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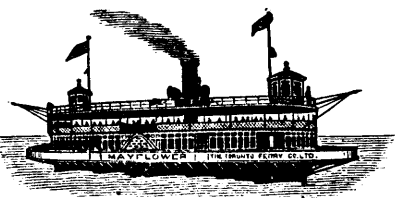
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Rejecting all old rubber bands that are stretched out, discoloured or in the least hardened.

Using firm, large fruit of suitable varieties and having it under rather than over ripe; rejecting all that are crushed over ripe, stunted or knotty, and carefully preparing the rest.

Washing currants on the stems and strawberries before they are hulled; washing all small fruits quickly and by placing a few at a time in a colander; then, holding it over a sink, pour cold water on the fruit and spread it on a towel to drain.

Allowing the pits of cherries and peaches and the seeds of pears to remain in the fruit; or, if this is objectionable, distribute five or six peach pits through each jar and put it in a small white net of thin muslin bag containing a handful of cherry pits or pear seeds in each similar-sized jar.

Pearing peaches with a thin-bladed sharp knife instead of scalding them in lye; not removing the skins of plums, but piercing each one two or three times with a fork to prevent the skins from breaking badly while they are cooking.

Using only fine-flavored sugar, either granulated or loaf, and only enough to impart a pleasant, palatable taste.

Cooking the fruit in the jars so that it is not broken by handling or its flavour lost in escaping steam. To do this, place the fruit in jars as fast as it is prepared, cover with syrup to the neck of the jar, then put on the cover, but not the rubber band. Set a common wash boiler or other suitable vessel on the back of the range, place the jars of fruit inside, but not close enough together to touch, fill the vessel with hot water until it reaches to within an inch of the top of the jars, draw it to the front of the range, cover closely, and bring to a boil. Continue boiling ten minutes (longer for large firm fruits), or until the fruit can be easily pierced with a fork, and then draw the vessel to the back of the range. Take out a jar, set it on a folded wet towel, fill it to overflowing with boiling water, wipe off the neck, adjust the rubber and cover and screw the latter tightly. Treat each jar in this manner, and, as they cool, endeavour to tighten the covers about once an hour. When nearly cool, invert them all, as a final test that they are air-tight. Wrap each jar in paper or draw a paper bag over it from the top, label plainly on the outside, and keep in a cool, dry place.

The flavour of canned fruit is greatly improved by opening it two or three hours before it is needed, to restore the oxygen.

This is neither a new nor a difficult method of canning fruit, but is virtually the same as that used by all manufacturers of such goods. And yet, for some inexplicable reason, the majority of householdwives fail to appreciate its superiority over the method commonly employed, and are content to produce a third or fourth rate article—a sort of canned jam—if only it "keeps."—New York Times.

The poets sing, in dainty rhymes, Of summer days and sunny climes, Of beauteous maidens, passing fair, With witching eyes and waving hair, Till, near the end, you're apt to see— 'Tis but an "ad" for P. F. P. ;

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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, AUGUST 16th, 1893.

No. 33.

Notes of the Week.

In his late Encyclical on Labour, the Pope gives utterance to some very sound sentiments, and to some others which, though not so practicable, it may be hoped that time and wise counsels and kindlier feeling growing between employers and employed may bring about.

The Archbishop of Canterbury in declining an invitation to attend the "Parliament of Religions" to be held at Chicago, contends that "the Christian religion is the one religion," and that to rank it among other contending systems is to lower its authority by "assuming the equality of the other intended members, and the parity of their position and claims." It is quite the fashion in these days to put all religions on the one level. There is an Athenian eagerness to form a pantheon in which gods of all kinds shall be placed, and to bring about a confederacy in which all creeds shall be endorsed. The old story of Dagon's fall before the Ark is surely apropos to this design. The religion of Christ is truly the one religion based upon the word God has spoken, and as a Divine revelation abides supreme. It is not on its trial before men: rather, men are on their trial before it.

The postal authorities of Belgium have issued a special "Sunday stamp." It came first into use on June 1st. The new Belgian stamp is provided with a small label, on which is printed in French and Flemish, "N'est pas delivre le Dimanche"—"Niet bestellen op Zondag." That is to say, no letter provided with this stamp is to be delivered on Sunday. A letter thus stamped will be retained in the Post Office until early on Monday morning. This innovation was suggested by the Minister of Railways and Post, Van den Peerebom, who is a very strong Roman Catholic, and would gladly put a more extensive limit to postal labours on Sundays. Some time since he succeeded in carrying his motion for the Sunday closing of all local post offices after twelve o'clock at noon. As letters provided with the ordinary stamp will be delivered on Sundays as usual, the sale of the new Sunday stamp will serve as a kind of indirect popular referendum on Sunday posting.

Some time ago Captain Molony, an officer belonging to the garrison at Halifax, agreed at the rector's request to deliver a series of addresses upon the evidences of Christianity. Captain Molony had already given the first of the series, when his commanding officer forbade him to continue. We understand that leading people in Halifax made representations to the Home Office, which have led to an important decision bearing upon the subject. It has been decided that the liberty of an officer or soldier is not to be restricted in the matter of giving addresses, preaching, conducting classes, unless the individual enters upon controversial subjects. If the officer discusses controversial subjects, the general officer will then exercise his discretion in the matter. The authorities do not wish to restrict the liberty of those in the service, especially in the face of the splendid services of many of the brightest ornaments the army has ever possessed. Sir Henry Havelock, General Gordon, and Captain Hedley Vickers have shown to the world that a man can be a good soldier for his country and also a faithful soldier of Jesus Christ. We congratulate the rector of St. Paul's, Halifax, Rev. Dyson Hague and Captain Molony upon the result.

A deplorable condition of affairs among the labouring classes has been caused in Colorado and Denver, its capital, by the closing down of many silver mines, smelters and the reduction of the working forces of coal mines, railways and manufacturing in the State because of the reduction in price of silver. It is estimated that to-day there are 10,000 men in Denver unable to secure employment. There are 20,000 in outside towns in the same condition, one-half of whom are making their way to Denver, where they will become a public charge, if conditions do not speedily change. In order to avoid this all the commercial bodies in the city met with representatives of Eastern roads, and the latter were asked to make a \$5 rate from Denver to the Missouri river for this class of people. It is argued that these men are not paupers, but if they can get into the agricultural districts they will be able to secure employment in the harvest fields, where men will be in demand.

The new criminal code, which went into effect on Dominion Day, deals a heavy blow at the betting and pool-selling rooms. We give the clause in full. "Every one is guilty of an indictable offence and is liable to one year's imprisonment, and to a fine not exceeding one thousand dollars, who (a) uses or knowingly allows any part of any premises under his control to be used for the purpose of recording or registering any bet or wager, or selling any pool; or (b) keeps, exhibits, or employs, or knowingly allows to be kept exhibited or employed in any part of any premises under his control, and device or apparatus for the purpose of recording any bet or wager, or selling any pool; or (c) becomes the custodian or depository of any money, property, or valuable thing staked, wagered or pledged; or (d) records or registers any bet or wager, or sells any pool upon the result—(1) of any political or municipal election; (2) of any race; (3) of any contest or trial of skill or endurance of man or beast."

Society is not a human invention, but a divine inspiration, for the real social contract is not merely a right between man and man, but between man and God. When an individual fills his duty to God, he cannot fail in performing it to society. The divine law has declared property sacred and inviolable. Cursed be he who removeth his neighbour's land mark. But the poor man has, nevertheless, a right to be assisted by the rich, not by indiscriminate almsgiving, but by preparing such employment for him as will be useful. "If a man will not work, neither shall he eat," but if he hath no work, it is plainly the duty of those who can do so to provide it for him. This legitimates property: no so-called right has any sanction if not sanctioned by God, red and inviolable. Cursed be he who expects the blessing of Heaven. The masses allow themselves to be led by agitators who have no real interest in the case they so loudly uphold beyond a sordid or a selfish one, and this is why strikes are so unprofitable of beneficial results. Placed on a basis more social than economic, being more of a struggle than a pacification, more of aggression than defence, the strike loses its natural aspect and hides its essence. A strike can be justified only as a means of defence when an individual interest is attacked; never can it be justified as a collective arm of aggression. The right of protecting the operative, whether in factory or in the field, should be admitted, and for this purpose the maximum of labour as well as the minimum of salary should be fixed. The hours of labour should be arranged giving due attention to days of rest and abstention from labour.

PULPIT, PRESS AND PLATFORM.

Young Men's Era: The right of "free speech" often means that a man has the right to lie about you, but you have to tell the truth about him.

W. E. Channing: God be thanked for books! They are the voice of the distant and the dead, and make us heirs of the spiritual life of past ages.

Bishop Hall: Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.

Ruskin: All knowledge is lost which ends in knowing, for every truth we know is a candle given us to work by. Gain all the knowledge you can—and then use it for the highest purpose.

Sunday School Times: Living or dead, they who are in Christ are sharing Christ's work, for they who are in Christ can never die; and where He is they are sharers of his labor and influence.

The Phrenological Journal: Happiness comes from the true adjustment and the right use of faculty. Running water is pure water. There may be a sort of dull content in stagnation, but never joy.

Jonathan Hayseeds: Not how many years, but how many souls reached, is the true measure of a life. If you're a lover of truth you'll court her. If you're only an intellectual cockcomb, you'll expect her to come and court you.

The Interior: It would oftentimes help us to bear our trials were we to reflect that we all are God's servants rather than His guests. This does not degrade us, for the work of all the world is carried forward by underlings. No monarch saves a state, no commander wins a battle, no captain sails a ship, no trader amasses a fortune, but by the fidelity of his servants. To be God's servants, faithful, is to be the world's co-redeemers.

Rev. Alex. McLaren, D. D.: "It is more blessed to give than to receive." That saying takes heaven's point of view in regard to what makes true blessedness. The world says the exact opposite, because the world is based on self-regard. God is himself the great example of the higher truth, because God is love. He is "the giving God," therefore He is "the blessed God." Love ever delights to bestow. In the measure in which we drink in Christ's spirit, we shall know the blessedness which filled His heart, and find in imparting a purer joy than in acquiring. Unless we have begun to know and feel this, what token do we show of being Christ's?

J. E. Rankin, Pres. Howard University: It has always been my practice to take a sponge or shower bath every morning before dressing. I have used a saw-horse, a saddle horse, a bicycle. I have tried the gymnasium. At present I rise at 6 a.m., take my market basket and make the current purchases of the day. I always wait upon myself, whether in the case of my steam heater, or in the case of my shoes. I think the gospel of self-help a very important consideration, when you look at health. Many of the miseries that flesh is heir to come from sedentary habits, and from being waited on by others, when you should wait upon yourself.

The Interior: We are confident, not from prepossessions but from observation of trials in many lands, that more can be accomplished in six days' labor and one day's rest, than in seven continuous days of toil indefinitely repeated. No law ever placed upon a statute book has done more for progress and for the conservation of the physical forces upon which progress depends, than the Fourth Commandment. The civil-Sunday laws, the only ones in force in any part of America, will by and by be as urgently demanded in the interests of the physical man, as the enforcement of a national quarantine. Before there was a science of hygiene there was a divine wisdom guiding the legislation of Moses.

Evangelical Churchman: It is certain, as men accustomed to missions and evangelistic services bear witness, that conversions are more numerous in early than in later life. In the same way, the greatest reforms and work accomplished may be traced to youthful energy and enthusiasm. Luther had won the battle of the Reformation at thirty-five. Melancthon was defending the truth and had gained the Greek chair at Wittenberg when only twenty-one. Wesley and Whitefield began the revival with which their names will be forever associated when they were students at Oxford. Calvin published his "Institutes" at twenty-six. What would the Christian world do to-day, in every department of Christian effort, without the strength and seal of consecrated youth?

The Rev. A. T. Pierson, D. D.: Hear the testimony of the Word: "Let every man in that calling wherein he is found, therein abide with God." The presumption is, that where the converting grace of God finds me, there I am to abide, if my calling be honest and honorable; but I am to take a new Partner into my business, and "therein abide with God." For the carpenter to do good work and use well-dried lumber and make close joints; for the mason to do, as Balaam, the son of Zabbai, did, when he "earnestly repaired the piece" of wall, and to put his conscience and piety into brick and mortar; for the tailor to put good cloth and not shoddy into the coat, and sew it well; for the shoemaker to have his job done when he promises, and not use paste instead of wax thread; for the servant-maid to sweep the corners, and wash the pots and kettles thoroughly, and not fret—that is service. In a word, for any one of us to be just where God has put us, and to do just what He bids us, and be content—that is service.

New York Evangelist: Whatever be the issue of present controversies, as to the future we have no fear. We believe in the Bible as in harmony with all truth wherever found, and therefore we would encourage the fullest investigation. No power can stop the progress of science. The Catholic Church may bring Galileo to his knees, but cannot stop the motion of the earth, any more than the Pope's bull against the comet could scare it away from its place in the heavens. Neither could any vote of an Assembly stop the course of historical and Biblical investigation. The critical study of the Bible by eminent scholars of England, Germany and America, with all the light thrown upon ancient history by modern discoveries, will only bring forth treasures new and old, to enlarge our knowledge and strengthen our faith. Strong in this assurance, we are not troubled by occasional setbacks. Truth has all ages for its own; and if now and then there be temporary reverses, we have only to wait patiently, doing the duty of the hour, and leaving the result to God and to time.

Our Contributors.

THE PEOPLE YOU MEET ON A SUMMER TOUR.

BY KNOXONIAN.

Thirty years ago an average Ontario man met few people except his neighbours. No doubt, most of the neighbours were excellent people, but their number was limited, and meeting them exclusively, had a tendency to make ideas a little narrow, and life a trifle monotonous. Few of us are so well informed that we can always say something bright and fresh to the man we meet every day. Not one in a thousand is so handsome that he or she can make a powerful impression each time he or she meets a daily visitor. We once heard a prominent divine try to account for the fact that so many handsome babies grew into plain-looking men and women, but after wrestling with the problem for a while, he gave it up. Even the brightest and best informed people generally make less impression on the neighbours they meet every day, than on comparative strangers. Probably the Duke of Wellington did not seem to be a great general to the man who blackened his boots. Very likely Gladstone's private secretary is not nearly so much impressed by the G. O. M. as many people are who never saw or heard the greatest man this century has produced. Constant contact with the same people makes us familiar with their good or bad points and, at the same time, has a tendency to make our ideas small, and our characters narrow. Hence it is a good thing, a very good thing, to travel a little, and, if your time and means are limited, do your little in places in which you will come in contact with the greatest variety of the Adam family.

Principal Grant should stop delivering that lecture of his on Imperial Federation, and prepare one on "The Railway as an Educator." The Principal knows a great deal about education, and he has travelled a great deal, and these are the prime qualifications for a man who would get up a good lecture on the locomotive viewed as a teacher. We venture to say that the Principal could prove to a demonstration, that the locomotive has done almost as much to educate mankind, as the university has done. The greasy-looking fellow who stands on the iron horse, does not look much like a college professor, but he has done his full share in educating the youth of the world. One of the ways, in fact the principal way, in which he does his educational work, is by carrying people to see other people. Seeing other people takes them out of a rut, enlarges the ideas they have, and gives them new ones, and powerfully impresses on their minds the fact that there really are a few people in the world besides themselves; that there are a few churches in the world besides the one they belong to, and a few places besides the town or concession in which they live. These are all useful lessons, and though somewhat primary, they are lessons that a good many people have never learned.

Railways began in Ontario about thirty years ago. If we rightly remember, the Northern, from Toronto to Barrie, was the first railway in Ontario, and was opened in 1851. The Lachine was running before that time, but, as it was only nine miles long, its force as an educator was not much felt. The Great Western was put through in 1853, the Grand Trunk soon afterwards, and then people began to travel. Now let no sharp statistical man turn up the figures, and say our dates are all wrong. These lines are being written in the office of a summer hotel in the northern part of Ontario, and we have no way of verifying the dates. Let them go. The point we want to make is that it is a good thing to see an interesting variety of people, and that the railway and steamboat have enabled us to see them.

Look around from the office in which we write. Out there on the verandah sit two judges of the High Court of Ontario. In their tourist clothes they look quite human. It is something to know that a judge is human. A good many people seem to think they are not. It is also something to know that there is a great deal in surroundings and professional costume. Would any rational man say, that either of these judges could administer justice as impressively sitting on that wooden chair, dressed in the plainest of tourist garb, as he could in Osgoode Hall arrayed in his official costume. The thing is absurd. The people who stand up for a decent degree of form in law courts, in church courts, in church services everywhere, are distinctly right.

Over there, in the centre of the office, stands a well-known Q. C., from one of our Ontario cities. He is a stalwart Presbyterian, and an equally stalwart supporter of the Mowat Government. He puts on no airs. He didn't write Q. C. or M. P. P. after his name on the hotel register. He didn't need to. Most of the people know who he is. Both of the judges held a friendly little chat with him on his arrival. It is a comfortable thing to be so big that you don't need to push yourself.

Near by stands an American gentleman, who arrived last evening from Missouri. He is a fine-looking man, and may be a member of Congress, or a millionaire, or a general, or anything high up the ladder, so far as his appearance goes. He does not seem quite at home, and may leave before his vacation is over. Perhaps there is not tone enough around to suit his taste. Most of the guests are here for rest, and they don't get up or keep up any excitement.

We might, if space permitted, sketch a score of different people in this office, and all people one is the better for seeing. But what is one hotel compared with all the hotels or tourist routes in Canada. Going down the St. Lawrence one meets groups of people from all parts of the United States, on every boat, and they are instructive people to meet. In Muskoka, you may meet at any moment, any kind of a man, from any part of the world. All the way from Winnipeg to the coast, you meet tourists from the old country. The surest place in Canada to see a live Lord or Duke, is on the Rocky Mountains. Anywhere on the coast, you can see all the Chinese and Japanese you want to study.

Yes, it is a good thing to see various specimens of the human family, and those of us who have no time or money for much travel, ought to be thankful that there is one month in the year when we can see a good many specimens of humanity at a small cost. Many of us suffer from narrowness, smallness of mental build, and one cure for that awful malady is to see many people different from ourselves.

ST. GEORGE OR ST. PETER FOR ENGLAND.

BY REV. GEO. SEXTON, LL.D.

