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WHY is a girl like an arrow? Because she is in a quiver until her beau comes, and then she is fast, sometimes.

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WHAT did Jack Frost say when he proposed to the rose-bud? Wilt thou? And it wilted.

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WHEN may we suppose that men's hearts are stone? When they are a little bolder.

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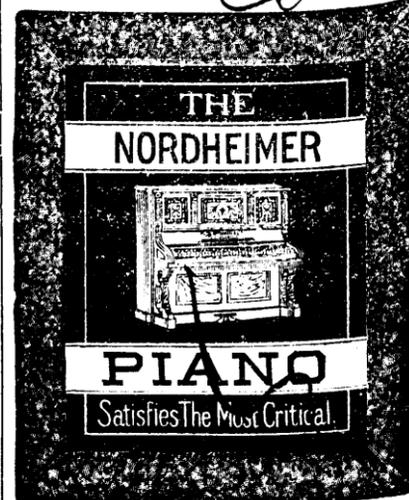
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THE CANADA PRESBYTERIAN.

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No. 29.

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Notes of the Week.

THE last number of the *Free Church Monthly* calls attention to the "Scottish Mothers' Union," which has been formed with the view of awakening among mothers a sense of their great responsibility in the training of their boys and girls, and of uniting them in prayer for that end. The Union is divided into six centres, the president of the Edinburgh section being the Hon. Mrs. Claud Hamilton.

THE Women's Missionary Association of the English Presbyterian Church, which last year had an income of \$17,315, continues to grow. Seven new branches have lately been formed in connection with congregations in the Presbyteries of Newcastle and Darlington. Recent subscriptions include the sum of \$1,750 from Mr. J. T. Morrison for the Association's work at Rabat, in Morocco.

THE Glasgow *Daily Mail* reports that at last monthly communion fifty-two new members were received into the fellowship of the Church in the Gorbals Free Church, Glasgow. This makes, we are told, a total of 1,000 who have been enrolled since Mr. Robertson's induction last year. Whole families, who formerly neglected ordinances, are now said to be constantly worshipping under Mr. Robertson's ministry.

DR. JOSEPH PARKER says that Lord Ashburnham's ignorance of any vows that can impair the loyalty of a Roman Catholic confirms his suspicion that popular ignorance is the very life and strength of Popery. Personally the Roman Pontiff might be the most excellent of living men, but officially he could only be regarded as the prince of usurpers, and the greatest hindrance to the largest and best progress of the world.

UNDER the impulse of the Forward Movement, the London Missionary Society's finances have arrived at a condition hitherto unprecedented during its whole history. Its income for the year has increased by \$175,000. It will be recollected that by the new arrangement ladies are now admitted to the directorate. No fewer than twenty-five of them have been elected, of whom one only, Mrs. James Henderson, of Dundee, represents Scotland.

MR. RAM CHUNDER BOSF, a Christian Hindu, who attracted a great deal of attention in a visit to America some years ago, and who was a convert of Dr. Duff, has recently passed away. For some years he was headmaster in the London Missionary Society College at Benares; then he was in the educational service of the Government in Oudh. While in Oudh he became a member of the Methodist Episcopal Church, but the last year of his life was spent as a member of the Church of England. He was a fine speaker, using excellent English, and was a vigorous writer. Most of his writings, however, were strongly controversial.

MR. MOODY'S visit to Cardiff awakened intense interest in the Free Churches of the town. Vast congregations listened to the preacher on Sunday in the Roth Road Wesleyan Chapel, the Park Hall, and an open space in the centre of the town, called The Hayes. In the afternoon and evening of Monday, Tuesday and Wednesday, services, attended by large crowds, were held in the large

Congregational Chapel, Wood Street, capable of seating 2,000. Mr. Moody finds no heartier welcome anywhere than in the Principality. The spiritual results of the visit are spoken of as most gratifying.

ACCORDING to the recent census of the religions of Australia, the Church of England has by far the most numerous following in the population; the Roman Catholics come second, the Presbyterians third, and the Wesleyan Methodists fourth. Of the Episcopalians there are 503,084, Roman Catholics, 286,917; Presbyterians, 109,383; Wesleyan Methodists, 87,489. There are other Methodists to the number of 22,589, with 24,113 Congregationalists and 13,118 Baptists. The greatest gain exhibited by any denomination is shown by the Church of England, which has increased from 342,350 to 503,084. Among the returns are 34 agnostics, infidels, sceptics, socialists and free-thinkers.

THE *Montreal Herald* says: The Principal of Queen's College, the Rev. Dr. Grant, struck the right note on the bi-lingual question at the evening session of the Educational Association on Thursday week. He said. The fact that Canada is bi-lingual is the greatest obstacle to its unification, but what is the glory of man found in so much as in overcoming obstacles, and if ever this obstacle is to be overcome Quebec must show us the way. It can be done if only the leaders of the people accept their environment and do their duty like men. Every child whose parents destine him for a university course should be taught from infancy to speak French and English with equal fluency. Yea, more; in every common school of this Province French and English should be taught.

DR. MATHESON, of St. Bernard's Parish Church, conducted the evening service at the opening of South Morning-side Free Church, Edinburgh, on a recent Sunday. At the close of his sermon—which was a brilliant and penetrating analysis of the character of Simon Peter—Dr. Matheson said that he had come there that night partly in the interests of evangelical union. He did not understand why, although they did not see eye to eye, they could not work hand with hand. Isaiah had told them that the union of the eye would come to an end, that it should be some time before "all flesh should see it together," but that meanwhile they might unite in making "the rough places plain." "I have preached," continued Dr. Matheson, "for Congregationalists and Baptists and United Presbyterians and Wesleyan Methodists and Free Churchmen, and these have preached for me. And I would preach for Episcopalians if they would let me, but the time of figs is not yet."

THE Chicago *Standard* says: The question of a \$5,000,000 appropriation for the World's Fair is now before the United States Senate. Upon the proposal that, in granting this, ten million half-dollars of "souvenir coin" be issued, a sharp debate occurred the other day. The proposal was warmly sustained by Senators Palmer, of Illinois; Allison, of Iowa; Stewart and Peffer, but opposed by Mr. Sherman, of Ohio. An amendment was offered by Senator Quay, of Pennsylvania, making the appropriation conditional upon a rule by the directors that the Fair be closed on Sunday. Mr. Quay, as his only argument for the amendment, which he also termed an "unanswerable" one, had the Clerk read from the Bible the commandment, "Remember the Sabbath Day, to keep it holy," etc. The senators are said to have listened to the reading "in reverent silence." Let us hope that they will consider the argument not only unanswerable, but sufficient.

