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The Presbyterian Review.

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Over Land and Sea.

"Yes, too hot to go to church," was the decided exclamation of Mrs. Doolittle, the other Sabbath. Oh, but she went up town on Monday to attend a fire sale of goods, and, indeed, the crowd was so great and the weather so hot that several ladies well-nigh died before they could get relief, but Mrs. Doolittle crowded in and stood for two hours, waiting to get a chance to buy two smoked-up, soiled handkerchiefs at five cents apiece, which formerly were sold for fifteen cents, and, indeed, she came home and made three calls among her neighbors to tell them how cheap things are selling up at the fire sale.—*Christian World*.

There was held recently in Chicago the annual meeting of the National Children's Home Society. This is a new organization with auxiliaries in eighteen States. During the past year it has found homes for 1,617 children.

Not only in Alsace-Lorraine, but also in Baden, the Catholic Church is numerically retrograding. There can be no doubt on the subject, as the data are published by the Bonifacius Association, the great Catholic Propaganda Society of Germany. The statistics cover the last twenty years, from which it appears that the Roman Catholic Church in Baden has increased during these two decades only \$5,500, while the Protestant increase has been 106,510. These data become all the more significant when it is remembered that Baden is a Catholic country, that Church reporting 1,028,119 souls, while the Protestants number only 597,000. The Catholic Church has actually lost in the larger cities.

Dr. John Hall, of the Fifth Avenue Presbyterian Church, having proposed that those who are liable to the income tax might, since that law has been declared unconstitutional, pay the amounts toward the \$1,000,000 to be raised for the benefit of the Presbyterian Boards, it has been reported in the secular press that the \$1,000 he offered himself was the amount he would have paid as income tax. In a letter to the *New York Tribune* he denies this. He says he has no such income as has been indicated, and that the proposed donation involves some self-denial. He takes occasion to say that not only is he not a millionaire pastor, but that the reports that he receives \$25,000 a year salary, or even \$20,000, are not correct. He also denies that he receives marriage fees at the rate of \$30,000 a year. In all the forty-six years of his ministry, he says the total of marriage fees received would fall below \$30,000.

It may be interesting to many to know the origin of the phrase "Blue Presbyterian." In 1639 the army of the Covenanters, under Montrose, entered Aberdeen, just evacuated by the troops of Charles I., who was trying to force Episcopacy on the Scotch. Spalding tells us that "few of the whole Presbyterian Army wanted a blue ribbon hung about his neck, under the left arm, called the Covenanter's badge." Those wear-

ing this ribbon were dubbed Blue Presbyterians, hence the term.

The American Tract Society is building a home for itself at Nassau and Spruce street, New York, twenty-two stories high, and has borrowed on the building \$1,250,000, at about 4½ per cent. interest.

It would seem that the fall of Ismail Pasha had been predicted thousands of years ago. Ere Rome was yet built, Necho II., the ruler of Egypt, took it into his head to complete the great work commenced by Sesostris, and unite the Red Sea with the Mediterranean by means of a canal. But the enterprise was doomed to failure. A hundred thousand laborers perished in the attempt—some from disease, and others from the lashes of the taskmasters. At last the King's attention was drawn to an oracle given by one of the Egyptian gods, which oracle was to the effect that it was wicked to join the waters of the Red Sea with those of the Mediterranean, that the ruler who committed this sacrilege would be dethroned, and foreigners would take possession of his country. Strangely enough, that is precisely what happened to Ismail Pasha, the promoter of the Suez Canal.

Charles Dudley Warner says: "I am not sure but we shall have to go back to the old idea of considering the churches places for worship, and not opportunities for sewing societies and the cultivation of social equality."

We want to say that no one is too old to go to Sunday school. Children are apt to think that they are entitled to graduate from that school at a much earlier age than from the day-school, whereas, when it is considered how little time they give to it—one or two hours a week as against twenty-five hours in the secular schools—the rate at which they learn is so slow that it might naturally be expected to take a whole lifetime to be "thoroughly furnished to all good works." Let the "grown-ups" correct this idea in children's minds by coming themselves regularly and putting themselves under instruction. They have plenty to learn.

The *Sunday school Times* publishes an extract from Prof. Seece's article on "The Latest Results of Egyptian Research," in which he says: "Egyptian civilization, so far as we know at present, has no beginning; the further back we go, the more perfect and developed we find it to have been. . . . So far as the monumental testimony is concerned, it has neither childhood nor youth, . . . and gives no countenance to the fashionable theories of to-day, which derive civilized man, by a slow process of evolution, out of a brute-like ancestor. On the contrary, its testimony points in an opposite direction; the history of Egypt, so far as excavation has made it known to us, is a history, not of evolution and progress, but of retrogression and decay."

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Toronto, August 1, 1895.

Capture of the "Bastile."

OUR French fellow-citizens of Montreal, have been celebrating, along with the people of France, the fall of the Bastile, by a fete held on the first three days of the week beginning with the 14th July. This great fortress was built by Charles V., King of France, in the latter part of the 14th century. It was first a royal castle but afterward it was used as a State prison, being to the City of Paris, what the "Tower" is to London. It therefore became the hated symbol of despotism, and obnoxious to the people. Men could be apprehended, and confined in the Bastile, at the royal pleasure. They might be guilty of no crime, and yet imprisoned there for months and years, and even put to death without trial. It was razed to the ground by the people on the 14th July, 1789, being the first martial act in the bloody birth-throes of liberty, which began with the French Revolution, and ended finally with the establishment of the French Republic. The fete then commemorated the birth-day of the liberties of the French people. It is our humble trust that, some day early in the twentieth century, our French fellow-countrymen may be celebrating the birth-day of their spiritual liberties, in this favored land. It cannot be denied that they are under a bondage which is far more deplorable, than that of the people of France, in the 18th century. That was political, this is spiritual. The Pharisees imagined they were God's people, because they were the descendants of Abraham, according to the flesh. And the members of the Roman Catholic Church are taught to regard themselves as God's faithful people, merely in virtue of their belonging to that communion. The Pharisees were mistaken, and so are these. Baptism does not regenerate the soul, as they believe, nor the sacraments save them. There is a famine of the Word of God among them, and it is the policy of the Presbyterian Church, to give them that Word, and the pure and only gospel-salvation through Jesus Christ alone, and the exercise of personal faith in Him. We commend the work to the prayerful sympathy of all our readers, and to their practical liberality, feeling assured that the best, and so far as we can see, the only, solution of the racial and religious troubles, which now cloud our country's horizon, lies in giving the French people the Bible and the gospel, the only basis of an enlightened and Christian liberty, and of true national unity.

The Sign Between God and His People.

It is not a matter of indifference, how we observe the Sabbath-day. It is, when properly kept, a mark of faith in God, and it discovers in us a pious reverential spirit. It speaks out in an unquestionable way the regard we have to God's ordinances, for one way or other, the Sabbath is the conservator of them all.

Let the Sabbath go, and everything sacred goes with it. Let the Sabbath be sanctified, and it is a hedge about every appointment of God, for man's good and well-being. As one of our poets has sung of it, it is "the golden clasp that binds together the volume of the week." And it is far more than that, it makes the week precious in its possibilities, rich in its enjoyments, and royal in its character. A Sabbath-keeping land is a land of light and liberty and leading. A country wherein the Sabbath is dishonoured is like an Oriental lacking a girdle for his loins and hope for his heart—it is destitute of moral strength and spiritual energy. It is no marvel then that God said to His ancient people, and through them to His people to-day: "I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." The Sabbath is the keystone to the arch of religious life and religious observance. It gives them strength and beauty, it preserves their integrity, it makes them both shine with a dazzling radiance. It's observance is the source of every spiritual blessing. It holds up the Church with its ordinances of preaching the Word, and worshipping God in prayer and praise. And through these it promotes spirituality of thought, and righteousness of life. It keeps us within the realm of Divine consciousness—close to God's heart and open to God's mind. It sanctifies all the week. It envelopes the week with its spirit, and crowns it with its glory. It not alone brings rest for the body, but also refreshment for the mind and ease and comfort for the heart. It is the saints market-day. It is the good man's, the godly man's solace. Without the Sabbath what would man do? George Herbert in his "Temple" says: "The week were dark but for thy light. Thy torch doth show the way." Little do we realize how much is bound up in the simple but sublime act of Sabbath observance. It brings to us all the chief good of our life. "If thou turn away thy foot from the Sabbath, from doing thy pleasure upon my holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, not speaking thine own words; thou shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." How often does God say, "Hallow ye the Sabbath." There can be no disregard of this injunction without loss of all that is necessary to the highest advantage of the individual, or the community, or the nation.

What care therefore should we take of this Holy Day. What effort should we put forth to preserve it against the inroads of secularizing tendencies? Here as elsewhere, eternal vigilance is the price of liberty. In Canada we have a Sabbath of which we may well be proud, that is comparing it with Sabbaths in other lands. Across the line, we find in Chicago, New York, Boston, Buffalo, and other cities, most undesirable things obtaining, such as Sunday newspapers, full of all kinds of news, save such things as are fit for Sunday reading; Sunday delivery of mails; Sunday theatres, Sunday cars, Sunday excursions, and Sunday saloons. The Lord's day, instead of being a day of sacred festival is turned into a day of secular enjoyment, instead of being a day of holy convocation, is turned into a day of recreation. The streets are thronged with people not on the way to the house of God, but on the way to the park or the beer garden, or the boat—men and women in crowds going everywhere but to church. That is a sad sad sight. People

perishing for lack of knowledge—without understanding this, that they have a spiritual nature underlying their physical nature which needs above all else fit food to meet the craving of its hunger.

We have heard American preachers cry out against the continental Sabbath. Alas! the continental Sabbath has to a very large extent been Americanized. And we in our land must set watch and keep guard against its stealing in upon us. We must do all that in us lies to protect our Sabbath-day's rest from being encroached upon. Just now in many cities of the United States, Sabbath laws are being enacted, and what is more—enforced. Coney Island has come under the power of such a law, and liquor sellers and such like are crying out that they are going to be ruined by it. If such is really the case, we say advisedly, far better that a few worthless men whose business is the depraving of the people, be ruined, than that thousands upon thousands should be destroyed by them. They are the enemies of their fellowmen, and care nothing for what comes of their traffic so long as their coffers are filled. It is a good deed to ruin all such, so long as they persist in their present evil work. It is simply a work of the devil, and should be treated as such.

In our own country we have many noble christian men working hard for the enactment of better Sabbath laws. Shall we not help them? A corresponding branch of the Lord's Day Alliance should be formed in every town and city, and should keep itself in touch with the central body in Toronto, so that the whole country may act in concert in reference to any proposed step. Unity is strength. Let there be a chain of such branches binding our whole country into a compact unit on this great question. Here christian men must lead, and here too christian men must follow, and fight bravely, that is in reliance upon God, the Lord of Hosts, if there is to be victory. And victory is the salvation of our land.

Hold Fast.

It cannot be denied that, while the summer is the season most suitable for recreation, there is more or less declension in spiritual life and work. Take city churches, for example. Some are closed for a month, Sabbath Schools cease in many cases for two months, great numbers of families leave their beautiful homes, and spend weeks and months, in hotels and cottages, by lake-side, river-side and sea-side, removed in many cases from church services altogether. Many are found, on the Sabbath, sailing and rowing, paddling and wheeling, walking and lounging, making it an ordinary holiday. It would seem as if many looked upon the summer, as a time for recreation, both from occupation and from religion. Then there is the disorganization of church finances. Members of congregations forget to give their contributions to the Treasurer, before leaving for their summer resorts, and in consequence this officer is embarrassed, and the balance is not made up till late in the year. It cannot be denied, moreover, that much is added to the expense of living, by this summer migration. Another feature, and a sad one, of this desertion of homes is the separation of the family and its head. Summer is usually the busiest season of the year, with merchants and mechanics, and they must be in the city. They must get their meals in clubs, or restaurants, and spend the nights in the deserted home, except perhaps on the Sabbath, when they may rejoin the family, unless it be too far away. Then the children, being

without fatherly control, are apt to become restive and disobedient. And thus the religious life of our people, of individuals, families and churches is in danger of being weakened. We do not write this in condemnation of summer recreation, in which we most heartily believe in some form, but we desire, in all faithfulness, to call attention to what we believe to be a spiritual peril, in the hope that it may be averted.

Now let us suggest a thought or two which should be useful and helpful to many. 1. Let families who leave the city go where the head of the house can join them every night. Then the family need not be broken up, nor its head left without the comforts of home life, during the summer. 2. Let those who intend being absent from their church make their contributions to it as regularly as when at home, either by giving beforehand, or weekly. This is serving the Lord, as well as ourselves. 3. Then sanctify all recreations, observe family worship regularly, have Sabbath school in your own house, or room, if there be no hall or church, and have plenty of good books around. Should there be no Church service, let a regular service be conducted in one's house with the family, the father reading a sermon. Little children especially love such a service. 4. Remember the church at home. Pray for those who are there, in Church and Sabbath school, and for the man of God who preaches to them. Let there be no break in our Church work. Let us pray, and look for additions to the Church week by week, of such as shall be saved. Sin abounds; let us pray that grace may much more abound, and that the preaching of the gospel may be exceedingly fruitful, to the glory of God. "Let us hold fast the profession of our faith without wavering . . . not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

Our Third Enlargement.

Although it is but a little over two years, since the PRESBYTERIAN REVIEW passed into the hands of the present owners, we have now to announce for the third time an enlargement. Commencing with sixteen pages, the press of advertising and reading matter compelled us within a few months to make it twenty pages. Last autumn we were again compelled to increase to twenty-four pages, still the pressure upon our columns was greater than we could stand and we have again enlarged it by adding to the length of each column. Although the casual observer may not notice any great difference in the size of the REVIEW, the careful reader will observe that the lines added really increase the matter contained in each issue a little over two pages. With this edition the REVIEW can claim to be the largest Church weekly in Canada.