It would be difficult to imagine anything to exceed the impudence of the scene which recently took place in England, in making Peter the patron saint of that country. Not that intelligent Christian people care a row of pins for the patronage of so-called saints, and one, therefore, is much the same as another, for any good that can come of their protection. But the Pope of Rome and his vassals seem to imagine that not only is England theirs to do as they please with, but that the inhabitants of heaven are subject to their control, and can be commanded to look after the wellbeing of any particular land, whether they will or no. On July 3rd last, Cardinal Vaughan, the successor to Dr. Manning, in the Oratory at Brompton, and by request of the Pope, went through the farce of dedicating England to St. Peter, in the

place of St. George, the hitherto patron saint of the country. A solemn religious service was held on the occasion, and a great spectacular display provided of so imposing a character that a picture of it has been given in one of the London illustrated papers. A prayer was drawn up for the occasion and actually printed beforehand—a prayer offered, however, not to God, but to the Apostle Peter. The Cardinal, placing himself in an attitude of devotion, said "Humbly kneeling before thee, we offer to thee this country in which we live." When a man offers to give away that which does not belong to him, the act is usually described by a very strong term. Only in this case no great harm can be done, for the transfer cannot be made. Surely no one—not even the most ignorant papist—can believe that England, in any sense of the word, belongs to Dr. Vaughan or to his master at Rome. This matter is also a little mixed, for in the Pope's letter to Cardinal Vaughan, he speaks of England as "Our Lady's Dowry." It would seem, therefore, that Peter is not after all to have exclusive possession of the country, but must share his newly acquired territory with the Virgin Mary. But what a farce the whole thing is, and it would be intensely amusing, but for the sad reflection that multitudes of people seriously regard it as an important religious ceremony.

It must be confessed that we know very little indeed of St. George, as to who he was, when he lived, or what he did to entitle him to occupy the exalted position to which he was elevated so long ago, and which he has held unchallenged till the present year. The accounts given of him by historians are very conflicting. According to some he was a heretic, and by no means saintly in character whilst on earth; and we know that Rome has canonized some queer people in its time, indeed, it is doing that same still. Others think he was well worthy of the position to which he was raised. And there are yet others—and these by no means unlearned—who relegate his saintship to the region of mythology, and maintain that he never had an actual flesh and blood existence. Protestants anyhow, care nothing for him. He may be in heaven, or—well the reverse. He certainly has no place on the earth today, and unless Mr. Stead, or some kindred genius can command his assistance, he is not likely to interfere either for good or evil with matters in England or anywhere else on earth. But for a good many centuries St. George and England have become so intimately associated that there is not much chance now of displacing this so-called saint for another, even though that other be known to have been an Apostle of Christ.

It would be interesting to inquire whether these two saints were consulted about this new arrangement, or whether it was made without their consent. If the latter, are they likely to acquiesce in it without protest? The Pope seems to think that not only is he the supreme director of all affairs on the earth, but that to him belongs the power to allot to the saints in heaven their respective duties. Surely the force of superstition can no further go. For it must be borne in mind that this is not a mere nominal matter, like the naming of a child, or applying a classical term to a city, in the way we speak of Edinburgh as the Modern Athens. It is a real belief that the deceased saint does look after the wellbeing of the country thus allotted to him, and that the land, which shall become his especial care, is decided by a poor, weak, sinful man. It is true that in the prayer offered, Peter is politely asked to take this duty upon himself, but no room is left for refusal. It is taken for granted that he will, or that he must, comply with the request. And then it does not appear that the other saint, who has reigned so long, was so much as even asked to abdicate. He was deposed, nolens volens, almost without any notice. And this arrogant and almost blasphemous presumption passes among

us under the sacred name of religion, and the hierarchy that teaches it calls itself the one true Church of Christ. O tempora! O mores! Should not a fact of this character open the eyes of all intelligent men to the monstrous character of the whole system of popery?

Besides, did not this same Church originally appoint St. George to the position which he has heretofore held, and did it not do that by virtue of its infallible authority? How, then, can an infallible decree be set aside or superseded? Or, perhaps, the motto, *semper eadem*, does not apply to the disposition of the functions of the saints in heaven. Has St. George in some way offended the Pope? Perhaps he has been lax in his duties in not restoring the papacy in England. But if so will St. Peter do any better? He is supposed to have especial charge of the Pope himself and his affairs. And yet he first allowed the Papal States to be taken from the Church, and then let the King of Italy seize the city of Rome itself, leaving Signor Pecci only the Vatican in which to play his puerile antics.

The Pope and all his vassals may be quite certain that no priestly jugglery will ever again be able to bind the fetters of popery upon the people of England. They are familiar with its history in the past, awake to its machinations in the present, and determined upon its destruction in the future.

MORE LIGHT WANTED

BY A LAYMAN.

In last week's Presbyterian I notice a communication from "Presbyter," respecting the Confession of Faith and Inspiration. As the writer promises to continue the subject at a future time, I would like him to explain more fully and clearly what he considers the proper course to take in explaining the Scriptures. No doubt "Presbyter" has studied the subject thoroughly in one of our theological colleges, and is able to explain the difficulties which sometimes trouble the members of the Church who, like myself, have not had the privilege of studying systematic theology in a college. Now it is admitted by all that there are in the Bible some things hard to be understood, and that it is necessary sometimes to reconcile apparent contradictions. We all agree that the Bible is inspired and that it is the only Rule of Faith. But when we come to explain some passages in the Old Testament, to the children in Sabbath school, we have to give a reason for not taking them literally. For instance, when we are reading the Mosiac account of the Creation, I have told my class that the six days do not mean days of 24 hours, but long periods of time extending over thousands of years, as shown by the testimony of the rocks. So, also, in the passages which say that God tempted men, we have told them that God does not tempt men to commit sin, but permits the devil to do so. Now, when we make these explanations we have no intention to deny the inspiration of the Scriptures, but rather to maintain their claims to our confidence. Of course some explanation must be given, where there are apparent contradictions, otherwise, there is a danger of scepticism. I have taken the view that the sacred writings of the Old Testament were adapted to the time, state and capacity of the people; that the Jews, after escaping from years of slavery, were not very far advanced in civilization and scientific attainments, and therefore it was necessary to adapt the sacred writings to the state of knowledge in which the people were. Consequently, we have the statement that the heavens and earth were created in six days, instead of lengthy periods: for the Scriptures were not given for the purpose of teaching science, but to make people "wise unto salvation." So also, in speaking of the sun standing still: of course they did not then know that the earth is a sphere and revolves on its axis. Even in later times, when the Copernican system was propounded, we find great opposition offered to it by the clergy; for they could quote Scripture to

prove that the earth rests upon a solid foundation. Galileo had to suffer for teaching the "heresy" that the earth moves around the sun. Now the question presents itself: Do we teach "heresy" in thus expounding Scripture? If the Confession of Faith stated that every word of Scripture was inspired by the Holy Spirit, then it would be different; but as the Confession does not speak of verbal or plenary inspiration, I cannot see how any one can be charged with heresy for giving such an explanation of Scripture as I have referred to. Principal Caven does not insist on verbal inspiration in his excellent sermon at the opening of Assembly. He does not look upon the sacred writers as mere amanuenses, or type-writers, as we would now say; but the difference in style shows that each writer, though moved by the Spirit, wrote in his own language and in such a manner as to be understood by himself as well as by those for whom he wrote. Now, in explaining the difficulties to which I have referred, are we obliged to deny that every word was inspired. Is this contrary to the teaching of the Confession as to inspiration?

THE LATE HON. JUSTICE PATTERSON.

In our daily papers several brief notices of the life of the Hon. Christopher Salmon Patterson, of the Supreme Court, who died in Ottawa on the 24th ult., have appeared. These have dealt chiefly with his public life and the high position which he occupied as a judge. It is fitting that some reference should be made to his character as a man and philanthropist. His unobtrusive manners prevented his work being as widely known as it deserved, and it was only those who knew him intimately and were associated with him in benevolent work who were fully acquainted with the richness and usefulness of his life. He was a loyal member of the Presbyterian Church, the Church of his fathers. When living in Picton he was Superintendent of the Sabbath school. When he came to Toronto in 1856, he became a member of the Managing Board of Cooke's church, and afterwards of Charles street (now Westminster). (When he removed to Ottawa he became a member of St. Andrew's church, of which Rev. Mr. Herridge is pastor. In all three churches, the pastors testify to the valuable services he rendered. In his later years, owing to the importance of the duties which his position of judge entailed, and also to the fact that in Toronto nearly all his spare time was devoted to the interests of the General Hospital, he did not engage as actively as formerly in Church work; yet his regular attendance at the Sabbath services, his evident appreciation of that which was spiritual, and his deep interest in anything that affected the welfare of either the individual congregation with which he was connected or the Church at large, showed that his love had not abated. His loyalty to his own Church did not make him blind to the good in others. In fact, it was because he was so intelligently loyal to his own that he could fully appreciate the good done by others. Reference has been made to his connection with the Toronto General Hospital. He was for many years Chairman of the Board of Trustees and all those who were associated with him or had anything to do with the hospital bear loving testimony to the valuable services he rendered. He was fruitful in suggestion, wise in counsel, and prompt and thorough in action. Next to his profession, there was nothing so occupied his thoughts as the hospital, and its present efficiency is due very largely to his efforts. Nurses and patients all loved to see him come into the wards, and often his cheerful countenance and hopeful words were better than medicine.

In society he was universally beloved. Although undemonstrative, he yet possessed the very qualities which make men favourites. The first time you saw him you felt instinctively that he was a man

who could be trusted. In addition to this, his genial manner, his appreciation of humour, his extensive literary knowledge, made him a charming companion. It was difficult to find a man who had read more widely or more thoroughly than he in directions more or less remote from his profession. He had a marvellous memory and an accurate literary taste. These enabled him to become familiar with the choicest products of the best writers, especially in poetry. In theology, also, he was widely read, and on more than one occasion his theological knowledge aided him materially in coming to a right decision on Church questions which came before him for legal settlement. It is, however, as a man noble, strong, with a keen sense of duty and a high conception of what life should be, that those who knew him love to think of him. His was a sterling character, and no one could come in contact with him without being helped. He was very reticent as to his own inward feeling, but his inner life manifested itself in his reverence for what was sacred, in his determination to do his duty, and in the love and sympathy he showed by his every act for those whom he could aid in any way. God has taken him to Himself, but the memory of his life remains to be an inspiration not only to his children but to all those who had the privilege of knowing him.

Y. P. S. C. E. WORK FOR THE LIFE SAVERS.

At the late International Convention held in Montreal, of the Y.P.S.C.E., attention was directed to the religious work in life-saving stations in the United States and British provinces. Meetings of the International Committee were held during the convention. Rev. S. Edward Young, Chairman of the Committee, Asbury Park, New Jersey, delivered an address at the Convention, and said the Committee are now arranging to carry the work into Great Britain, and all countries where there are life-saving stations. Services are also to be provided for the light-houses of all lands. Mr. Young delivered an address, in which he said: "In 25 years the life-saving crews of the world have saved one million human lives. Shall we not in Jesus' name offer them eternal life? Life-savers are the bravest, the most neglected men on earth. In the United States and Canada they guard twenty thousand miles of lake and ocean coast. Thus are they through almost the entire year, and year after year, shut out from the preaching of the Gospel.

When last year the International Committee of Christian Endeavour undertook to provide religious services in life-saving stations, one universal expression of gratitude came from the stations. About one thousand services have been held already, and a host of men have been led to Christ, and churches have grown out of them. A little over a year ago, the Chairman of this Committee preached the first Protestant sermon ever preached in Sandy Hook, New Jersey, in the life-saving station there, and last September he dedicated a new church in Sandy Hook—the result of the life-saving station services. Every Christian Endeavourer in the world, who is near a life-saving station or a light-house, is asked to help, and address the Secretary of the International Committee, Rev. J. Lester Wells, of the People's Palace, Jersey City, N.J., U.S.A. Interest in this work has been expressed by the Prime Minister of England, by Her Majesty the Queen of England, by the Secretary of Agriculture, by the President and Vice-President of the United States. Rev. J. Lester Wells, Secretary for this work, spoke of the physical and intellectual needs of the thousands of brave life-savers who are exposed to great dangers along the coasts, and requested the Christian Endeavour Societies to send good literature, comfort bags, etc., to be used by the committee in their work. The members of the International Committee for the Dominion are Jas. F. McCurdy, Halifax, and Rev. A. M. Phillips, Toronto.

PRESBYTERY MEETINGS.

The Presbytery of Saugeen met in Guthrie church, Harriston, on the 11th of July. In the absence of the Moderator, Mr. Millar was appointed Moderator pro tem. The Presbytery heartily welcomed the Rev. Mr. Edmison and his elder, Mr. Hammond, and the elder from Drayton, Mr. Montgomery, to the Presbytery, being transferred by the Synod from the Presbytery of Guelph. There was presented and read a petition from Drayton, praying the Presbytery to take steps to effect a union between Drayton and Moorefield for the purpose of forming them into a pastoral charge. Messrs. Ramsay and McKellar, ministers, and Mr. Jos. Crow, elder, were appointed a deputation to visit Rothsay, Moorefield and Cotswold, anent rearrangement. Messrs. McKellar and Munro were appointed to draft a plan anent conducting evangelistic services in the Presbytery. Mr. Aull was appointed to visit Cedarville, Eaplin and Drayton, in connection with the augmentation grant.—S. Young, Clerk.

The following items have to be added to the minutes of the Presbytery of Ottawa, already published: The Rev. M. H. Scott, M.A., of Hull, is appointed Moderator of Session and will preach Aylmer vacant on the 13th inst. Mr. Nelson and Mr. Baile are to look after the supply of that pulpit for a month, after which the Home Mission Committee will have to provide supply, as it is no longer to be a regular pastoral charge. Permission having been granted by the Assembly to the Rev. G. M. Clark to retire, his name has been put on the roll of the Aged and Infirm Ministers' Fund as an annuitant. Having been removed, his name now appears on the roll of the Presbytery as a minister without charge. The call from N. Gower addressed to the Rev. J. S. Lohead, of Parkhill, was laid on the table till the 15th inst., in order that the congregation may be visited. Owing to the continued illness of Mr. Seylay, it became necessary to make arrangements for the temporary supply of the pulpit of St. Mark's Ottawa. The Rev. Mr. Mousseau, late of Grenville, is to supply for some time.—Jas. H. Beatt, Presbytery Clerk.

The Presbytery of Barrie met on Tuesday, 26th July, Mr. J. A. Ross in the chair. Present, 18 ministers and elders. A call from Sunbridge and Bloomfield to Mr. W. R. M. Baird was brought forward, but not proceeded with, as intimation was received of Mr. Baird's intention to decline. Leave was given to Mr. Findlay to moderate again when desired. The resignation of the charge of Guthrie church, Mitchell Square, and Oro station was tendered by Mr. John Hunter, who is on a visit to Scotland. It was agreed to cite the congregations for their interest at next meeting of Presbytery. After undergoing public trials and examination for license, Mr. W. R. Johnston was licensed and thereafter had placed in his hands a call to the charge of Penetanguishene and Wyebridge, which he accepted. It was arranged that the Presbytery meet at Penetanguishene on the 8th August at 2.30 p.m., for trials for ordination, and if these be sustained, at 3 o'clock for his induction. Mr. Cochrane's resignation of the charge of Townline and Ivy, tendered on 30th May, was accepted as he adhered to it. Mr. W. J. Hewitt was appointed Moderator of the Session of these congregations during the vacancy. The Presbytery parts with Mr. Cochrane regretfully, and passed a resolution relative to his faithful work in the charge for seventeen years, the pleasant intercourse had with him, and expressing the hope that another field of labour may be opened to him. Rev. Wm. Burns, of Toronto, was present, and invited to sit with the Presbytery. He addressed the court in the interests of the Aged and Infirm Ministers' Fund, and was questioned by brethren on the working of the fund. The result was satisfactory. A resolution was passed that the Presbytery would do whatever lies in its power to further interest in the fund, and a committee for this purpose was formed. A call from the congregations of Elmvale and Knox church, Flos, to Mr. J. P. McQuarrie, of Nelson, Presbytery of Hamilton, was sustained, and the Clerk directed to send it and relative papers to that Presbytery. It was enjoined on Moderators of Sessions of vacant congregations that they take half of the pulpit supply through the Committee for Distribution of Probationers.—Robt. Moodie, Pres. Clerk.

Christian Endeavor.

PAUL OR FELIX, WHOSE EXAMPLE WILL YOU FOLLOW?

REV. W. S. M'TAVISH, B.D., ST. GEORGE

Aug. 20.—Acts 24: 22-27; I. John 2: 15-17.

When we consider the character and conduct of these two men, it seems almost like trifling to ask, "Whose example will you follow?" It is nevertheless a sad fact, that a great many persons far too closely imitate the example of Felix. Their natures are so dwarfed by sin, their minds are so filled with prejudice, their eyes so blinded by corruption, that they fail to realize their need, and hence fail to take advantage of the only means provided for their salvation. But let us pause here to look at the examples set before us.

The example of Felix was bad in itself and dangerous for others to follow. The decision which he gave in Paul's case was an unrighteous one. The charge which had been preferred against Paul had not been substantiated, therefore he should have ordered him to be released. Instead of doing so, however, he still kept Paul, to all intents and purposes, a prisoner. Then, as Paul reasoned of righteousness, temperance and judgment to come, he acted foolishly because he did not give immediate heed to the subjects which were brought before him by the apostle. He overlooked the fact that his heart would likely become more hardened. He acted presumptuously, too, for his conduct implied that God would wink at his deceit and duplicity. He seemed to forget also that he might become even more hopelessly entangled in sin, and that he might find it more difficult in the future than it was then, to break away from his evil habits and associates. He was willing to barter his sense of justice for a bribe, forgetting that "fire shall consume the tabernacles of bribery." (Job 15: 34). And then to crown all, he never gave his heart to God; the convenient season never came and he left his position with an act of injustice—willing to show the Jews a pleasure, he left Paul bound.

His conduct is not relieved by one redeeming feature. It was spiritual suicide. And yet, how many there are who follow his example, especially in the matter of evasion, dilatoriness, procrastination, self-deception. They follow him on the well-worn path of temporizing, of neglecting opportunities, of trifling with the most momentous concerns. Like him, they will wake up at last to realize the sad fact that the convenient season never came.

"All our yesterdays have lighted fools The way to dusty death."

How noble the example of Paul when compared with that of Felix. Because it is so grandly noble, it furnishes a superior model for our imitation. When he was sent for to speak in presence of the wicked governor and his equally wicked mistress, he cheerfully took advantage of the opportunity and delivered an address, which was remarkable for its cogency, directness and impressiveness. He brought before his hearers that phase of truth and duty that they most needed. So conscious was he of his own honesty, innocence and integrity that he spoke with great confidence; so anxious was he to make an impression for good upon his wicked hearers, that he spoke with remarkable directness, and so impressed was he with the sense of God's presence, that he spoke with great earnestness. He sought to arouse the consciences of his auditory, and to bring home to them a sense of their great sinfulness. He did not shun to declare the counsel of God.