THE New York *Independent* says. Dr. Deems who delivered the address of welcome at the Christian Endeavour Convention in behalf of the pastors of New York, has endured considerable bantering because he was asked recently to help an old man on with his overcoat. Being inquisitive by nature, the pastor of the Church of the Strangers asked the venerable friend his age. "I am fifty-eight";

"and I," said Dr. Deems, "seventy-one." Last year in the West, some one said that if Dr. Deems continued to grow young, as he had been doing for the last twenty years, the Lord would need to add a kindergarten for him to display his youthfulness, should another score of years elapse before he was called up higher. But the last story is the best. It is well known that it was Commodore Vanderbilt's wish that Dr. Deems should be buried on Staten Island, and he gave him a grave there for his personal use. The other day a man who had just heard him preach asked if he would lease that grave for a term of years.

THE University of Dublin began on July 5 to celebrate its centenary. Among the distinguished persons present were, from America, Professors Marsh, Gilbert and Hill, from the National Academy of Sciences; President L. A. Walker, of the Massachusetts Institute of Technology; Professor Peck, of Columbia; Professors Corson and Thurston, of Cornell; Professors Thayer and Farlow, of Harvard; President Gilman, of the Johns Hopkins; President Patton, of Princeton, Professors Jones, Newbold and Billings, of the University of Pennsylvania, Professor Lounsbury and the Rev. S. J. H. Twitchell, of Yale, Professor Briggs, of Union Seminary, Professor Newcomb, of Washington, and Dr. I. H. Hale, of the Metropolitan Museum. From France there are present, Léon Say, Paul Leroy-Beaulieu and Professor Bonet Maury, from Sweden, Baron Nordenskjöld, from Hungary, Professor Vambéry. Among the great Englishmen are Lecky, Lord Roseberry, Max Muller, James Bryce, the Marquis of Londonderry and the Bishops of Oxford and Salisbury.

THE graduating exercises of "Warriner's College of Commerce" were held recently in Jackson Hall, near Bloor and Yonge Streets. The hall was very tastefully decorated with an abundance of flowers and college colours, and crowded with friends of the institution and the public. Every selection given was marked by excellence. The piano duet by Misses Gillespie and Rigney and the vocal solo by Miss Brodie were particularly good. A most interesting and exciting feature of the programme was the gold medal contest in original essays by the lady students, all of the essays submitted possessing rare merit. The judges decided in favour of Miss Kilpatrick, of New Orleans, U.S.A., remarking that her essay would have been given high rank on a more ambitious platform. Professor J. H. Farmer, of McMaster University, delivered a scholarly and instructive address on "Life Thoughts" to the members of the graduating class. The year just closed was remarkable for its success. One hundred and fifty students entered during the year, and twenty-seven were awarded diplomas. No vacation will occur until Christmas. The special summer session opened Monday, July 4.

THE Rev. Hugh Black, M.A., of Sherwood Free Church, Paisley, preached on a recent Sunday in connection with the ordination of Rev. J. L. Craig, M.A., to the pastorate of Free St. George's, Montrose. In the forenoon he took for his text Philippians i. 17: "I am set for the defence of the Gospel." He said he had no faith in quack remedies for the salvation of the world. A few moves on the chessboard of parliamentary reform would not do it. Neither would socialistic nor anarchistic theories avail. Christ alone is the hope of the world, and Christ is the Gospel. In the evening Mr. Black preached a beautiful and telling sermon on the old and the new, the weeping of the old and the buoyancy of the young, from Ezra iii. 12. Mr. Black has, says a correspondent of the *British Weekly*, great dramatic power, with a musical and sympathetic delivery. He has a great fund of humour, and would have rejoiced the heart of Dr. Parker himself when speaking at the induction social meeting. He warned the congregation not to judge of success by statistics, and cited the case of an old soldier who tallied his achievements or misfortunes thus. Battles, seven, wounds, six, children, eight. Total, twenty-one.

Our Contributors.

CONCERNING THE DECAY OF THE LIONS.

BY KNOXIAN

The taste and intelligence of a community may be pretty accurately gauged by the size and quality of its lions. If the people gaze with open-mouthed wonder at a man who isn't anybody in particular they are not of much account themselves. If they lionize a middling kind of man they may be classed as fair to middling. If they refuse honour to anything but real merit, hear nobody that is not worth hearing and refuse to run after shows that are not worth seeing, you may put them down as intelligent people who don't apologize for doing their own thinking. The kind of men that people lionize is a much better test of their intelligence than an oral or written examination.

Judged by this test, Ontario has increased marvellously in culture and intelligence during the past forty years. In the early days a rather small man made a fairly sized lion. There may be a few exceptional communities yet in which a cheeky little fellow from a distance can pass as a lion and attract considerable attention, but these are for the most part communities that the schoolmaster and the newspaper and the railroad have not done much work in.

Not so very long ago a member of Parliament was a lion of considerable size in this Province. Who lionizes a man now simply because he has a seat in Parliament? If he is a strong man and has made, or is making, his mark, of course people take an interest in him on his merits, but the mere fact that he happens to have a seat no longer makes him a seven days' wonder. Members of Parliament have become so plentiful now and intelligent people take so much interest in public affairs that a member needs to be a man of some weight to awaken even a passing gleam of interest.

Forty years ago a Superior Court judge was an immense lion and even a Division Court judge made a sensation in the villages and back townships. A judge may come and go in any Ontario town now, and with the exception of those who have business with him nobody pays much attention to his movements. His Lordship has ceased to be a lion. Of course people respect the Bench, but respect for the Bench is one thing and open-mouthed staring at the man who sits on it is another and very different thing.

We well remember the first Assize held in a western town, now a city. What a fuss there was when the judge arrived! The sheriff and a squad of rural constables with long poles escorted his Lordship from the hotel to the court house. The citizens looked on in wonder, and the boys brought up the rear with as much dignity and decorum as they could command for the occasion. It was a great occasion and the judge was the hero. Had he been an Irishman he would have enjoyed the exhibition, but being a Scotchman and not having his surgeon with him to put the joke in the right place by a surgical operation, he walked along quite dignified and solemn.

The other week we saw one of the judges arrive at an assize town to hold his court. He stepped off the train unnoticed. An official met him and he walked through the crowd, grip in hand, attracting less attention than any one of half a dozen commercial men who were busy getting their samples aboard. Forty years ago every man at the station would have stood and stared at the judge.

Not so many years ago a Divinity student was a lion. The good people at his station noted his peculiarities with profound interest, retailed his sayings with glowing admiration and made the most extravagant predictions about his future. One of the most ludicrous exercises in which one can engage is to recall some of the predictions that were made about students in those days and then look around for traces of their fulfilment. For some reason or other a large number of the young lions never developed to any great extent. And still the optimism of the early settlers, optimism that saw a budding Guthrie in every student, was a million times better thing than the snarling criticism of modern days that yells at the convener to change every student who does not come up to the requirements of Mrs. Grundy.