A New Objection. Objecting to a man as unfit for service on a jury because he is a good man, is surely a curious act. Yet just this objection was raised at Syracuse, New York, last week. Fitzsimmons, the pugilist, was on trial for manslaughter in killing his opponent in a fight with gloved fists. When it came to the selection of a jury, the attorneys for Fitzsimmons objected to those men who are church members as being disqualified to sit in the case. Church membership is an indication that a man will keep his oath and will try to act fairly in all things; how can it disqualify a man for jury service?—The court did not sustain the objection.

Christ Manifesting Himself to His Disciples.

THREE IMPORTANT LESSONS IN SPIRITUAL EXPERIENCE.

Luke xxiv. 13-36.

III. "He that watereth shall be watered also himself."—Closing Caution and Counsel.

REV. JAMES MIDDLEMISS, D.D., FLORA.

For the Presbyterian Review.

Before concluding our consideration of the interesting and instructive narrative of the experience of Cleopas and his companion, on the day of our Lord's resurrection, it may serve a good purpose to add a few closing remarks, suggested by the fact, which is only too manifest, that such experiences as we have been calling attention to are not a distinguishing feature of the religious interest of these times. And are there not some to whom the consideration of these experiences is almost like speaking in an unknown tongue? There are many Christians, perhaps genuine, who are troubled often and perplexed about many things, but who have no experience of Christ's drawing near to them, and dispelling their darkness and making their "hearts burn within them," by making them to see, in "God's marvellous light," what has been perplexing them. And how often, when He has drawn near to us and has given us a measure of light and comfort, do we think we have gotten all we need, when, in reality, we have only gotten all we care to get? Taken up with other things, and not supremely interested about Christ as the two disciples were, we allow Him to withdraw, without our obtaining the full measure of satisfaction which we are near obtaining, and which we would most surely obtain, if only we were so interested as to follow up the advantage of a great opportunity. And therefore it is that we are, so many of us, wanting in the spiritual experience that qualifies for helpfulness to those who are in the deep waters of perplexity and adversity, we cannot help others by telling them what Christ has done for our own souls.

That the religion of any of us is wanting in the experience of the gracious presence of Christ, such as the two disciples had, can be owing only to our being wanting in that loving regard for Him which made their interest about Him *supreme*. We are, no doubt, possessed of a certain kind of religious interest, which animates and influences us. But there is a religious interest other than that which craves experience of the *conscious presence* of Christ, such as His promise warrants, and some have experience of. "He that loveth me," He says, "shall be loved of my Father and I will love Him and will manifest myself unto Him." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," John xiv. 21-23. But are we not wanting in this warm loving personal regard for Christ, such as dominated the two disciples, and made their interest about Him *supreme*? I fear that, at least, many of us or most of us are. There are, of course, grand exceptions. There are still, as there have always been and always will be, men who stand out conspicuously in their readiness to "suffer the loss of all things" for Christ, and to follow Him, in "enduring all things for the elect's sake." 11 Tim. ii. 10. But we may be very sure that those are only the men who "cannot live" without experience of *intimate fellowship* with Christ.

Allowing that we are not destitute of interest about Christ,—allowing that our interest cannot be questioned, is it not more than possible that we are *satisfied* with it, that we are not aware *how slender* it is, and are not concerned to have it increased? Notwithstanding our carelessness, Christ comes to us, from time to time, and puts us in a happy spiritual frame, which, in spite of past disappointments, we hope will be permanent. But, untaught by all the lessons of the past, because "as the horse or as the mule," Pa. xxxii. 9, *unteachable*, we make no serious effort to *detain* Him. We *let Him* go, and He leaves us. Our interest about *other* things is so great that our normal carelessness speedily resumes its sway: so that "in us is fulfilled" the saying of the parable. "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful," Mark iv. 19.

None of us, I trust, belongs to the too common class of those who have no desire at all for the presence of Christ, but would rather that He should not approach them, because His approach, they know, would interfere with their sinful indulgences or with their devotedness to the world. But whether or not, we do, all of us, well to remember not only that He justly rears and may terribly punish the carnal indifference that pays no regard to Him when He "stands at the door and knocks," Prov. i. 24-31; Luke xiii. 25-28, 34; xix. 41-44; etc.; but that "He cannot but manifest His displeasure with those whose hearts are, "at any time," so "overcharged with the cares of this life," that His gracious approaches are disregarded by them equally with those whose

hearts are "overcharged with self-seeking and drunkenness," Luke xxi. 34.

To those who are seriously concerned about the dead thrifless spiritual condition in which we are, so many of us, notwithstanding the religious activities which we are sometimes almost compelled to participate in,—to those who do not think we are "rich, and increased with goods, and have need of nothing," Rev. iii. 17, and who are longing perhaps for such experience as our two disciples had, the present writer would say, from personal experience that dates back over half a century, and was, he believes, one of many similar experiences during the great revival which culminated in the disruption of 1813, "Leave the anchorite to the indulgence of his solitary imaginations, and the ascetic to his voluntary or self-imposed afflictions, and be one of *two or three* who associate with one another as *Christians*, or whose fellowship is *distinctly Christian*. And when, as is sure to happen, light and comfort have come to you, call to mind what is here written for your learning, and do not let the author of your light and comfort go, till His manifestation of Himself to you is *complete beyond all doubt*. And then, having now the witness in yourselves, delay not to add your testimony to that of all the past ages; and very surely, while seeking to enlighten and comfort others, no small addition will be made to your own light and comfort."

Sabbath School Thoughts.

The first duty of the teacher is that of acquiring a knowledge of the lesson to be taught. He cannot teach that he has not learned. It is not necessary, and, in most instances, not possible for him to know all that the lesson contains, but he cannot be a successful teacher unless he has learned something more than his pupils already know.

In committing passages of Scripture to memory it is of the first importance to be absolutely accurate. We should fix in our minds the exact words of the book. If we attempt to get the idea in our own language, we may get what is not contained in the text. If we commit the words as they stand we have the basis of an accurate knowledge of the truth which the passage contains.

The Sunday-school class is not a place for theological controversy or for the display of skill in argument. But the thoughtful pupil should be encouraged to ask questions. This will aid the teacher in his effort to overcome difficulties and will enable him to get the truth of the lesson more effectively before the minds of his pupils.

Pertinent illustrations may aid the teacher in setting forth the truth of the lesson. But this method of teaching is attended with some danger and should be used with caution. An illustration may not only fail to elucidate the truth of the text, but, if carelessly used, it may convey to the mind of the pupil a positively erroneous thought.

In the study of the lesson a thorough exposition of the text is an absolute necessity. Neither the pupil nor the teacher will make any considerable progress without it. The professional scholar needs this aid; much more is it needful to the non-professional student.

Professor Thomas Davidson said in a recent address: "It is almost nineteen hundred years since Jesus declared that the Kingdom of Heaven had come down upon earth, and taught His followers to pray to God, 'Thy will be done on earth, as it is in heaven' (how seldom do we think what that means!). and yet that Kingdom has not yet been realized. Just think of it! Nineteen hundred years, and Christ's Kingdom, God's Kingdom, has not yet come! In Christ's Kingdom all men and women would love each other as brothers and sisters, and each would strive to prefer his neighbor to himself. He that wished to be great would be the servant of all. Can you say, do you think, that Christ's Kingdom has come? And if it has not, will you not do something that it may come, that His commandment may be obeyed—'A new commandment I give unto you, that ye love one another'?"

Genuine humility occupies a chief place among the graces of the Spirit. But it is not the office of humility to inspire us with the conviction that we can do nothing, that we have no capacity for work in the Master's vineyard. A spirit of presumption, an inclination to assume that we can accomplish whatever we undertake in our own strength, is a temptation of the evil one, but this is only one degree worse than the feeling that we can do nothing. This is false humility, and may be as really from beneath, as a spirit of presumption.

Humility was a virtue unknown in the ancient world, and even to-day it is not widely cultivated. And yet it was one of the most striking characteristics in the life of the Lord Jesus. "He humbled Himself,"

CANADIAN PULPIT.

No. 67.

Christian Missions.

Sermon preached at meeting of Presbytery of Algoma by Rev. J. Rennie, Manitowaning, Moderator.

(Published by Request.)

TEXT:—"And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke xxiv. 47.



REV. J. RENNIE, MANITOWANING.

These words are suggestive of important thoughts upon the subject of Christian Missions. They were spoken by our Lord on the evening of the day on which He rose from the dead, and were addressed to His apostles and a few other followers who were assembled in the upper room in Jerusalem. It is manifest, however, that the commission here given was intended for others beside the little company who first heard it. It would have been a physical impossibility for them to go into all the world and preach the

Gospel to every creature. They were simply the representatives of the whole body of Christ's followers whether in Apostolic or after times. Upon all such, therefore, this commission is binding, and will continue to be binding until the mighty task shall be accomplished.

The text indicates some of the fundamental principles which underlie all missionary work. They may be already familiar, but we cannot recall them too often as a stimulus to our zeal and an antidote to the selfishness which is but far too prevalent even in the visible Church.

I. The first principle is that *Jesus Christ has made an atonement for the sins of men*. This truth is referred to in the words "it behoved Christ to suffer and to rise from the dead," "He died for our sins," "He was raised again for our justification." These two facts form the basis of the Gospel Message. But for these facts there would be no Gospel Message to proclaim. This atonement made by Jesus Christ is so complete and sufficient that God desires the proclamation to be made everywhere that "whosoever believeth in Him shall not perish but have everlasting life." "There is no condemnation to them that are in Christ Jesus." "He is able to save to the uttermost."

II. In this work of saving mankind *the Church is the divinely appointed agent*. To her is given this commission to "preach repentance and remission of sins among all the nations." The Jewish Church had no such mission as this. Her great responsibility was to guard and maintain the true religion within herself. Alas! how often she failed to do even that. But the Christian Church was framed for a broader purpose. Being founded by Him who came to save Gentiles as well as Jews, the Christian Church was designed to be the visible expression of God's love, not to a single nation only, but to all nations. And it was to be the visible instrument of making that love known to all mankind. The truth of this statement is admitted by all professing Christians as a theoretical fact. Yet it is practically ignored by many. Are there not those who are satisfied to have churches and ministers and religious privileges for themselves without a thought about a perishing world? Their religious life is one of selfishness rather than of Christ like charity, and they are a hindrance rather than a help to the advancement of the Redeemer's Kingdom.

III. *The field for the activity of the Church is the whole world*. "Among all nations." The field is as wide as is the sweep of God's mercy. "God so loved the world that He gave His only begotten Son." "Go ye into all the world and preach the Gospel to every creature." This field is a wider one to-day than it was when the command was first given. At that time but little of the world was known beyond the boundaries of the Roman Empire. America had not been discovered, Australia and the Pacific Isles had not been heard of. Japan and other distant parts were quite

unknown. But now explorers have pushed their way into every corner of the globe, and wherever man is found on this wide world, thither the Gospel must be carried.

It is very significant that on at least four different occasions after His resurrection Jesus gave this charge to His followers. First in the words of this text on the evening of the day on which He rose. Second, as Matthew tells us, when He met with the eleven on the mountain in Galilee he said to them "Go ye therefore and teach all nations." Again, Mark relates that on another occasion when He sat at meat with them He said, "Go ye into all the world and preach the Gospel to every creature." And, lastly, in the first chapter of Acts, Luke informs us that just before ascending to Heaven from the Mount of Olives the Saviour directed His followers to go and be "witnesses for Him in Jerusalem, and Judea, and Samaria and unto the uttermost part of the earth." All this shows plainly that the spread of the Gospel throughout the world is a matter that lay very near to the heart of Jesus. Surely it ought to lie very near to ours.

IV. There is a principle laid down here as to the order of procedure in doing this great work, "beginning at Jerusalem." Why did Christ direct His disciples to begin at Jerusalem? For two reasons: 1st, to magnify the divine mercy. At Jerusalem were the most notorious sinners on earth. There were the men who had hated and with wicked hands had crucified and slain the Son of God. Yet they were not to be excluded from the offer of salvation. If such sinners as they might be saved, who need despair? 2nd, to furnish a guiding principle for the Church in every age. Our Lord here teaches us that which we go forth to preach among all nations, we are on no account to neglect our own nation. "Begin at Jerusalem." Begin where you are, among your own people, and from that as your centre and headquarters work outward—"to the Jew first, and also to the Greek." The ignorant and the unsaved, and the spiritually destitute around you, in your own community and in your own country, have the first claim, though not the exclusive claim, upon your efforts and your liberality.

This leads me to say a few words about the great Home Mission Field which lies around us in this Dominion, and which may be said to constitute the "Jerusalem" where we as a Church are to "begin" our missionary labors. It is a field of large extent, for it embraces nearly one half of the North American continent, and extends four thousand miles from east to west, and at least one thousand miles from south to north. It is true that much of it is as yet but sparsely settled, and large portions of it are still a wilderness. But its resources are vast, its capabilities are great, its attractions are many, and the probability is that in the not far distant future it may contain, as has been estimated, at least fifty millions of people. We are laying, therefore, the foundations of a great empire, and it becomes the Church of Christ to see that these foundations are laid in truth and righteousness. At present the population of Canada is something over 5,000,000. It is a population of a mixed and motley character and includes vast numbers whose spiritual needs appeal to us. We have over 100,000 Indians, many of whom are still living in pagan darkness. We have over one million of French Canadian Romanists, we have large bodies of Germans, Italians, Swedes, Danes, Negroes, Chinese and Mormons, each with their peculiar creeds and customs, and all needing the elevating and saving power of the Gospel. We have large numbers of people who "live without God" in the world, in irreligion, unbelief and vice. We have thousands of families who desire to enjoy a preached Gospel but who, on account of their limited means, are unable to support preachers. We have thousands of young men who have gone forth from good homes in the older communities, to work in the lumber woods, in the mines, in the fisheries, or to settle on the distant prairies. They have gone where but few good influences will surround them unless the Church follows them with the means of grace. The Presbyterian Church of Canada, along with other Churches, has labored to supply the wants of this great field. Indians and French and other nationalities have shared in the benefits of our missionary labors. But the first and foremost missionary effort of the Presbyterian Church in this country has always been to furnish the means of grace to our own people in our destitute Home Mission fields. With the country's growth this work has kept always growing. Last year's report shows that 320 laborers were employed in Home Mission work, in the Western Section. These laborers supplied 929 preaching stations, and ministered to an attendance of 35,000 people. Who can estimate the importance of having the influences of religion thrown weekly around so many thousands who otherwise might be left to lapse into indifference?

