACT SOCIETY.

The Board of Directors met Tuesday, with Mr. G. Pim in the chair. During the month of June the colporteurs sold 1,121 Bibles and the best religious books. In this way the Gospel of Christ is placed in the hands of many foreigners who are coming to Canada, and scattered in our mines and far away new settlements. During June, Mr. Bone visited 99 vessels on the Welland Canal, and distributed a very large amount of religious literature among the sailors. During June Mr. Potter visited 91 vessels on Lake Ontario and the St. Lawrence and placed 30 sailors' bags on board, all well filled with religious reading. The society is always glad to receive any number of the monthly magazine from friends who are done with them, such as the *Sunday at Home* for the sailors' bags and lumber camps. As the society is about to use the interest of the Wm. Gooderham bequest for special colportage work in China, Mr. A. E. O'Meara was appointed to correspond with the Rev. Dr. Griffith John, of Hankow, China, and others, and the Secretary of the National Bible Society of Scotland and others to procure all the needed information. During July Dr. Moffat, the secretary, will preach in Woodville, Galt, and other places, in behalf of the many-sided missionary work of the society.

PRESBYTERY MEETINGS.

A regular meeting of the Presbytery of Rock Laka was held at Melita on Tuesday, the 10th inst. There was a fair attendance of ministers and elders present. Mr. Andrew, of Riverside, was appointed Moderator for the next twelve months. An extract minute of Assembly fixing the boundaries of Rock Lake Presbytery was read. Also an extract minute of Assembly granting leave to this Presbytery to take Mr. J. N. Guthrie on trials for license. Mr. Fisher having resigned the pastorate of St. Andrews, Boissevain, and leaving the matter in the hands of the Presbytery, it was decided not to accept the resignation. Arrangements were made to have ordinances dispensed in mission fields before the student missionaries return to their respective colleges in the fall. Mr. White reported having dispensed ordinances in the Antlers mission field. Home mission report was considered and adopted. A motion was passed with reference to the brethren who leave this Presbytery to go into new Presbyteries formed by the Act of Assembly.

The Presbytery of Saugeen met in Knox Church, Harriston, on the 10th July. An extract minute of the General Assembly was read intimating that the Rev. R. C. H. Sinclair, B.A., had been received as a minister of the church. There was also read an extract minute of the General Assembly intimating that the Rev. John Morrison had been granted leave to retire from the active duties of the ministry with a view to benefit from the Aged and Infirm Ministers' Fund. There was presented and read a petition from parties living on the borders of Arthur and Minto Townships, praying to be formed into a congregation. Mr. Johnston was heard in support of the petition. The petition was laid on the table and a committee appointed to consider all matters pertaining to it. The clerk was instructed to circulate the statistical report, showing the proportionate amount per family contributed in the various congregations in the Presbytery. Anent Mr. Morrison's resignation and retirement the Presbytery passed the following resolution: "The Presbytery expresses deep regret at the resignation of Mr. Morrison owing to the severe affliction that necessitated this step to be taken. The Presbytery would also record its high appreciation of Mr. Morrison's faithful services as a minister of the Gospel of Jesus Christ during the long period of thirty years within the bounds of this Presbytery and would pray that their beloved brother may be long spared to go out and in among us as an honoured member of this court, and that an abundant entrance through grace, may at last be administered to him and his prairie in life, into the everlasting kingdom of our Lord and Saviour Jesus Christ." The clerk was instructed to correspond with the clerk of the Orangeville Presbytery to ascertain if anything can be done to effect a union between Esplin and St. Andrew's Church, Proton, while these congregations are vacant, with a view of saving grants from the Home Mission Fund. The usual standing committees were appointed.—S. YOUNG, Clerk.

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(1st) The applicant may select a term of 15 or 20 years

(2nd) After ten years in force, the contract guarantees, if the insured so desires, to loan the remaining annual premiums as they mature, and if death occur after the tenth year the full face of the policy will be payable, loan (if any) being cancelled.

(3rd) If the 11th and subsequent premiums are paid and death occurs before the termination of the investment period, such premiums will be paid as a mortuary dividend, with the full face of the policy

(4) After three years in force it is indisputable and non-forfeitable.

(5) Travel in any part of the world does not invalidate the contract.