Students of all kinds were lions at one time. When the young man came home from college the neighbours were not quite sure whether they should venture to speak to him. All that is changed now. People know that a man may be capable, talented and polished without going to college, and that he may be an egregious ass after he has been graduated. The glamour of the college has past, and it must now sustain itself solely by its work.

Not long ago any cad from a city or town was a lion in the rural districts and small villages. Many an impertinent ill-bred scamp took advantage of that fact and posed as a great man from the city. In the city nobody but a policeman or a detective could find him, but out in the small villages or on the back concessions the cad was an immense fellow. One of his tricks was to profess to be very familiar with distinguished people. There is not so much of that kind of thing as there used to be, but there is too much yet. It is still too easy for a gabby, brassy, city or town upstart to impose on people of smaller communities.

May we say in conclusion that even a city minister is not quite as much of a lion as he used to be.

Three agencies have co-operated in bringing about the decay of the lion—the schoolmaster, the press and the rail-

way. Of the three, perhaps the railway has done the most. People who travel a little seldom stare at lions unless the animals are large.

It is a good thing that the day of the lions is passing. Church and state and family are safer when every person is divested of glamour and stands on merit.

There is no hope, however, that any amount of education will ever save people from being humbugged in religious matters. Lord Macaulay lays it down as a maxim that education even of the highest kind is not an antidote to imposition in the religious arena.

But the train is in. We must get our *Globe* and see how the Grand Old Man got on yesterday. What a magnificent specimen of humanity the old man is!

TO THE CONGREGATIONS OF THE PRESBYTERIAN CHURCH IN CANADA:

DEAR BRETHREN:—

The General Assembly at Montreal unanimously adopted the following resolution in connection with the report on Temperance:—

That in view of the appointment of a Royal Commission of Enquiry into the Liquor Traffic, there is urgent necessity that the case of the thoroughgoing advocates of Temperance principles should be clearly and fully presented before the said Commission, which can only be done by employing qualified agents and incurring much expense. The General Assembly acknowledges its responsibility in the premises and resolves,

I. To appoint the Moderator, the Clerks, Dr. Campbell, and the Convener of the Temperance Committee immediately to prepare and issue to all congregations a circular explaining the requirements of the case and asking that a contribution be sent to Dr. Reid, if possible, before the 15th July.

II. To remit it to the Moderator, the Clerks, and Dr. Campbell in connection with the Temperance Committee either to secure a separate presentation of the case in behalf of the Assembly, or, if found more advisable, then to co-operate with other organizations in presenting the case before the Royal Commission.

The Royal Commission has been at work for some time, and it is of the greatest importance to the interests of Temperance and Prohibition that all the available facts and arguments favourable to Prohibition be fully and clearly laid before the Commission. The Licensed Victuallers Association have taken decided action in order to present their side of the question, and prompt action on the part of the friends of Temperance and Prohibition is required to fairly meet them. To do this it will be necessary to employ some efficient agent to collect all available information, and to appear before the Commission during its various sittings, so that the nature of the evidence submitted by the other side may be thoroughly tested and our case adequately represented. Large expense must be incurred to accomplish these ends, but the time is critical in the history of the Prohibition movement. Those interested in the liquor traffic fully realize this fact, and are spending thousands of dollars to make the most of their case, and we trust the congregations of our Church, which have taken such a firm and advanced position in favour of Prohibition, will make an immediate and hearty response to this appeal for the necessary funds.

We wish all contributions from our people to be sent to Rev. W. Reid, D. D., Toronto, Ont., if possible before the 15th of July, so that it may be seen that our Church takes a distinct position on this question and adds deeds to her words and resolutions.

The time for action is upon us, we must act now, or we may lose ground for which we have long contended. By doing as we may now do, with your assistance, much advantage will be gained. We appeal therefore for a prompt contribution. Please remit it to Dr. Reid at once, and come to the help of the Lord against this mighty enemy of our Church and country. If all respond the contributions from each need not be large, say from \$2 to \$20. This is not asking much and we feel confident that this appeal will meet with an adequate response.

WM. CAVEN, D. D., Moderator.
WM. REID, D. D.,
ROBT. CAMPBELL, D. D., Joint Clerks
ROBT. CAMPBELL, PH. D.
D. STILES FRASER, B. A., Conv. of Committee on Temperance

CHIPS FROM CHAUTAUQUA.

BY W. D. RUSSELL, WINNIPEG.

It is not difficult to understand the love and interest the word "Chautauqua" awakens in so many hearts. From all parts of the continent students of literature, religion and art, flock to this centre, filling every nook and corner of the numerous dwellings, class-rooms and halls with men and women hungry for mental and moral food, and there is an over-abundance of tempting food wherever one looks. Here nature in her fairest garb and sweetest tones calls for recognition and investigation. The site is one vast umbrageous grove, through whose leafy covering the sun peeps and glints, chastened and beautiful in its passage through the web of green. Flower and tree, insect and bird, rock and lake, invite interest and study. The indolent and tired may enjoy idleness and rest to their hearts' content and in any form they wish. The pleasure seeker and athlete may play ball, tennis, row, bathe, bicycle or study physical training any hour of the day. On the intellectual side there are classes in Hebrew, Greek, Latin, music, anthropology, physical science, pedagogy, cooking, history, literature, the Bible and many other subjects. Besides these class subjects (for which an extra

charge is made) there are lectures every day on literature, history, theology, science, travel, biography, art and music and miscellaneous subjects. In most cases the lectures are given by specialists, and one feels that to miss a single lecture is a great loss, so the uninitiated at first work too hard, undertake too much and at length are compelled to make a selection. Every evening a popular entertainment is given in the large amphitheatre, at which soloists, glee clubs, elocutionists and other entertainers bid for popular favour. On Sabbath a Bible study at nine o'clock, a sermon at eleven, S. S. and Bible class at half past two, and a song service with brief address at seven—all conducted by specialists, afford sufficient exercise both of mind and body.

All this is furnished for the moderate sum of \$500 for the full season or for \$100 per week. No collections are taken at any service, and board is very reasonable. No wonder that thousands of teachers come here annually. No where else, probably, can so much be had and in such variety for so small an outlay.

No disturbing element is allowed on the grounds, noise and denominationalism are alike prohibited. The M. E. Church holds the controlling interest, but no sectarianism is allowed to appear. On the other hand there is much latitude permitted, so long as it is in the line of fair enquiry. Bishop Vincent, the father and leader of the institution, is a genial and efficient man of affairs, a thorough gentleman and an admirable platform speaker. In theology he is conservative and ecclesiastically inclined, and appears to have imbibed few of the more modern religious views. Yet here at Chautauqua appears such pronounced liberal exegeses and thinkers as Dr. W. R. Harper and Prof. J. G. Schurman. Indeed the preponderance of theological thought is in the line of independent and untrammelled investigation. Mere preachers find little sympathy at Chautauqua. The reasoning must be fair, original and substantial to secure attention. Clap-trap oratory is practically unknown, and the priest in Protestant garb is intolerable.