Summing up the actions and words of Paul on this occasion, what do we find? Courage, faithfulness, earnestness, honesty and genuine unselfishness. Surely we have here an example, which we may profitably imitate. Even though we may never be placed in the same circumstances in which the apostle found himself on this occasion, yet we may often find it necessary to exercise some of the same qualities, and well will it be for us if, by meditation upon Paul's example, we catch something of his spirit.

Pastor and People.

ONLY A LITTLE WHILE.

Only a little while to work,
And a long, long time to rest;
Then drive the clouds from the aching
brow
The sigh from the troubled breast.

Only a while to watch and pray,
And a long, long time to praise;
Our God, the Father knoweth best—
Then question not His ways.

Only a little while to sow,
As short as the going down
Of the setting sun, to meekly bear
The cross and the thorny crown.

Only a very little while to sow,
And a long, long time to reap;
Let's sow in faith with an open hand,
And tares from the good seed keep.

Only a little while to lose,
And a long, long time to find
The jewels death has robbed us of—
The friends we will leave behind.

Only a while to trim our lamps,
Ere the bridegroom passeth by;
Then fill them with the oil of life,
Let the flame rise pure and high.

Only a little while—what matters it
If our life be short or long?
If we only sing a few faint notes
Or the tone of the changing song?

Only a while our barks must drift
To'ard the misty Isle of Tears,
Where the pirate, Time, has buried deep
Lost hope of bygone years.

Only a while these barks are borne
On the swell of sorrow's waves,
By the stranded joys of other days,
By a shore of grassy graves.

Only a while they'll struggle on,
'Mid the darkness and the strife;
Then God will drop their anchor deep
In the quiet sea of—Life.
—Pearl Rivers, in New Orleans Picayune.

THE EIGHTH BEATITUDE—PERSECUTED FOR RIGHTEOUSNESS' SAKE.

BY REV. P. H. HOGG, D.D.

The number of the beatitudes has usually been fixed at seven, the text not being included in the number. This is partly to be accounted for by the ancient love of reducing things to sacred or significant numbers; partly to the continuation of the subject of persecution in the practical application that follows; but chiefly to the fact that while all the others describe actions or states of those who are blessed, this alone is passive, and so seems to place one's blessedness not in one's own character or actions, but in external and accidental circumstances. However great the blessing that such circumstances might bring, they could hardly serve like the others as a mark or distinguishing characteristic of the children of the kingdom.

I do not so understand it. The practical application to those present begins with the change of person in the following verse. This statement is general—and universal. I take it to be not only one of the beatitudes, but the fitting sum and crown of the whole—qualifying and intensifying all the rest. "The kingdom of heaven" is the key-note to the whole, and our Lord ends as He began—"for theirs is the kingdom of heaven." As the first condition of membership in that kingdom is the sense of need that makes us draw near to God, the last condition is that all our service and all our righteousness must be more than a mere external profession, more than a mere superficial or transitory allegiance; it must be able to stand the test and come forth like gold and silver refined in the fire by which it is tried. The Apostle James paraphrases this beatitude when he says: "Blessed is the man that endureth temptation (i. e. trial, or testing); for when he is tried, he shall receive the crown of life that the Lord hath promised to them that love Him." Our Lord on earth said nothing about a "crown," but He promised "life" as the reward of final victory, and such a reward the Apostle properly calls a "crown."

Then here He says:

"Blessed are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

You will note that there is no reward for persecution in itself, but only for persecution for righteousness, and while persecution is passive, righteousness is intensely positive. It would be just as grotesque to omit "righteousness" from the fourth beatitude and assign a blessing to all who hunger and thirst, whether it be for gold or for power or for pleasure, as to omit it from the eighth and pronounce all blessed who are persecuted for whatever cause. Yet there is a very common idea that all martyrdom is equally praiseworthy, and that to attest the sincerity of one's convictions by suffering for them is enough to entitle one to the martyr's crown. This is not the view of Scripture, and it is not the view of common-sense. It is as much a shame to die in a bad cause as it is a glory to die in a good cause. When those who are truly on the side of righteousness have made the fatal error of assuming the robes of the persecutor, not the least element of their crime is that they have placed the crown of martyrdom on brows unworthy to wear it. When Geneva burnt Michael Servetus and Rome burnt Giordano Bruno, they gave to error and immorality the prestige and halo of martyrdom that truth and virtue alone should wear. Christ, then, does not require martyrdom of all His followers; but He does require righteousness.

And this righteousness must be no Sunday or holiday affair. It must be righteousness that can stand testing. I well remember the impression made upon me in my student days by a noble-hearted, but somewhat eccentric minister who divided Christ's followers into soft iron and hard steel. Soft iron is quickly magnetized by an electric current, passing through a surrounding coil, but it as quickly loses its magnetism. Hard steel on the other hand, is magnetized with difficulty, but once magnetized, it is a permanent magnet. Students were cautioned that they might be very full of zeal, with high ideas of duty and consecration while surrounded by the religious atmosphere of the seminary, but if on going forth into the world their zeal cooled, and their views became accommodated to those that were about them they were only soft iron. How many do we meet who are religious in religious company, worldly in worldly company, and in wicked surroundings are compromising and apologetic, even if not positively wicked. We want a righteousness that does not depend on favorable conditions and friendly surroundings, but that is based on inward principles. A righteousness not of circumstance, but of character—not of policy, but of principle.

And deeper yet in the text is the intimation that we are not to expect friendliness to righteousness in this world. "In the world ye shall have tribulation." The Christian life is the life of self-renunciation, of cross-bearing. The world may profess to respect religion, but if a man tries to govern his life wholly by righteousness, or to live ever so little above the standard round about him, he will be sure to meet the fiery ordeal of its opposition. Where righteousness is, persecution is sure to be. The rack, the gibbet and the stake may be things of the past, but the world's scorn, the world's contempt, or the world's smiling hostility, may be even more searching, because more subtle tests. The Church early recognized this truth, and embodied it in one of its earliest rhythmic formulas:

"If we be dead with Him,
We shall also live with Him;
If we suffer,
We shall also reign with Him;
If we deny Him,
He will also deny us.
If we believe not,
Yet He abideth faithful.
[He cannot deny Himself.]"

We can witness for Christ as truly by righteousness under temptation as by confession under threat of death. Paul gives to Timothy, a charge that we

should all lay to heart in the midst of a covetous, pleasure-loving, ungodly world.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

The man who keeps this charge will share this beatitude, though he be not called to testify before a Pilate or a Nero. "Be thou faithful unto death," is one of the last messages that our Lord wafts to earth, and I will give thee a crown of life."

DR. FAIRBAIRN ON COLLEGES.

A college fed a district with ministers, the churches fed the college with students. While they elevated it with the actual missionary work of the Gospel, it uplifted them into lofty thoughts of the function and place of the ministry in society. Dealing with the different systems of theological training, Dr. Fairbairn said the Roman Catholic system was seclusive and isolated; it shut off a young man from the great currents that flowed through the age in which he lived. In Germany, the theological college was a part of the University, and men received theological education in the same way that they received secular education. But there was no regard for the spiritual fitness of the students. The weakness of German scholarship was that it was bound up with books; there was little connection with the actual realities of life. In Scotland also, the theological college was a part of the University, but the Churches made it their business to see that Christian scholars occupied the Chairs and Christian students attended the lectures. Taking three colleges in Scotland, they found more men devoted to the study of pure theology than in all England.

The Scottish theological colleges were the finest in the world, and produced to the fullest extent ministers who combined learning with piety, culture with faith. In America there was a very fine professorial equipment, but the Churches were very lax in regard to the selection and provision of students. The English system of theological colleges was only historically explicable. When in 1662 the Nonconformists issued from the Anglican Church, they had to carry on their teaching work in obscure places. With great determination they founded small academies, which gave themselves up to the preparation of learned men, and great was their productiveness. Turning their attention more to scholarship than to propagandism, they produced men like Isaac Watt and Priestley. Then came the Evangelical Revival, which caused a great change in the policy of the academies, making them consider their function as that of providing ministers and missionaries for particular districts. After that the progress in education which produced London University, gave birth to Lancashire College, Spring Hill College, and New College, which considered themselves as affiliated to the University, and endeavoured to keep themselves once more abreast of the scholarship of the day. It was necessary, subsequently, to establish Mansfield College, in order to maintain one college where only theological training was given. The danger of places like Lancashire College consisted in overburdening their Principal and professors with a multitude of small duties which prevented them from doing anything in the direction of creative work. If they could not write literature, they could not create a living and learned ministry. Ignatius, Chrysostom, Anselm, Luther, were names of men created by creative scholars. More Chairs must be en-

dowed, and their professors freed from the multiplicity of labours, which wasted valuable spiritual force. With regard to the students which were supplied to the College, it was more fundamental for the Church to inquire what kind of men they sent to college than what kind of men the college sent to them. They must have men apt to learn. The college was a place for study; it was not a convenient registry for 'supplies.' They could never have a ministry of power unless they had a ministry of thought and of real, not sham, learning, penetrated through and through with the spirit of truth as with the spirit of Christ. The ministry was a noble work—the most arduous to which any man could put his hands. That ought not to make them despair, but bend themselves to the task of endowing their college with ample means to fit the right kind of men for the field.

WHAT "CHRISTIAN ENDEAVOR" HAS DONE.

The following article from the Congregationalist will be read with great interest by the members of the Christian Endeavor Society:—

"The Christian Endeavor movement has been guided, so far as it has been guided, by the leading officers of the organization, with a wisdom which has challenged admiration and inspired confidence that it is from God. It has not been an anti-saloon league nor a Sabbath union, nor a social purity society, nor has it narrowed itself to any one of the reforms which appeal to all Christians for support. It has held to its purpose as the Christian Endeavor Society. It has aimed to bring children and all young people under Christian social influences, to lead them to make the great decision to follow Christ, and to cultivate Christian graces and grow strong in Christian service. It has not been slow to adopt new methods, so far as they have proved valuable, for accomplishing its great aim of forming Christian character in youth. It has believed, and rightly, that the first thing to do is to seek to establish God's kingdom and righteousness in each soul—that when that is done all other reforms will follow, and that without that all other reforms will fail.

In pursuing this aim, it has done great service in undermining the power of the saloon, to which the Christian character it creates and nurtures is always hostile. It has greatly strengthened social purity, for "every one that hath this hope set on Him purifieth himself, even as He is pure." It has had great influence in defending the Sabbath, both by its action at its convention last summer and by sentiment it has diffused since then in all the churches. It has kindled noble impulses of giving, and fostered them into intelligent habits by its systematic study of missionary work at home and in foreign lands. Most of all, it has taught young people to pray, to study the word of God, to consecrate themselves to its service, and to labour successfully in winning others to that service. It is doing these things to-day with more cheering results than ever before.

To turn this movement aside from this great work—as it would be turned aside if it should espouse, as its chief mission, temperance reform, or Sabbath reform, or any other crusade, would be to rob it of its divine power. Its work is as broad as that of the Church, with which, as an organization, we hope to see it blend more and more completely. Its business is bringing young people to Christ, to be renewed in their tastes and tendencies, and training these renewed lives to Christian service wherever God shall call them. In this work it includes all reforms. From this work may it never be diverted to lose its aim by giving itself to any one reform, to any other work than transforming character into likeness to Christ."

It is better to remain silent than to speak the truth ill-humoredly, and spoil an excellent dish by covering it with bad sauce.—St. Francis de Sales.

Our Young Folks.

ONLY.

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of hope and love:
And the angels smiled as they watched
above,
Yet little it cost in the giving.

It was only a kindly word,
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a faith beset by fears,
And groping blindly through mists of
tears
For light to brighten the coming years,
Although it was lightly spoken.

It was only a helping hand,
And it seemed of little availing;
But its clasp was warm,
And it saved from harm
A brother whose strength was failing.
Its touch was tender as angel wings;
But rolled the stone from the hidden
springs,
And pointed the way to higher things,
Though it seemed of little availing.

A smile, a word, or a touch,
And each is easily given;
Yet either may win
A soul from sin,
Or smooth the way to heaven.
A smile may lighten the failing heart,
A word may soften pain's keenest
smart,
A touch may lead us from sin apart—
How easily either is given!

BOYS WE ALL LOVE.

Perhaps the boy numbered in this list of individuals, will not much care if we call him, as we always call the ideal boy, a mother boy. Surely, if he does, there is something wrong in some way down deep in a corner of his heart, a something he would do well to ferret out and most effectually cast out; for never was paid a boy a greater compliment, did he but realize it, than to call him a genuine mother boy.

Be only worthy of the name, my boy, if you would win the respect of all who know you. Sometimes upon the streets of the down-town home village do we meet some certain few of those bright-faced lads that I am proud to call "my boys." But more often do we meet more of them that one involuntarily seeks to shun the sight of, so uncouth and vulgar in their speech and manner that their very presence seems to pollute the air.

Yes! "a mother boy" is the name we would give the sunny-faced, true hearted lad that is pure in thought and deed, and that is always in love with mother and sister. You may safely trust him every time. Of course we know that every boy loves mother after a fashion, else he could not have been one of humanity. But oftentime that fashion appears a strange one indeed to those unaccustomed to his manner of love-making. Did you know that although you are not ashamed to proclaim to the world and upon the housetop "If need be, that my mother is the sweetest, prettiest woman in the universe," that many of your companions are? And can you think it smart or manly to feign indifference to the truest friend ever a boy had on earth? Ah! but if you do you make one of the saddest mistakes of your life, and that heart must have gone all wrong for the time being, at least.

The mother boy can hardly be classed as "rarity." And yet the lads that openly demonstrate love for and great pride in mother and sister, are comparatively few, as numbered with the great world full of boys of all classes and ages. We do not meet them every day, perhaps. But when we do chance to meet one how quick we single him out, and how involuntarily one's heart goes out to him in admiration. For while "all the world loves a lover," the lover we always love best is the boy that first worships his mother. Safely he may be counted genuine, and such a good husband he will be for some one some day.

Just over the way is the home of one of those devoted pair, mother and son, and it is a pleasure to see them together.

Benny, the great, broad-shouldered, handsome fellow of more than twenty-one, pets and caresses the little silver-haired woman he calls "little mother." And everybody says of him "that Benny Brown is one of the best of boys. Just see how he loves his mother, and how kind he is to his sisters at home or abroad." And all that know the boy feel perfect faith and confidence in him.

Some say "He's just naturally good and can't help it." But how we wish that they were all "just naturally good," and not able to help it? What a different old world this would be.

Watch a boy closely with his pony or dog. There will be found a sure index to his character there, for the true inwardness of his heart will branch out; and the actions of his dumb companions will tell the story of kindness or abuse.

Not so soon, though, will you learn the truth from the dog, or from the pony, for all know that a dog will caress the hand that strokes him, and in the self-same moment of the given blow, if allowed to.

But the pony that is maltreated and abused stands always on the defensive. Not in a manner of retaliation, but he shrinks from, and by every means seeks to evade the always expected lash or torture in some form. You cannot abuse him one moment and find him your best friend the next.

I could tell you such a long story of one such an abused little specimen of horseflesh, owned by a boy that called himself a Christian, and the son of Christian parents.

This pony had been lashed and scolded, neglected and half-starved, until even kind words and gentle pats would almost set him wild with fear. Such a tiny bit of a horse he was, too, and so pretty and nice. It brings the tears just to think of him.

No doubt you will be as glad to know as was I, one day, that his master grew tired of him, longed for some other style of diversion and pastime for awhile, after making his life a burden and a terror to him for a couple of years, and sold him, fortunately, to one who knew enough to appreciate him, and who possessed a humane heart.

Pony became accustomed to kindness and care after awhile, and forgot to tremble and jump every time he was spoken to, and the new master, unlike the old one, did not forget that pony's supper hour meant just as much to pony as did his own supper hour to him.

But many and many a night did pony lie down in his uncomfortable stall for the night, without one morsel of supper—"they" told me just because his cruel master "forgot" and "didn't care if he did."

Does anyone believe the Creator loves the sort of Christians that delight in inflicting pain upon helpless animals? And do you think that any one who loves all God's animal kingdom could ever list this class of boys among those numbered as "Boys we all love"?

—Nellie Hawks.

SOMETHING FOR BOYS TO THINK ABOUT.

On one occasion, when on a commercial journey, I stayed at the Railway Hotel in the town of L—. Dinner was just over, and I was left in the commercial room with but one other gentleman. We had not been long in conversation, before a youth was ushered in who had to transact some business with my companion. After the boy had stated his message and was on the point of retiring he was asked the question: "What will you take?" The lad stood in amazement, wondering what he should reply, when certain intoxicating beverages were suggested to him from which to select; rum, brandy, port, sherry, etc. The boy was even now more bewildered, and mechanically said, "Brandy, please, sir," which was immediately ordered.

I sat thinking what I ought to do under the circumstances. Etiquette suggested, Mind your own business! Duty seemed to say, Speak to the lad; a word of warning may save him from ruin. I waited until the brandy appeared, and just as the lad was about to lift the glass, I made bold to speak: "My boy, before you drink that brandy, I should like you to hear what I have got to say. You are not accustomed to have brandy offered to you, are you?" "No, sir," was his reply.

Well, then, before you put that glass to your lips, think for one moment that that which this gentleman has been kind enough to offer you is the cause of more mischief and misery in the world than anything else; that and drinks of a similar nature, fill our prisons, poorhouses and asylums with their inmates, and more persons find a premature grave from drinking these intoxicating drinks than from any other cause;" and, turning to the gentleman, I said, "Is not what I say correct?" He replied, "I am not in a position to deny it."

Then speaking to the lad, I said, "Now, my boy, if drink causes all this misery in the world, and you hear this gentleman cannot deny what I say, don't you think it the wisest policy to have nothing to do with it?" He simply replied, "Yes, sir," and then left the room.

Three months afterwards, I had business in the same town. Walking along one of the streets, I saw a boy smiling all over his face, and his eyes intently fixed on me. When we met he accosted me with, "Good morning, sir." "Good morning, my boy," I replied; "you seem to know me, but for the moment, I don't remember you; have you met me before?" He heartily, and with boyish sincerity said, "Yes, sir; don't you remember me coming to the Railway Hotel one day two or three months ago?" "Well, yes, I do remember a boy coming there, and I think something I said to him prevented him from drinking a glass of brandy. Was it you?" "Yes, sir, it was; I was so glad you spoke to me, for I didn't want the brandy, but I didn't know how to get away. I have thought a good deal about what you told me, and your words led me to join a Band of Hope at our Sabbath school. I signed the pledge, and I intend to keep it."

"A word in season, how good is it."
—Geo. W. Armstrong.
London, Ont.