(6th) At the termination of the investment period the insured can select one of the following options:—

(1) Withdraw the total cash value of the policy,

or

(2) Purchase a paid-up policy, payable at death,

or

(3) Withdraw the surplus in cash, and continue the original policy in force (without payment of any further premiums thereon), such policy participating in future surplus,

or

(4) Use the surplus to purchase an annuity for life and continue policy in force without payment of any further premiums,

or

(5) Use the surplus towards cancelling any loan or debt on the policy, and continue the original policy in force without payment of any further premiums thereon.

This advantageous form of investment policy is issued only by the North American Life Assurance Company. Head office, Toronto.

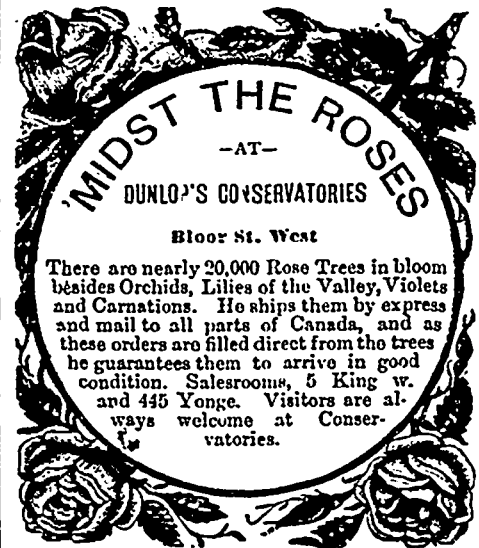
At a congregational meeting of the members and adherents of Knox Church, Sandridge, held lately, it was resolved that the building committee instead of proceeding with the erection of a manse on the site previously selected, purchase the residence of Mr. W. Phillips. The other arrangements necessary to ratify the purchase are to be attended to by the committee named.

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Claret Jugs and Tumblers,
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and Pepper Shakers, Flasks,
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There are nearly 20,000 Rose Trees in bloom besides Orchids, Lilies of the Valley, Violets and Carnations. He ships them by express and mail to all parts of Canada, and as these orders are filled direct from the trees he guarantees them to arrive in good condition. Salesrooms, 5 King w. and 445 Yonge. Visitors are always welcome at Conservatories.

CANADA'S GREAT FAIR FOR 1894.

The Toronto Industrial Exhibition, which is to be held from the 3rd to the 15th of September, will no doubt be the greatest fair of the present year, and from present indications it promises to excel all others, both in point of exhibits and in attendance of visitors. The grounds have been vastly improved since last year, and already most of the space in all the buildings has been applied for. All entries close on the 11th of August. A good programme of special attractions, both novel and interesting, will be provided as usual. It is only a little over a month to the time of the fair, and our readers cannot choose a better holiday trip than this offers. Cheap excursions will as usual be run on all railways at rates in keeping with the times. This great Fair has now become one of the best and most popular educational and entertainment enterprises on this continent, and attracts visitors each year, not only from all parts of the Dominion, but from the United States as well, and those who have never been there would be surprised at its magnitude and attractiveness, being almost like a World's Fair, only on a smaller scale.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

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It will convince you of its wonderful cleansing and labor-saving advantages

THERE IS NOTHING LIKE IT

In the shape of soap, which brings so much comfort and satisfaction in its daily use in the house

IT PAYS TO USE

SUNLIGHT SOAP

THE PLACE OF WOMAN IN THE CHURCH

(Continued from page 473.)

Christian Church. A prominent instance is found 1 Tim. 3:11, where the Authorized Version reads: "Even so must their wives be grave," etc., as if the women referred to were the wives of the bishops and deacons just mentioned. But the words "must," "they," and "be" are not in the original, nor any equivalent of them. The Revised Version is a great improvement: "Women in like manner must be grave," etc. The apostle is giving directions as to each class of officers in the Church. *First* he speaks of bishops, *then* of deacons, and *last* of women, evidently meaning women officials. The passage ought to be translated: "Likewise the women (ministers) must be grave," etc.

Corroborative of all this is a reference in a report of the younger Pliny, the Roman historian, to the Emperor Trajan about A.D. 104, in which he says, "However, I thought it necessary to apply the torture to some young women who were called ministers" (*ministrae*).

DID PAUL FORBID WOMEN TO PREACH?