A thoughtful survey of this unique institution, now so wealthy, influential and cosmopolitan, satisfies us that it is an important agent in moulding the thought and life of the American continent. Educational, theological and political problems are treated from an eminently political standpoint, and the heaven is carried from Florida to Winnipeg, and from ocean to ocean. Already kindred institutions have been established in many leading centres and mostly on the same broad foundation as the original. Our young Church members are now growing up in an entirely different atmosphere from that of their parents, and who can tell what changes our creeds must undergo? It therefore seems likely that the people—not the pulpit—are going to make the theology of the near future, as an eminent writer has pointedly said. However that may be, we gratefully note that the growing changes in beliefs, both educational and theological, seem but to increase interest and activity in practical religion, philanthropy and mental culture.

MUSIC IN THE SUNDAY SCHOOLS.

Mr. G. W. S. Matheson read the following paper at the Brandon Sunday school convention. The subject of music in the Sunday school was dealt with for the first time in the history of the convention of the North-west. It was very favourably commented upon by the delegates present, and will be of interest to many of those interested in Sunday school work:—

In a short treatise on the subject of music for Sunday school, we might be pardoned if we start out by asking the question—What is music?—which may be answered in the following manner: It is an art which employs sounds as a medium of expression for what can not be found in the province of literature, sculpture, painting or of architecture.

The question as to whether music should form a part of the service of the school is accepted by every one with favour, but the all-absorbing question is: How can it be most advantageously used? First then, we might ask, what power has it? And we state that nothing will arrest a child's attention more readily than a musical note, as it will make no difference how the mind of the youth is occupied, a single note of music will light up his whole being and have his attention, and also as to adults. If the Indian sitting in his canoe hears the flute he will let the canoe drift noiselessly down the stream in enjoyment; the poor man who labours physically finds supreme rest if he can listen to sweet strains. The proud man will kneel and weep during some of the strains of the mighty organ and the chorister as they sing "Messiah," and the warrior can be made to face the mouth of the cannon with martial airs.

In speaking with a friend this winter I was told that, during the rendition of the musical cantata "The Crusader's Ransom" in Toronto, conducted by that musical souled Italian Signor D'Auria, many people in the audience with faces full of delight were seen swaying their bodies in touch with the music, and many other instances could be cited; suffice to say that music does seem to fit into the soul, and if this be true surely the employment of it is important, and it is a gift from God, if used aright, whereby we can reach the hearts of the people. Again it assists the youth in his memory and helps him to carry the message to others.

When in the school we have bright music, how the little urchins will sing the air and repeat the words on the street and at home, and thus carry a message not only for them-

selves, but all those who happen to come in hearing of their voices. A member of Mr. Sankey's singing class said to him when she was dying she owed her conversion to the hymn "I am so glad that Jesus loves me," and this girl was his first convert, and many eminent divines owe their conversion to the singing of a child, and when this is true Christian workers can now see the great importance of the words attached to the music. The stream cannot rise higher than its fountain, and I am sorry a number of the hymns contain so little of gospel or saving truth. The tune may be pleasing when all the parts are sustained, but the words without the music are stubble and chaff instead of good food for the soul. At the bed-side "Twenty-third Psalm," "Rock of Ages," "Jesus lover of my Soul," and others are worth a score of some of the hymns that are used. In short the gospel must be in the hymns before we can sing it into the hearts of the scholars. Who can sing "Praise God from whom all blessings flow" without feeling himself drawn in adoration to his Maker, or "What a friend we have in Jesus" without feeling the desirability of such a friend, or "He gave His life for me" without thinking it a precious gift. Again, I believe in having one tune for one set of words and that they should never be separated, in order that when we hear the tune our minds are associated with the words, and thus the singer makes it his own; and it is to be deplored that there is a tendency to mutilate the tunes composed by the old music masters with certainly no improvement in the composition either. And this thought suggests another enquiry, viz.: What hymns shall be used in our Sabbath schools? And I approach this point with diffidence, being aware of the great diversity of opinion and practice. In very many schools the Union Hymns and the like are used which are arranged and selected for schools. The great advantage is thought to be that in such a selection you can have a variety and that they are altered and rendered simple and thus adapted to childhood. These two objects are probably attained, but I am not sure but that is at too great a sacrifice; do you not think it wise that the child should learn to be familiar with the hymns used in the church and from which he will sing all his life, and thus have his earliest associations connected and linked in with what he will use in the house of God? And then as to the simplicity of the selected hymns, I am aware of all that can be said in their favour; but let me ask if their simplicity is not principally effected by altering some of our most beautiful hymns, such hymns as we have in our churches on the Sabbath? A scholar will learn a tune in the school and he goes to his father's pew and hears it sung as the author wrote it unaltered, and it is quite likely the tune gives him no pleasure and it will only serve as a mixer; and further, it is possible to have too great a variety, and I am not sure that a school requires it. How is it with the Christian? Is he ever tired of singing "Come, Holy Spirit Heavenly Dove," "Just as I am without one plea," "What a friend we have in Jesus," and such like? Do we not prefer at our sweetest meeting to sing over the songs which we know and thus give pleasure in recalling the dear old times. I would offer the following hints:—

1. To use the words of a hymn as it reads in the church hymn book and which they will probably use through life.
2. To have the selection of hymns very limited, so that the whole school may soon learn them and have them at their command.
3. To be very careful always to have the same tune and the same words used together. There is great advantage in this, children learn very much from repetition, and tunes and words thus connected always bring pleasurable associations to the mind. As to the number of hymns to be used during a service I would leave that to the discretion of the superintendent, who should remember that the young minds can only stand a limited amount of serious talk, and music should come in as a change and relief at an opportune time and as often as practicable, and I would say not less than five times during an exercise of one and a-quarter hours in length. These hymns should bear on the lesson, provided the school can sing them with life and energy; if not, sing familiar tunes, but it is very seldom that one hymn at least cannot be found which bears on the lesson and is known to the school.

I believe that the ideal method of conducting the singing is to have a precentor, assisted by a cornet or organ, who will stand before the school and start the tune and give the proper time to the choristers, as it is wonderful the amount of magnetism a leader of this nature has and the volume of music and life he can create in those before him.

Next best, I would place the ordinary choir with a cornet to take a strong lead, and where a cornet player is not conveniently available, why a precentor or simply a choir should be used.

Nowadays when by our lesson helps we know a week in advance the lesson, I would recommend a practice through the week or a ten-minute practice after the school exercises. This can be accomplished, and if all the scholars do not remain it will pay to stay ten minutes with those who do. Do not stay a quarter of an hour for practice, that seems long, but simply ten minutes, and start promptly and close just as promptly, and the person who takes this practice will, I feel certain, be gratified with the result. He should use a black-board and give five minutes to the notes, but in practice it may be found to advantage simply to learn the tunes. And for the smaller schools in the country surely some one lady or gentleman is able to sing through a simple hymn; and by securing their assistance and if they go prayerfully and bravely into this matter, they will succeed by limiting the number of the hymns and holding a short practice, and they should make the tunes cheerful and bright by singing them

faster and with some vigour, and avoid this slow lifeless pulling out of the notes that we find in some of the schools, always remembering that a cheerful school carries with it elements of success.