FOR THE PROTECTION OF BIRDS.

If there is a portion of the community that is more sensitive to reasons of humanity, and that is more shocked by cruelty than any others, it certainly is women; and I would ask every reflecting Christian woman whether her happiness, her taste or her sense of the beautiful demands that she should encourage a traffic which insures the wholesale destruction of birds. Hundreds of thousands of them are brought into the market from Canada to Florida, and from the eastern coast of the United States to the Mississippi and beyond; and the traffic increases from year to year, and will increase just as long as fashion demands the sacrifice. I long ago made up my mind that fashion was a thing not accessible, that to preach to fashion was boy's labour lost; but I am perfectly sure that if thoughtful and humane Christian women would set their faces against this evil it would be greatly diminished; and, as all fashions are like tides that come and go, it seems to me we should at least have a vacation in the destruction of birds. We have laws for the protection of fish and deer, of plovers and quails, of nesting birds, and I think there ought also to be a law for the protection of birds of plumage.

THE PRINCESS OF WALES.

A few years ago, as the story is told in the English papers, the Princess of Wales went to the Holy Communion accompanied for the first time by her eldest son. She gave him that morning a little manuscript book containing texts and verses of hymns, which she had copied for him, "hoping," as she said afterwards, "that they might help him to keep closer to the cross."

After his death, as she was stooping over him to lay some flowers on his breast, she saw upon a little table close to his bedside, the book, bearing marks of long and constant use.

The Princess told this fact to Canon Fleming, adding with tears streaming down her eyes, "I could not but feel that Eddy had clung to the cross."

The woman who, in her grief, told the story of her dead boy, because she knew that all other mothers would be glad with her, is the daughter, the wife, the mother of king and prince. Yet the little worn book which gave her a hope that "Eddy had turned to the cross" is of more value to her now than that proudest of earthly crowns, which he lost in dying.—Youth's Companion.

PRINCESS MAY'S RELIGIOUS SINCERITY.

Princess May is a regular attendant at church and a constant communicant. She is extremely tolerant in her views. All she asks is that whatever religion a person professes, he shall act up to it, and not make it a sham. She reads her Bible every day, and no matter how many duties she has to perform, or how many things have to be got through, the chapter is always read.

Teacher and Scholar.

Aug. 27th, 1893. } PAUL BEFORE AGRIPPA. { Acts xxvi., 19-32.

GOLDEN TEXT.—Christ the power of God, and the wisdom of God.—1 Cor. i., 24.

After Paul's appearance before Felix, he continued in prison, though allowed considerable liberty, throughout the two following years, after which that governor was recalled. Festus who succeeded was besought by the Jews to cause Paul to be brought to Jerusalem, their intention being to kill him by the way. But Festus, a cynic and a sceptic, while willing to conciliate the people, was desirous to do right. He summoned those who wished to accuse Paul to meet him at Caesarea, where he tried Paul's case himself. His wish to please the Jews by sending Paul up to Jerusalem to be judged, constrained the apostle to take the case out of his hands by appealing to Caesar. Shortly after, King Herod Agrippa II. came down, with his sister Bernice, to Caesarea. He was a son of the king mentioned (ch. xii., 20-24). He was King of the territory beyond the upper Jordan and Sea of Galilee. His sister, Bernice, was noted for her beauty and her profligacy. Festus laid Paul's case before the king, at whose wish a hearing was given to Paul. The apostle commenced with a courteous reference to Agrippa's knowledge of the Jewish law, and after expressing his own attachment to it, went on to relate the story of his conversion.

I. Continuation of Paul's Address. Paul recognized in the heavenly vision, a personal manifestation of Jesus Christ, and accepted the commission given. He tells how, in fulfilment of this, he commenced labouring at Damascus (ch. ix., 20), and then went to Jerusalem. His work in Judea was later (Gal. i., 22). The mention of the Gentiles, so unwelcome to the Jews, (ch. xxi., 21, 22) is reserved to the last. The message, in delivering which he fulfilled his commission, was that of repentance turning from sin to God, and in evidence of its reality doing deeds corresponding to it, which would show a change in heart and life. This was the cause of Jewish attempts on his life. In his preservation to the present, he recognizes that God has been upholding him, enabling him to continue testifying to all ranks without respect of persons. In doing so Paul declares that he is stating only what the Jewish Scriptures had foreshown, viz., that the Messiah should be subject to suffering (Ps. xli.; Is. liii.), and that He, first rising from the dead, should proclaim light to Jew and Gentile. The prophets had foretold the unending kingdom of the Messiah, and also His death. The harmonizing of these prophecies was effected by rising from the dead.

II. Impression made on Festus and Agrippa. To Festus, as to the Athenians, a resurrection appeared incredible, and the idea of it is absurd. Unable longer to contain himself, he burst out in impatient surprise with the loud exclamation: Thou art mad! (R.V.) Paul appeared to be acting under infatuation, and the reputation he had for scholarship made the governor conjecture that study had really driven him insane. Paul answered with courteous self-possession, asserting that his words, far from being the fancies of a disordered intellect or the exaggerations of an excited mind, are true and sober. With courageous confidence, Paul refers to the King himself to bear him out in this. The events connected with the origin of Christianity were not secretly wrought. Paul is convinced that Agrippa not only knows about them, but knows the evidence on their behalf to be too great to make believe in them a charge against a man's understanding. For the truth of his statement, that the Jewish Scriptures foretold these things, he appeals to the King's belief in the prophets. Agrippa's reply (R.V.) is not necessarily jesting or sarcastic. He turns aside Paul's question, perhaps to avoid showing how much it had moved him. The answer is a real recognition of the intense sincerity and ardor of the Apostle, whose assertion seems to himself so indisputable, that with little persuasion he would sweep the King along to the same point of conviction. Paul's reply (R.V.) is an earnest, respectful wish, that whether little or much persuasion were needed, the King and all others present might become such as himself excepting for his chains.

III. Vindication of Paul. By rising up, the King gave the signal for the others to do so, and closed the assembly. A private conference was held, at which it was agreed that Paul, in the course he was pursuing, was doing nothing worthy of death, or even imprisonment. Agrippa declares that he could have been set at liberty, intimating however that the governor had now lost control of the case, through Paul's appeal.

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, AUGUST 16TH, 1893.

Where was the civic pride of the Queen city, when the Council agreed to allow the Street Railway Company to furnish funds to defray the expenses to be incurred by voting on the 26th inst.?

A man who had nothing to do last week but lie on the rocks and watch the Atlantic tide come in, or whose chief business consisted in paddling about on the Muskoka Lakes, didn't know how much he had to be thankful for.

The Interior seems to think that Macaulay's New Zealander has sailed, and that along with his long promised sketch he will make sketches of the members of the House of Commons, who have been turning the old Chamber into a ring. Possibly. We suggest that the artist continue his visit to Washington, for no doubt there will be scenes worthy of any pencil before the silver question is settled. Perhaps, he might be induced to go on to Chicago, and sketch that elder who defended his minister with his fists. That elder would be out of all sight the best man sketched.

The mayor of a northern town presided at a welcome meeting held in connection with the induction of a young minister, a few days ago. The programme was long, and there were many speakers. When any brother seemed to have a difficulty in getting done, his worship was observed to pencil a line or two on a small piece of paper, and politely pass it to him. Soon after the brother stopped. Nobody knows what was in those notes but the writer and the reader. His worship was asked next day, but refused to tell. It would be a great thing if all chairmen knew the secret.

Some of the Toronto journals quite frequently indulge in unmannerly sneers at small cities, at towns, and at rural municipalities. The members of the local legislature are sometimes alluded to as coming from the country, and, therefore, not entitled to much consideration. Can anybody tell us when any other Ontario municipality did anything half so contemptibly mean as to accept funds from a street railway company to defray the expense of submitting a by-law on an important question? If Hamilton had disgraced itself in that way, the end of it would scarcely ever be heard. Every citizen with a spark of civic pride should vote against the Sunday cars.

Four years ago, when Principal Caven took such a prominent part in the agitation against the Jesuit Estates Bill, his utterances were published in many journals, and great weight was attached to everything he said. The learned gentleman was frequently interviewed, and he could hardly say "Good day," to his neighbours, without some significance being attached to his friendly salute. We do not observe that all those who then paid so much attention to his utterances, are so anxious to follow him on the Sunday car question. The Principal is just as wise and patriotic now as he was four years ago. The Fourth Commandment is certainly as important as the preamble of the Jesuit Estates Bill. It must be remembered, however, that there was a fight with the Catholics on at that time, and a chance to make some political capital.

Legitimate help from any quarter is, no doubt, well earned by the friends of the Sabbath in Toronto, but, as Principal Caven says in his letter of Friday last, even some religious men oppose Sunday cars mainly on secular grounds. They rest the case largely, if not exclusively, on the temporal advantage of a quiet Sabbath. If this is done from a mere desire to bring out all the points, good and well, but when it is done in a manner which shows with painful clearness that the writer or speaker believes that temporal considerations are the only important ones, one may well ask, whither are we drifting. The fact that a considerable number of citizens are making a desperate effort to introduce the continental Sabbath, is serious enough, but not half so serious as the fact that even some friends of the Sabbath seem afraid or ashamed to defend the institution on religious grounds.

Dr. Stalker was asked the other day by an interviewer, if he thought ministers should take part in political discussions. His reply was as follows: "Well, my view is, that ministers in their place as citizens should take as active a part in politics as any other men. It should be no more a reason why a man should not take part in politics, that he is a minister, than that he is a tradesman. We are often told that we require to be more human, and to know the world better than we do; but how can this be if we are excluded from public life? It will generally be found that people who say that ministers ought not to take any part in politics, really mean that they should not take the side opposite to their own; but they have no fault to find with them when they happen to be on their own side. I do not, however, at all approve of introducing politics into the pulpit in such a way as to make people uncomfortable in church, whatever political party they may belong to, and I have never done so. Nor do I think that politics should be introduced into Church courts, except when it is very clear that they have a direct bearing on the interests of religion. But it is difficult to lay down any stringent rule on the matter." In this city of Toronto, some people are not quite as liberal as Dr. Stalker. They think a minister should not interfere even in matters of Sabbath observance, unless he happens to hold somewhat lax views on that most important question.

SUNDAY IN GERMANY.

The writer of this paper, which we reprint from the Lutheran Observer, was a student at Leipzig, in Germany, and he gives an account of the manner in which Sunday is observed in that country, which we commend to the attention of our readers at the present crisis.

I was reared in my father's house to respect and observe the Lord's day every Sunday. I did not play on that day, I went to church and Sunday school, and in those, and perhaps a few other points, observed what wise men in these later days are wont to call with fine scorn, a Puritanical Sunday.

When I grew a little older I did not break these restrictions, but I was wont once in a while to feel just a trifle rebellious against restrictions, the absolute wisdom of which I did not always see. I doubted sometimes whether we had not better ease up in our Sunday laws a little for the sake of the People (spelled with a big "P" in deference to a few demagogues who always spelled it that way in their speeches—before elections).

I was somewhat impressed with arguments which began with the premise that in Europe the people went about every Sunday and got themselves much innocent and rational amusement, and thereby were much profited. There was a lot of "fine lying" in some of those arguments, but I did not realize in those days to what a lofty pitch "lying as a fine art" had been carried. I said in my haste, all men are—truth-tellers, and it must surely be good that in Europe the people have

Sunday as a day of rest and recreation. I was on the verge of being converted to the views of "liberal" men on that point.

But, alas for my growing liberality! I went to Europe. I went to Germany to study in a German university and to try a European Sunday. I was not a tourist; I was a resident. I do not mean that tourists are not good people, but simply that they do not get to know the country through which they pass. Tourists are generally "passing." Hence it is that when they come home to us again their information is not always reliable. A man must reside in a place in order to know it.

It is the tourist, for example, who comes back from Europe and reports that he never saw one single drunken man on his whole trip. Residents in any European cities never say that. The tourist's happy remark is taken up by people who are searching for that sort of evidence. His testimony is published all over America, and people believe after awhile, that in Europe men never get drunk, and that therefore the drinking of light wine and beer is not dangerous. I was a resident. I saw the European Sunday as it really is. I was in Leipzig. The very first Sunday of mine in the historic old city was interesting.

I saw people going away to picnic in the country, and I said in my heart, this is good. They went away in big wagons, with banners and flags and music. Everything in Germany is done to music—happy land! Then I beheld and lo! all the tram lines are running extra cars; and all the railroads had extra carriages for the throngs; and all the boats on the little river were let to pleasure seekers; and all the restaurants and cafes and beer gardens had extra waiters; and all the bands of music which had not gone out with the people on picnics were playing in said beer gardens. Then I began to remind myself of the arguments which I had heard in America.

These arguments admitted with much show of fairness that many men had to work on Sunday, but that they got a day off somewhere else in the week. But I was skeptical now, and began to ask questions of people who knew how much time they got off from labour. I asked a conductor on a tram car how many days he worked in a week, and his answer was "seven."

I asked a waiter in a restaurant how often he got a day off, and he smiled proudly as he said, "I never get a day off. I haven't missed a single day for seven years." "Do you always work on Sundays?" "Oh, yes, I must!" I thought that he soon ought to have a Sabbatical year. But he was still at it in the same restaurant three years later. I was growing more skeptical about the value of this sort of Sunday. But I patiently continued my search for facts. I always got a letter or two from America every Sunday. I said nothing, but simply watched the face and form of the old postman who handed it in at my door. Day after day, week after week, month after month, it was always the same man. He did not seem to get one day in seven for rest.

But I was not convinced yet. I went to the German church occasionally, the established church, the strongest church, and looked over the congregation carefully and narrowly. Then I always said: "Where are the men?" And I remembered the men were working in the restaurants and beer gardens and theatres and railroads. Those things gave me a pause. But I looked closer and saw a contrast—a great contrast. I went every Sunday afternoon to the union English-American church. It was thronged with men as well as with women.

In the songs of praise to God, the deep, mellow bass came full and strong amid the light and airy soprano. This presents a great contrast to the German Church. Why is it? The answer was no far to seek. Those who crowded the Anglo-American church came from lands where Sunday was kept and work largely a stranger. They had always had a day of rest; they were accustomed to it; they went to church naturally. I

A European Sunday does bring rest to some people, but it makes work for thousands. And its undoubted tendency is toward more and more work, and less and less rest.

Those weeks and months of residence as a student in Leipzig stole away from me all my rebellion against Sunday. I came home with a greater love and respect for the Lord's day of rest. I felt like giving every man a full day of rest—except preachers!

**PRINCIPAL MACVICAR AND
PROF. SCRIMGGER ON THE
RELEVANCY OF THE
LIBEL.**

At a meeting of the Presbytery of Montreal, held to consider the relevancy of the libel in the case of Prof. Campbell, the Rev. Dr. MacVicar and Prof. Scrimger both made speeches of more than usual importance. We regret that their length, a thing, which, in the circumstances was unavoidable, makes it impossible for us to publish them in full for the information of all our readers. All we can do is to give in as brief compass as possible, the points of chief importance dwelt upon in the addresses, which upon their face bear marks of having been prepared with great care and with a deep sense of their responsibility to the Church and to the truth of God. The addresses were substantially one, but that of Dr. MacVicar is the more lengthy and most minute in detail.

In beginning, he points out that the question then before the Presbytery really was, "Do the statements of Prof. Campbell's Kingston lecture, warrant the libel framed against him, or can they be construed in harmony with the Word of God and the Standards of the Church?" Is the lecture a manifest departure from the doctrines which he voluntarily and solemnly promised to teach and defend at the time of his ordination to the ministry, and more recently when inducted into the chair which he occupies in the Presbyterian College, Montreal.

Before setting forth in detail his answer to these questions which involve the relevancy of the libel, the Professor states first that, "he is in favour of a legitimate and properly-regulated freedom, and the employment of the best scholarship in the treatment of Biblical subjects." This, he shows, is fully provided for by the polity and practice of the Presbyterian Church. In this both professors are at one. Again, what all Christian scholars agree to, is granted—"that certain important functions belong to Biblical criticism, both higher and lower. Appreciation is expressed of the labours of Christian scholars in this regard. It is also stated in the next place, what the most cursory study of the Bible makes clear that there has been progress, gradual development in the delivery of revelation, culminating in the appearance, in the fulness of time, of Jesus Christ. But while the views of the Father taught by Jesus Christ, are to be emphasized, they do not contravene the teaching of the older Scriptures; the elementary and introductory are as true and essential as what is final and complete." No one would have found fault with Professor Campbell in going thus far. Nay, further, it might be safely admitted, "that many of the Jewish people who were the public custodians of the oracles of God erred exceedingly, they often held wrong views and were guilty of wrong conduct; but we may condemn the unholy conduct of those to whom the word of the Lord was sent without doing dishonour to the word itself." "Even inspired men, when not being used as the special organs of the Holy Spirit in receiving, delivering, and recording revelations, were capable of error." Of this, the Apostle Peter is a notable instance. This also might be safely allowed. But Prof. Campbell's lecture fairly interpreted, "goes far beyond all this, and teaches in a startling and indefensible sense, the errancy of the sacred writers while speaking by the Holy Spirit, and at the same time sets forth views of God's character, government and

redemptive work, which are manifestly contrary to Scripture. The sacred writers are regarded by him as having erred so egregiously that they really sometimes spoke from the devil and not from God, and no limit is set to the extent to which this is the case, and no means furnished to discriminate between what belongs to God, and what belongs to the goblin, except that we are told that we can read between the lines."

This view of the Scriptures, as taught by Prof. Campbell, necessarily gives to that, which we have regarded as stamped by the Spirit of God with the attribute of infallibility, the character of fallibility, and hence the charges made by Dr. Campbell of glaring contradictions among the sacred writers, and of the Bible being in antagonism to itself, pointed out by both Dr. MacVicar and Prof. Scribner. Again, if, as Dr. Campbell declares it is, the devil and not God who smites either in punishment or discipline, how, asks Dr. MacVicar, are we to understand such passages as Hebs. xii. 5, 7, where nothing is said about the devil being the agent, directly, or indirectly, of the discipline, the chastening and scourging spoken of. "I do not hesitate to say," adds the Principal, "that if this, Prof. C.'s account of the Bible, is to be accepted, it must obviously be placed on a far lower level as to trustworthiness and authority, than an ordinary historical authority, or scientific treatise of an honest, uninspired man. Taken altogether, errancy, as held by Prof. Campbell, affects not merely a few words, phrases or verses of Scripture, but renders unreliable whole chapters, books and epistles. I ask, is this the creed of the Presbyterian Church or of any evangelical Church in Christendom?"