The Apostle Paul is commonly thought to have been opposed to women preaching and praying in public. But no such inference is necessarily to be drawn from his teaching and conduct. On the contrary, he appears to have countenanced them in such public ministry, and even to have given directions how they could do it to edification.

He was a guest for "many days" of Philip the evangelist, who had four daughters so noted for their gifts in preaching that the fact is recorded; but there is no suggestion in the narrative, or anywhere in the Apostle's writings, that he took exception to their preaching, or that they desisted from it out of respect to any supposed prejudices of their distinguished guest. Are we not, rather, justified in supposing that he remained so long with them because of his great appreciation of such a talented and useful family in the work of the Gospel.

There are, however, three passages which are triumphantly quoted as express and explicit condemnation of women speaking in

public. Let us see what a common sense exegesis of these passages shows them to teach.

The first is 1 Cor. 11:45. Dealing with the irregularities into which the church in Corinth had drifted, the Apostle writes as follows: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman praying or prophesying with head uncovered dishonoreth her head; for it is one and the same thing as if she were shaved." The Apostle is here referring to the customs of Corinthian social life. Among the Jews, men prayed with the head covered; but among the Greeks men had the head uncovered when praying. And the Greek matrons wore the corner of a shawl or scarf thrown over the head, slightly shading the face, but not covering it as the Eastern women did. This head covering was the peculiarity of dress by which a married woman among the Greeks was distinguished from a maiden. Virgins are not referred to in the passage. Courtesans advertised themselves by their appearance in public and acting like matrons, only without the badge of marriage—the head covering. It was, therefore, in Corinth, not only immodest and unwomanly but an insult to the husband, and liable to gross suspicions on the part of ordinary heathen, for a matron to speak in an ordinary assembly, that is, in public, without the head covering—the symbol of honorable wifehood. The Apostle does not criticize Christian women for taking part in public worship. The passage would equally forbid men to preach and pray in public. He rather advised the Corinthian Christians—men and women alike—how they should pray and preach in public without bringing scandal upon the cause. Men were not to imitate the Jews, and pray with covered head. They were to conform to the customs of good society in Corinth. In like manner, the women were not to imitate the men, and have their heads uncovered when speaking or praying. Their liberty to speak should be so used as not to bring any reproach upon the Gospel. Their good should not be evil spoken of.

The second passage, 1 Cor. 14:26-40—occurs in dealing with a still worse evil in the Corinthian Church. The Agape and Communion had become a drunken debauch. Those who had the means ate and drank to repletion and drunkenness, without any respect to the hunger of their poorer neighbors. These in turn were naturally not only scandalized but irritated. In the public service, where love ought to have reigned supreme, sore hearts found a solace in bitter words. Parties strove for precedence. Not unfrequently a number of speakers would be trying to make themselves heard at the same time. To add to the unseemly disorder, and doubtless excited unduly by it, the women kept up a constant "chattering," asking childish questions, and volunteering equally childish answers. To reform these abuses, the Apostle laid down a series of rules according to which their services should be conducted. And among these directions was the one that the women were to keep silence in the Church, and ask their foolish questions at home. "For it is shameful for a woman to speak in a church."

It is to be noticed here that the word "to speak" is not the word used of the public speaking of the four daughters of Philip the evangelist; nor of the public preaching of women, with the head-covering of matrons, in this same Corinthian church; nor of the public exercise, which is said by Paul, in this same chapter, to be for edification. It is not the word "to prophesy," or "to preach the gospel," or "to publish the good news." It is the word *lalain* "to talk." Liddle and Scott's Greek Lexicon gives the *first* meaning of the word as "to chatter, babble." If we accept this sense of the word, which is quite in harmony with Paul's use of it in this discussion, then the meaning of the passage is clear. The ignorant women—more ignorant than our children—were not to disturb the order and devotion of the service by their "chattering." The prohibition was doubtless only for those to whom it applied—those who *did* "chatter"—the ignorant and uncultivated. If this is not the meaning, then it is in direct conflict with the passage considered above. In the eleventh chapter, Paul tells the matrons how they should dress when praying or prophesying in public. In the present case, he forbids ignorant women disturbing the public services with their silly questions and answers.