This practice can be strengthened by the parent encouraging the children to attend it and better by having singing at their family devotions at home. The good old Puritans, Scotch Covenanters and others by thus continuing singing in all their devotions earned the name of "Psalm-singing generations" and set an example well worthy the imitation of the homes in Manitoba. I think in the matter of improved singing in the schools that our neighbours across the line should be commended for their efforts to popularize good singing.

And in closing I would remind the meeting that the soul of man is so delighted with music that the highest and sweetest emblem by which inspiration could describe Heaven is that of "ten thousand times ten thousand" angels and men joined in one mighty choir before the throne of God and all unitedly praising Him for ever and for ever. And now I ask, should singing not have a prominent place in the very nursery of the church, the Sabbath school?

G. W. S. MATHESON.

GLADSTONE'S INDICEMENT OF THE CHRISTIAN MINISTRY.

MR EDITOR,—In a recent issue of the *Review of Reviews* an account is given by Mr. Stead, editor of the *Review*, of an interview he had held with the distinguished statesman, in which the latter, speaking of the condition of the Christian Church in England, and of Christian ministers in general, expressed himself in very plain and pointed terms as to what he regarded one of the grand defects of the preaching of the present day. To put the point clearly before your readers, let me quote Gladstone's own words as given by Mr. Stead:—

Mr Gladstone went on to remark, with increased solemnity, that he had one thing against the clergy of the Establishment both in towns and country—they were not severe enough upon their congregations, they did not sufficiently lay upon the consciences of their hearers their moral obligations; did not sufficiently probe their lives and bring up all their actions to the bar of conscience. He thought the people needed a class of sermons such as that one which, a few years ago, put Lord Melbourne into a flaming rage, the preacher having insisted that he, who had always upheld the Church and supported the clergy, should apply religion to his own private life! He expressed the fear that the clergy both of the Nonconformist Churches and of the Establishment were afraid to deal faithfully with their hearers. Mr. Spurgeon, he knew, had not been, but he still thought there was not enough of such "searching preaching" in any of the English pulpits.

Such weighty words from so distinguished an occupant of the pew are well worthy of being pondered in Canada as well as in England. I believe there is too good ground for such a remonstrance from the pew to the pulpit on this side the Atlantic. And further, Gladstone indirectly reads a good sound lesson to those hearers who find fault with their pastors for faithfully proclaiming the truth on questions of duty.

W. T. McMULLEN.

Woodstock, June 20, 1892.

TIME LIMIT TO THE ELDERSHIP.

MR EDITOR, "An Elder's" argument in a recent number of THE CANADA PRESBYTERIAN regarding the advisability of a Time Limit for the office of the Eldership will meet with general approval. The suggestion is a good one, not only that congregations may be properly and efficiently represented in the council of the Church, but because sessions as at present constituted are a positive hindrance to the prosperity of congregations. It is no secret that Presbyterians everywhere recognize this to be the case. The majority of our sessions are composed of men who rest contented in the knowledge that they have what is called the spiritual oversight of congregations, but, excepting the duties of distributing the elements at sacramental services, it is not easy to show that they perform any other duties whatever. Anyone would have no difficulty in pointing out congregations with bodies of elders in which scarcely a man can be said to fill the sacred office with any degree of satisfaction. I know of sessions the majority of whose members have not for years attended the weekly prayer meeting, and whose voices were never heard in petition in any public assemblage nor even in the homes of any of the people, and who are never known to allude to spiritual matters by any chance whatever. I know of elders who pointedly decline or ask to be excused when invited to read a chapter or pray by the aged and infirm, who were never known to patronize a Christian Endeavour meeting, to encourage the young people in their work, and who never spend a moment before the morning service with their pastor to cheer or comfort him. Why many of these good but very conservative old men ever allowed themselves to be nominated when they must be conscious of their own unfitness, either in spiritual or administrative ability of any kind passes comprehension, but the blindness and want of common sense on the part of the people who selected them is none the less remarkable. How is it possible for spiritual life and healthy, active conditions to exist under such oversight? The whole burden is thrown upon the pastor, and how they manage to carry on the work for any length of time without breaking down under a load of discouragement is a marvel to business men who in the ordinary affairs of life find it necessary to use some degree of snap and vigour.

By all means let some of our Church lawyers bring in a Bill to alter the composition of this Congregational Senate. Life membership in the Senate is not now proving a benefit to the Church, and Presbyterianism is not the aggressive, active influence it ought to be in gathering in the "lapsed" and non-church people or the careless ones, were the spiritual overseers alive to the duties of their office. If at least one-half of the eldership of the Canada Presbyterian Church were to be elected every five years, and the representative to the councils to be elected annually, the lay membership would be a vastly more potent influence for good than it now is. I know that my experience is the same as Presbyterians every where who wish to see more vigour displayed in our Church work, and I hope others will speak out on this subject.

A MANAGER.

THE DISCREPANCY.

MR. EDITOR,—You ask why it is that there is such a discrepancy between the report of the last census returns and the statistics presented at last Assembly by Dr. Torrance. The one saying there are 755,199 Presbyterians, the other 525,236. I would not attempt to give any satisfactory explanation of this discrepancy, but believe that a fuller knowledge of the condition in which some of the people live and act would go far to answer the question you ask. The difference of these figures indicates that many refuse to come into the Church and join with her in her work, but when the census agent calls they do not desire to be classed with those who have no faith, and to the agent call themselves Presbyterian.

This state of things is not confined to our Dominion. Recently, something like this lapsed state of many calling themselves Presbyterian has been shown in London by an appeal to Presbyterians in an article in the *Modern Church*.

In the east end of London there is a Scotch colony. The census says there are there 7,066 born in Scotland (the most of these belong to the better class of artisans), but according to the statistics of the Presbyterian Churches in that district there are only 746 communicants and 1,315 Sunday-school scholars. This indicates that the Presbyterian Church there is not gathering in all who by their relation to Presbyterian Scotland should be in connection with that Church in England. Some for social reasons may have formed connection with other denominations, but this does not give a sufficient reason for the discrepancy. It is to be found in the fact that a large number have lapsed into indifference to Church ordinances, yet desire to have themselves reported in the national census as religious people. We are persuaded that the same class of people is among us. We have lapsed Presbyterians who disown the Church, yet wish to retain the name when they do not fear any responsibility to sustain the Church as they imagine they would were they to identify themselves with it.