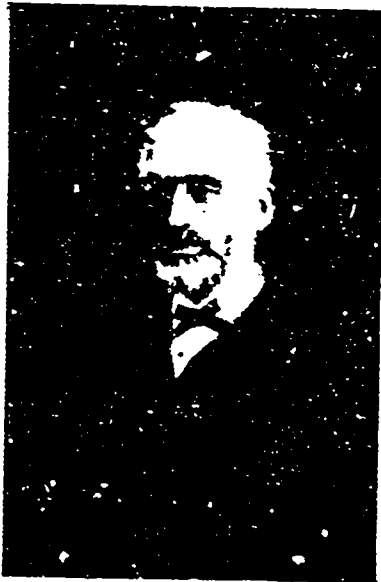
The Presbytery of Algoma forms no small portion of the Home Mission field. It extends from Sturgeon River on the east to White River on the west, a distance of 400 miles, and it extends from the southern shores of the Manitoulin Islands as far north as

there are people living. It is entirely a Missionary Presbytery, having no congregations that are as yet self-supporting. It contains 20 mission fields, connected with which there are over 100 persons. The total average attendance at those fields is 10,000. As to support, our mission stations last year received \$4200. As to support, our mission stations last year received \$4200. As to support, our mission stations last year received \$4200. While they received assistance from the fund to the extent of \$4200. It is thus easily seen how important to this Presbytery the Home Mission fund is. Without it our people in the District of Algoma would be utterly unable to maintain gospel ordinances.

Brothers and friends let us do our utmost to help on this noble work. The need is urgent. If our country were in danger from foreign foes who had landed on our shores and sought to crush us, who amongst us would not do everything that lay in his power to defend our homes and our liberties? Well, our country is in danger, not from cannon shot and musket balls, but from the mightier destructive power of sin. This is an awful fact. And it should rouse the whole army of the living God to prayer and labor and sacrifice until the enemy is driven back and our beloved country is purified and saved. You know that wherever a lumber camp or a mining camp is located there is sin, and there should also be the missionary of the cross. Wherever new settlements spring up and new villages are started, there the drinking saloon is planted, and there also should be the Bible and the house of God. Wherever the streams of human population flow and settle the batteries of hell are sure to follow, and the church must keep pace with the forces of evil, working and fighting as sleeplessly as they, and with a far deeper and holier enthusiasm. In this battle we fight not for our denominationalism merely, but for God and for man. Let the churches then not strive in unseemly rivalry, but provoke each other to love and do good works, assured that with every prayer we offer, and with every effort we put forth, and with every sacrifice we make we are approaching to the day of sure and final and universal triumph.

The Late Mr. Warden King.

In our issue of July the 15th we announced the death of Mr. Warden King, of Montreal, but on that occasion had only space to



LATE MR. WARDEN KING, MONTREAL.

mention the sad fact. In order that our readers may know something more of one whose name is familiar to the active member of the Church throughout Canada, we herewith give a brief sketch of his life. Mr. King was one of the prominent figures in Church life in Montreal. He was one of the first members of the LaSalle St. Presbyterian Church, now known as Erakine Church. He subscribed largely to the building funds of the late Erakine Church on St. Catherine street, and the new church on Sherbrooke street. He was inducted to the

elderhood of that church on Dec. 25th, 1850, and at the time of his death he was the oldest member of the Session. He took a very active part in the Young Men's Christian Association, and subscribed largely to the building fund and the general operations of the association. One of his latest acts of generosity was to present the association with a fine and most valuable lot of land in the rear of their present building. Almost from the inception of the Montreal Presbyterian College, Mr. King was a member of the senate of the College and was for seven years its treasurer. He and his late partner, Mr. George Rogers, were the first subscribers to this college, as well as the heaviest subscribers, and Mr. King continued to be a liberal contributor to its funds during all the years of its existence.

Mr. King took a lively interest in all missionary enterprises, whether of his own Church or those of other denominations, and few were the collectors who applied to him for aid who were sent empty away. Since the inception of the Montreal Presbyterian Sabbath School Association, Mr. King was an active member and office bearer, ill-health alone preventing him during the past

months from continuing the office of Superintendent of one of the largest Sabbath schools in the city. Mr. King visited Egypt and the Holy Land in company with the Rev. Dr. J. Munro Gibson, of London, Eng., in 1866, and with the aid of the magic lantern, has given several Sunday-school addresses with regard to these travels.

In early life Mr. King married a daughter of the late James Cochrane, and by her he had six children, three of whom died in infancy. Two daughters and one son survive him, Mr. James Cochrane King, Mrs. James Lowden and Mrs. David Nile, all of whom are well-known citizens. Mr. King was a man of most amiable character and thorough business principles.

Convention Echoes.

The ten thousand members of the Presbyterian Christian Endeavor Societies in the United States assembled in Denominational Rally at the Boston International Convention of the Young People's Society of Christian Endeavor, July 11th, A.D., 1895, hereby give sincere and explicit expression to our loyalty to the beloved communion within which we have our Church home. We are firmly convinced that in so doing, we express the sentiment of the 8,552 societies which represent, with their membership of nearly 500,000 young Presbyterian Christians.

We also very gratefully note that the General Assembly convened in Pittsburg, appointed a committee to consider the relations of the Young People's Societies to the Church, and as this committee may wish information touching Christian Endeavor work, we hereby authorize the chairman to appoint a committee of nine to gather facts to submit to the Assembly's Committee, and to co-operate as far as may be desired, in any service. This we do in confident belief that the Assembly's Committee and the Assembly will clearly see the importance of giving the Christian Endeavor Societies ecclesiastical recognition.

Last year the Society increased by 7,750 new societies, the greatest increase for any one year since the organization fourteen years ago. In all there are now 41,229 societies.

Of these 4,712 are from the Old World, the United Kingdom heading the list with 2,645, which figure includes 180 from Wales, 112 from Scotland, and 53 from Ireland. Australia now has no less than 1,509; Africa, 30; China, 32; France, 64; India, 117; Japan, 59; Madagascar, 93; Mexico, 25; Turkey, 39; West India Islands, 63; and so on until every country is represented, save five, Italy, Russia, Iceland, Sweden and Greece.

From the Dominion of Canada, Ontario, with her remarkable growth of last year, leads with 1,995; Nova Scotia, 388; Quebec, 264; New Brunswick, 152; Manitoba, 156; Prince Edward Island, 62; Assiniboia, 53; British Columbia, 40; Alberta, 15; Saskatchewan, 5. In all, counting 5 in Newfoundland, 3,105, an increase of 1,223 during the past year.

In the United States Pennsylvania still leads with 4,139; New York next, with 3,822; Ohio, 2,737; Illinois, 2,446; Indiana, 1,763; Iowa, 1,563; Massachusetts, 1,309; Kansas, 1,247; Missouri, 1,133; Michigan, 1,082; New Jersey, 1,045, etc. In all, from the United States, 33,412, as against 23,696 last year.

These figures from the United States include 18 Senior societies, 33 Mothers' societies (a splendid movement, first started in Kansas), 62 Intermediate companies; and it includes the societies in their schools and colleges, in public institutions of various kinds, in prisons and schools of reform, to the number of 169. It includes the North American Union of German Christian Endeavor. It includes the 7 in the regular army and in the navy of the United States. It includes the societies among the policemen and patrolmen. It includes the companies among the Indians of the North and West. It includes comrades enlisted in work among the life-saving crews, lighthouses and lightships. It includes the Traveller's Union of Christian Endeavor, an enterprising company. It includes 158 "Floating" societies. It includes a regiment of 8,859 Junior companies.

As to the Juniors; in addition to the 8,859 Junior societies from the United States, there are 339 from Canada, and 224 from other lands, making in all 9,122 Junior societies, with a membership of 340,000. Pennsylvania still leads the Juniors, with 1,023; New York, not very far behind, with 920; Illinois next, with 746; Ohio, 623; Indiana, 470; California, 414.

The banner for the greatest *proportionate* increase in total number of societies during the year that was first given to Oklahoma, then to Manitoba, then to New Mexico, and which has been in the custody of West Virginia during the last year, will now pass across the imaginary line for the coming year into the hands of our comrades in Assiniboia.

Pennsylvania first captured the "badge banner," which is awarded each year for the greatest *absolute* gain. Ontario took it the next year, then returned it to the Keystone State. Pennsylvania last year was obliged to give it up to England, where it has



We are indebted to *The Christian Intelligencer* for this illustration.

been displayed this year. It was in Boston, and the honored guest who brought it from England's shores can proudly return with the banner, for none of the States have been able to equal the excellent record of the "mother" country. Ontario and Pennsylvania in order named were not so very far behind, however. The missionary roll of honor has upon it the names of over 5,000 societies from 35 States, 7 Territories, 7 Provinces, 4 foreign lands. Each society has given not less than ten dollars to its own denominational home or foreign missionary board for the cause of missions. The total amount as reported on this roll of honor is \$149,710.00. In addition to this amount of money which has been given by these 5,551 societies that we have enrolled upon the roll of honor, we find that \$190,884.45 has been given by these same societies for "Christ and the Church" in other ways, making a total of \$340,603.53. The societies in the United States and Canada have contributed not less than \$425,000 for missions at home and abroad.

The largest amount reported by any one board is from the Presbyterian Foreign Missionary Board. The treasurer of that board states that during the last year \$33,106.53 have been received, and that in the last five years the total is \$106,704.77. When you take into consideration that that represents but one board in but one denomination, and that the Presbyterian Home Missionary Board received \$21,330.90 last year, we can praise God for the missionary uprising among the young.

In the United States the denominational representation is as

follows: The Presbyterians still lead, with 5,263 Young People's Societies and 2,269 Junior Societies; the Congregationalists have 3,990 Young People's Societies and 1,908 Junior Societies; the Disciples of Christ and Christians, 2,687 Young People's Societies and 862 Junior Societies; the Baptists, 2,686 Young People's Societies and 801 Junior Societies; Methodist Episcopal, 931 Young People's Societies and 391 Junior Societies; Methodist Protestants, 853 Young People's Societies and 247 Junior Societies; Lutherans, 799 Young People's Societies and 245 Junior Societies; Cumberland Presbyterians, 699 Young People's Societies and 231 Junior Societies, and so on through a long list.

Happiness comes, not of gratifying the natural inclinations and desires, not of indulging a depraved will, but of bringing the will into harmony with the will of God. When our will bows in complete submission to the Divine will, we experience that contentment in which happiness essentially consists. Our supreme desire is ever gratified, and in our measure we partake of the blessedness of God.

To a large class of minds straitened pecuniary circumstances constitute the sorest of trials. They can bear almost anything else in a better spirit. Other trials come and go. They can be dismissed, but this abides. It is an ever-present vexation. But to a very large class this is a needful discipline. It is among the most efficacious of the means through which the soul is purified and ennobled and refined. It is God's instrumentality for preparing His people for usefulness and happiness in His service. The knowledge of this should reconcile us to the vexations, to the annoyances, and to the humiliations which it brings.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VI.—THE BRAZEN SERPENT.—AUG 11.

Numbers xxi. 4-9.

GOLDEN TEXT.—"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."—John iii. 14.

CENTRAL TRUTH.—Christ Typified.

ANALYSIS:—**S**in and **C**onfession and **S**uffering, v. 4-6 **C**ure, v. 7-9.

TIME AND PLACE.—Thirty nine years and six months after the Exodus, about B.C. 1452; in the southern part of the valley of Arabah which extends from the Dead sea to the eastern branch of the Red Sea.

INTRODUCTORY.—The Israelites were so alarmed by the report of the spies that they began to murmur against Moses and Aaron. They said they wished they had died in Egypt or in the wilderness. They even planned to appoint a new leader and return to Egypt. Caleb and Joshua tried to get them quieted, but the people were about to stone these good men. Had it not been for the pleading of Moses, the Lord would have destroyed the people. As it was, the Lord declared that none of those who had rebelled should ever see the Promised Land, that they should all die in the wilderness, all the six hundred thousand men who were above twenty years of age. Their children should wander for forty years in the wilderness. When the people heard this they confessed their sin and wanted to go at once to the land of promise. But Moses warned them not to do so, for the Lord would not go with them, and their enemies would overcome them. The people persisted in trying to go, however, and were defeated by the Amalekites. Num. 14: 1-45. Thirty-eight years pass before the time of to day's lesson, the principal events in which were, the stoning of the Sabbath-breaker (Num. 15: 32-36); the blossoming of Aaron's rod (Num. 17: 1-13); the death of Miriam and the smiting of the rock in the wilderness of Zin (Num. xx: 1-13); march from Kadesh to Mount Hor and death of Aaron there (Num. xx: 22-29); destruction of the Canaanites and their cities at Hormah, Num. xxi: 1-3. *Westminster Quarterly*

SIN AND SUFFERING, v. 4-6.—At Mount Hor Aaron died, and from there the people re-commenced their journey Canaan wards. Around the country of the Edomites they were compelled to make a tedious circuit owing to their hostility and the prohibition of God to fight with them. The way was very difficult water was scarce, and the ground beneath their feet was shifting sand, from which the sun's rays were reflected with scorching heat. They were also exposed to the harassment of marauding bands from the surrounding mountains, and Moses being advanced in years they no doubt began to fear his wisdom and ability to lead them safely. So they became discouraged, and began to speak against God and His appointed leader, questioning with childish petulance, "Why have ye brought us up out of Egypt to die in the wilderness?" Foolish people, it was their own fault they were not already in the Land of Promise. Had they believed God in the first place, and at His command gone up and possessed their inheritance this forty years of wilderness wandering would have been spared them. But the folly of Israel in the days of Moses is the folly of Christians in this nineteenth century. They will not take God at His word. They fear the giants of Canaan, and turn back to the wilderness blaming Him who has led them out of Egypt for the weariness of their self imposed wilderness life. Israel had murmured before, and had been leniently treated; now it was necessary that God should by more stringent means teach them a lesson of patience, obedience and trust. To this end by providential guidance the people were infested by a vast number of deadly serpents common in that country whose flaming red spots and wavy stripes entice them, apart from their burning sting, to the adjective "fiery."