The third passage usually quoted in opposition to women speaking in public, is in Paul's first letter to Timothy. The Apostle gives an elaborate charge to the young minister, dealing in detail with his duties and relations as a minister. He begins at the fountain-head of the church—the family. He says:—"I desire therefore, that men pray in every place, lift up holy hands, without wrath and disputings. In like manner, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, and gold or pearls or costly ornament; but (which beseecheth women professing godliness) through good works. Let the women learn in quietness with all subjec-

tion. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression; but she shall be saved through the child-bearing, if they continue in faith and love and sanctification with sobriety." (2. 8-15).

The Apostle here teaches that the Gospel does not change the organic relationship of the family. Men are still men; and women are still women. The husband is the organic head of the home. In 1 Peter 3:1, we have a parallel passage. "In like manner, ye wives, be in subjection to your own husbands," &c. Here the words translated "wives" and "husbands" (*gunaikas* and *andres*) are the same as those which are translated "women" and "men" in Paul's charge to Timothy which we are considering. The passage applies primarily to the family. The wife is to be saved in child-bearing, if they continue in a true Christian life and walk. "They" means "the husband and wife." The Gospel has made men and women equal at the Cross and in the spiritual relation to Christ. But it has not unsexed men and women. The family constitution remains as it was, and family relations, duties and privileges are still to be honored by the followers of Christ.

The majority of commentators—indeed, nearly all commentators—interpret the passage as applying to public worship. But most of them acknowledge that it is beset with difficulties. It is, as they interpret it, in direct contradiction to 1 Cor. 11:5, 13, and to the fact that women did pray and prophesy in the church without Apostolic rebuke. The Apostolic Constitution, (written as early as the third century, in Greek, and in the diocese of Ephesus, where Timothy was when Paul wrote this first letter to him) say, that it was "not committed to women to teach in the church but only to pray and to listen to teaching." Dr. Huther, in a footnote to his edition of Meyer, acknowledges:—"There is an apparent contradiction between 1 Cor. 14:34, 35, and 1 Cor. 11:5, 13. While in the former passage "talking" or "chattering" in church is forbidden to women, in the latter "praying" and even "prophesying" are presupposed as things done by women and the Apostle does not rebuke it. The solution is that Paul wishes everything in the church to be done decently and in order, (1 Cor. 14:40, and that nothing shall interfere with the free work of the Holy Spirit. (1 Thess. 5:19).

CONCLUSIONS.

The teaching of Scripture and of our Lord and His apostles is:

1. That woman was created as perfectly equal with man, and dividing with him the dominion of the world.
 2. That women were under the Old Dispensation entitled to and received an education equal to that of their male companions.
 3. That under the Old Dispensation women were Divinely endowed as prophets and teachers and administrators.
 4. That our Lord and His Apostles and the Holy Spirit appear to have made no distinction between males and females.
 5. That women appear to have exercised all the functions of the Gospel ministry.
 6. That special honor appears to have been placed upon the sex. Not only did our Lord thus honor them, but the Apostles and early church. Many women were canonized. "What women these Christians have!" exclaimed Libanius the Greek rhetorician.
- In this Gospel century, when the church has only discovered the Master's Gospel Commission to evangelize the world, women are again coming to the front in the Christian church and its work.

Man owes his spiritual life and hopes of immortality to the Gospel. But woman owes also her domestic dignity and liberty to it. Man is redeemed spiritually. Woman is redeemed socially as well. God honored woman by giving the Saviour through her. And by His grace, woman's devotion, woman's love, woman's faith shine with bright beauty in His service.

"Not she with traitorous kiss her Saviour stung;
Not she denied Him with unholy tongue;
She, while Apostles shrank, could danger brave,
Last at His Cross and first at His grave."

In every practical work for Christ to-day woman is at the front. In temperance she is working in the slums and thundering at the doors of legislation. In missions she is rapidly out-distancing her brethren. Women's separate organizations in mission work are not yet a quarter of a century old, and to-day three-fifths of the foreign missionaries are women. They have found an entrance into the locked homes of one-third of the women of the world, and are leavening them with the re-creating Gospel. They are walking the hospitals, and conducting schools by which the multitudes of earth's idolaters are being brought under the power of Gospel Truth. Woman has shown her capacity and has earn-

SCROFULA

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

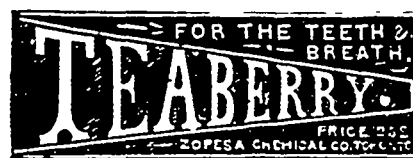
How Can It Be CURED

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

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ed the right to be trusted. Her original endowment of equality with man is being restored to her, and we are inclined to believe that the trend will continue until the original shall be regained the condition of life in the home and in the Christian Church—male and female one in Christ Jesus. Already the Psalmist's prophecy is being realized: the women who prophesy the Gospel are a great host. When the reigning Lord returns, not only will Christian women receive the reward for Christly devotion in the home and family, but for their work in the world's evangelization and the building up of the Kingdom of Christ."