Under the second count of the libel, Dr. MacVicar observes, in answer to the statement made by Prof. Campbell, that "God never smites," that "in Him is no hate at all," that God hates and punishes sin in every form, and the record of His judgments upon workers of iniquity, fills a large part of the Bible history. Even in the New Testament, to which Prof. Campbell appeals, we find teaching by Christ Himself the very opposite in character to that which is imputed to Him in the address which has raised all these questions, as for instance, in the eleventh, twenty-third and twenty-fifth chapters of Matthew, and in different portions of the epistles "If God never smites, what of righteous retribution in the world to come?" And what of the doctrine of atonement, a fundamental one of our Church, and of all evangelical Churches? How are we to understand language such as this, "It pleased the Lord to bruise Him, and to put Him to grief; God spared not His own Son, but delivered Him up for us all." Attention is called to "many unguarded statements" and instances of "reckless exegesis." "Suppose," says Dr. MacVicar, "we allow the Professor to condemn the twenty-second chapter of Genesis, he must face the havoc which this deletion makes of other parts of the Word of God and of the doctrines of grace. He must be ready to mutilate and cancel many portions of the epistle to the Romans, the Hebrews and especially to the Galatians. The very transaction which he designates a temptation to commit murder, is regarded by Paul as an essential link in the history of redemption.

In concluding, the Professor says, "I have kept silence for months; some may think, too long, and it is a painful task for me now to be compelled to remark in this manner on the work of one who has been my colleague for the last twenty years, and whose friendship I have enjoyed during all that time. He knows that I am now animated by no unkindly feeling towards him, but the reverse. He will acknowledge, and so will all others, that my duty to God, to the truth and to the Church comes first." Prof. Scribner, while emphasizing with equal warmth his personal relations to Prof. Campbell, declares, "I have no sympathy whatever with the peculiar views enunciated in this lecture, on the points that are embraced in this libel. On the contrary, I

regard these views as altogether erroneous and dangerous, so much so that no one holding and teaching them ought to be regarded as representing the Presbyterian or any other evangelical Church, and certainly ought not to be allowed to continue "as an accredited teacher of theology." Dr. Campbell has wholly and radically changed the position which the Reformed Churches have always maintained to the Bible, both the Old and New Testaments as the inspired and authoritative Word of God. A considerable portion of it, especially of the Old Testament, is the work of the devil, and can no longer have any authority for us. And with regard to the New Testament, what guarantee can we have that it has not been perverted in the same way as the Old?"

FRENCH EVANGELIZATION.

We desire to call the attention of the Church to the fact, brought under our notice by the brethren in Montreal, responsible for the management of our French Evangelization work, that as yet very few responses have been made to the annual collection ordered by the General Assembly on its behalf. As this is the first to be made of the stated annual collections appointed by the supreme court, and should be taken up in July, it is most needful for every congregation which has taken up its collection, to forward the amount at once to the committee's help, where this has not already been done, and where no collection has been yet taken up by the congregations, Sabbath schools, or other societies accustomed to do so, in aid of this most deserving object, it is very important that this should be at once attended to. "He gives twice who gives promptly." Those congregations which do not make collections, but give support from funds raised in other ways, should send their contributions in whole or in part, as speedily as possible. We have never been able to see the wisdom of congregations retaining money in their hands, that at the end of the year they may have a large sum to allocate, and in consequence compelling our great committees to borrow money and pay discount to the banks. Why not keep sending in and helping regularly throughout the year, and so both give timely help and at the same time save money? The case is becoming serious. Rev. Dr. Warden writes, "I fear that unless our receipts greatly increase soon, the work must suffer, as missionaries will need to be withdrawn from some of the fields. Surely our Church will not have to retreat. The manner in which God has blessed us in this work, the extent to which in His providence He is blessing our country, ought to be a call to increased liberality in all the Lord's work. "What shall we render unto Him for all His benefits?" is the question we should be asking and answering by furnishing abundant supplies to carry forward this good work instead of fearing withdrawal at any point. We would urge a hearty and general response by congregations, S. schools, C.E. Societies, and all interested in French Evangelization to this call upon our liberality, that our Church and the cause of Christ, as committed to us in this regard, may not be humbled in the eyes of the Church of Rome, the hands of our brethren, the missionaries weakened, and their hearts made despondent by the want of practical, tangible sympathy and help.

PRESBYTERY MEETINGS.

The Presbytery of Glengarry met at Alexandria on the 11th July, a goodly number of members being present. Rev. D. D. MacLennan was elected Moderator for the ensuing six months. Rev. J. S. Burnet, Convenor of Committee, appointed at last regular meeting to watch over the interests of the Aged and Infirm Ministers' Fund, reported having made arrangements for a general canvass of the Presbytery. The report was received and adopted. Rev. Mr. Givan, Convenor of the Presbytery's H.M. C., reported that there was a deficit in the Augmentation Fund this year; and urged the Presbytery to take steps to make up the deficit for the brethren in this Presbytery who may be drawing from that fund. It was accordingly agreed to ask the congregations within the bounds to contribute to this object. Committee was appointed to arrange for missionary meetings within the bounds and report arrangements at next regular meeting. Upon the retirement of Mr. Simp-

son from the Treasurership of the Presbytery and Synod Fund, it was resolved to extend the thanks of the Presbytery to him for his long and valuable services. Rev. D. MacLaren was then unanimously appointed treasurer.—M. MacLennan, Clerk of Presbytery.

Presbytery of Maitland met at Wingham July 18th. Rev. George McKay, Moderator. Rev. D. G. Thompson, of Hamilton, Ont., and Rev. Andrew McNabb, lately from Scotland, being present, were invited to sit as corresponding members. It was decided to hold an adjourned meeting of the Presbytery in Knox church, Kincardine, on Tuesday, 25th inst., for the ordination of Rev. K. McLennan, B.A., B.D., under appointment as missionary to Honan, China. The ordination services will begin at 7.30 p.m. The Rev. A. Sutherland will preside. The Foreign Mission Committee will be represented by the Rev. Dr. McDonald, of Seaford. A committee on young people's work was appointed. The duty of this committee shall be to collect information about Young People's Societies within the bounds; to advise with them and to direct and encourage them in suitable lines of Christian effort. A report to be presented to Presbytery as required by standing orders. An extract in minute from the General Assembly was read, intimating that the Presbytery's application in behalf of Rev. A. F. McQueen, of Ripley, for leave to retire from the active duties of the ministry, and to have his name placed on the list of annuitants of the Aged and Infirm Ministers' Fund, was granted. Molesworth congregation asks for supply from the Distribution Committee for the last half of next quarter; and Huron congregation for one-half supply next quarter—Gaelic is required. Permission was given to the Moderators of Molesworth and Huron congregations to moderate in calls when the congregations are ready. The supply of Wingham congregation was left in the care of the Moderator, Rev. J. L. Murray. The Presbytery adjourned to meet in Knox church, Kincardine, on Tuesday, 25th inst. at 5 p.m.—John Nabb, Presbytery Clerk.

The London Presbytery held a regular meeting on the 11th ult., in Park avenue church, London. The attendance of ministers and elders was good. Calls were presented from Kintyre and Dunwich, in favour of Mr. J. H. Barnett, licentiate, unanimously and largely signed, promising \$900 stipend and manse, in both instances. After the calls were duly sustained, a telegram was sent to Mr. Barnett, advising him of the fact. A call from Knox church, Perth, in favour of Mr. D. Currie, Glencoe, was also considered. After the various papers relative to the call, were read, commissioners from Lanark Presbytery and Knox church, Perth; and also from Glencoe, were duly heard, the former in favour of translation, and the latter against it. After commissioners were removed, the call was put into Mr. Currie's hands who, after briefly reviewing the pleadings, declared his acceptance. On motion duly made and seconded, the Presbytery agreed to translate Mr. Henderson as appointed to act as Moderator of Session. A call from North Delaware and Caradoc, was presented by Mr. Haig. The call was hearty and unanimous; signed by 80 members and 40 adherents; promising \$600 stipend and manse, and asking \$150 from the Augmentation Fund. The call was in favour of Mr. Vert, licentiate. The call was duly sustained, and put into Mr. Vert's hands for consideration. Mr. Vert declared his acceptance. The Presbytery appointed the ordination and induction to take place on Tuesday, the first day of August, at an adjourned meeting of Presbytery to be held in Cooke's church, Caradoc, at 10 o'clock, a.m., for ordination trials, and in the event of these being sustained, to meet in the afternoon at 2 o'clock for the ordination and induction. A telegram was received from Mr. Barnett, intimating his acceptance of the call from Kintyre. The Presbytery appointed the ordination to take place at Kintyre on Tuesday, 8th August, at 11 a.m. Mr. J. Ballantyne reported the action of the committee appointed to confer with Mr. Ball, in connection with the petition from certain members of Vanneck congregation. The committee indicated their inability to make any recommendation meantime on the matter, and requested the Presbytery to discharge them. The Presbytery received the report and discharged the committee. The Presbytery then considered the petition, and after considerable discussion, resolved that a commission be appointed with Presbyterian powers, to visit Vanneck, and examine fully the matter brought before the court by petition at last meeting, and issue the case. Rev. Alex. Dawson, of S. Delaware and Tempo, tabled his resignation of that charge. It was agreed to cite the congregations to appear for their interests at the adjourned meeting of Presbytery in Cooke's church, on Tuesday, August 1st, at 10 a.m.—Geo. Sutherland, Clerk.

Books and Magazines

LATER CANADIAN POEMS. Edited by J. E. Wetherald, B.A. Toronto: The Copp, Clark Co., Limited.

Mr. Wetherald has done a genuine service to the reading public by making this excellent selection from the later writings of our best known Canadian poets. With the exception of George Frederick Cameron and Isabella Velancy Crawford, all the writers represented in this volume are still living, and from most of them even better work may be looked for in the future than anything they have already produced; but the merit of what they have done during the past ten or twelve years deserves to be better known and recognized. This desirable object Mr. Wetherald's Anthology is designed to accomplish, and we cordially commend it to our readers. He has made his selections with taste and judgment; and the publishers have put them out in a very attractive volume embellished with excellent portraits of some of the principal writers.

Harper's Magazine for August is rich in features. Besides five short stories, including a tale of Americans in London, by Richard Harding Davis, and a one-act play by W. D. Howells, called "Bride Roses," there are six special articles, five of them illustrated. "Greenwich Village," by Thomas A. Janvier, is a continuation of this writer's delightful studies in the evolution of New York. Fifteen illustrations accompany the text. The second and concluding paper of Mr. Charles A. Platt's superbly illustrated "Italian Gardens," appears in this number. "A Lament for the Birds," which are fast disappearing from country places, will be read with interest for the sake of the writer, Susan Fenimore Cooper, eldest daughter of the novelist. "Rulers of Tunis," by Col. T. A. Dodge, U. S. A., gives a pleasant insight into the life and character of the rulers of the desert, and shows the true rank among horses of the much bepraised Arabian steed. Harper Brothers, New York.

The Critical Review of Theological and Philosophical Literature for July comes with a large bill of fare for its readers, served up by many learned and well-known men. To students and men of leisure, who love books of the kind it passes under review, it will be full of interest; while those who have not leisure, but wish to keep in touch with the freshest thought of the time, will find it most useful to dip into. Some of the longer articles are on the Hibbert Lectures for 1892, by C. G. Montefiore, on the "Origin and Growth of Religion, as illustrated by the Religion of the Ancient Hebrews;" "Theosophy, or Psychological Religion;" being the Gifford Lectures for 1892, delivered before the University of Glasgow by F. Max Muller, K. M.; Wycliff Literature. These, with many notices of new and valuable books make up an interesting number. T. & T. Clark, 38 George St., Edinburgh.

The Homiletic Review for August begins with an article on an important subject, "Practical Politics: What can Clergymen do about it?" Other articles in this section are, "The Graves of Egypt," "Immortality in the Light of History and Reason," and "The Higher Criticism." The sermonic section contains the usual abundant supply of sermons and helps of every kind almost, beginning with a sermon by the Rev. Dr. MacLaren, of Manchester. The Exegetical Section has a suggestive treatment of Heb. ii. 5-9, by Prof. William Milligan, D. D., of Aberdeen, one of the ablest living exegetes. Rev. J. Winthrop Hegeman, Ph.D., of London, discusses the work respectively of the Church Army and the Salvation Army. The remaining Section have their usual interest. Funk and Wagnalls, 11 Richmond St. West, Toronto.

The July Presbyterian Quarterly has several articles of a less ponderous character than are to be found in some of our quarterlies, and therefore all the more likely to be widely read. The leading articles are "Natural Religion and the Gospel," "The True and the Fictitious Jesuits," "The Way of Peace," being an article on union in the Christian Church; "The Book of Esther," and "Voluntary Societies and the Church." The remainder of the volume is made up of Notes, Criticisms and Reviews, and Notices of Recent Publications. Anson D. Randolph & Co., New York.

The Occident for July 20th appears in a somewhat altered form from its former familiar size. The Oregon Presbyterian has now been merged into it. It has secured a strong staff of editorial contributors, a lady of experience is office editor. Its type is large and clear and beautiful to behold. We congratulate and wish the Occident all success.

Choice Literature.

TO THE SOUTHWEST WIND.

(A Reply to Mr. Norman Gale.)

Let who will extol the North wind,
Blowing blasts and blinding snow;
But to me the sweet Sou'wester
Is the fairest wind I know!
When old Boreas' savage splendour
Has at length its course outrun,
And from skies of April, tender,
Smiles the northward-veering sun;

When, in warm and sheltered places,
From brown beds of leafage sere,
Pale young blossoms lift sweet faces,
Shyly poised 'twixt hope and fear;
Comes the soft Sou'wester, blowing
From the isles of spice and palm,
Fields and woods with blossoms strewn,
Filling all the air with balm.

Life-restorer!—Beauty-giver!
How our hearts, with longing sore,
Throb to see the captive river
Sparkling to the sun once more!
While the happy thrush is telling
Sweet bird-gossip to his bride,
How the brown leaf-buds are swelling,
Where the gentle violets hide!

How the lily-bells are ringing
Chimes upon the fragrant breeze,
Incense-laden censers swinging
For the butterflies and bees!
How, the velvet mosses leaving,
Ferns their croslers green upraise!
How thy fairy touch is weaving
Wreaths of bloom o'er woodland ways!

Glad, we hail thee, Southwind, bringing
Hint and glimpse of fairest things,
Of the woodland, gay with singing,
Of the rush of airy wings;
Happy toil of hopeful sower,
Bloom of summer's glorious prime,
Golden sheaves that bless the mower,
In the joyous autumn time!

Let who will, then, praise the North
wind,
Reigning king of frost and death;
Nature-lovers love the southwind,
With its life-bestowing breath!
Bearing to our human sadness
Dreams of beauty, far above
All our earthly spring of gladness,
In eternal life and love!

—Agnes M. Machar, Kingston, Canada.

"COALS OF FIRE."

Poor Bruno lay dying; his great brown eyes lifted up to his master's face in an almost human appeal for help; his burly black form that but a moment before was convulsed with agony, lying still and rigid.

It is over; and now the man turns away with a hard look on his face and bitter words on his lips. "I'll pay him for this!" Silas Merner and Rick Cobden had been good friends generally for at least a quarter of a century; but lately, through this very dog, a little cloud had arisen on the hitherto clear horizon.

Bruno had an especial antipathy to fowls, probably the result of his early training—and could never see a matronly "Biddy" industriously providing for a promising brood in his master's garden without evincing an unneighborly degree of severity. Yea, he had been known to encroach on foreign territory in times in pursuance of his own besetting sin; and it had even been hinted that he was guilty of graver offences, but of this we cannot speak of certainty. As boys, Rick and Silas had fought shoulder to shoulder in many a hard battle; in early manhood they had confided to each other their dearest secrets, their hopes, ambitions and disappointments; and none grieved more than Rick when a blight fell on his friend's affections—a blight that seemed to sour "the milk of human kindness" in the bosom of Silas Merner. "I'll pay him for this," he said, for he suspected that Rick had poisoned his favourite, as had complaint had been made the evening previous of Bruno's depredations, with a request to have him chained up—a request that had unfortunately been unheeded.

"Merner's dog's dead, father," said little Ted Cobden, as he came in from an evening's fishing. "I saw him bury in' it down by the pond, and I guess he thinks we've killed it, for he said if I came there fishin' again he would have me 'rested for trespassin' and he never said a word to Pete Hayes."

"I am sorry for Merner," said his father, "for he thought a sight of his dog, though I can't say I'm sorry it's dead; it was a mischievous brute at times, and I as good as caught it at that last sheep worrying. With the exception of his mother, it was the only friend he clung to lately; and yet I knew Silas Merner when he was a good deal different. Poor old fellow, I wouldn't have killed his dog for a farm, though I expected it would get him into trouble if he didn't tie him up, and so sent him word in time—as I thought."

A night or two afterwards, a valuable mare belonging to Cobden was hopelessly lamed by being cut in the fetlock joints while grazing in the pasture field. Rick was grieved to the heart about it, not only on account of his loss, but because he believed Silas had taken this plan to avenge the death of his dog, and it cut him to think that his old friend had proved so faithless, though not even to his own family did he tell his thoughts.

"If thine enemy hunger, feed him; if he thirst, give him drink; for by so doing thou shalt heap coals of fire on his head."

Strange that the preacher had chosen this text for the following Sabbath, a text that filled two of his hearers with wonder, as to how he could have found out what they had never breathed to mortal man.

"'Coals of fire!' I never thought of that," said Rick in such a loud whisper that more than one of the scattered congregation turned round to see who spoke.

"'Coals of fire!'" said Silas, as he passed through the village on his way home. "Great way that would be to pay him back."

"'Coals of fire!'" exclaimed Rick next morning, as he toiled in the hay-field under the burning rays of a July sun. "It was the Master's way, and it must be right. Give me grace to do it, Lord."

"'Coals of fire!'" shouted Silas, as he blew the forge until his iron was at a white heat. "Poor Bruno! I'll try it, though."

Never before did the dusty blacksmith wield the hammer with such giant force; and never before had the anvil rung out such mighty strokes. The words he had just spoken seemed to fill his already strong arm with Herculean power, and the iron was shaped as if by magic. But, hark! in spite of the deafening clang, that scream of terror has reached the striker's ear, and throwing down his hammer he rushes out to the mill pond, where a little form has just slipped from a log into the murky depths.

"Ted Cobden's gettin' drowned!" cried a shrill voice from the neighbourhood of the logs.

"Ted Cobden!" The blacksmith clinched his fist and hesitated a moment after repeating the name; "coals of fire," Silas; but see, he is already to the rescue, and soon the slimy little figure is recovered and resuscitated, for this is not the first time that the young blacksmith has brought back life's current to the stagnant heart. But warmth is needed now, so hastily fetching his coat he folds it around the child and hurries up the hill to the farmhouse.