CONFESSION AND CURE, v. 7-9.—Punishment brought with it a sense of sin. The people, writhing beneath the pain of the serpents' sting, realized the enormity of the crime they had committed against God and confessed. Then they cried to Moses to intercede for

them, and Moses prayed. Prayer is the first source of help for the convicted sinner; it is the God appointed channel for the out-pouring of saving grace. God answered as He ever does, the cry of His interceding servant; not just in the way the people expected, perhaps, but in His own wise way, making the occasion one on which to raise among the people a Divine finger post pointing to the great sacrifice yet to be consummated on Calvary. The serpent ordered to be made by Moses was fashioned of copper or bronze and hung upon an upright pole so as to be visible to the whole camp. The pole used was, according to the Hebrew, a standard or banner rod, and would thus probably be cross shaped. In all parts of the camp as the eyes of the sufferers were lifted towards this typical serpent came life and health and happiness. The glance of the sick was an act of faith. They who doubted the efficiency of the Divine remedy, looked not and died. Thus to the those who got healing of body in an act of faith came also healing of their unbelief and removal of their sin.

Application and Illustration.

WHAT CAN I DO?

SEE THE SIN OF UNBELIEF.—"Whatsoever is not of faith is sin." The children of Israel two years after leaving Egypt might have entered Palestine had they but believed. But doubting God's love and power they neglected their opportunity, and so were condemned to forty years of wilderness wandering. It was their own fault, yet now they blame God for the consequences of their sin, still doubting His faithfulness to bring them to the Promised Land. God has called you out of an Egypt of bondage, and has put before you a land of promise, where is rest, peace, joy, and victory unceasing.

FOR THE BLACKBOARD.—

Even so **MUST** the Son of Man be lifted up.

SALVATION from the
TING OF
SIN through the
SON OF MAN UPLIFTED.

Look Unto Me and Be ye Saved.

CHRISTIAN ENDEAVOR.

The Great Physician.

First Day—Healing nations—2 Chron. vii. 12 18.

Second Day—Healing and wounding—Deut. xxxii.

Third Day—Healing with His wounds—1 Peter ii.

39-43.

Fourth Day—Healing in His wings—Mal. iv. 1-6.

Fifth Day—Healing hearts—Ps. cxlvii. 1-6.

Sixth Day—Healing diseases—Ps. ciii. 1-14.

PRAYER MEETING TOPIC, Aug. 11.—CHRIST, THE GREAT PHYSICIAN, Mark ii. 1-17. (A missionary meeting suggested.)

This meeting will give a good opportunity for a study of the medical missions of our Church. During recent years there has been a wonderful growth along the lines of medical missionary effort, and many of our brightest young men and women are being led to devote themselves to this most Christlike phase of Christian work. The Presbyterian Church in Canada has not been behind hand in recognizing the importance of medical training on the part of its missionaries. In Formosa the MacKay Hospital is a source of physical and spiritual blessing to thousands every year. In Central India hospitals, dispensaries and visitation of patients who are bedridden, form important features of the work for souls. In Honan last year 293 patients were kept for treatment in the hospitals, and much dispensing and visiting was also done. Dr. Thomson, who labors under the auspices of our Church, among the Chinese in Montreal, is an able medical missionary. In Haifa, at the foot of Mount Carmel, Dr. Webster has opened a dispensary and secured a large practice among the Jews, with ample opportunities of speaking a word for his Master. And yet there is great need for more. The cries of millions still echo in the words which summoned Paul to Macedonia, "Come over and help us!"

JUNIOR TOPIC, Aug. 11.—"What are Missions doing for the World?" Mark xvi. 14-20.

MISSION FIELD.

The Missionary Review of the World.

TRANSFORMATIONS IN NEW GUINEA AND POLYNESIA.

This is an article of more than ordinary interest, contributed by Rev. S. McFarlane, LL.D., who has been for thirty-six years a missionary in New Guinea. In all these years he has had many varied experiences, and speaks of what he knows. The voyagers who describe these islands as gems that sparkle in the peaceful waters of the Pacific, do not know the moral degradation brought to view by a nearer acquaintance. They were cannibals at perpetual war with each other—idols as numerous as the people, and temples everywhere. Intellectually, morally, socially and spiritually they were lost. Yet they gave indications of having at a former time been a superior race. Their language is in some respects superior to our own,—having inclusive and exclusive pronouns, dual and triad numbers,—having for the pronoun you as many as seven vowels, all of different grades, and court and common language. The writer argues from this that the tendency of man by nature is downward and not upward, and that time alone will never civilize them. They are no doubt descended from the oldest civilizations that were settled in the Mediterranean Sea. They still retained the idea of a God although His true character was lost. They also retained the idea of future rewards and punishments, and upon these common grounds the missionary could begin to operate. The first thing is to get a sentence of the language. When the natives came to the shore it was soon possible to catch the sentence "what is that" which they were constantly using. With that one sentence it was soon possible to find out the names of things, and the language was soon acquired. What is the result of it all? In three hundred islands churches are built, and schools beside the churches, and seminaries for the education of teachers and preachers. Education and trade is growing side by side, and the churches are providing funds for the spread of the Gospel in other islands. If there were no future the present transformation is enough to justify the expenditure of men and money for their elevation. The social improvements go on with the rest. Better roads, better houses with the appliances of civilized life. Men who were degraded heathen a few years ago now live in neatly and straightly built stone houses, furnished with tables, chairs, sofas, beds, cooking utensils, crockeryware, and even electro-plated spoons and forks! It will be at once seen, how important a part is played by the missionaries wives in such cases. The changes effected are as real and as great as in New Testament times, and by the same means accomplished. It is simply planting the seed into the soil, and it grows, as the vegetable seed does. Although its philosophy cannot be explained the fact is beyond question.

MADAGASCAR.

Sir Chas. Dilke is proposing that France should concede to England the neutralization of Madagascar, and some other claims and that England should consent to the neutralization of Egypt. He remarks that it is strange that the religious leaders of England should be so much excited over French aggression in Uganda, and so perfectly apathetic over French aggression in Madagascar, which has more than four times the number of Protestants than Uganda. Perhaps the fact that the leading missionaries in Madagascar are dissenters and in Uganda Churchmen, has something to do with this.

A WOMAN'S MISSIONARY RALLY.

In the Academy of Music, Philadelphia, there were over 4,000 present to celebrate the twenty-fifth anniversary of the W.F.M.S. of the Presbyterian Churches of Philadelphia. These societies during the twenty-five years of their existence contributed two and a half millions of dollars to the cause—having in 1895 contributed \$76,000. Addresses were made by Dr. Ellinwood, Dr. Stanley of Japan, and Dr. Pierson. The addresses were all good, but especially that of Stanley who outlined the trophies won for Christ in Japan.

WASTE.

Rev. J. H. Wyckoff, of the Arcot Mission, India, says of the Home Missions, in the Western States; "It is no uncommon thing to find from six to eight churches in a community not large enough decently to support one, and each of these churches dependent in turn upon its respective missionary board. I have recently spent a number of years at home, during two of which I was engaged as a missionary under the Presbyterian Domestic Board and I know whereof I affirm when I state that thousands of dollars are literally wasted in America simply to gratify denominational pride and sectarian sentiment. How this immense waste can be pre-

vented and the result conserved for sending bread to the millions in pagan lands is a question that has often been before our Church Councils, but no plan of co-operation has yet proved successful and in the meantime each denomination goes on multiplying its churches wherever some half-a-dozen families can be found to subscribe to its creed

Letter from India.

CANADIAN MISSION COLLEGE, INDORE, JUNE 26TH, 1895.

To the Editor Presbyterian Review:

DEAR SIR,—Last evening two young men were added to the Church by baptism. One of them, a Brahmin, came here some time ago from Rutlam. He had been employed in the Maharajah's Dispensary there and came to Indore to take up similar work in connection with the State Dispensary of Maharajah Holkar. His brother is, I believe, in some way connected with the Mission Printing Press of Rutlam. He himself first heard the truth, and was led to think seriously of Christianity through the teaching of Mr. Campoell in Rutlam, and so after coming to Indore was led to seek for further information from the Christians here.

The second is a Mahomedan or rather Memon, a class of Mahomedans. His father is a very wealthy merchant of Bombay and he himself has been engaged in the same. Over ten years ago he became thoroughly dissatisfied with the inconsistencies of his own faith and began enquiring regarding Christianity. He met Imambux Baba, shortly after he, through his wife's death, left Indore for Ahmadnagar, and through him was greatly helped. For years he has struggled with his convictions, now coming very near and again going away from Christianity, and being at the same time to contend with his people, who were determined to crush out such thoughts. Some time ago he felt he must come to a decision and so along with his wife and child ran away from his home. He first made his way to a Salvation Army officer, but as baptism is not administered by them he was not satisfied. Bringing a letter from the Salvation Army Captain he appeared at Indore and asked to be received into the Christian Church by baptism. His people by this time got word of his movements, met him when he landed at Indore, took them all to one of their homes and then secretly carried off the child and wife to Bombay by the next train, in the hope that he would follow them. He, however, felt that the crisis had come and so remained here identifying himself with us.

He has a little money that he managed to save and so has determined to settle down in our midst, following the trade of commission merchant, in which he has been trained, and from the first sought to impress upon us that he wanted nothing from us but the spiritual food which he needed. The longer we delayed the greater did his difficulties become. Only yesterday his father and brother came from Bombay in order to stop him from being baptised and, if possible, to force him to go to Bombay with them. He was last night received and seems to be full of joy that at last he is a recognised disciple of Christ. These two cases are of interest as shewing the leavening influence of Christianity of which so little can be tabulated as yet under the head of results, but which, nevertheless, is a very encouraging feature of missionary work here. There are a very large number just in the same position as were these two. Further, it shows how one sows and another reaps. In the case of Hunsaraj, it was a seed sown by Mr. Campbell and his workers that eventually led to his being numbered among the visible followers of Christ. In the case of Abdul Rahiman, it was the work of Imambux Babu and his connection with Indore that led Abdul to come here at this time. We can all rejoice, however, in the fruit gathered in and hope that these two young men may prove a power in the hands of the Master for the establishment of His Own Kingdom.

Last Sunday two of the "Home" boys joined the Church in Mhow, their parents being workers in connection with Mr. Russell's work there. It is cheering to find such a healthy Christian influence in the "Home" that one by one the boys come to know and rejoice in Christ as a living personal Saviour. John, in charge, is an earnest Christian worker.

Our new college building is not yet quite completed, but we hope will be very shortly now. It is all in use and proves a very great comfort to us in the work. Through some mismanagement, when I was at home last year, the roof did not turn out as satisfactory as was expected. You will be glad to know the steps since taken have made the roof quite watertight and so far at least this rainy season, not a drop of water has come through. I was the more anxious in reference to it as this roof was an experiment—so far as I know the only one in the world of its kind—and at the same time one of the strongest and cheapest roofs that I have yet seen in India. We must boast cautiously yet, but we believe it is a real success.

Yours faithfully,
J. WILKIE.

Church News.

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

In Canada

THE contractors are at work upon the new St. Andrew's church in Windsor.

REV. HECTOR McQUARRIE, of Queen Hill, is moderator of the Port Elgin session during the vacancy in that charge.

KNOX Church, Brussels, presented Rev. D. B. MacRae with a purse and a silver baptismal bowl.

REV. DR. CAMPBELL, of Erskine Presbyterian church, Ottawa, is at Orillia on holidays. He will be absent five weeks.

THE London Presbytery will meet in First Presbyterian church, London, on Tuesday, Sept. 10th, at 10.30 a.m. Elders' commissions will be called for, and session records examined.

REV. W. M. REID has resigned his charge of Onondaga. There is a deputation from the Presbytery of Paris appointed to try to arrange the field with a view to retain Mr. Reid, if possible.

THE late Robert Forbes, of Guelph, has given the Presbyterian Church of Canada \$2,500 for Foreign and \$2,500 for Home Missions, and \$2,500 to the Aged and Infirm Ministers' Fund. Mr. Forbes also gave \$1,000 for French Evangelization.

THE next regular meeting of Whitty Presbytery will be held in Bowmanville, the third Tuesday in October, and is to be preceded by the third annual convention of the Young People's Societies of the Presbytery.

THE Presbyterian festival at Middleville, Tuesday, July 9th, was a great success—\$115 was taken in. There was good music along with the bagpipes. The pastor of the church, Rev. W. S. Smith, presided on the occasion.

A UNION church erected by the German Evangelical Association and Presbyterians, of Round Lake, was opened on Sunday, the 23rd. The Rev. Mr. Schmidt and J. A. McDonald, H.A., officiated. It is called St. John Union Church of Tramore. The Presbyterians are also building at Killaloe Station.