\$10.00, ATLANTIC CITY, N. J., AND RETURN.

Canadians desirous of visiting the Sea Shore for a few days' rest and pleasure will be pleased to learn that the Northern Central R'y Co., in connection with the New York Central, have arranged to run a Personally-Conducted Excursion from Buffalo, Sus. Bridge, Rochester, and all points throughout Western New York to Atlantic City, N. J., and return, on Wednesday, August 1st, at a popular rate of \$10.00 for the round trip for tickets good 10 days, and for stop-over at Philadelphia returning. Special trains of Sleepers and Day Coaches will leave Suspension Bridge and Buffalo about 7:00 p.m., arriving at Atlantic City the following morning. For space in sleepers and further information, address B. P. Fraser, Agent Pennsylvania R. R. Co., Buffalo, N. Y.

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Minard's Liniment Cures Garget in Cows.

British and Foreign.

Over 1,900 Chinese have died of the plague in Hong Kong since its outbreak in May.

The founders of the Casimir-Perier family were wealthy manufacturers of cloth in Dauphine.

Edinburgh Presbytery moderated in the call of Rev. Dr. Stalker to the High church on 11th inst.

The Deceased Wife's Sister Bill was again thrown out of the House of Lords, by a majority of nine.

It appears that the Evangelical Alliance was started in 1845 by the invitation of fifty-five ministers and laymen.

The Transvaal Government has been induced by Sir Henry Loch to exempt British subjects from military service.

Lord Provost Stewart has consented to retain the Provostship of Aberdeen till the completion of his second term of three years.

Our form of government, according to Lord Salisbury, is the best fitted, and the only possible, for the vast empire which England rules over.

The grounds of the British Museum will be extended by five and one-half acres. This will give the museum a total area of fourteen and one-half acres.

The Rev. Signor Silva—Signor Gavazzi's successor as delegate from the Evangelical Church of Italy—is visiting England just now on behalf of his church.

"A disgraceful and humiliating scene," which had its origin in drinking, took place in connection with the opening of the New South Wales Parliament.

The Rev. Dr. Cosmo Gordon Lang, son of Dr. Marshall Lang, of the Barony Church, Glasgow, has had the living of St. Mary's, Oxford, conferred upon him.

When on a visit to Lake Mweru lately, Mr. Daniel Crawford found that Livingstone's name was still remembered in the land, and had even a place in the people's songs.

The new-born Prince is the twenty-ninth in direct line from William the Norman, which proves that the average generation of the reigning family is just thirty years, William having been born in 1025.

Trinity Presbyterian Church, Wigan, have elected the Rev. John Kerr Craig, Frederick Street United Presbyterian Church, Glasgow, as successor to the Rev. E. Franks. Mr. Craig studied at Queen's Square.

Mr. W. E. Lockhart, a Presbyterian, and a member of Mr. Moinet's church at Kensington, has three fine portraits at the Royal Academy. Mr. Lockhart is the painter of the Jubilee Service in Westminster Abbey.

A decrease of £598 is shown in the Sustentation fund of the Free Church for the first month of the current financial year. It occurs entirely in the department of donations and legacies, there having been £117 of an increase on associations.

Hamilton Presbytery last week waited on Rev. John Inglis, senior minister of Saffron-hall church, in the manse and presented him with an address congratulating him on having completed 60 years of ministerial and 95 of natural life.

The unexpected death of the Rev. Dr. Ross, of Carlisle Road Church, Derry, took place in his manse on a recent Sabbath morning. On the previous Sabbath he had preached twice in his own church with all his usual earnestness.

Since its commencement the London School Board has been instrumental in sending nearly 20,000 children to industrial schools. In connection with this reformatory work of the Board, there are now about 3,000 children under detention.

The London hospitals are finding their financial difficulties increasingly serious. A medical man in the columns of the *Echo* urges one way by which economy might well be secured would be to still further reduce the liquor bill in these institutions.