I know some families who do not attend Gospel ordinances, yet claim to be Presbyterians. To the Church these form a very hopeless class, because they refuse to be taught and to accept of the benefits of Gospel privileges or to do any thing to sustain them, though they are partakers of the good social influences these ordinances have upon society. We know of no way by which the discrepancy referred to can be reduced but by the diligent use of Gospel means and a large outpouring of the Spirit that shall awaken the dead among our respectable citizens.

R. H.

PRESBYTERIAN ALLIANCE MISSION, JERUSALEM.

MR. EDITOR,—We came up here in obedience to the Divine call, knowing there was a great work to be done among the Spanish-speaking Jews of this city, trusting entirely that He who called us would supply our needs.

He is greatly blessing our work.

We have weekly mothers' meetings and classes for Jewish girls, when we give them material for themselves and their children, and while they work we teach them Gospel texts and hymns, and the missionary reads and explains God's word to them at the close.

We have fifty-one women and thirty girls on the books, the usual attendance being thirty women and fifteen girls.

The way the better class Jews, rabbis and others come frequently and remain for hours in earnest conversation on the Messianic Prophecies, etc., etc., is most encouraging; they not only come themselves but bring their sons and grandsons. Several desire baptism, and have asked for a regular service in Spanish and Hebrew on the Sabbath (Saturday), but the generality prefer coming in small groups, as they fear each other.

This necessarily takes much of the missionary's time and strength, and it is very desirable that he should be spared monetary anxieties, that he may give his undivided attention to his work among the Jews.

There are many other branches of the work we are longing to take up when we see our way to the means and the necessary help.

He also writes much for the religious periodicals of the world, to arouse the interest of Christian people in the Jewish race, to whom they owe not only their Bible, but their Saviour.

Will you help on this work of the Lord in His own loved city, by your prayers, by your means and by interesting others in your homes and neighbourhoods?

Dr. Miller, pastor of the first Presbyterian Church, Charlotte, North Carolina, U.S.A., one of our best friends, has been called to his rest. May God raise up many others to promote the work he loved so well.

One servant of the Lord claims the privilege of buying the site for a place of worship.

Another writes to say she is sending us a Communion Service and Baptismal Bowl of silver.

The Charlotte Randolph Society sent us last year a bundle of material for the sewing meetings.

Another lady supplied the means for giving a little fete to 250 poor Jews and Jewesses.

A local lady friend living at Bethany offers us freehold ground for a Convalescent Hospital.

A Christian lady is coming from Ireland as a voluntary helper.

We want native helpers also to help in other branches of the work; and we trust that ere long God will send us adequate support. Yours in the bonds of the Gospel,

AGNES BEN OLIEL.

Pastor and People.

THE PRAYER.

Tune. "Home, Sweet Home."

Our Father in Heaven be hallowed Thy name,
Thy kingdom come quickly, and ever the same.
On earth as in heaven may Thy will be sped.
O give to us daily our portion of bread.
Our sins O forgive us; and as we extend
Our pardon to others, Thy mercy bestow.
Us guard from temptation, deliver from sin
Be thine all the glory, for ever. Amen.
Jesus, Saviour, King.
Our love and our praises, to Thee now we bring.

THE TRUE RICHES.

BY GEORGE W. ARMSTRONG, LONDON.

I often think how poor are the greatest earthly riches. Imagine a man, whom the world calls rich, presenting himself at heaven's gate, seeking admission.

The porter asks: "Where are your credentials?"

And now, probably for the first time, he feels the poverty of his wealth, but still holds on to his only refuge and replies: "I was a millionaire on earth. One whom the world envied and called rich. I made—I accumulated a million and more dollars."

The porter asks: "Where are they? A million dollars! Why, what is that? Dollars do not count here. Have you noticed this city? It is built of pure gold. Look at the walls, they are built of jasper; inspect their foundations—the foundations of the walls of the city are adorned with all manner of precious stones. Look inside the gates and you will see that gold is so common the streets are paved with it—pure, bright and transparent even as glass. Look at the gates of the city—this new Jerusalem, and there are twelve of them—on the east three gates, and on the south three gates, and on the north three gates, and on the west three gates. And the twelve gates are twelve pearls, each one of the several gates is one pearl. A million dollars! The wealth of this city is so great that a million dollars, or a thousand million dollars, is beneath our notice and cannot possibly be a passport to get within its walls."

And the rich man who gloried in his riches and whose life had been devoted to accumulating earthly wealth, making it the chief end of his being, turns away in confusion and despair: he sees how trifling are earth's millions compared with the unbounded wealth of heaven, and he finds to his eternal undoing that his life on earth was one great and irreparable blunder.

On the other hand a man whom the world called poor, but who is rich in faith and heir to the promises, advances to the pearly gates, and in response to the porter's query says: "I know in whom I have believed."

The choirs of heaven in one grand, glorious and united refrain break forth into song: "Lift up your head, O ye gates, and even lift them up ye everlasting doors, and let this son of faith come in. And the Redeemer in whom his soul delighted and found its chief good, and around whom his strongest faith centred, greets him with loving welcome: "Come in, thou beloved of My Father. All things are thine: enter into My rest; sit down on My throne." And yet men will barter away eternal riches for earthly and perishing gain!

IRISH PRESBYTERIAN STATISTICS.

The report on Statistics, made to the General Assembly, gave the following:—

In the course of the year the returns of the last census were published, and these showed that the population of Ireland had fallen during the preceding decade nine and one-tenth per cent. The same authorities gave the entire number of those claiming to be connected with the several Presbyterian Churches in the country as 446,687, or a decrease of 24,047, or, in other words, of five and one-tenth per cent in the ten years. Comparing the total number of families in connection with the various congregations of the Assembly with what they were in 1882, we are pleased to find that they are 3,000 more numerous now than then. With a declining denominational population there is thus an increase of Church membership. The conclusion necessitated by these figures is that the Church has been taking more vigorous measures to look after the spiritual interests of her adherents. It is with sincere pleasure we notice the gain in the number of contributions to the Sustentation Fund, stipend-payers, membership of temperance societies, membership of Bible classes, national schools and Sabbath schools, but the gratification of these indications of prosperity is more than balanced by the loss in families, communicants, prayer-meetings and Sabbath school scholars. In Belfast, where the population has been gaining with a rapidity that continues to attract the attention of the entire kingdom, the Churches only claim an increase of forty-four families in the year. Admitting that no information has been obtained of the membership of the recently-established Cooke Centenary Church, the progress made is not in keeping with our responsibilities. The funds invested on behalf of the various educational, benevolent, missionary and other interests of the Church appear to great