"Here's your boy, Cobden," he said, uncovering his bundle. "He was most gone; but he'll come all right with plenty of blankets and hot water."

The hands had just been summoned from the field to dinner, and the sudden entrance of Silas in such a condition, together with his burden and ominous words, caused a momentary panic in which the company seemed unable to comprehend the situation.

"The boy has been nearly drowned!" shouted Silas. "Get blankets and hot water, quick!"

The mother was the first to grasp the truth, and soon the requisites were applied, after which the child fell into a quiet sleep; so, seeing that all was well, Silas left as abruptly as he entered and his absence was only discovered when the father thought of thanking him for rescuing his boy.

"I'll go there in the evening and take our thanks to him," he said to his wife; "by-gones must be by-gones aiter this."

As the farmer passed the blacksmith's shop at dusk, on the above errand, he was arrested by a moaning sound that seemed to proceed from the interior of the building, and on pushing open the door he dimly saw a prostrate figure in one of the farthest corners. Thinking that Silas had been taken suddenly ill, he hurried to his side and bent over him, when he discovered that the sufferer was a stranger.

"Well, my man, what's the matter?"

"Sick, dying; look here," groaned the poor wretch, pointing to a wound in his neck, from which his life's blood was ebbing.

"How did you come by this?" inquired Rick, in tones of alarm.

"Pistol went off in pocket," gasped the man.

"An accident, was it?"

The tramp nodded, and seeing there was no time to lose, Rick hurried away for help. In a few feeling words he thanked Silas for the life of his child, and then told him of the wounded man in the shop beyond, asking him to go and see if anything could be done until a physician was found.

On arriving at the village he learned that the doctor was not at home, but the servant promised to send him with all speed to "The Corners" on his return; so with apparent disappointment, the messenger retraced his steps, fearing that the aid he sought would come too late.

As he stumbled in the darkness over the threshold of the shop, a prolonged "sh!" came from the watcher, whom he discerned by the dim light of a lantern, bending over the dying man, so he quietly drew near and listened.

"No, never killed nobody; goin' to shoot dog if the poison I give him didn't work; bit me, so he did; sorry I cut the horse, thought 'twas Boulder's; he said I stole his sheep. It's a lie. D'ye think he'll take me—that one? (looking upward), take a bad man? Will He?"

"Yes, He died for men, for bad men like you and me," said Silas, solemnly.

"Yo, yo," gasped the man, but the words would not come, and Silas gently laid the hand he held across the pulseless breast. "Can you forgive me, old fellow?" he said turning to Rick; "I was mean enough to blame you for killing my dog—you who have stood by me good and true all these years. Can you do it, Rick?"

"I believe you suspected me of this, and I was mean enough to blame you for ruining my mare out of revenge! Can you forgive, Silas?"

The men clasped hands in silent token of the words they could not utter in the presence of death, and of Him who forgives our trespasses as we forgive those who trespass against us.—Exchange.

A SUPERB TEST OF THE JACK TAP.

For the name of the "Victoria" will ever be associated with a story that the nation will cherish as one of those precious records by which empires live. It was all over in fifteen minutes, but that fifteen minutes will live in history as lives the Balaclava charge, which did not last much longer. The testing times of life seldom last long. The first dip of the litmus paper in the solution proves the existence of acid, and the first moment of a supreme crisis suffices for a test. And as it has been said that it was almost worth the enormous expenditure of the Crimean War to have the object lesson which was afforded by the charge of the Six Hundred—of the absolute readiness of the British soldier to ride "into the jaws of death, into the mouth of hell"—so it may be said that it was almost worth while to lose the "Victoria" in order to have so superb an illustration of the mettle of our men. Death, in the old phrase, is the gate of life, but Death is more than that: Death is the sovereign alchemist who assays the value of the

coin struck in the mint of life. Death is the supreme test. Invincible in life, are our blue-jackets invincible also in death? Their drill goes like clock work by night and by day, their discipline is perfect by sea and by land. But how will it be when each individual, nay, when the whole ship's company with all its component weaknesses and shortcomings, is suddenly slung over an abyss yawning eighty fathoms deep below, with not one chance in three that any will escape alive? The "Victoria" supplied an answer. Not for a single moment does there seem to have been even a faltering word or a hurried deed.

Not even when the great ship reeled and quivered like a wounded thing beneath the crushing blow of 10,000 tons of metal hurled against it at the rate of eighteen miles an hour, did any of the crew or the officers lose their self-possession. Everything which had been laid down and provided for such an emergency was remembered and acted upon. Whether in trying to get out the collision mats or in the last desperate plunge shoreward, in which the half-sinking ship with her forepart all under water, steamed towards the land—everything seems to have been done with the regularity and steadiness and cool courage that are the distinguishing features of the British navy. And in the last dread moment when the order was given, "Each for himself," which dissolved the organic whole of the disciplined ship's company into a mass of individuals each set free to seek his own safety in his own way, nothing seems to have been done unworthy the name and the fame of the British sailor. The papers indeed, are full of stories of the self-remembering devotion of these blue-jackets to each other.

All seem to have been alike, from the admiral who sank with his ship to the chaplain who perished in saving others. The midshipman who refused to leave the admiral and went down by his side. The brave fellow who freed the diver from his lead-laden sinkers, and lost his own life while so doing although he saved the diver's—and all the other incidents of heroic unselfishness and comradeship that is stronger than death—these things are a priceless addition to the heritage of our land.—From W. T. Stead's sketch of Admiral Tryon, in August Review of Reviews.

THE SACRED NATURE OF PROMISES.

Life is too short for evasions, quibbles, untruthfulness, and neglect; if we desire to get the best out of life, we must live the best ourselves. To every man and woman blessed with a liberal, or even a common school education, there is given an added responsibility. We must war against the corrupting influences of a foreign population which increases rapidly, and brings with it vice and ignorance; we must place our children side by side with children who know nothing of pure home training, and children who have never had a home; we must meet falsehood with truth, and dishonesty with honour, and so train the youth of this broad land, that a falsehood would be to them the vile thing it really is. At West Point, the young cadet is taught that a falsehood is beneath the dignity of an officer and a gentleman; in the wide world let us teach our young army of coming rulers, in small things, as in great, the mighty power of Truth. Alas for any people when Honour and Truth make way for Policy and Expediency. It was Ruskin who said: "Teach your sons that their deeds are but a firebrand's tossing, unless they are indeed just men and perfect in the fear of God.—Kate Tannatt Woods, in The Chautauquan.

The hearts of some women tremble like leaves at every breath of love which reaches them, and they are still again. Others, like the ocean, are moved only by the breath of the storm, and not so easily lulled to rest.—Long-fellow.

Missionary World.

MISSIONS TO CHINESE WOMEN AND CHILDREN IN CALIFORNIA.

Work among these classes is like the sympathetic jewel, the opal, which needs the warm grasp of the human hand to bring out its brightness and beauty. So this work needs the grasp of the same human hand, to bring out from what seemed dark and unattractive that which is animating and beautiful. Who has not seen, as this work has developed, the very faces changed into brightness? Those who visit among Chinese women and children, —as teachers, missionaries, and volunteers— all say we reach the hearts of these excluded people by showing kindness. One says, "I wash and dress a poor sick baby, go for the doctor, settle a quarrel, go to the police, listen to their tale of woe, invite them to my house, watch for half an hour to make a signal of sympathy to some poor slave, while a friend with me will engage the mistress in conversation; and in many cases where all religious teaching has been refused, the response, after these repeated acts of kindness is, 'I wish you come and teach us, we want to see you every day.'" The writer heard one Chinese woman in an underground room where no ray of light entered, the woman not having been outside that room for ten years, sing in a sweet voice, "Nearer, my God, to Thee." Who can tell but that one hymn may fit that soul to shine as the stars forever.

There are one hundred pupils in Chinese schools in San Francisco under care of the Occidental Board, and hundreds who have gone out from them in years gone by. One Chinese woman is doing evangelistic work in China, another in San Jose, Cal., another in Portland, Ore.; and Metu, our Japanese girl, is organist in the church and in many ways assists. We have missionary and temperance societies, and social and industrial meetings where Christian Chinese women give lessons in the Gospel.

In San Francisco, over one hundred families are visited. In Los Angeles, prayer-meetings in the homes have been greatly blessed. The husband of a Chinese woman fitted up a room in their house with new carpet, lamp and lounge, then said to his wife, "This room for your Christian friends, have prayer-meeting here." In San Jose, one of the Chinese girls from the Home in company with a lady visits from house to house. This girl having the love of Christ in her heart and the power to communicate it in their own language, we hope great good will be done. In Sacramento, the work has doubled within a short time. Prayer-meetings are held with the women. Several lead in prayer, and can read the Scriptures intelligently. May we, Christian women, realize our responsibilities and privileges in being permitted to carry the sweet Gospel of peace to the Chinese in our land. In San Francisco, work has already been begun on our new "Home" for Chinese, Japanese, and Syrians, who are appealing for our help, and already the enquiry comes, "Can we not furnish a room for some poor soul fleeing from a slavery worse than death?" The cost of furnishing the girls' rooms will be from fifty to seventy-five dollars apiece.

We cordially invite all who visit San Francisco to come to our new Headquarters and Mission Home, where we can talk over "all His wondrous works."—Mrs. E. Y. Garrette.

It is said that the Rev. Mr. McAll began preaching in Paris knowing only three words in French—"God loves you." And that has been his theme ever since.

The first woman physician to India was Dr. Clara Swain in 1869, to China Dr. Lucinda Combs in 1873, to Japan Dr. Florence Hamisfar 1883; and to Corea about four years ago Dr. Meta Howard. All sent out by the Methodist women.

The tomb of Mahomet is covered with diamonds, sapphires and rubies valued at \$10,000,000. How fortunate for Christianity that the very site of the tomb of its divine Founder is unknown; and so love and reverence are compelled to expend themselves in far worthier ways, even in walking in His footsteps and carrying His kingdom to the ends of the earth.

Three missionary societies have passed the million-dollar mark, to wit, the English Church Missionary Society, which is also almost half way toward two millions; the Methodist Episcopal, and the Presbyterian; nor are two or three more so very far behind.

"Richest are they
That live for Christ so well
The longest day
Would scarce suffice to tell
In what wide ways their benefactions fell."

When Morrison set forth for China in 1807 he must needs journey from England via New York. After his final arrangements for the journey had been made in this city with the vessel owner, the latter wheeled around from his desk and said with a smile of superior sagacity, "So, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese Empire?" "No, Sir," replied with emphasis, this pioneer missionary to the Middle Kingdom with its hundreds of millions, and then utterly closed against all foreigners—"No, Sir, but I expect that God will."

The Free Church Monthly does well to recall that in Tahiti fourteen years passed without a convert—now there are 850,000 Christians in Western Polynesia. At the end of ten years Judson had only 18 to show as the fruit of his toil; since then the rate of increase has been so great in Burmah that during the interval a new church has, on an average, been established every three weeks. Ground was first broken in China in 1842; now there have been gathered into the Church nearly 50,000 converts. In Fiji the Wesleyans entered in 1835, when the darkness of heathenism reigned everywhere; but in 1885 there were 1,300 churches in the group, with 104,000 habitual attendants on public worship.

HUMDRUM OCCUPATIONS.

The Prince of Wales, in the interesting little speech which he made at the Agricultural Hall, Islington, in opening the National Workmen's Exhibition, lamented the effect of the subdivision of labour in depriving the labourer of any opportunity of taking pride in his work. If a man only makes a small part of any product, he said—for instance, the head to a pin, or even the pin to a head—he can hardly throw his mind, still less his soul, into that very fragmentary achievement. The consequence is that the maker of such fragments finds it impossible to express his higher nature in the work by which he lives. He becomes a mere mechanic, a mere drudge; and though the consumer benefits, and benefits largely, by this subdivision of labour, getting both vastly cheaper and generally vastly more effective products by means of it, the operative suffers, having nothing to do into which he can really pour his heart and soul.

The Prince of Wales is quite right in his inference; but it may fairly be doubted whether to the majority of men it is a great misfortune to have an occupation which does not absorb the attention and elicit the character of the man, as any artistic occupation absorbs his attention and elicits his character. Are humdrum occupations without great advantages? Consider only that almost all occupations, even when requiring at first very considerable skill and delicacy of manipulation, tend to become humdrum so soon as the art is acquired of doing them with the highest efficiency. Unless the method of doing them has to be varied in every separate case, the art soon becomes a sort of tact hardly requiring the serious attention of the artificer. Look at a woman with even the most elaborate fancy work. As soon as her fingers are well trained to it, and discharge their function as they

ought, you see that she hardly needs to think at all of what she is doing, and that heart and soul wander off to the topics which interest her most. You see a smile steal over her face as she remembers her children's quaint little vagaries, or she sighs as she thinks of the dying mother or the anxious husband. Her heart and soul are no longer in the mere work, elaborate though it be. The stitch has been thoroughly learnt, the practice of it is merely automatic—"reflex action," as the physiologists call it—and the heart and soul are at liberty to expatiate on any subject which most deeply interests her. In a word, even the difficult technique in which she is engaged, has become for her a humdrum occupation.

Now, when Nature takes so much pains to reduce the organization of even the highest skill to an automatic process, is it likely that there can be any great misfortune in the mere fact that a constantly increasing proportion of the work of the world tends to become automatic, and falls naturally into the character of humdrum work? We suspect that it is no misfortune at all, that it may be on the whole a beneficent provision for liberating the heart and soul of the worker to dwell on the class of subjects which best feed—or, at all events, in the higher class of minds best feed—the heart or the imagination. We remember hearing how three sisters, all of them women of a good deal of intelligence and warmth of character, were once comparing their favorite occupations. One of them said she enjoyed her music so much; another that reading poetry was her chief delight; while the third, and certainly the cleverest of the three, said: "Well, for my part, there is nothing that soothes me so much as patching an old chemise." The truth was that that not very intellectual occupation set her mind and heart free to dwell on the thoughts and objects which most deeply interested her, while at the same time giving her the soothing feeling that she was doing something useful, and contributing to the economy and comfort of the household. Indeed, we doubt very much whether it is either always, or often, a great blessing to have for your chief work in life that which takes up your whole attention, and admits of no excursions beyond its range. It may be a very great blessing when the subjects of thought on which the mind chiefly dwells are of a very painful and unnerving kind. But in nine cases out of ten, this is not so; and the only effect of an occupation which concentrates the whole energy of the mind, is to exclude from a man's thoughts those casual glimpses of his fellow-creatures' interests and feelings by which mainly he comes to understand them, and to realize that that there are a good many competing interests in the world, and that he is not the very centre of creation.

We believe that what are called the engrossing and intellectual occupations are by no means those which most promote the health and unselfishness of the soul. As it is not an engrossed mind which catches the most vivid glimpses of the beauty of Nature, so it is not an engrossed mind which catches the most vivid glimpses of the needs and characteristic attitudes, and unsatisfied desires of the people about us. What Wordsworth says of Nature is equally true of man:—

"Nor less I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness."

It is humdrum occupations which best minister to this "wise passiveness." Who has not experienced those flashes of new insight in the course of a solitary walk or ride or other purely automatic proceeding, which seldom, or never, come to us when engaged in what requires our full attention? It is the humdrum occupation which best liberates the heart and soul and imagination of man to muse on that which fills it with life and energy. From Joseph and David onwards, how many stargazing shepherds have become poets or astronomers or shepherds of the people in the higher sense? And though, of course, these greater results of humdrum occupations are relatively rare, how much of the humanity of man has grown up in the musings on each other's needs and interests which the soothing humdrum occupations of knitting or netting, or the carpenter's shop, or the cobbler's awl, or the tailor's or seamstress's needle, promote.

We cannot believe that Nature takes so much pains to organise into a sort of automatic mechanism such large portions of our life, if that process does not tend to stimulate the growth of the gentler affections and to give the heart and soul a liberty and spontaneousness of insight they could not otherwise acquire. If even the sharp Yankee enjoys the perfectly useless whittling of a stick for the purpose of soothing his mind with the mere appearance of work, while his active wits are engaged in pondering the next attack he shall make on the witless world, we can well understand how a useful occupation which is purely humdrum and makes no draft upon the attention, soothes the mind while it muses on the growing needs of children or friends, or on the strange medley of human joys and griefs, and hopes and wants. Engrossing occupations frequently injure the mind by the self-importance they are apt to produce, and still more, perhaps, by rendering it unfit for those leisurely side-glances on the world about us, in which the best experience of man is gained. Even the poet's highest thoughts, even Shakespeare's finest reveries, seem to be the fruit not of hard study, but of those careless flashes of insight which it the best effect of unexacting humdrum occupations to promote. The men who throw their whole heart and life into their ordinary occupations are very apt to have a poorer reserve of vividness and insight for their human relations, than those who feed their souls on life's various visions while they occupy their fingers with a useful and fruitful but unexacting toil. And even if the work they do be hardly of a kind in which they can take pride, may not that be all the better for them? After all, we are in many respects only parts of a great whole, and to feel that we are only parts of a great whole, is very good as promoting humility, and because it does not stimulate our vanity and excite our self-approval. —The Spectator.

THE QUEEN OF THE BELGIANS.

Though possessing all the pride and prestige of the house of Hapsburg, with the blood of Maria Teresa in her veins, and tenderly devoted to her own native land, the Queen of the Belgians has so thoroughly identified herself with the country of her adoption that she is apt to forget sometimes that she has other ties. Music and painting are a solace and a recreation to Her Majesty, who is very bright and cheerful among her whole household. She likes to improvise little concerts at which her ladies have to take part as performers; the Queen herself plays the harp. The opera and the fine concerts given so frequently in Brussels are zealously patronized. The annual fancy fair held for charitable institutions, when the first ladies of the land vie with each other in producing works of art, finds always in her a faithful contributor, and the paintings signed "Marie Henriette" are eagerly sought for at a high price. And so she identifies herself with her people in their good works, their joys and their sorrows. Queen Marie Henriette has often been spoken of as a wonderful equestrian, and so, indeed, she is. All who know Brussels must be familiar with the pretty pony carriage and its beautiful little Hungarian horses, dark cream colour, with black manes and tails. They are all bred on her own stud farm, and sometimes when royal visitors are staying with Her Majesty two or three carriages may be seen driving to the Bois de la Cambre with four horses and outriders, the horses all identical.

BOOKS IN ODD FORMS.