The French Government have accorded the Legion of Honour to Mr. James Stokes, of New York, through whose initiative and liberality a magnificent building was erected, about a year ago, for the Paris Y. M. C. A., at a cost of upwards of £40,000.

The Rev. H. R. Haweis confirms the story about the handwriting of the late Dean Stanley. The dean, it has been said, wrote in three styles. There was one that he could read, one that his secretary could read, and one that could be read neither by his secretary nor by himself.

The Australian papers devote considerable space to biographical notices of the late Dr. Stuart, of Dunedin, one of the best-known ministers at the Antipodes. Dr. Stuart was for ten years, and up till 1860, English Presbyterian minister at Falstone, Northumberland.

All who sympathise with the McCall Mission in France will be glad to know that the Society's rooms have been placed at the disposal of the French Temperance Society, of the Blue Cross, without which kindly aid such work could not have been so much extended.

Several visitors to Aighnabruaich who had been shown into a seat in the Free Church by an attendant on Sabbath week, having been compelled to vacate it, the minister at the evening service denounced the ejectors' conduct as mean, selfish, snobbish, and un-Christian.

In view of the fact revealed by the recent census that upwards of 300,000 persons in Birmingham do not attend any place of worship, the Council of the Evangelical Free Churches in that city has resolved to take steps to "federate and utilise" lay agency, with a view to reach non-churchgoers.

Rev. Dr. Mathews, secretary of the Presbyterian Alliance, is about to visit Africa in his official capacity, and will be absent from London about three months. He sails for the Cape on the 28th inst., and after attending the Triennial Synod of the Dutch Church will visit, as far as possible, the Presbyterian congregations and mission stations in the Transvaal and Basutoland.

By 15 votes to 5, Glasgow University Council have adopted an amendment, moved by Rev. Dr. Duff, in favour of opening the B.D. examination to others than graduates of that university; and by 35 votes to 14, they have rejected an amendment moved by Rev. Dr. Craig of Edinburgh to throw open certain bursaries of old foundation to students at any of the Presbyterian theological halls.

Eighteen ministers from the London Presbyteries attended the annual Devotional Conference held last week at Reading. Dr. Dykes and Dr. Gibson presided over the sessions. The discussions dealt mainly with the practical problems of ministerial service, and the whole proceedings were felt to be highly profitable. The secretaries were requested to arrange for a similar gathering next year, if possible, nearer London.

The Rev. Dr. John Hall, of the Presbyterian Church, Fifth Avenue, New York, with Mrs. Hall, arrived lately at Queenstown from New York on the Cunard liner *Etruria*. The reverend gentleman has come to Ireland with his wife for the benefit of her health. He intends to remain in Belfast some days, and will also sojourn in other parts of the North of Ireland, remaining at this side of the water until September next, when he will return again to the States.

Mr. Diamond, M.P., speaking at a meeting assembled in Enniskillen lately, referred to the present Budget as a poor man's Budget, and said there was a great cry raised because 6d extra a gallon was put on whisky, but the beauty of it was that any man who didn't like it need not pay for it. He hoped the people would see their way and not sacrifice the cause of their country for the sake of the publicans.

Dr. Percival, Master of Rugby, preached in Westminster Abbey lately. He referred to Lord Rosebery and horse-racing, taking as his text: "Am I my brother's keeper?" and said the whole world appeared to have taken Cain's words as a motto. When an English nobleman patronized the turf, with a weedy growth of dishonesty and degradation, simply to gratify a feeling for excitement and did not use an effort or stir a finger to reform he came under condemnation.

Lord Tennyson has applied for permission to erect a tablet in memory of his father in Freshwater Churchyard, to contain the following inscription:—"In loving memory of Alfred, Lord Tennyson, whose happiest days were spent in Farringford in this parish. Born August 6, 1809. Died October 6, 1892. Buried in Westminster Abbey, October 12, 1892. 'Speak, living voice! with thee death is not death; Thy life outlives the life of dust and breath.'"

There are in England 12 university Colleges. The Government five years ago gave these Colleges in all £15,000 a year to be divided according to efficiency. King's College, London, received its share, £1,700, a year. A government commission recommended that the grant should be doubled for the next five years. The Chancellor of the Exchequer declared that in the depressed state of the revenue this could not be done, but he was willing to continue the £15,000 till the revenue should improve, and then it is likely that the increased grant will be given. But he pointed out that King's College, London is strictly denominational as relates to its governing body and teaching staff, and on this ground the grant of £1,700 a year is withheld from King's.