advantage in the table, and were it not for the seemingly very serious falling-off in the amount put down for local endowments, £9,266 17s 6d would exhibit an increase of over £11,000. The proceeds of investments show an increase of £652 19s 8d. The total income of the year is therefore £232,834 10s, or a decrease of £6,354 4s 7d as compared with last year. Although congregations have this year raised for all purposes £5,815 10s 8d less than in 1891, it must be recollected that the advance made last year was unusually great, being no less than £13,735 5s 11d over anything that had been given before. Whilst the total congregational income is therefore less than what it was, it is satisfactory to observe that those departments of Church finance which will be always looked to in the first instance, to indicate whether our people are progressing in the grace of liberality or not, make it clear that the stream of Christian beneficence is flowing with a steadily swelling tide. No feature of our Church life affords more sincere cause for thanksgiving and encouragement than the deepening interest in missions. In 1882 mission collections amounted to £11,975 8s 4d; four years afterwards they had sprung up to £13,565 6s 2d; in another four years they had reached £17,293 14s 5d. Last year there was a gratifying increase of £1,265 12s, whilst this year an additional £674 7s 4d have been contributed, bringing up congregational efforts to the sum of £19,233 13s 9d. In ten years the progress has thus been at the rate of sixty per cent. Apart from this the stream of donations and bequests for this purpose flows rapidly, being no less during the twelve months than £6,217 18s 8d. Putting congregational givings, donations and the proceeds of investments together, we find that the Irish Presbyterian Church expends about £30,000 annually in mission work in her own and other lands. In round numbers about one-seventh of her entire income is devoted to the extension of the kingdom.

THE INFLUENCE OF HYMNS.

Do we realize, I wonder, how great is the influence of the treasure we possess in these sweet pilgrim songs, that cheer our earthly way? I wonder how many times a year we pause in life's journey to think how dear to us are the sweet old hymns, familiar from our very babyhood.

One of my earliest and pleasantest recollections is that of sitting upon my father's knee, in the Sunday twilight-time, and being delightfully trotted to the words and tune of "Where, O, where are the Hebrew children—I love it yet, worn-out and hackneyed as it is! How real they all seemed to me, "Daniel in the lion's den," "Elijah and his wonderful chariot of fire," the "Weeping Mary," and "Martyred Stephen." It was, indeed, the oratorio of my childhood!

Looking backward I see that two hymns have specially been the tonics of my spiritual life, just as invigorating sea-breezes have given tone to my physical being; they are the world-renowned, world-loved hymns, "Jesus lover of my soul," and "Lead, kindly light." The favourite hymn of a certain friend was, "My Jesus as Thou wilt; so many times, in so many ways his will was crossed that his soul craved the strength that lay in the words of exquisite submission. Our Great Physician knows our hearts, and gives what is best, in a short time this friend developed into one of the noblest characters I have ever known; his earthly work was early finished, the "As Thou wilt," has led him from earth to the blissful satisfaction of Christ's "Ye shall know."

One time, while away on a visit, something occurred in connection with the subject of hymns, which nonplussed me deeply. It was Sunday evening, the parlour was full of people, most of them entire strangers. Presently some one asked me to sing, I never felt so much like declining, but upon being asked again I sat down at the piano and sang "Jesus lover of my soul," after which, at my suggestion, we all sang three or four familiar hymns. When I returned to the sofa I had left, a gentleman, to whom I had been introduced half an hour before, said in a loud voice: "You don't know how glad I am that you sang that first hymn, I wondered what your choice would be. That hymn was my salvation; you will be surprised when I tell you that once, a number of years ago, I was so miserable and unhappy that I was just on the verge of suicide, when from somewhere I heard a man's voice singing 'Jesus lover of my soul, let me to Thy bosom fly.' I stopped to listen, for words and voice were sweet, and then and there felt that God had sent the singer to save me from my desperate deed."

A hymn to me seems a prayer with wings. What, for instance, could be more uplifting, more consoling than the dear old evening hymns, "Glory to Thee, my God, this night," and "Softly now the light of day"? Could any breath of prayer be sweeter? We need to learn more of them, and to keep them in hymnical melodies, endeared by many memories, warm within our hearts.—*Mary G. Woodhull.*

HOW A CHRISTIAN BEARS TROUBLE.

As the Bible was intended to be a guide for human life, quite a large part of it is made up of biography; and it abounds in object lessons drawn from human experience. One of these many object lessons is presented in the twelfth chapter of the book of the Acts of the Apostles; it pictures to us a scene at midnight in a Jewish prison. Peter is in his cell, and on the next day he is to be brought out by Herod,

and sent to heaven in the bloody suit of a martyr. This is his last night in trouble. To-morrow the executioner's axe will send him where trouble never comes.

If we could borrow the jailer's lantern and enter that dungeon, we should find a "quaternion of soldiers" watching the manacled apostle. Two of them are in the cell and two are before the door. If the prisoner escapes, the guards must pay the forfeit with their lives. This is stern Roman law. The keepers, therefore, are wide-awake. Perhaps some of the leaders in this infernal persecution are awake and busy in preparation for the "auto-da-fé" on the morrow. Around at the house of Mary, the mother of John and Mark, are a company of God's people who cannot close their eyes on that eventful night. They are holding a prayer-meeting and entreating God to interpose and spare their brother "Great-Heart" from his bloody doom. It was the right sort of prayer, for the Greek word describes them as "straining" in supplication; for they realize that this is their last resort.

But in the meantime where is Peter? Low, he is fast asleep! The children of heaven are awake to pray for him; the children of hell are awake to destroy him. But the heart for which other hearts are throbbing dismisses its own anxieties, and falls asleep as quietly as a tired child on its mother's breast. There were many things to keep him awake during that doleful night; there was a far-away wife, and perhaps a group of children up in that home on the shore of Galilee, and he might have worried his parental heart about them. John Bunyan, when in prison for Christ's cause, tells us that "this parting from my wife and children hath often been to me in this prison as the pulling of my flesh from my bones. Especially from my poor blind child, who lay nearer my heart than all I had besides. But I must venture you all with God, though it goeth to the very quick to leave you."

So did the heroic Apostle venture all with God. Family, home, labours for Christ, the welfare of the Churches, and his own life, were all handed over into God's keeping, and he, like a trustful child, sinks to rest in his Father's arms. So God "giveth His beloved sleep." Here is a lesson for us all. How did the Apostle attain that placid serenity of spirit. As far as we can understand, he attained it by keeping his conscience void of offence, and by anchoring his soul fast to God. An uneasy conscience would never have allowed Peter to cover himself under the sweet refreshment of slumber. One great secret of composure in time of trouble is to be at peace with conscience. It was not through Peter's fault but through his heroic faithfulness, that he had reached that prison cell. It lay right in his path of duty, and he had kept that path unflinchingly. He had come there for Christ's sake, and his Master had once assured him, "Lo, I am with you always. How he should escape from that dungeon, or whether he should escape at all, he left entirely in that Master's hand. Faith was the pillow beneath that persecuted head, and so that midnight hour witnessed that sublime scene of tranquil slumber, while the executioner's axe or sword was sharpened for the impending blow.