THE pulpit of the Rev. Robert Johnston of London was ably filled last Sabbath by the Rev. A. Mahaffy. Mr. Mahaffy, like Mr. Johnston, is a graduate of Montreal Presbyterian College and gold medalist. His sermons were deeply appreciated by the large and thoughtful congregation of St. Andrew.

AT the Presbyterian Sabbath school, Orillia, on Sabbath July 21st the thirteenth anniversary of Dr. Grant's pastorate, and the fifteenth of Mr. Cooke's superintendency, were celebrated. Addresses appropriate to the occasion were delivered by the Revs. Dr. Grant, Geo. Grant, and Dr. Gray, and by Mr. C. J. Miller and Mr. Cooke.

THE Rev. Mr. Manson of Valetta and Fletcher, exchanged pulpits on Sabbath, July 21st, with Mr. Naitross, of St. Andrew's church, Amberberg. Mr. Manson has lately extended his work by establishing regular Sabbath service at Stuart. He is found to be beloved by his people and eminently successful in his labours.

THE annual meeting of the Inverness Presbytery was held in Mabon, Wednesday, July 13th. Delegates were present from six of our auxiliaries. Reports show an increase in membership and funds. Last year the amount raised was \$357.07. This year \$477.18. Three life members have been enrolled. Two boxes have been prepared for Labrador. The officers for the coming year are—President, Mrs. Hayes, Mabon; vice-presidents, Mrs. McDougall, Mrs. Hart, Mrs. McLeod; treasurer, Mrs. H. A. Forbes, Hastings; secretary, Mrs. Macdonald, Strathlone.

THE Rev. P. McF. McLeod, who recently returned to the Old Country, has met with a very warm reception from the church there in which he was well known. He has been preaching for his old friends in Liverpool, London, Glasgow and Edinburgh. He addressed the Free Church Assembly and was a guest of the Moderator. He has been requested to accept the pastorate of the church in Tooting, London, at a liberal salary. Not being in time to be received by the Synod

this year he takes charge in the meantime till eligible for a call, entering on his work there on the 21st July. His family sail from Montreal on the 27th.

REV. JAMES GOURLAY, M. A., and Mrs. Gourlay, late of Port Elgin, sailed to the old land on Saturday last by the S. S. Labrador. They will prolong their visit to Britain for a year. Before leaving Port Elgin Mr. Gourlay was made the recipient of a most appreciative and affectionate farewell address, together with a purse containing \$90. After a twenty years' pastorate he carries with him the love, respect and prayers of a most attached people. Any congregation to which Mr. Gourlay ministers will indeed be a happy one. Mrs. Gourlay was also shown the esteem and affection of her Bible Class, the Woman's Foreign Missionary Society and other agencies of the church in a tangible way before leaving.

THE funeral of the late Mr. Thomson, wife of Rev. A. F. Thomson, Bathurst, took place July 10th. The floral offerings were numerous and exceedingly beautiful and filled the manse and the church with their fragrance. The church was tastefully draped and the service throughout was solemn and impressive. The officiating clergymen were Rev. Messrs. McKay, of Chatham; Carr, of Campbelltown, and Seller, of the Methodist church. Rev. J. A. Forbes, of Glace Bay, brother-in-law of deceased, was among the mourners. The congregation lingered round the casket, loth to turn away from the still but familiar face. Subsequent to the funeral the session of the congregation met, and, having agreed upon a cordial resolution of sympathy and affection, they granted Rev. Mr. Thomson leave of absence for five weeks, the session to provide for the pulpit supply.

TARCO, N.S., entire population united Wednesday, July 10th, in paying the last tribute of respect to one of our best known and most honored citizens, the venerable Rev. Wm. McCulloch, D.D. A short funeral service was held at the late residence of deceased on Bible Hill. The remains were then conveyed to the First Presbyterian church, the hearse being preceded by two carriages containing the members of the Presbyteries of New and Truro and a number of personal friends. The church was filled long before the hour appointed for the service. The pulpit was heavily draped in mourning. Chaste and rich floral offerings spoke the sympathy of many sorrowing friends. Rev. Thomas Cummings, of St. Andrew's church—a branch of the congregation so long ministered to by the deceased—led the exercises. Rev. J. McMillan, of Halifax; Dr. Sedgwick, of Tatamagouche, and Dr. Forrest, president of Dalhousie college, also occupied seats in the pulpit. Dr. Sedgwick read appropriate passages of Scripture and Dr. Forrest led the congregation in prayer. The congregation then united in singing part of the 46th psalm beginning "God is our refuge and our strength." This was the psalm sung in the family of the deceased the last time he conducted family worship. Rev. John McMillan then addressed the congregation. His text was Matthew, 25th chap. and 21st verse: "Well done good and faithful servant, enter thou into the joy of the Lord." At the close of Mr. McMillan's address the congregation sang part of the 53rd psalm, and Rev. A. L. Goggin, of St. Paul's church, Truro, pronounced the benediction. The Rev. Dr. McCulloch was ordained on Feb. 14, 1839.

ON Thursday evening, 4th ult., a large number of friends of the Rev. Jas. Argo from Union, Norval and the vicinity met in Norval Presbyterian church to bid him good-bye. The heartfelt sympathy to which this gathering gave public expression was emphatic proof of the appreciation and esteem in which Mr. Argo is generally held; and of the place he has won, during a pastorate of nearly eight years, in the hearts of the whole community. Mr. T. E. Reid took the chair. After opening with "Coronation" by the choir, and prayer led by the Rev. Mr. Clark, of Brampton, the chairman read letters of regret from the Rev. Dr. Parsons, Knox church, Toronto; Rev. Messrs. Tibb of Streetsville; Milne, of Boston; Rev. Mr. Campbell, of Chatham and R. D. Warren, Esq., of the Georgetown Herald. Three addresses were then read from the Union congregation, the Norval congregation and the ladies of Norval church. The visiting clergymen were then called on and addresses were given by the Revs. Fennell, Toagh, Perrin, Irwin and Clark. Many were the

references made by the brethren expressive of the deepest respect, warmest regard and kindly sympathy for Mr. and Mrs. Argo. Messrs. Wm. Fraser, J. P. Taylor and W. G. Lyons of Union and Mr. A. L. Noble spoke briefly.

Presbytery of Rock Lake.

THIS Presbytery held its regular meeting at Cartwright, on July 8th, at 5 p.m. Rev. Mr. Rumball, Morden, was appointed moderator for the next twelve months. Rev. Mr. Ross, ordained missionary, Belmont mission field, presented his presbyterial certificate, and his name ordered to be placed on the Presbytery roll. Standing committees were appointed. Arrangements made for dispensing ordinances in mission fields during the summer. Committees were appointed to examine treasurer's books, and Presbytery's Home Mission accounts. Kirk session records from Morden, Pilot Mound and Boiesvain were examined and ordered to be attested. Elders' commissions received, and their names placed on the roll. A Presbyterial conference was held in the evening on Systematic Benevolence and Sabbath Schools. Rev. Messrs Rumball and Bowman introduced the subjects for discussion. The next regular meeting was appointed to be held at Boiesvain in September next.—WM. CATKIN, Clerk.

Presbytery of Glengarry.

THE Presbytery of Glengarry met by adjournment in Alexandria on the 23rd inst. The principal matter before the Presbytery was a call from Lingwick and Scotstown to Rev. A. K. McLennan. Rev. J. R. McLeod, clerk of the Presbytery of Quebec, was present, and made an excellent speech giving reasons why the translation of Mr. McLennan should be granted. He was supported by Wm. McKay, elder, from the congregation calling. A large deputation from Dalhousie Mill; appeared and severally entered a protest against the removal of their beloved minister. The claims of both sides are so strong that Mr. McLennan finds it difficult to give an immediate decision. He accordingly has asked and obtained four weeks time to consider the situation fully. Presbytery has accordingly resolved to meet again in Alexandria on the 20th day of August next, at 1 p.m., to receive and consider Mr. McLennan's decision. A communication from the secretary of the Foreign Mission Committee was read assigning to this Presbytery the designation services of Mr. Ledingham, missionary elect to Central India, and assigned to this Presbytery for financial support per the offer of the Presbytery. It was resolved to hold this service in connection with the next regular meeting of Presbytery, which is to meet at Lancaster on the 10th September next. Dr. Moore, Ottawa, and Principal McVicar will be present representing the Foreign Mission Committee. Minor details were left in the hands of the clerk for completion. Presbytery adjourned as stated above.—M. McLENNAN, Clerk.

Presbytery of London.

THIS Presbytery met in St. Thomas on the 9th inst., Mr. George Sutherland, moderator, and Mr. J. A. McDonald, clerk pro tem. After reading and sustaining the minutes of the last regular meeting, the docket was read. A communication from Mr. Douglas Fraser, convener of Assembly's Committee on Young People's Societies, was read requesting information as to the Presbytery's action in appointing a committee, "on Young People's Societies;" and requesting that the name of the convener of such committee, when appointed, be forwarded to him. The Presbytery deferred any action in this matter till the September meeting. The following commissioners to the General Assembly reported, either in person, or by some brother, their diligence in attending that Court; Messrs. Dr. Proodfoot, A. Henderson, H. Brown, J. Currie, W. J. Clark, J. A. McDonald, J. M. Muir, ministers; D. K. McKeenie, James Shields, Alex. Fraser, and Adam Nichol, elders. Mr. E. H. Travers reported that Dr. Macrae, a member of New Westminster congregation, is under appointment as missionary, by the Foreign Mission Committee, and requested that, in accordance with instructions from the General Assembly, arrangements be made for his ordination.

The Presbytery appointed the ordination to take place in North Westminster church, on Tuesday, August 20th, at 7.30 p.m., the moderator of Presbytery to preside, Mr. Little to preach, Mr. Travers to address the missionary, and Mr. Jno. Currie the congregation. The clerk was instructed to advise the Foreign Mission Committee of this arrangement, and request that a representative of that committee be sent. It was found necessary afterwards to change the date of ordination to Thursday, August 1st. On motion of Mr. Henderson, it was agreed, that Mr. Dewar, of Ailsa Craig, moderator of East Williams congregation, be instructed to report at next meeting of Presbytery, the state or condition of that congregation. At the afternoon sederunt, Mr. N. A. Campbell, from Dalton, was examined by a committee and recommended to be certified to the Senate of Knox College, as a student for the ministry. Mr. Kelso introduced Mr. Bain, an elder of Wallacetown congregation, who is applying for the Status of a catechist. After Mr. Bain addressed the Presbytery giving a sketch of his history and stating his motives for desiring this position, it was agreed that the moderator of Presbytery should proscribe subjects for a popular sermon and lecture to be presented at next regular meeting, when Mr. Bain will be examined. Rev. Mr. McNeill made application on behalf of Duff's church for leave to mortgage the church property for two thousand dollars. The clerk was authorized to grant the Presbytery's permission on receiving the necessary documents from the congregation. The Presbytery adjourned to hold its next regular meeting in First Presbyterian church, London, on Tuesday, Sept. 10th, at 10.30 a.m., and closed with this benediction.—GEORGE SUTHERLAND, Clerk.

Presbytery of Brandon.

This Presbytery met in Brandon on Tuesday, July 16th. A hearty and unanimous call to Rev. E. A. Henry, B.A., licentiate, was laid on the table by Mr. T. Beveridge, moderator of Brandon session. The call was sustained and provisional arrangements made for the induction of Mr. Henry. Rev. J. Fraser Campbell, of Central India, on invitation of the Presbytery, gave an interesting account of Mission work in his mission. The annual statement of the work carried on by the Presbyterian W.F.M.S. was read and an appreciative resolution recorded by Presbytery. A standing committee on Young People's Societies was appointed, Mr. D. Carswell, convener. An extract from the Assembly's minutes, giving leave to the Presbytery to receive Rev. G. Roddick as a minister, was read. The Presbytery congratulated Rev. Dr. Robertson on being chosen moderator of the General Assembly. Dr. Robertson as commissioner from the Presbytery gave a racy and interesting account of the General Assembly's proceedings. A request for supply from Wallacea was referred to Glenboro Presbytery within the bounds of which this station is situated. An effort is to be made to re-arrange the Petrel and Birkdale fields, and a committee composed of Messrs. Fortuque, Carswell and Court appointed to visit the district. The next meeting of Presbytery will be held in Brandon August 2nd, at 5 p.m.—T. R. SHEARER, Clerk.

Presbytery of Miramichi.

A SPECIAL meeting of the Presbytery was held at Metapedia on the 11th. The most important business was the ordination of Mr. A. D. Fraser, and his appointment as missionary in charge of the districts of Flatlands, Metapedia and Rannymede. The clergyman present were Messrs. T. G. Johnston, N. McKay, A. F. Carr and Geo. Fisher, with Rev. Peter McIntyre of the Wellington Presbytery, North Carolina, and the Rev. Wm. Peacock, late of the Congregational Church, but now a Presbyterian minister. The Presbytery learned with profound regret that the absence of Rev. Mr. Thomson is owing to the death of his amiable and esteemed wife, which sad event took place on the morning of Tuesday last. They agreed to record their deep and heartfelt sympathy with Mr. Thomson and his boy in this crushing bereavement, and commend them both to the merciful care of the Divine Comforter. The clerk was directed to transmit a copy of this resolution to Mr. Thomson. Mr. Alexander Donald Fraser submitted trial discourses, was carefully

examined in theology and was ordained to the Christian ministry. Mr. James Wheeler was appointed to Escuminac and Rev. W. Peacock to Bathurst for the 21st and 25th insts. The moderator called the attention of Presbytery to the fact that the congregation of St. James, Newcastle, had granted their pastor, whose health was somewhat impaired, three months' leave of absence and have made provision for pulpit supply during that time. The Presbytery cordially commended the action of St. James' church, and concurred in Mr. Aitkin's leave of absence for three months. The Presbytery then adjourned to meet in Newcastle the last Tuesday of September, at ten o'clock, standard time.