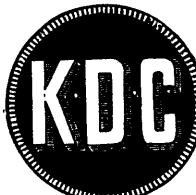
At Warsenstein, in Germany, there is perhaps, one of the most curiously original collections of books in the world. It is really a botanical collection. Outwardly each volume presents the appearance of a block of wood, and that is what it actually is; but a minute examination reveals the fact that it is also a complete history of the particular tree which it represents. At the back of the book the bark has been removed from a space which allows the scientific and the common name of the tree to be placed as a title for the book. One side is formed from the split wood of the tree, showing its grain and natural fracture; the other side shows the wood when worked smooth and varnished. One end shows the grain as left by the saw, and the other the finely polished wood. On opening the book it is found to contain the fruit, seeds, leaves, and other products of the tree, the moss which usually grows upon its trunk, and the insects which feed upon the different parts of the tree. These are supplemented by a well-printed full description of the tree. In fact, everything which has a bearing upon that particular tree secures a place in this collection.

Knowledge is the treasure of the mind; discretion the key to it; and it illustrates all other learning, as the lapidary does unpolished diamonds.



YOU CAN SEE IT, perhaps, one of Dr. Pierce's Pleasant Pellets—but you can't feel it after it's taken. And yet it does you more good than any of the huge, old-fashioned pills, with their griping and violence. These tiny Pellets, the smallest and easiest to take, bring you help that lasts. Constipation, Indigestion, Billious Attacks, Sick or Billious Headaches, and all derangements of liver, stomach, and bowels, are permanently cured.

A SQUARE offer of \$500 cash is made by the proprietors of Dr. Sage's Catarrh Remedy, for any case of Catarrh, no matter how bad or of how long standing, which they cannot cure.



Do you realize the importance of a healthy stomach, now that cholera threatens? K. D. C. acts as a cholera preventive by restoring the stomach to healthy action. Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

The Ideal Food For Infants

—IS—
MILK GRANULES

because it is practically identical in composition, taste and appearance with

Mother's Milk.

It digests thoroughly without causing an undue tax on the vital energies of the infant's stomach.

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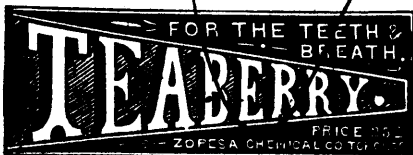
**Johnston's
FLUID-BEEF
.. THE GREAT ..
STRENGTH-GIVER**

IF YOU NEED A TONIC

—TAKE—
STAMINAL

It not only stimulates, but builds up and strengthens. You get a tonic and a food combined in the form of a

Palatable Beef Tea.



Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail, 50c. E. T. Haseltine, Warren, Pa.

FORTY-EIGHTH HIGHLANDERS

It will be seen by our advertising columns that the Forty-Eighth Highlanders are to hold a Military Tournament and Scottish Games at Rosedale on the afternoon of Saturday first, under the patronage of his honour the Lieutenant-Governor and Mrs. Kirkpatrick. As such games have always held, and ought to hold an important place in the physical training and development of a free people, and those to be held by this Highland Regiment on Saturday will undoubtedly be worthy of the brave and loyal men who compose it, we bespeak for them, as they will no doubt have, a large and liberal patronage, and trust that the weather will be everything that could be wished to make them a complete success.

Ministers and Churches.

Rev. D. Strachan, of Hespeler, will spend his holidays in Quebec.

Rev. John Abraham, Whitby, has been preaching in St. Andrew's church, Windsor.

Rev. Dr. Smith, of the First Presbyterian Church, Port Hope, is seriously indisposed.

Rev. A. Urquhart has returned to Brandon, Man., from spending his vacation in Ontario.

The Rev. N. Waddell, B. D., of Russelltown, left on Tuesday morning of last week for the World's Fair.

The Rev. Andrew Robertson, New Glasgow, was a guest at St. Paul's manse, Colchester, lately.

Rev. A. H. Drum, of Avonton, with his wife and family have gone on a holiday trip up the lakes.

Rev. M. Larkin, of Chatham Presbyterian church, has been presented with \$125 and a summer vacation.

Rev. Dr. A. D. McDonald, of Seaforth, Ont., is about to leave for a tour of the Northwest and British Columbia.

Mrs. Fletcher, wife of Rev. Dr. Fletcher, Hamilton, and two children, are guests of Dr. and Mrs. Irving, St. Mary's.

Rev. T. A. Cosgrove, pastor of the First Presbyterian Church, St. Mary's, is enjoying his vacation with friends at Port Hope.

Rev. John Murray, Shubenacadie, a Pictou Co. man, was appointed Moderator of the Halifax Presbytery at its late meeting.

Rev. Dr. Bryce, of Winnipeg, Man., has an article in the Dominion Illustrated, for July, on "The Megaliths of the Souris River."

Rev. Dr. Abraham, Burlington, Mrs. Abraham and family have gone to Muskoka for a month's holidays, with headquarters at Bala.

Rev. Dr. Torrance preached two very acceptable sermons in Trinity Baptist church, Guelph, morning and evening of Sabbath, Aug. 6th.

Rev. James Murray, B.A., B.D., of the Wentworth Presbyterian church, Hamilton, exchanged pulpits, on Aug. 6th, with Rev. Mr. Fisher, of Flamboro.

The Professors and students composing the summer session of Manitoba College were photographed in a group, Wednesday, Aug. 2nd, by Steele & Co.

Mr. John McNair, B.A., has been called by the congregation of Waterloo, Ont. Salary \$800, with \$100 for manse. His induction has been appointed for 22nd inst.

Rev. James Barclay, D. D., Montreal, pastor of St. Paul's Church, Mrs. Barclay and Mr. Barclay, jr., returned to the city on the 1st inst., after an extended tour in Europe.

The Ladies' Aid Society of St. Andrew's Church, Snyra, are about purchasing a new organ, to be placed in the new church, which is expected to be opened in a few weeks.

Mrs. R. N. Grant, of Orillia, recently visited the Presbyterian Women's Foreign Mission Society of Midland. The ladies say, "She is an excellent speaker, and did us all good."

Rev. A. McLean Sinclair, after spending three weeks very pleasantly with friends on the East River and in Antigonish, N. S., has returned to his charge at Belfast, P. E. I.

Rev. Mr. Barnett, a graduate, this spring, of Knox College, Toronto, and who has been lately called to succeed Rev. John Currie, at Clachan, preached in Knox Church, Acton, Aug. 6th.

The school-room addition to Watford church is being rapidly pushed on, and the opening is expected in September. At the special communion service, on the 6th, eleven new members were added to the roll.

Rev. Mr. Kippan, of Claremont, has been spending his holidays in Stratford with friends. He occupied the pulpit of Knox Church three Sabbaths, Rev. Mr. Leitch being absent. His sermons were much appreciated.

Rev. J. C. Toimie, of Brantford, preached in the Presbyterian Church, St. George, on Sabbath, July 30th, morning and evening. Mr. Toimie has many warm friends in this section, and his able and eloquent discourses were listened to with close attention.

Rev. Robert Aylward, pastor of the First Congregational church, London, Ont., has resigned that position, and it is said that he will join the Presbyterian body. Mr. Aylward is a strong advocate of church union.

The congregations of Keady, Desboro' and Peabody, in the Presbytery of Owen Sound, have extended a call to the Rev. James Hamilton, B.A., who has been stationed there for the last two years as ordained missionary.

Rev. Dr. Paton, the veteran New Hebrides missionary, has just closed a most successful series of meetings in the Lindsay Presbytery. Large and interested audiences greeted him at Woodville, Uxbridge, Wick and Lindsay.

Miss McDonald, sister of Rev. J. A. McDonald, of Carleton Place, died last week of consumption. Miss McDonald was for some time a teacher at the Indian mission maintained by the Presbyterian Church at Alberni, Vancouver Island, B. C.

On Tuesday, of last week, Rev. A. Stewart, of Willis' church, Clinton, passed the 15th anniversary of his induction. His congregation without any formality, or ceremony, sent him a present of \$100, a kindly recognition of the event.

Rev. Mr. Carnegie, brother of Mr. Jas. Carnegie, Port Perry, missionary to South Africa, is home on furlough, and spending the time in preaching and addressing missionary meetings. He labours under the auspices of the London Missionary Society.

The Rev. A. Lee, B.A., pastor of the Kamloops Presbyterian Church, B. C. together with his wife and daughter, are at present enjoying a well-earned vacation in visiting friends and acquaintances in the East. Mr. Lee will resume his work in the far west about the 1st September.

Rev. Dr. Torrance, of Guelph, occupied the pulpit of Knox Church, Acton, on Sunday, July 30th, in the absence of the pastor, who is taking a holiday for Sabbath or two, and who preached in the Bloor St. Presbyterian church for Rev. W. G. Wallace, last Sabbath.

A new manse is about to be erected at New Edinburgh. The new building will be of solid brick with stone foundations and will be 41x38 feet in size and 2 1-2 stories high. It is the gift of Mrs. Judge McKay, of Montreal, and will cost \$4,000. Mr. M. C. Edey is the architect.

Rev. M. McGillivray, of Chalmers' Church, Kingston, officiated in Cooke's Presbyterian church, on Sabbath evening, Aug. 6th, his subject being the duties of pastor and people to each other. Rev. Dr. Paton, the New Hebrides' missionary, will preach in Cooke's church next Sunday morning.

Rev. Mr. Knowles, pastor of Stewarton Presbyterian church, occupied his own pulpit again, on Sabbath, July 30th, after his holiday trip. The people of this church were much pleased with the ministrations of Rev. H. C. Ross, of Erie, Pa., during Mr. Knowles' absence. He is a speaker of rare eloquence and unction. Mr. Ross returns to Erie on Wednesday.

Rev. J. B. Edmondson occupied the pulpit of the Presbyterian church, Brooklyn, on Sabbath, July 30th, and was greeted with a full house, pleased to see and hear their late pastor again. He also spoke in the Methodist church in the evening. Mr. and Mrs. Edmondson are for the present the guests of her brother, Wm. Smith, M. P.

The Rev. Dr. Sexton is now filling the pulpit of the Presbyterian Church, in Ridgetown, and delivering a course of lectures on Evolution for the Ladies' Aid Society, on Monday evenings during this month. The Doctor is arranging for his winter course of lectures, and will be glad to hear from churches that desire his services. Address St. Catharines.

The Avonton Presbyterian congregation purpose building a new church next year, and the committee who have the subscription lists in hand report a very liberal response from all members called upon. The old church is the first and only sacred edifice erected in Avonton, and has withstood the brunt of time nearly thirty years. The cost of the proposed new church will be between five and six thousand dollars. It will be erected on the site of the old church.

Rev. Dr. McDonald, of Seaforth, has been visiting in Winnipeg. He left on Friday for the west, and has been delegated by the officials of the Church in Toronto to inspect several of the mission schools between Winnipeg and the Pacific coast. He will visit the Portage, Regina and Alberni (Vancouver Island) Indian schools and will also look into the Presbyterian work among the Chinese of Victoria, B.C. which was started by and is now in charge of Rev. A. B. Winchester,

Dr. T. M. Fenwick says that a large number of applications have been received from women who wish to enter the Kingston Women's Medical College. Many of them desire to study with the idea of entering the foreign mission field at the completion of their course. It costs \$75 per year for one student under this arrangement, but two can be educated for \$100 per year, the course lasting four years.

Dr. Paton, the well-known missionary, delivered a most thrilling and instructive address on the great subject of Missions, in the Presbyterian church, Campbellford, on the forenoon of Thursday, Aug. 3rd. The large church was crowded by a most appreciative audience, and every one counted it a great privilege to see and hear Dr. Paton, renowned for his heroic service in the South Seas. The collection, amounting to \$44, was handed to Dr. Paton for his work.

On Sunday, July 30th, Rev. H. Dickie, B. A., pastor of the Presbyterian church, Summerside, P. E. I., surprised his congregation by announcing his resignation of this charge, the resignation to take effect about November 1st next, at which time his five years' engagement with this church expires. The announcement has caused a great deal of regret in Summerside, where Mr. Dickie is very popular. We understand he intends to pursue collegiate studies for some time at Chicago.

At a special meeting of the Presbytery of Whitby on the 8th inst., the resignation of the congregation of Newcastle by the Rev. W. F. Allen was accepted regretfully by both congregation and Presbytery. The step was forced on Mr. Allen, owing to the ill-health of his wife. The pulpit will be declared vacant by the Rev. Alex. Leslie, M.A., on the second Sabbath of September next. The Rev. R. D. Fraser, M.A., of Bowmanville, was appointed Moderator of the Newcastle Session during the vacancy.

Rev. Mr. Aston, of Musselburgh, Scotland, has been preaching in St. Paul's Presbyterian church, Ottawa. It was the sixth successive Sunday he had officiated there for Dr. Armstrong, who is away on his holidays. Mr. Aston has created a very favorable impression in the Capital, and, as he intends to remain in Canada, no doubt those who have heard him will soon be afforded the gratification of their expressed wish to listen to the reverend gentleman again. He will be the guest of Rev. Mr. Glogg, of Morewood, or a couple of weeks.

St. James' Church, Charlottetown, P. E. I., was crowded almost to its utmost capacity, on the evening of July 23rd, by representatives of all the Protestant denominations to hear the former popular pastor of the said church, the Rev. Thos. Duncan, now of Bridge of Weir, Scotland, who was announced to preach on the occasion. The reverend gentleman looks remarkably well—almost as young as when he left our shores. Unquestionably he has not lost any of the earnestness and pathos which characterized his best efforts in days of yore.

A call from Kintyre church, Aldboro, to the Rev. J. H. Barnett, B. A., graduate

Delicious Drink.

Horsford's Acid Phosphate

with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

of Knox College, Toronto, has been accepted by that gentleman. Ordination and induction services took place in the church at 11 a.m. on Tuesday, Aug. 8th. A reception was held in the church at 7 p.m. the same day, and all addresses were given by ministers of adjoining churches, cordially invited. Thanks to our late pastor, the Rev. J. Currie of Belmont, the congregation is in a very prosperous condition, and the new minister will commence his work under very happy auspices.

On Sabbath, the 6th inst., the congregations of St. Andrew's and Knox Church, Scarborough, had the privilege of hearing the Rev. Dr. Paton, the hero missionary of the New Hebrides. All the services were largely attended, especially the evening one, when fully seven hundred people assembled in Knox church. Seldom if ever did the people of Scarborough enjoy such a rich treat. Dr. Paton's visit will long be remembered. He has left deep, and we believe lasting, impressions for good upon the minds of all those who enjoyed the privilege of hearing his soul-stirring addresses upon mission work and life among the islands of the sea. Knox's contribution amounted to a little over \$100. St. Andrew's collection is to be taken up on the 13th inst.

The anniversary services of the Presbyterian church, Colborne, were held on Sabbath, the 30th July. Two sermons were delivered by the Rev. J. H. MacVicar, in both of which he described our mission work in Honan. As revealing the realities of missionary life in China, nothing could be finer than these addresses. Large audiences listened with the closest attention at both services, and it is believed that all were awakened to a deep sense of the arduous work of our Church in Honan. Were these addresses given throughout the whole Church, a mighty impetus would, by the blessing of God, be given to our missionary enthusiasm. The church was beautifully ornamented with flowers arranged by the choir and others for the occasion.

On Sunday, July 30th, the Presbyterian church, Douglas, Man., was reopened under circumstances of very great interest. The church has but lately been moved from its old site, one and a half miles north of the town, to its present location, a valuable and prominent site on the Front street. The Rev. Dr. Grant conducted the reopening services. On Sunday morning at 11, the church was completely filled with an expectant audience. Before the sermon Messrs. Dixon and Kydd were ordained as elders. The Doctor preached an impressive and edifying sermon from "The Parable of the Prodigal Son." On Monday evening Dr. Grant delivered one of his choice lectures to a good audience. His subject was "The Making of Canada." During the day he visited Brandon and the Experimental farm. He took great interest and delight in all he saw. Rev. Mr. Thompson, the pastor, intends organizing a society of C. E. among his young people.

During the past week Dr. Paton has addressed 22 meetings, chiefly in the midland district of Ontario. The attendance has been very cheering. The day meetings in rural congregations numbering 3, 5 and even 6 hundred. Sabbath the 6th was spent in Scarborough, where he addressed four meetings, numbering nearly 2,000. Though he made no appeal for money in our hearing, the collections were worthy of the reputation of Scarborough, and will place this day's work in the very front rank as regards Dr. Paton's present tour. It will relieve his many friends to learn that he is bearing his arduous labours, in this mid-summer season, very well, and though often tired, renews his strength day by day. He was dropped, by the courtesy of the G. T. R., near Mr. McDonald's manse, about eleven o'clock on Saturday night, after a hard day with Rev. Mr. Gilchrist at Baltimore and Col-springs.

The anniversary services of Zion church, Dundee, P.Q., were held on Sabbath, the 2nd inst. The morning service was conducted by the pastor, Rev. Dr. McDonald, who took for his text, I. Cor. 15: 58. At the close of the sermon he referred to the progress made by the congregation during his two years' pastorate, instancing the addition of fifty-two members during that period. He referred in grateful terms to his relations with the congregation, which had been most happy. The evening service was conducted by the Rev. Dr. Campbell, of St. Gabriel church, Montreal, who preached from the text: Psalm 81: 10: "Open thy mouth wide, and I will fill it." Unfortunately for its financial success, the annual picnic on the following day was marred by rain, for while there are a great many who do not like a dry sermon, they prefer a dry day for such gatherings. Nevertheless, the affair passed off well, and the attendance was fair. Among the speakers were Rev. Dr. Campbell, Montreal, and Messrs. Geo. W. Stephen, M.P., and Julius Scriber, M.P. The receipts were about \$155.

On Tuesday, July 24th, as three reverend gentlemen, Malcolm McKinnon, John MacKinnon, and D. McKay, Presbyterian ministers from Ontario, were driving in a carriage on the Murray Harbour Road, P.E.I., the horse suddenly commenced a back operation, when Mr. M. MacKinnon, realizing the danger of the situation, jumped from the carriage, and in doing so fractured one of his legs just above the ankle. Messrs. M. and J. MacKinnon are brothers, and are on a visit to their former home at Heatherdale. Mr. McKay is a son of the late Rev. Mr. McKay, who was at one time pastor of the Belfast Presbyterian church. Rev. M. McKinnon, referred to, is the energetic young pastor of Fenelon Falls. We sincerely hope that his injuries may not prove serious. His brother, Rev. John McKinnon, is minister of West Williams. Rev. N. McKay is the pastor of the Summerstown congregation.