HOME AND ABROAD.

It is the duty of everyone, whether at home or travelling for pleasure or business, to equip himself with the remedy which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in every-day life. Hood's Sarsaparilla keeps the blood pure and less liable to absorb the germs of disease.

Hood's Pills are hand made, and perfect in proportion and appearance. 25c. per box.

General Booth stated that in connection with the Darkest England Scheme he had received £161,668; spent £219,668, so that there is a debt of £58,000.

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A big fire, heavy lifting, hard work is the usual way of doing the wash



There is an easier and cleaner way.

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

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The Council of the Evangelical Alliance have received and accepted an invitation to hold the Forty-eighth Annual Conference at Tanbridge Wells. The meetings will commence on September 25th and close on the 27th.

I was attacked severely last winter with Diarrhoea, Cramps and Colic and thought I was going to die, but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving my life. MRS. S. KELLETT, Minden, Ont.



See That Mark "G. B.": It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.

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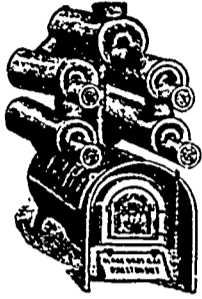
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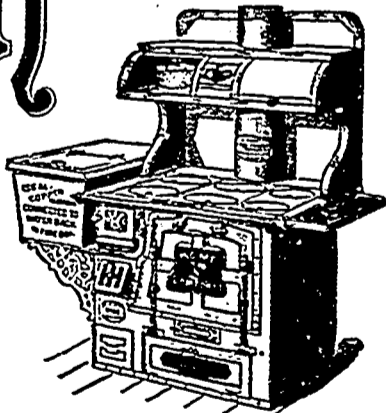
ALEX. GILRAY, 91 Bellevue Avenue
 Toronto, 28th Nov., 1893.

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MISCELLANEOUS.

There are many things that are thorns to our hopes until we have attained them, and unvenomed arrows to our hearts when we have.—*Mirabeau.*

The scrofulous taint which may have been in your blood for years, may be thoroughly expelled by giving Hood's Sarsaparilla a trial.

A long distance telephone line in Spain, now under construction, from Madrid to Barcelona, and covering a route 500 miles long, will probably be completed in two or three months.

All is well as long as the sun shines and the fair breath of heaven gently wafts us to our own purpose; but if you will try the excellency and feel the work of faith, place the man in a persecution.—*Jeremy Taylor.*

During the year 1893 the people of Paris consumed 21,291 horses, 229 donkeys and 40 mules, the total amount of such meat sold in the markets of the French capital being set down in round numbers at 4,615 tons.

Dear Sirs,—I have used Yellow Oil for two or three years, and think it has no equal for croup. Mrs. J. S. O'BRIEN, Huntsville, Ont.

Dr. Sarah Hackett Stevenson has received the degree of Doctor of Science from the University of Pennsylvania. It was conferred at the same time upon Prof. John Fiske, William T. Harris and Governor Pattison.

A party is being organized in St. Augustine, Fla., to investigate the sulphur spring which has long been understood to exist off the coast of Florida, some two miles from the shore of Anastasia Island.—*New Orleans Picayune.*

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

If the seal of time were to be the signet of truth, there is no absurdity, oppression, or falsehood that might not be revived as gospel; while the gospel itself would want the more ancient warrant of paganism.—*Chatfield.*

There cannot be a more glorious object in creation than a human being replete with benevolence, meditating in what manner he might render himself most acceptable to his Creator by doing most good to his creatures.—*Fielding.*

The flower which blossoms to-day and is withered to-morrow—is it at all more actual than the colours of the rainbow? Or, rather are those less actual? Beauty is the most fleeting thing upon earth, yet immortal as the spirit from which it blooms.—*De Wette.*

A new postage stamp that is likely to become rare is being printed at the French Government stamp printing establishment in the Rue d'Hauteville, in Paris. The department has been commissioned to produce them for the African chief Menelik.—*London Daily News.*

Munkacsy has just completed a great picture, "The Dying Christ Upon the Cross," for the mortuary chapel of the late Count Julius Andrassy. It is said to be quite equal in depth of feeling and boldness of artistic conception to any previous work of the Hungarian master.