Correspondence.

The Power Room.

Editor PRESBYTERIAN REVIEW :

SIR,—What with hot weather and the absence of many from their homes, together with ministerial vacations the prayer meeting is liable to suffer in attendance and interest and consequently in helpfulness. This need not be so nor will the blessings of the house of prayer be wanting where earnest hearts, however few meet with their Lord and Master.

A few hints may here be helpful. If the ordinary prayer meeting room be sparsely filled let the friends be compacted in a smaller room. Fire burns best when the coals are close together. There is strength in compactness.

Begin sharp on the hour. A tardy leader loses much power with the meeting. Be prepared with an order of service. If under the power of the Spirit the meeting takes wings and soars so much the better, but generally it is well to have a well defined line ahead in united action.

Let the speakers be brief in their remarks—men of business on fire—let the words fall from burning lips touched with the glory revealed through prayer.

Let the prayers be earnest, pointed and short and do not in prayer undertake to expound the truth to the Lord.

Remember prayer is directed to God not to man. Let it therefore be hopeful, earnest, humble, full of faith. Do not forget the power of the reason pleaded "For Jesus sake."

Let the songs be full of sweetness and brightness, comfort and praise. Permit no gaps in the service. The enemy is sure to watch for the opening in the lines. Let the Bible be the guide of your thoughts, not philosophy, or art, or poetry, or literature. Above all remember that the Master takes no vacation from His vineyard. He is present, let the whole hour be one continuous flow of worship and adoration of Him by whom we are encouraged looking up to say, Our Father.

Come up from the battles and burdens of the week believing in the fellowship of Christ, desiring sweet communion and truly you will say, "It is good to be here."

LOW PRESTON.

Editor PRESBYTERIAN REVIEW :

SIR,—The character of the true servant of Christ in the Gospel ministry and the opposite. The true servant of Christ heard the Master's voice "Son give Me thy heart," and he then dedicated himself soul, body and spirit, with all his power to the service of Christ for time and eternity. Then he looked up into the Master's face and asked "Lord, what wilt Thou have me to do?" And He replied, "Dear yourself, take up your cross and follow Me." Give me alone the first place in your thoughts and desires, and in all your ways set My glory before you as your chief end in life. Seek not your treasures on earth for "where your treasure is there will your heart be also." Devote your whole time and strength to the service of Christ in seeking the conversion of sinners and the edification of God's people. Like the Apostles be content with such things as He gives, even food and raiment and home. Having entered on this course he devotes his whole time to the one object of his life, the advancement of the cause of his Lord and Master, and the salvation of souls. He labours night and day only for this object, and devotes fourteen hours or more daily to hard work, mental and physical to it alone, and he desires and pleads

for souls to be given him, for his reward. He is content with nothing short of this, and is delighted above all things when many precious souls are led by him to believe on Jesus to their salvation. If he is tempted to go aside from his life-work for Jesus, to make money by dealing in real estate or otherwise, he absolutely refuses to do so, for he feels that it is inconsistent with his office and would injure his usefulness in the service of Christ, and he feels that this is of far more importance than any amount of money or wealth. Some ministers might have made a large amount of money by real estate during the boom years ago, but they would not thus turn aside from their proper work and were content to remain poor, having nothing but that little private property they had apart from their salary. They also gave yearly to the church at least one-tenth, and in some cases one-fifth of their entire income. When in old age they are compelled to accept aid from the Aged Ministers' Fund; but they are happy in knowing that they have led some thousands to Christ and into communion with His church.—ONE WHO KNOWS.

Young People's Societies and Foreign Missions.

Editor PRESBYTERIAN REVIEW :

SIR,—In your issue of July 25th there appears a circular addressed by the Foreign Mission Committee to the Young People's Societies, the last clause of which reads:—"By the authority of the Committee, Home and Foreign, we suggest that for the year 1895-6 contributions be given for the support of the Missions in Honan and British Columbia."

As a member of the Home Mission Committee, and, as I thought, fairly well acquainted with the Committee's proceedings, I wish to say that I was somewhat surprised not to have heard of this arrangement to divert the funds, or a considerable portion of the funds of the Young People's Societies into Foreign Mission work, till I saw it in the circular. If the Home Mission Committee have deliberately come to this understanding doubtless they knew what they were doing, but yet it seems strange that they should have so decided in view of these facts:—

1. That already there is a Foreign Mission organization in nearly all our congregations working exclusively in the interests of Foreign Mission work.

2. That the Home Mission Field is far from being fully occupied, and yet it ought to have the foremost claim on our sympathies and offerings.

3. That the Home Missionaries are very inadequately supported, receiving in many instances a bare living allowance, considerably less than what is paid to the Foreign Missionary.

4. That many of our Mission Fields are manned only part of the year, not for lack of men only but for lack of means.

5. That with all this economy on the part of the Committee and self-denial on the part of missionaries, it is well known that even with all the aid received from the British churches last year there was a deficiency in the funds of about \$10,000, and also it was only with a great strain the Augmentation Committee were able last year to make ends meet in supporting the settled minister, in weak charge.

Surely there is abundant work here for the Young People's Societies. What is to be gained for Christ or for His Church by neglecting the children of the Church in our own land that we may travel away to Honan. I don't understand it at all.

Yours respectfully,
ALEX. HENDERSON.

Why Not You?

When thousands of people are taking Hood's Sarsaparilla to overcome the weakest and languor which are so common at this season, why are you not doing the same? When you know that Hood's Sarsaparilla has power to cure rheumatism, dyspepsia and all diseases caused by impure blood, why do you continue to suffer? Hood's cures others, why not you?

Hood's Pills are prompt and efficient. 25c



DOCTOR AINLEY'S TWO HOLIDAYS.

BY RUTH LAMB.

and to give no sign by which a patient may guess at the conclusion he has come to, when, as in the present case, he knows that the utmost he can do is to alleviate suffering, not to remove the cause of it.

It must be no less delightful when he has cause to hope that a precious life may yet be preserved by means within his power to use, and when he is not afraid to let the sufferer read, first a message of hope, then of assurance, from his face, before his lips have uttered a word.

Dr. Ainley could give no such message to Miss Walker. On the contrary, he knew that her case was hopeless, and had been so for some time just. Medical skill, if earlier sought, might have given some relief, and prolonged the battle against a deadly disease, but nothing could have averted the result of it. Dr. Ainley did not say this to the patient, but told her he should call daily.

"Your fee for poor patients is half a crown a visit, I think," said Miss Walker, as her trembling fingers extracted two coins from her purse. "Mrs. Warde told me so."

"My fee is often a better one than that," replied the doctor, with that pleasant smile which his patients so well liked to note. "It is one with which money has nothing to do. I have had mine from you already this morning, in the words that told me you had rested during the night."

"But I cannot take your services without any payment, sir, though I well know that such as I cannot give the same fees as patients of a higher class. We poor people may well be thankful for the good and clever doctors who do not despise the silver coins of those who have no gold to offer, and give in return what is worth more than gold. I do thank you for your kind words and goodwill towards a lonely woman. Still, I must do what is right."

She extended her hand with two half crowns in it; but Dr. Ainley declined to receive more than one, and even hesitated to take that much.

"Forgive me," he said; "I would on no account hurt your feelings, but can you afford to pay this?"

"I can indeed. I should like you to take both."

"That I will not do. If you have earned your money by your needle, how many stitches must have gone to the winning of every shilling? I shall think of the work that has earned this coin, not of the coin itself, and then I shall feel that my fee is large indeed. We must have an understanding about the future, too. I mean to visit you regularly, but you must not pay me any more fees while you are unable to work. I have perhaps no right to insist on this, or to assume that—"

Dr. Ainley hesitated, and Miss Walker said—

"That I am too poor to pay a doctor for any length of time. That is what you mean, is it not?"

"Nothing like it. You see, I have been a good many years in practice, and I have attended many who, like yourself, earned a living by hard continuous work. Amongst these a few have had a little money laid by, and have been anxious to pay me for every visit as it occurred."

"Some doctors insist on being paid in that way, and I don't wonder, for often, when people get well, they grudge the money to the man whose skill has been used for them. I have always been used to pay for everything as I received it."

"But I was going to remind you that other things are wanted beside medicine and a sight of the doctor. There are darning food, and the little comforts so essential to sick people, and rest. All these must go on till a patient gets strong enough for work. I am a bachelor doctor, with only myself to think of at

present—I can afford to wait," said Dr. Ainley.

"Till a patient gets strong enough for work!" echoed the invalid. "That will not be very soon in my case, doctor."

The speaker's wistful eyes were fixed on Dr. Ainley's face. It seemed as if they were demanding the truth from his lips. If she had known him better, she would have been sure that only the truth would pass them. He might find silence needful at times, but untruth never.

"It will not," he answered quietly. "But do not ask me to speak of any definite time. Remember, I only saw you first a little over twelve hours since."

Miss Walker gave a movement of assent; and after giving careful directions about medicine and food, Dr. Ainley left her.

The old landlady waylaid him on the road out.

"She's very bad, doctor, isn't she? She's let herself run down too far to get up again quick, I'm afraid. That comes of having nobody to look after a person—nobody, I mean, that has a right to say 'You must take care.'"

"Has Miss Walker no friends, or perhaps I should say, relations?"

"Not that I know of. She gets no letters except from ladies writing for her to go on such and such days to work. She's just a lone woman, I think, like me; only that I have children married and a good way off. They help me none. If I couldn't take care of myself I—"

But Dr. Ainley did not want to stand listening to Mrs. Warde's account of her children's forgetfulness, so he hurried away, leaving her with the rest of her tale untold.

In the days that followed, he felt himself greatly drawn to this new patient. Not because she was attractive to look upon, for her face had never been ordinarily so, and now it was worn with suffering, pale and sallow. There was just one redeeming feature: nothing could spoil the beauty of the dark gray eyes, with their fringe of long silky eyelashes, and when the patient smiled, the expression of the face redeemed its plainness in other respects.

Dr. Ainley usually found his patient sitting on a so-called easy chair, but there was little about it to suggest ease, for it was stuffed to the last degree of hardness, and the seat was lumpy with broken springs. He felt how these must increase the discomfort of one who needed everything that could induce rest. He had purchased many little appliances for the purpose of lending them to his poor patients, and a few days after his first visit to Miss Walker, he came in a cab, on the roof of which was the frame of a folding couch. The cushions were inside the vehicle, and neatly enveloped the doctor himself.

In quite a business-like way he explained that the couch was for her use—that it was on purpose to be best, would take up little room, could be used as an easy chair also, and adjusted to any height. He placed it in the best position, arranged the cushions, then invited Miss Walker to test its comfort.

The beautiful eyes were eloquent of thanks as she rose, and for a moment a faint flush covered her face, but only to fade and leave them paler than before as she staggered and would have fallen, but for the doctor's instant support. He did not allow her to take another step, but gently lifted her on to the couch and covered her with a large soft rug which he had also brought with him, then waited for her to recover a little before remarking, "You were cramped with sitting on that hard seat, I think. That made your limbs tremble."

"I am getting weaker, doctor. My limbs give way under me when I try to walk even

across the floor. You are good to bring this couch for me. May I sleep on it, and save the journey upstairs?"

"Certainly; you may use it in any way that will add to your comfort. I brought it for that purpose. You are very much alone, I fear. I suppose Mrs. Warde is too busy to spend much time with you, though she seems very kind and thoughtful."

"She is kind, and does her best for me. I am used to loneliness, and have been for a long time."

"I should have thought you would see many fresh faces by going out to work," said Dr. Ainley.

"I just saw them; but as a rule a seamstress who goes out by the day leads a very lonely life. If she is living in the house and there is a young family, the children will be in and out of the sewing-room, no doubt. But in a case like mine it was different. I was away, alike from servants and employers, and spent most of my time alone."

"I suppose some of the Ladies you worked for will have been to see you, or sent to enquire after you?"

"Not lately. At first enquiries came, not so much about me as to ask when I should be fit for my work—for they all praised that," she added, with a flash of honest pride. "Then, when there seemed little chance of my beginning again, other workers took my place. After all, doctor, I am only a 'put-'em-down sewing machine, to be put aside and forgotten when past repair."

There was a trace of mingled bitterness and sadness in the speaker's voice and manner, and it touched the doctor deeply to notice it.

"You should not call yourself a sewing machine," he said gently. "People are too thoughtless about those who work for them, I know. But their seeming indifference is not always owing to want of heart, but to the many nearer claims of family and friends. They are apt to think that their employes have similar ties. Probably few were aware that you were so absolutely alone."

"Most of them were; but they did not trouble. There were two who were oh, so different! One was a boy's mother with a large family of boys and girls. She used to send one darling little thing to prattle to me and cheer me with her pretty ways, and she often spared a few minutes for a talk with me herself. But she and her family are far out of reach now, living near Melbourne. I shall see them no more in this world."

"The other—you said there were two. Has not the one visited you?" asked Dr. Ainley.

"She is away too. Rich people do not stay at home all the time, like poor ones. She is an only daughter, and has no mother. She and her father travel a great deal. Not that they keep moving about all the time, but they go to some beautiful place and stay as long as it suits them. Then they go to another, and so on. She is young—about twenty-five, I should think—but she takes an interest in every worker she has to do with, and if she were at home she would often come to see me. This is the holiday season with all who can get away. I hope I shall see her again, though."

"Indeed I trust you will," replied Dr. Ainley cheerily. "I am glad to think that one of the two who have been always thoughtful for you, is a girl and rich, for youth and wealth are often great temptations to selfishness and indifference. I had a sister with me until lately, and since I have known you I have wished that she was still within reach. She would have come with me sometimes, and I should have left her to talk with you. Her marriage has made me very lonely, for we had been together since I began practice."