The minute book of the Presbytery of Prince Edward Island, contains the following: "Richmond Bay, 11th October, 1821. In compliance with a deed of Synod, these three ministers, the Revs. John Kier, of Princetown; Robert Douglas, of St. Peter's, and Wm. McGregor, of Richmond Bay, were constituted a Presbytery, called the Presbytery of Prince Edward Island. The Rev. John Kier was appointed Moderator. Said Presbytery was appointed to hold its first meeting on the same day in the house of Mr. Campbell." How richly is fulfilled in this case the prophecy, "Although thy beginning is small, yet thy latter days shall be greatly increased." We venture to think that none of these good men even in their most sanguine moments, supposed that in 1893, there would be in P. E. Island some thirty-four flourishing congregations, with settled pastors over nearly all of them. "One soweth, another reapeth." These aged fathers performed a noble work for the Master in their early days, and bequeathed to us, their children and successors, a glorious inheritance.

The annual meeting of the shareholders of the Young Ladies' College, Brantford, was held on Wednesday afternoon, Aug. 2nd, in the college parlour. Mr. Robertson presided, and submitted the annual report of the directors, as also the financial statement of the year. These showed that during the past four years the attendance of pupils had been doubled, and that the receipts had not only entirely wiped out a heavy deficit then existing, but left a balance in the treasurer's hands at date. Mr. Robertson made special reference to the valuable service rendered to the college by Dr. Nichol, Mrs. Rolls, lady principal, and the Rev. Dr. Cochrane, to whom the college has always owed so much. For his services, a sum of money was voted to him, not as adequate compensation for work done and expenditure on behalf of the college, but as indicating their sense of the constant efforts he had put forth during the past four years. Dr. Cochrane strongly urged the withdrawal of the resolution while grateful for the exceedingly kind remarks of the shareholders. The motion was, however, carried unanimously by a standing vote of all present. The election of directors was next proceeded with, which resulted as follows: Messrs. Alex. Robertson, H. B. Leeming, Robert Henry, Dr. William Nichol, William Watt, William Buck, C. B. Heyd, William Grant, and Thomas McLean. By unanimous vote, the secretary, Mr. Leeming, was requested to communicate to Mrs. Rolls, the lady principal, the thanks of the shareholders for the highly efficient services she has rendered the college since she entered upon her arduous duties.

At a meeting of St. Andrew's Church, Victoria, B.C., held on July 31st, it was moved and carried: "That in accordance with the notice calling this meeting, at the instance of the Session by edict from the pulpit, on the 21st and 28th instant, whereby the congregation is cited to appear before the Presbytery on September 6th, and to give reasons why the Rev. P. McF. Macleod, as pastor of this congregation, should not be proceeded with, it is resolved that Messrs. J. T. Bethune, Thomas M. Henderson, Dr. G. L. Milne and J. B. McKilligan, be appointed to represent the congregation at said meeting of Presbytery; that they be instructed to offer no opposition, under the circumstances, to the Rev. P. McF. Macleod's resignation, and in the event of the Presbytery accepting the said resignation, that the representatives named shall respectfully request the Presbytery to appoint the Rev. D. McRae, Victoria, to act as Moderator of the Session during the vacancy; that the said representatives, together with Messrs. Alexander Munro, Joseph Hunter, James Hutcheson and R. B. McMicking be the committee of supply and that a copy of this resolution be forwarded by the Session Clerk to the Clerk of Presbytery." The following gentlemen having been nominated as elders, and there being no other nominations, they were declared elected, namely: Mr. J. B. McKilligan, Mr. T. M. Henderson, Mr. R. B. McMicking, Mr.

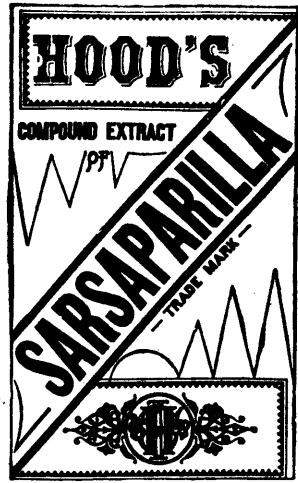
Thomas Brydon and Mr. James Hogarth. The following gentlemen having been nominated as managers, and there being no other nominations, they were declared elected, namely: Mr. Archibald Carmichael, Mr. C. G. Ballantyne, Mr. T. M. Henderson, Mr. Thomas Brydon, Dr. G. L. Milne and Mr. R. B. McMicking.

The Presbyterian church, of Morris, Man., was opened on Sunday, July 23rd, and the services both morning and evening were conducted by the Rev. Dr. Bryce, of Winnipeg. The church at both services was filled to overflowing. On Monday evening an ice cream and strawberry social was held, and it is thought there was not one Presbyterian family within ten miles that was not represented. Refreshments were served in the old church, and as each was satisfied, he betook himself to the new church. Dr. Bryce, with his usual grace, filled the position of chairman, and on his right hand seated was the Rev. Dr. DuVal, of Knox church, Winnipeg, and upon his left, the Rev. Mr. Fowler, Rev. Mr. Henwood, of All Saints' church, Morris, and the Rev. Mr. Sharp, of the Methodist church. Mr. Fowler, the present minister, is a young man full of ability, a graduate of Victoria University, Toronto, taking his B.A. degree in 1890. In 1892 he was transferred from the London Presbytery to the Winnipeg Presbytery, and just a year ago came to Morris. Through many causes, the church here was in a bad condition financially and otherwise, and the old building never looked so ill as now. Mr. Fowler, the first Sunday he preached, said he must have a new church, and at once put matters in shape to make a start. He also said he must have a stable erected for our country members' horses, and again, you must have a manse for your minister or you will never be able to keep one. So after a great deal of talk and many meetings, the matter was undertaken, and to-day there is a substantial manse, two stories high, made of brick, a stable for horses; and the debt on the old church is to be paid off this fall. The congregation is to be congratulated on the hearty way they responded to the many calls that have been made upon them during the past year.

PRESBYTERY MEETINGS.

The Presbytery of Hamilton met on July 18th. A call from Pelham and Louth to the Rev. W. M. Rogers, was sustained. It accepted, the induction will take place on August 8th. Mr. William Wilson was received as a student and recommended to Knox College Preparatory Department. A petition from Mr. W. Parker, of Cayuga, was received and laid on the table till next meeting. An application from Knox church, Hamilton, for a colleague and assistant was postponed till next meeting that more full information may be obtained. The standing committees for the year were appointed. The request of Rev. R. McKnight, formerly of Dunnville, for dismissal from the Presbyterian Church, was granted. He now leaves the communion of this Church and ceases to be a minister thereof. Mr. McKnight intends joining another Church, which is generally supposed to be the Anglican.—John Laing, Clerk.

The Presbytery of Mianedosa met for the induction of Mr. C. Moore at Hamilton on the 24th ult. Mr. McArthur being delayed, Mr. Rowand preached. Thereafter, the usual questions were put to Mr. Moore and satisfactorily answered. Mr. Moore was then solemnly inducted into the pastoral charge of Hamilton and associate stations, Mr. Frew leading in



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass. 100 Doses One Dollar

prayer. Mr. Frew then addressed a few suitable remarks to the minister, and afterwards Mr. Hosie exhorted the congregation in appropriate terms. The regular July meeting of Presbytery was held in M'nedosa on 26th of July. Mr. Lang stated that preparations were being made at Arden to build a new church, and that they would want to borrow \$500 from the Church and M. B. F. After making full inquiries, the Presbytery agreed to authorize the Moderator and Clerk to sign the application when properly filled out, recommending it favorably to the Board. A motion in favour of a grant to assist the erection of a church at McConnel's station was also agreed to. Mr. Flett made a statement of the need of mission work among the Rolling River Indians. The matter was submitted to the Foreign Missions Committee to investigate and report. The Presbytery having received leave of the General Assembly to take on trials for license and ordination Mr. James Lang, proceeded to examine him on the usual subjects. Afterwards it was agreed, on motion of Mr. Beveridge, that his trials be sustained. Thereupon the Moderator asked Mr. Lang the questions that are appointed to be put to candidates for license and ordination, which were satisfactorily answered. Presbytery did then, with the laying on of hands, Mr. Rowand leading in prayer, license and ordain Mr. Lang to the office of the Gospel ministry. Mr. Lang then signed the formula, and the Clerk was instructed to add his name to the roll. A letter from Mr. D. Morrice, of Montreal, commissioner to the General Assembly for this Presbytery, was read, giving a brief review of the work of the Assembly. On motion of Mr. Hosie it was agreed to tender a vote of thanks to Mr. Morrice for his service in representing this Presbytery. An extract minute of Assembly was read, stating that Mr. A. T. Colter had been granted leave to retire, and to have his name placed on the list of annuitants of the Aged and Infirm Ministers' Fund. Arrangements were made for the dispensation of ordinances in the various mission fields within bounds.

CANADA'S BEST POLICY

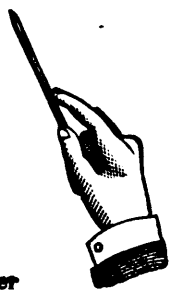
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was the best I ever ate.
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British and Foreign.

The oldest Dissenting local preacher in England is Mr. J. Northrop, of Bradford. He is 95 years of age.

The late Professor Sandeman, a native, has left £62,000 to Perth, £30,000 of which is to establish a free library.

Dr George Smith, C. I. E., of Edinburgh, has been appointed Graves Lecturer by the Reformed (Dutch) Church of the United States of America.

The Rev. Henry Miller, a well-known Presbyterian in West London, has completed the 24th year of his ministry at his church in Shepherd's Bush.

Rev. Thos Spurgeon preached in the Tabernacle on Sunday, July 30th, for the first time since his return from Auckland. The congregation was exceptionally large.

The personal estate of the late Miss Bryce, 1 Ashton Terrace, Partick, has been returned at £11,494. By her will she leaves £550 to Glasgow religious and charitable institutions.

Jerusalem has been enjoying a "boom" since the completion of the railway that connects it with Jaffa. Over 800 houses, hotels, stores and residences have been erected in the town since it became a railway terminus.

The Rev. Lewis Thompson who built the first Presbyterian Church on the Pacific coast is spending the close of a long and useful Home Missionary life at East Oakland, Cal. He is now eighty-four years of age.

Lord Herschell has been appointed Lord Chancellor of the London University in succession to Lord Derby. As the son of a Baptist minister, he was naturally sent to study at the London University at a time when Dissenters were tabooed at the older seats of learning.

The Reformed Presbyterian Church Synod of Ireland held its annual meeting at Cullybackey on the 3rd and 4th July, and was opened with a sermon by the Moderator, Rev. Dr. Moffett, Letterkenny, from the Song of Solomon vi. 4, and first clause of the verse.

Throughout Scotland Sabbath, June 18th, was observed as a day of humiliation and prayer by the Kirk on account of Sir Charles Cameron's disestablishment bill now before the House of Commons. A pastoral letter from the Committee of General Assembly was read.

An agreement, signed by the Bishop of East Equatorial Africa, the Apostolical Vicar of Nyanza, Sir Gerald Portal, and Captain Macdonald gives back to the Roman Catholics of Uganda the greater part of the country which was taken from them. They get the large and valuable island of Sese.

Archdeacon Farrar is continuing his campaign against the Ritualising tendencies of the English Church. In the current number of the Contemporary Review he has an article on auricular confession, which he declares was unknown in the Primitive Church, and is an innovation of the Dark Ages.

The South London Presbytery is considering a novel point. An elder recently resigned his connection with the congregation which elected him, but contended that, "once an elder always an elder," he had a right to serve on a committee to which he had been appointed by the Presbytery. The presbyters will shortly give their decision.

Bishop Phillips Brooke, in his numerous visits to England, endeared himself to the congregation of the London church of St. Margaret's, near Westminster Abbey. Canon Farrar, who is the vicar of St. Margaret's, has announced that a memorial to the preacher will be put up there. It will consist of three panels of stained glass, representing the command, "Feed my sheep." The church will also send a subscription of \$1,000 to the Harvard memorial building fund.

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but sent free to all. Drop a card to the Proprietors of St. Jacobs Oil, the Great Remedy for Pain, requesting a copy of their profusely illustrated book descriptive of the "World's Fair." Address Canadian Depot, 44-46 Lombard St., Toronto, Ont.

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M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

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Cures others, will cure you

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Sold by Grocers everywhere.
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Keep Minard's Liniment in the House.

Brechin Public Library, built and partly endowed with a sum of £5,000, given by an unknown donor, was opened on the 6th of July.

RHEUMATISM IN THE KNEES.
Sirs,—About two years ago I took rheumatism in the knees, which became so bad that I could hardly go up or down stairs without help. All medicines failed until I was induced to try B. B. B. By the time I had taken the second bottle I was greatly relieved, and the third bottle completely removed the pain and stiffness.
Amos Becksted, Morrisburg, Ont.

The death is announced of the Rev. John Miller Ross, the general agent of the Presbyterian Church of New South Wales, after a painful illness of about a year and a half. He was born on August 1st, 1826, in Aberdeenshire, and resolved to study for the ministry, which he did at the New College, Edinburgh. Having been licensed by the Presbyterian Church and stationed at Ancoats, Manchester, he soon became an able and popular preacher; but having taken a very active and efficient part in the formation of the English Presbyterian Sustentation Fund, he was appointed the general secretary for the Synod, and in consequence resigned his pastoral charge, devoting himself fully to the work of the secretariate. In 1876 he visited New Zealand and Australia at the invitation of Mr. Blackie, the Glasgow publisher; and his narration of the working of the English Sustentation organization led to his being invited to undertake similar work in New South Wales, and to his subsequent appointment to be the general agent of the Presbyterian Church, to organize its financial arrangements.

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RHEUMATISM.—Mr. WM. HOWES, 68 Red Lion St., High Holborn, W. C., London, Eng., states he had rheumatism 20 years; suffered intensely from swelling of hands, feet and joints. He used St. Jacobs Oil with marvelous results. Before the second bottle was exhausted the pain left him. He is cured.

NEURALGIA.—Mrs. JOHN MCLEAN, Barrie Island, Ont., March 4, 1889, says: "I suffered severely with neuralgia for nine years and have been greatly benefited by the use of St. Jacobs Oil."

SCIATICA.—Grenada, Kans., U. S. A., Aug. 8, 1888. "I suffered eight years with sciatica; used five bottles of St. Jacobs Oil and was permanently cured." JACOB I. SMITH.


STRAIN.—Mr. M. PRICE, 14 Tabernacle Square, E. C., London, Eng., says: "I strained my wrist and the severe pain yielded like magic to St. Jacobs Oil."

LAMEBACK.—Mrs. J. RINGLAND, Kincaid St., Brockville, Ont., writes: "I was confined to bed by severe lumbago. A part of a bottle of St. Jacobs Oil enabled me to go about in a day."



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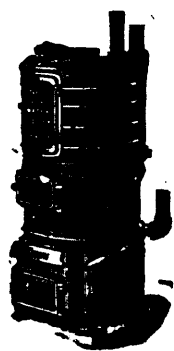


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MISCELLANEOUS.

It is the fine souls who serve us, and not what is called fine society. Fine society is only a self-protection against the vulgarities of the street and the tavern—Emerson.

In shoemaker's measure three sizes make an inch. Esterbrook's pens are made in all shapes and sizes to suit every writer.

Let grace and goodness be the principal loadstone of thy affections; for love which hath ends will have an end, whereas, that which is founded on true love will always continue.—Dryden.

The many truthful testimonials in behalf of Hood's Sarsaparilla prove that Hood's CURES, even when all others fail. Try it now.

The Kentucky papers are discussing the question of eating just before going to bed. They are divided on it, but are unanimous in favour of a drink.—New York World.

HISTORY OF 15 YEARS.

For fifteen years we have used Dr. Fowler's Extract of Wild Strawberry as a family medicine for summer complaints and diarrhoea, and we never had anything to equal it. We highly recommend it.

Samuel Webb, Corbett, Ont.

The Prussian Government is making an experimental boring in the Rybnik district of Prussian Silesia which, at the depth of a mile and a quarter is still progressing.

MINING NEWS.

Mining experts note that cholera never attacks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.

A report from the Illinois State Prison, at Joliet, says that there are 1,400 convicts within the walls, and fully one-third of them have consumption in a light or bad form. Nearly all deaths of persons in the penitentiary have been caused by consumption.

DON'T YOU KNOW

That to have perfect health you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum and all other humors, and at the same time builds up the whole system and gives nerve strength.

Hood's Pills may be had by mail for 25c. of C. I. Hood & Co., Lowell, Mass.

An engineer at Milan, Italy, is said to have discovered a method of producing hydrogen gas on a large scale at a cost of only one cent a cubic meter, or about thirty six cubic feet. The intense heat derived from a hydrogen flame and its freedom from smoke or ashes makes this story important.

A CURE FOR DYSPEPSIA.

Dyspepsia is a prolific cause of such diseases as bad blood, constipation, headache and liver complaint. Burdock Blood Bitters is guaranteed to cure or relieve dyspepsia, if used according to directions. Thousands have tested it with the best results.

Simplicity is the character of the spring of life, costliness becomes its autumn; but a neatness and purity, like that of the snowdrop or lily of the valley, is the peculiar fascination of beauty, to which it lends enchantment, and gives what amability is to the mind.—Longfellow.

A PERFECT COOK.

A perfect cook never presents us with indigestible food. There are few perfect cooks, and consequently indigestion is very prevalent. You can eat what you like and as much as you want after using Burdock Blood Bitters, the natural specific for indigestion or dyspepsia in any form.

Mrs. Harriet Strong, of Whittier, Cal., last year imported pampas grass from South America to her ranch and raised 3,000,000 plumes. These make handsome decorations. One million of these were sent to the World's Fair. She has exported over 650,000 to Europe.—New York Sun.

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Vigilance is necessary against unexpected attacks of summer complaints. No remedy is so well-known or so successful in this class of disease: as Dr. Fowler's Extract of Wild Strawberry. Keep it in the house as a safe-guard.

At the age of seventy-five, one must, of course, think frequently of death. But this thought never gives me the least uneasiness, I am fully convinced that the soul is indestructible, and that its activity will continue through eternity. It is like the sun, which seems to our earthly eyes to set at night, but is in reality gone to diffuse its light elsewhere.—Goethe.

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A FRIEND

Speaks through the Boothbay (Me.) Register, of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are in need of a laxative to try Ayer's Pills. They will do good."

For all diseases of the Stomach, Liver, and Bowels, take

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DR. RADWAY'S PILLS are a cure for this complaint. They restore strength to the stomach and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability of the system to contract the diseases. Take the medicine according to the directions, and observe what we say in "False and True" respecting diet.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

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Miscellaneous.

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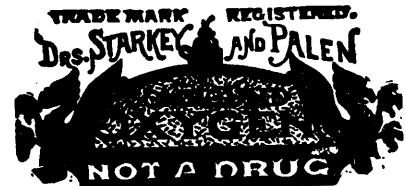
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