Constipation, Headache, Biliousness, and Bad Blood are promptly cured by Burdock Blood Bitters, which acts upon the stomach, liver, bowels, and blood, curing all their diseases.

Remember that you are but an actor, acting whatever part the Master has ordained. It may be short or it may be long. If he wishes you to represent a poor man, do so heartily; if a cripple, or a magistrate, or a private man, in each case act your part with honor.—*Epictetus*

There must be something beyond man in this world. Even on attaining to his highest possibilities, he is like a bird beating against his cage. There is something beyond, O deathless soul, like a sea-shell, moaning for the bosom of the ocean to which we belong!—*Chapin.*

Minard's Liniment Cures Diphtheria.

If you lend a person any money, it becomes lost for any purpose as one's own. When you ask for it back again, you may find a friend made an enemy by your kindness. If you begin to press still further, either you must part with that which you have intrusted, or else you must lose that friend.—*Plautus.*

Dear Sirs,—I was suffering very much from diarrhoea, and could get nothing to cure me. A friend told me of Dr. Fowler's Extract of Wild Strawberry, and a few doses completely cured me. THOS. L. GRAHAM, Melita, Man.

Remember that some of the brightest drops in the chalice of life may still remain for us in old age. The last draught which a kind Providence gives us to drink, though near the bottom of the cup may, as is said of the draught of the Roman of old, have at the very bottom, instead of dregs, most costly pearls.—*W. A. Newman.*

The citizens of Frederick, Ind., are trying to erect a monument to Francis Scott Key, author of the "Star Spangled Banner." With the exception of the statue of Key in Golden Gate Park, San Francisco, erected by the testamentary bounty of James Lick, the California millionaire, no memorial worthy of the name has yet been raised.

The highest cathedral tower in the world, that of Ulm, in Austria, can now be visited, the public being admitted to the interior, and the scaffolding having been removed from the exterior. It is taller than the Washington monument and the Pyramid of Khufu, at Ghizeh. The Eiffel tower is the only building which surpasses it in height.

Having suffered over two years with constipation, and the doctors not having helped me, I concluded to try Burdock Blood Bitters, and before I used one bottle I was cured. I can also recommend it for sick headache. ETHEL D. HAINES, Lakeview, Ont.

Toronto, 28th November, 1893.

Dear Sirs,—

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

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"So far a sum of nearly £3,000,000 has been subscribed by the Chinese officials for the purpose of celebrating the 60th birthday of the Empress Dowager of China," says the *London Standard*, "but even this enormous sum is not deemed sufficient, and £12,000,000 more are called for to make the celebration upon what the advisers deem an appropriate scale."

The **MOTHER'S SHEET ANCHOR** during the **HOT WEATHER** is **Nestlé's Food**

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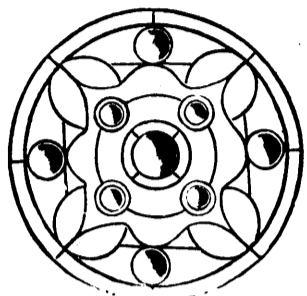
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MEETINGS OF PRESBYTERY

ALGOMA.—At Little Current, on September 18th at 7 p.m. BARRIE.—At Barrie, on July 31st, at 10.30 a.m. CALGARY.—At MacLeod, Alberta, on Sept. 5th, at 8 p.m. KAMLOOPS.—In St. Andrew's Church, Enderby, on Sept. 10th, at 10.30 a.m. LINDSAY.—In St. Andrew's Church, Eldon, on August 21st, at 11.30 a.m. OTTAWA.—In Knox Church, Ottawa, on August 7th, at 10 a.m. PETERBOROUGH.—In First Church, Port Hope, on Sept. 18th, at 9 a.m. QUEBEC.—In Sherbrooke, on August 28th. SARNIA.—In Strathroy, on Sept. 11th. TORONTO.—In St. Andrew's on first Tuesday of every month.



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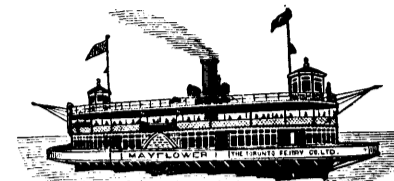
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