Miss Walker remained silent for a few

moments, then, turning her eyes straight on the doctor's face, she said, "Dr. Ainley, I shall not get better. Each day makes me more sure of this. You have been a great blessing to me, for your treatment has eased my pain and given me many an hour of rest; but you cannot greatly prolong my life, and you know it. You see, I know it too. You have not told me for fear of doing me harm. You may speak plainly. You need not be anxious on my account."

"I can only tell the truth," he replied. "I could not hope from the first, but you may be spared for some time yet. All I can do for you I will, and you must not think of payment. It is one of the blessed privileges of men in my profession who have not much else to bestow, that they can be the means of giving a little ease and comfort."

"Thank you for all your goodness. I shall not trouble about money. You will be repaid. There is One—"

"I am paid already. Tell me if you have any relatives you would like to communicate with, or if I can write to anyone for you?"

Miss Walker shook her head, but did not speak.

Thoughtful in everything, Dr. Ainley gave his patient her medicine, adjusted the cushions for her greater ease, and left her calm and quiet—thankful, too, that the truth had been told without causing any injurious agitation.

This plain-looking, self-contained woman of forty interested him deeply. As he went homeward he said to himself, "Badly as I need a holiday, nothing would induce me to take it until this lonely woman needs my help no longer."

ministrations which made up all that was brightest for her.

When Dr. Ainley came again she spoke to him about his need of rest and change, and urged him to take a holiday. He smiled as he answered—

"I am going to tell you a secret, Miss Walker. A little while before I was called to see you, there had been marrying and giving in marriage under my roof, and earlier still, two other sisters had entered the holy estate. It is much to be able to tell of three happy marriages in one family, but where there is only an old bachelor brother, and no parents to provide *trousseaux*, such events leave other gaps beside those in the household itself. I was doubly impoverished. I lost the brightest of housekeepers and companions when my last sister left me, and I found my purse empty from various causes. I cannot afford a holiday yet."

Miss Walker was going to speak, but the doctor added, "And if my purse were full to overflowing, I would not spend a penny on a holiday at present."

"Doctor, you are thinking of me. You will not go until you have done all that can be done to brighten the last days of a lonely woman."

"You are quite right. I am selfish in this. It is a great joy to me that God has given me this privilege. I hope to be with you, in and out, to the last, and give you such relief from pain as He shall enable me."

"May God bless and reward you," said the invalid, as the grateful tears flowed down her thin cheeks. "How can I thank Him for sending me such a friend as you have been, and are, to me? I have often talked of being lonely, but that has only been with regard to earthly friends. I have even this blessing now in large abundance. In you, Dr. Ainley, God has mercifully given me one friend worth the name—so different from many who are called friends in a general way, and fail in time of need. But I want you to know that the best companionship of all is mine, and at all times. In the silent hours of the night, when I have felt so far away even from my kind-hearted landlady, I have thought of Him who never slumbers nor sleeps, and have had a blessed sense of His presence. Words of heavenly cheer and sweetest promises have come to my mind, following one after the other, and filling my soul with glad confidence. I know whom I have believed. He is able to keep that which I have committed to Him, and trusting in Him alone, I am very happy."

A glad light shone from the sick woman's eyes as she spoke, and looking at and listening to her, Dr. Ainley felt that for Alice Walker death had indeed no sting.

This talk was the beginning of a much closer bond between the doctor and his patient, and led to other conversations, which often sent him out of that poor room the stronger and fitter for his own daily work.

He saw her bearing with quiet, uncomplaining patience the pain which all his skill could only partially relieve. He heard no repinings, because during her past life there had been so much of loneliness and toil; no complaints that life itself would end without giving any compensation for the past. In place of these were a firm faith in a Heavenly Father's promises and a looking forward to their fulfilment in His home above.

"I fancied I was fairly brave and patient," thought Dr. Ainley—"that I had toiled as steadily as most and thought as little of myself, since all that my labor has won has gone for others. I fancied that I was lonely too, and yet it is only since Madge left me that I have cause for complaint in this respect. My poor patient has taught me many lessons. Seen beside her life, my own has been rich in blessings for which I have never been half

thankful enough. My very visits to that poor chamber, have enriched in some respects, for life."

One day Mrs. Warde met the doctor on his entrance, and led him first into her little parlour.

"Miss Walker has a visitor, sir," she said. "It is Miss Gladys. She only got home last night, and she's here already. Miss Walker will have told you about her, I daresay. She thinks there's nobody in the world like Miss Gladys—no lady, I mean," added Mrs. Warde lest her words should be deemed personal by the doctor.

He laughed as he replied, "I am not offended, Mrs. Warde. The young lady is much the older friend—I am the new comer."

"And a happy thing you did come, sir. Now will you go in and see Miss Walker? I fancy the lady will stay a while, for she has been a long time away in foreign parts with her father. She has always set great store on Miss Walker, and employed her quite regular. There's beautiful work in the house now that should have been done against she came home but for this illness, and she'll never do it now."

"I will come again later in the day. I am really very busy this morning; and since Miss Walker has company, she has all I could give her in addition to the medicine, with which she is well supplied."

"P'raps it's as well, sir, for naturally Miss Gladys will have a good deal to say, and after that Miss Walker will be tired, and want a rest."

Dr. Ainley assented and left the house, but paid a second visit some hours later. He found his patient with a flushed face and eyes unnaturally bright.

"Doctor," she said, "I have got my wish. I had only one longing desire unsatisfied. I wanted to see my dear Miss Gladys once more, but I dared not hope that she would return in time. She was here nearly all the morning; she is coming again for an hour to-night, and she says that I shall see her every day. How rich I am! How good God is to me!"

Dr. Ainley rejoiced at the happiness of his patient, but feared for the result. Even a glad emotion could ill be borne by the enfeebled frame, and it was like shaking the hour-glass when only a few grains of sand had yet to pass through it.

Miss Walker would fain have told him much of what had passed between her and her girl-visitor, but he gently dissuaded her from exerting herself.

"It would be delightful to listen," he said, "but you have had more than enough to try your strength already. I have had so many pleasant talks with you of late, and I must deny myself for the sake of this dearest friend of all. Nay, do not shake your head. I am content to take the second place now. You must rest, or you will be unable even to listen to your young lady this evening."

"Isn't it a pity that happiness should even do harm?" said the invalid. "I am strangely weary, but the joy has more than paid for that."

She spoke in such a faint voice that Dr. Ainley urged her to close her eyes and not even attempt to listen, or she would be unable to see her young lady a second time. He sat watching her for a while, then, when assured that she was asleep, he stole softly away, but suggested that the door should be left ajar, and that the landlady should often visit the room.

Mrs. Warde promised, adding, "Poor dear she's had her wish, and now she'll not be long here. It doesn't need a doctor to see that," as yet she looked enquiringly at Dr. Ainley, as if wishing him to confirm her forebodings.

"I shall be here again to-night," he said, "but made no other answer."

CHAPTER IV



"It was right, Mrs. Warde," said Miss Walker to her landlady. "The doctor has told me the truth—I cannot get better. It is no shock to me, for I have long felt sure of it."

The old woman, little used to control any feeling, began to weep and express her sorrow at the prospect of losing the quietest lodger she ever had. "But it's always so! The best go first, and leave the troublesome ones for such as me to battle with. Cannot anything be done? Would you like another doctor? though where to go for a better I cannot tell. Dr. Ainley is only young yet, but he has seen a great deal—"

"He is the kindest man in the world, I think. Do not mention another. He is looking very tired and pale himself. I'm sure he wants a holiday. I wish he were going for one now."

"What, and to leave you dangerous?" exclaimed Mrs. Warde. "If he went you would have to call another doctor, though no doubt he would fix on somebody to take his place. Still, he would be a stranger to you, and you never liked strange faces."

"I should be a little sorry for myself, but more glad for him," said the invalid. "It cannot matter much to me in one way, and it might mean a great deal to Dr. Ainley to get his holiday before the days are too short, and August is gone all but a week."

In the depth of her heart Alice Walker felt that it would be a terrible trial to her if, during her last days, she had to miss that kind face, those words of sympathy, and the skillful

(Continued next week).



THE CHURCH ABROAD.

Dunfermline presbytery, by five votes to two, has signed the schedule for the Rev. Jacob Primmer's home mission grant for this year.

Dalmellington church, recently renovated internally, was reopened on Sabbath week by Rev. Dr. Jas. Hood Wilson, moderator of assembly.

The 41st annual reunion of the Brisbane S. School Union has been held. There are 458 teachers and 5143 scholars in connection with the Church.

Rev. D. Cameron, M.A., Rothes, has been unanimously elected minister of St. Paul's, Glasgow, in room of Rev. John Martin, recently translated to Nairn.

St. George's Free Presbyterian Church, Sydney, has now been vacant for about two years. It is being supplied for the most part by Congregational ministers.

Rev. Thomas Martin of Lauder, has had his shoulder bruised and his face cut through his horse falling as he was driving home from Gordon, where he had been preaching.

Rev. John Moir, B.D., of Cairneyhill church, Dunfermline, died on 5ult. Ordained in 1876, he was 44 years of age. At Glasgow University he distinguished himself in Oriental languages.

Bridge of Allan new church is to be opened on 25th September. The dedication service will be conducted by Rev. James Muir, senior minister, and the sermon will be preached by Rev. Prof. Hislop, D.D.

A stained-glass window has been erected in Strathblains church as a memorial of the late Mr. John Guthrie Smith of Mugdock castle. Its inauguration was the occasion of special services conducted by Rev. Prof. Story.

Rev. J. M. Sloan of Edinburgh has sustained a sad bereavement by the accidental death, from an overdose of chloroform, of his son Dr. T. G. Sloan of West Calder, a young medical man who had a brilliant career as a student. Dr. Sloan was to have been married in ten days.

The new church at Kilmalcolm, which is in the Early English Gothic style, and has cost £3,000, was opened on Sabbath, July 7, by Rev. Dr. Walls of Glasgow. The collections came to £168. Rev. Thomas Gregory, M.A., the pastor, has been presented with new pulpit robes and books.

A meeting has been held in Edinburgh to consider the propriety of forming a clerical and theological reformation society for the defence of divine truth. It was suggested that the civil magistrates should be called on to aid in setting things right. An adjournment was made till September.

Rev. Wm. Masterton, Knight of the Dannebrog, senior minister of Inverkeithing, Forfarshire, died on 3rd ult. in Edinburgh at the age of 79. In recognition of the interest he took in several young Danes who came to this country to learn farming, and of services rendered to the Danish Agricultural Society, he received, in 1873, from the King of Denmark, the cross of the Dannebrog. His daughter is the wife of a Dane.

Rosneath church, which has undergone important alterations, was reopened on Sabbath, July 7, the preacher in the forenoon being the Rev. Dr. James MacGregor of Edinburgh, and in the evening Rev. Dr. King of New Kilpatrick. The internal arrangements are in the Anglican style, and the pulpit, which is of carved oak, is the gift of Mr. Donaldson, while the brass lectern is a memento of the late Misses Campbell.

Dr. Pentecost sailed last week for New York. The rest and change is greatly needed by him. His last Sunday morning's discourse was a very brilliant continuation of thoughts on Creation. In arguing theological points it is felt that his logical training is brought usefully to bear on them. Rev. George C. Lorrimer, D.D. of Tremont Temple, Boston, Mass., U.S.A., will occupy the Marylebone pulpit on all Sundays throughout July and August. Dr. Lorrimer crosses the ocean for this purpose. Crowded audiences attended his ministrations during the two Sundays he ministered in the same church last August.

ARE YOU ONE OF THE UNFORTUNATES?

ARE YOU SUFFERING WHEN YOU SHOULD BE WELL?

Paine's Celery Compound

WILL

BESTOW THE HEALTH YOU NEED.

Men and women during the heated term of summer, who have those tired, languid and despondent feelings that indicate depleted blood, and a feeble condition of the nervous system, need Paine's Celery Compound, that remarkable nerve strengthener now so generally prescribed by the best physicians.

Sick headaches, nervous prostration, irritability, languor, sleeplessness, and a general feeling of mental and physical depression are prevalent and common in the hot weather. Life is made miserable, and thousands suffer the most intense agony.

Paine's Celery Compound quickly and surely repairs the wasted, wornout, nervous tissues, calms and regulates nervous action, and brings that sweet rest and refreshing sleep that makes recovery easy and quick.

Men and women all over Canada are regularly using Paine's Celery Compound for renewing their systems and storing the nerve centers with strength and energy. The medicine that in the past has done such grand work for others, is certainly what you should use. Paine's Celery Compound cures positively and permanently.



A French Mission School.

Permit me to entertain you, for a little, on the subject of our evangelical work among the French people here. From a religious point of view, I think this place is occupied by the most fanatical people I have ever met. That the priest watches after them closely, you can judge from the following circumstance. Hardly does a child come to the mission school, from a Roman Catholic family, when the priest makes daily calls upon the parents, ordering them to take their child at once from school. In case of refusal, this good priest (who calls himself a Christian), utters the strongest threats, against these poor people telling them that if they persist in disobeying him, they will be excommunicated, lost, damned, etc.

However, in spite of all this, the Word of God finds an entrance into these families, and the result, generally, is that one or several persons come to shelter themselves under the banner of Christ, and take Jesus for their guide.

Before closing this report I will give you a true account of what happened to a good woman, she, herself, having told it to me. Toward the end of April, Madame D., desiring to take the Communion, went to the confessional to tell her spiritual adviser the good and bad deeds she had done during Lent. The first question he asked her was: "Where do your children go to school?" "To the public school," was the reply. "On D. street, doubtless, to C's school," said the priest. "Yes, sir," answered the mother of these children. "Well," replied the priest, "if you wish to have the Communion, and receive absolution, you must take your children from that school." Madame D. answered: "My children are at Mr. C's school, and they will remain there." "In that case," said the priest, "I am obliged to refuse you the Communion," in saying which he closed the wicket of the confessional (without doubt to reflect on what to do next). Four times he renewed his question, and as often she refused. After each refusal, the priest closed the wicket, to open it again at each request. At this, I could not restrain myself from interrupting Madame D. "What did you do during this time in the confessional, and why did you not go out?" She replied that she laughed so, that she was afraid she would be taken for a crazy body, if she were to go from a confessional in an outburst of laughter. Finally, the priest asked her a fifth and last time: "Will you take your children from that school, yes or no? If yes, I will grant you absolution immediately, if not, I shall be obliged to refer you later to the Archbishop for the necessary authority to give you absolution." "Oh," replied Madame D., "if that is so, keep your absolution and shut your wicket." Having uttered these words, she went out from the confessional and returned to her home.

K. L.

Resolution of Condolence.

The following resolution was adopted by the Presbytery of Lindsay at a recent meeting:—"The Presbytery of Lindsay, having learned with extreme sorrow of the death, at Clinton, Ont., of Mrs. Ross, the dearly-beloved wife of Rev. Alexander Ross, formerly pastor of Woodville congregation, and still a member of this Presbytery, desire to offer the bereaved husband and family, as well as the friends of the deceased, their kindly sympathy and Christian condolence, praying that the God of all consolation may abundantly comfort and sustain their hearts in this severe affliction. The older members of this Presbytery, who had the honor of knowing Mrs. Ross personally, recall with pleasure her depth of character, her unvarying sweetness of temper, her unassuming grace, her unquestioning faith, her devoutness of spirit, her entire unselfishness, her motherly heart, her unswerving loyalty and kindly devotion to the spiritual interests of those among whom God had cast her lot. She was truly a "Mother of Israel," and her children, who today occupy honorable and responsible positions in the church and the world, "rise up and call her blessed." Bu,

her work was finished, her course was run, and in the rich ripeness of her mature life God took her unto Himself, which is 'far better.' We join in the hope and prayer that the health of Mr. Ross, which we have been pleased to learn is improving, may soon be fully recovered, so that, if it be the Lord's will, he may yet be able to undertake pastoral work for which he is so well qualified, and in which he has been so signally blessed."—P. A. McLEOD, Clerk.

Toronto Industrial Fair.

An unbroken record of success in the past is the best possible guarantee that the Toronto Industrial Exhibition of 1895, which opens on the 2nd of September, will be a display of unrivalled attractiveness. Many improvements in the buildings and grounds have been made to further the convenience of exhibitors and the public, and with the return of an era of prosperity the enterprise of the management will doubtless be rewarded by a thorough appreciation of the inducements offered. The volume of exhibits this season will be larger and more diversified than ever before, and special attractions of a brilliant and exciting character will be presented, including the novel military spectacle "The Relief of Lucknow," with gorgeous Oriental accessories and pyrotechnic effects on a scale of grandeur and variety hitherto unequalled. The system of cheap railway fares and special excursions from far and near enables all to visit the fair at trifling cost and everyone should take advantage of the opportunity, as it embodies all that is best worth seeing and knowing in mechanical progress and scientific invention. All entries close on the 10th of August.

Headaches, Dizzy

Spells and faintness have been my afflictions for 22 years. Often I would fall in a sudden faint and several times narrowly escaped being burnt on the stove. No medicine gave me more than a few days relief and I laughed when a friend urged me to try Hood's Sarsaparilla. But I took it and in six months I was free from all headache trouble, faintness or dizziness. I am now perfectly well. I cannot say too much in praise of Hood's Sarsaparilla. It is worth its weight



Mrs. R. H. Hanes in gold to me. Mrs. R. H. HANES, Paris, Ont.

Hood's Sarsaparilla Cures

Hood's Pills are the best. 25c. per box.



ALL MOTHERS WHO HAVE USED PALMO-TAR SOAP KNOW THAT IT IS THE BEST BABY'S SOAP for healing the Delicate Skin of Sores.

Baby was troubled with sores on head and legs. I tried "Palm-Tar Soap." In a very short time the sores disappeared, skin became smooth and white, and the child got perfectly well. Mrs. HORTON, Crediton. Only 25c. Big Cakes.

AGENTS! AGENTS! AGENTS! The grandest and fastest selling book ever published is **DARKNESS AND DAYLIGHT** or LIGHTS AND SHADOWS OF NEW YORK LIFE By Helen Campbell, and Miss H. H. H. With 100 illustrations. By Rev. Lyman Abbott. It overflows with pathos, humor, fact and story, spirituality, and is a masterpiece of truth. Ministers say "God speak it." Every one laughs and cries over it, and Agents are selling it by thousands. 50¢ 1000 more Agents wanted—men and women. \$100 to \$200 a month made. Send for Terms to Agents, and obtain specimens of the beautiful engraving. Address: HARTFORD PUBLISHING CO., Hartford, Conn.

Valuable Freehold Property FOR SALE

There will be offered for sale by Public Auction by MESSRS. & DICKSON TOWNSEND, at their warehouses No. 22 King St. West, Toronto, at the hour of Twelve o'clock noon on

Saturday, the 7th Day of September

1895, the following valuable freehold lands and premises: Lot number 5 and the westerly 15 feet of lot number 6 on the north side of Carlton street, in the City of Toronto, registered plan 208, having a frontage of 66 feet on Carlton street by a uniform depth of 105 feet.

On the back of the lot is erected a large brick building well suited for meetings of benevolent and other societies. On the Carlton street frontage are erected three roughcast dwelling houses, known as

Nos. 28 and 30 Carlton Street

The property will be sold subject to a mortgage for \$3,100 bearing interest at 6%, which the purchaser must assume.

TERMS OF PAYMENT

Ten per cent. of purchase money (over and above amount of mortgage) to be paid to the vendor's solicitors at time of sale, balance at the end of thirty days without interest; or purchaser, at his option, may pay forty per cent. of purchase money (over and above amount of mortgage) to the vendor's solicitors at the end of thirty days, without interest, and the remaining fifty per cent. in one or two years from date of sale, with interest, to be paid half-yearly, at 6 per cent., and to be secured by a second mortgage upon the premises.

The property will be sold subject to a reserve bid. For further particulars apply to

CASSELL, CASSELL & BROCK,

4 WATERLOO ST. EAST, TORONTO, Vendor's Solicitors

McGILL UNIVERSITY

MONTREAL.

SESSION 1895-6.

The Calendar for the Session 1895-6 contains information respecting conditions of entrance, course of study, degrees, etc., in the several Faculties and Departments of the University, as follows:

- FACULTY OF LAW. (Opening Sept. 2nd.)
- FACULTY OF MEDICINE. (Sept. 24th.)
- FACULTY OF ARTS, OR ACADEMICAL FACULTY.—Including the Donald Course for Women. (Sept. 17th.)
- FACULTY OF APPLIED SCIENCE. Including Departments of Civil Engineering, Mechanical Engineering, Mining Engineering, Electrical Engineering and Practical Chemistry. (Sept. 15th.)
- FACULTY OF COMPARATIVE MEDICINE AND VETERINARY SCIENCE (September 29th)

McGILL NORMAL SCHOOL. (Sept. 2.) Copies of the Calendar may be obtained on application to the undersigned.

J. W. BRAKENRIDGE, B.G.L.

Acting Secretary, Registrar and Bursar.

Address—McGILL COLLEGE.

REMOVED

The HAMILTON BUSINESS COLLEGE has removed to the Y.M.C.A. Building. Illustrated prospectus describing Business and Shorthand Courses, Physical Department, etc., sent free. Gymnasium, Reading Room, Grounds, Rink, etc., in connection with College. Address, C. R. McCULLOUGH, Principal. Hamilton Business College, Bldg., Hamilton, Ont.

17 Years Ago

I was full of Rheumatism I lay four months on my back, was so stiff they carried me to and from the cars to St. Leon Springs. After 16 days After 16 days drinking and bathing in St. Leon I returned supple in every joint, and I could run. I have remained well ever since.

L. A. LUXTOR, Rock Island, Quebec.

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Head Office—King St. W., Toronto.

Sold by all druggists, grocers and hotels.

AUGUST—31 Days

ADORING IN TRANKSHEDS

- 1 Thy name shall they praise all the day Ps 113
- 2 Let us offer the sacrifice of praise to God continually
- 3 Strong thanks always for all things Eph 5:16
- 4 Amen and the prayer to keep the thanksgiving
- 5 Thy name shall they praise Ps 103:1-4
- 6 O Lord my God I will give thanks unto Thee for ever
- 7 I will praise thy name O Lord my God Ps 103:1-4
- 8 Sleep of praise and thanksgiving unto God Heb 12:18
- 9 Thanks be unto God for His mercies that are daily
- 10 With thanksgiving let your requests be made
- 11 Thy name shall be praised Ps 103:1-4
- 12 Let us come before His presence with thanksgiving
- 13 Thy name shall be praised Ps 103:1-4
- 14 Thy name shall be praised Ps 103:1-4
- 15 Thy name shall be praised Ps 103:1-4
- 16 Thy name shall be praised Ps 103:1-4
- 17 Thy name shall be praised Ps 103:1-4
- 18 Thy name shall be praised Ps 103:1-4
- 19 Thy name shall be praised Ps 103:1-4
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- 26 Thy name shall be praised Ps 103:1-4
- 27 Thy name shall be praised Ps 103:1-4
- 28 Thy name shall be praised Ps 103:1-4
- 29 Thy name shall be praised Ps 103:1-4
- 30 Thy name shall be praised Ps 103:1-4
- 31 Thy name shall be praised Ps 103:1-4

Dear Land Ayont the Sea

BY JOHN IMEIR, TORONTO, CANADA.

I STAND upon a foreign shore
 And gaze across the sea,
 Fond memories bridge the waters o'er,
 Sweet home-thoughts come to me;
 Once more I see the bonnie hills,
 Feel glad some, young and free,
 My heart with loyal rapture thrills—
 Dear land ayont the sea.

I see once more the gowans fair,
 And scent the hawthorn bloom,
 I feel the pure sweet mountain air
 Blow fresh from heather bloom;
 I hear glad voices as of yore
 Sing songs of love to me,
 Oh! shall I ever see thee more,
 Dear land ayont the sea!

May Heaven grant me this request
 Before the day I die,
 To see the land I love the best,
 My birthplace o'er the sea;
 And oh! methinks I would be blest,
 When soars my spirit free,
 To know my body yet would rest
 At home ayont the sea.

JOHN IMEIR'S POEMS, containing about 400 poems, neatly bound in cloth and gold, will be sent, post free, on receipt of one dollar. IMEIR, GRAHAM & Co., 31 Church St., Toronto, Canada. Only a few copies left.



For a long time I suffered with Rheumatism in the back so severely that I could not even sit straight. My wife advised a Dr. Healed Plaster. I tried it and was soon going about all right. J. W. HUNT - Street's Corner.

McConnell & Johnstone

Bakers and Confectioners.

- S Cream Puffs
- P Cream Rolls
- E Mince Patties
- C Lady Caramels
- I Butter Cups
- A Fruit Cake
- L Communion Bread

106 QUEEN ST. - EAST

Exhaustion

Horsford's Acid Phosphate

Overworked men and women, the nervous, weak and debilitated will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin S. Voss, Portland, Maine, says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free on application to
 Horsford Chemical Works, Providence, R.I.
 Beware of Substitutes and Imitations.
 For Sale by all Druggists.

TO CURE DEBILITY,
 Loss of appetite, sleeplessness and all nervous troubles, physicians recommend
Campbell's Quinine Wine.
 Do not let your druggist persuade you that some other is just as good.
 K CAMPBELL & Co., Mfrs., MONTREAL.

Ladies' Rings.

Our stock of rings suitable for ladies includes the DIAMOND in combination with almost every other precious and semi-precious stone in Twin, Three-stone Hoop, Marquis, and Cluster.

—And our values are not excelled anywhere.

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THE T. EATON Co., (LIMITED)

190 Yonge St., August 1st.

Bicycles at \$50:

Not as many as we would like, but all we could get at the price. Same make and grade as the *Eatonias* we've sold all season at \$60. But the manufacturer is more lenient now that the rush is over and you get the benefit in the lowest price ever quoted for a strictly high-grade wheel.

We give you fair warning—the lot is small and can't possibly last long. You'll find the *Eatonia Bicycle* equal in every respect to the most expensive makes.

Office Furniture:

All kinds of Furniture are included in the Special Midsummer Sale. Things for the home share the interest with desks and chairs for office use, and in every instance prices here are the lowest. We've worked hard to have them so. Every possible advantage has been considered in the buying, and that tells in the selling, like this:—

- Flat Top Desks, ash, size 30 x 42 inch top, with side drawers, combination lock, special at \$8.50
- Flat Top Desks, imitation leather top, size 30 x 48, with 2 slides, two cupboards, and five drawers, special at 9.50
- Roll Top Desk, elm, antique finish, 40 inches wide, fitted with drawers and cupboard, special at..... 11.50
- Roll Top Desk, solid oak, polished top, fitted with pigeon holes and shelves, automatic combination lock, 42 inches wide, special at.... 16.75
- Office chairs, solid oak, revolving and tilting, with arms, cane seat, special at 3.50
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- Book Shelves, solid oak, enclosed sides and back, 54 inches high, 26 inches wide, special at..... 2.50
- Book Shelves, ash, antique finish, 5 ft. high, 32 inches wide, six shelves, special at 3.25

We're in a position to furnish offices in any desired style, from Carpets to Furniture and Window Shades. Business men are judged largely by their surroundings, and a neat, attractive office helps to bring "grist to your mill." There's economy in it, business in it, money in it. Perhaps we can be of service to you.

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