Troubled child of God, go look at that most suggestive scene in that Jewish jail. Look at it until you get ashamed of many a peevish complaining you have uttered, and many a worry that has driven all sleep from your own eyes. Learn from it how to trust God, and in the darkest hour. Peter was simply practicing the same grace that his brother Paul did afterwards, when from his prison in Rome he wrote to his son Timothy, "I know whom I have trusted, and am persuaded that he is able to keep that which I have committed to Him until that day." Paul knew that his martyrdom was just at hand, but he had made Jesus Christ his trustee, and he felt no more uneasiness than he did about the rising of to-morrow's sun. Both these men were just what you profess to be, no more and no less; they were Christ's men. They had no more promises than you have, and no other arm to rely on than you have. The watchword of their brave, fearless, composed, and compacted lives was, "I will trust!" That gave them such calm and delightful peace. In this world so full of difficulties and diseases and disasters, there are a great many anxieties that make people lie awake. "To-morrow morning I will go and draw that money out of that bank," says the uneasy merchant, who has heard some suspicions of the bank's solvency. Distrust of our fellow-creature's honesty, or truthfulness, or fidelity is sad enough, but a Christian's distrust of his Saviour and his almighty Friend, is a sin that brings its own punishment. Half of the misery of life comes from this very sin. There was a world of truth in the remark of the simple-hearted nurse to the mother who was worrying over her sick child. "Ma'am, don't worry, you just trust God, He's tedious, but He's sure."

Perhaps this article may find its way into some sick room. Here is a motto to fasten up on the wall in full sight, "I will trust." Look at it often; it will be a tonic and a sedative too. If you are restless, put it under your pillow and go to sleep on it. Peter must have had it under his head. Swallow the whole fourteenth chapter of John. It will help you to get well, and if it is not God's will that you should recover, it will soften your dying bed and pilot you home to the Father's house in glory. "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" If God has done the infinitely greater thing for you, cannot you trust Him to do the lesser thing? To slumbering Peter came God's angel of deliverance that night and struck off the chains. Perhaps there is an angel of mercy on his way to you, or will be soon.—*Rev. Theodore Cuyler, in N. Y. Evangelist.*

Our Young Folks.

1. MAMMA'S LITTLE SERVANT GIRL!

AGE, SEVEN!

I'm in a situation now,—
I'm mamma's little servant girl!
I wear a white cap on my brow,
To keep in place a naughty curl!

CHORUS:—

I wash, and scrub, and dust, and sweep,
I'm always in a perfect whirl;
It takes such pains a house to keep,
I'm mamma's little servant girl!

There's breakfast, dinner, tea, to make,
And an errand or two to run!
The family bread I have to bake,
The worries of a house an't fun!

CHORUS:—

"I wash, and scrub, and dust, and sweep," etc.

No one must come and make "a call,"
Before I have my work quite done!
Kitchen, dining-room, parlour, hall,
Are tidy ere the clock strikes "one!"

CHORUS:—

"I wash, and scrub, and dust, and sweep," etc.

My Ma she helps me—now and then,—
For there's more than a girl can do!
If I should "change my place" again,
I must ask bigger wages too!

CHORUS:—

"I wash, and scrub, and dust, and sweep," etc.

But when I grow as big as Ma,
I'll hire a little servant maid;
And spend the day down town with Pa,
For her work she shall be well paid!

CHORUS:—

She'll wash, and scrub, and dust, and sweep,
And be kept in a perfect whirl;
It takes such pains a house to keep,
She'll have to be a smart young girl!

Toronto, Can

John Innes.

THE GIRL WHO IS EVER WELCOMED.

The *Ladies' Home Journal* says: The welcome guest is the girl who, knowing the hour for breakfast, appears at the table at the proper time, does not keep others waiting, and does not get in the way by being down half an hour before her hostess appears.

The welcome guest is the girl who, if there are not many servants in the house, has sufficient energy to take care of her own room while she is visiting, and if there are people whose duty it is, she makes that duty as light as possible for them, by putting away her own belongings, and in this way not necessitating extra work.

The welcome guest is the one who knows how to be pleasant to every member of the family, and who yet has tact enough to retire from a room when some special family affair is under discussion.

The welcome guest is the one who does not find children disagreeable, or the various pets of the household, things to be dreaded.

The welcome guest is the one who, when her hostess is busy, can entertain herself with a book, a bit of sewing, or the writing of a letter.

The welcome guest is the one who, when her friends come to see her, does not disarrange the household in which she is staying that she may entertain them.

The welcome guest is the one who, having broken the bread and eaten the salt of her friend, has set upon her lips a seal of silence, so that when she goes from the house she repeats nothing but the agreeable things she has seen.

This is the welcome guest, the one to whom we say good bye with regret, and to whom we call out welcome with the lips and from the heart.

WHAT SAVED HIM.

One Christmas morning, many years ago, a young reporter on a daily paper had occasion to call with a message at the office of one of the foremost editors and publishers in the country.

The younger man was a sickly country lad of keen sensibility and nervous temperament, who, finding himself homeless and friendless in a great city, had yielded to temptation, and had fallen into the habit of drinking and gambling. The publisher, as he listened to the message, noted the lines which dissipation had already left on the boy's face. He was a man who made it his work in the world to help others. No man touched his hand in passing who did not gain from him new courage and hope in life.

He answered the message which the reporter brought, and then, holding out his hand cordially, said: "Let me wish you a merry Christmas, my lad." He took from a shelf a book containing sketches of the lives of the greatest English, French and German authors, with extracts from their works.

"Here," said he, "are some friends for the new year. When you spend an hour with them, you will have noble company."

The surprise of the gift, and the unexpected kindness

from the man whom he regarded with awe, had a powerful effect upon the lad. He spent all his leisure time in pouring over the book. It kindled his latent scholarly tastes. He saved his money to buy the complete works first of this author, then of that; he worked harder to earn more money to buy them. After a few years he began to gather together and to study rare and curious books, and to write short papers upon obscure literary subjects.

Men of similar tastes sought him out. He numbered some of the foremost scholars and thinkers of the country among his friends; but he never forgot the lonely, friendless lad who had been sinking into a gambler and a drunkard until a kind hand drew him back, and he in his turn sought out other lonely, friendless boys in the great city, and gave them a helpful hand out of the gulf.

So, year by year, his life widened and deepened into a strong current, from which many drew comfort and help.

He died last winter. The sale of his library gathered all the collectors of rare books in the seaboard cities. During his illness the newspapers spoke of him with a sudden appreciation of the worth which had so long been hid in obscurity.

"A profound scholar, with the heart of a child;" "A journalist who never wrote a word to subserve a base end," they said. He read these eulogies with a quiet smile. The actor who has left the stage forever cares little for the faint laudits of the crowd in the distance.

One day he put into the hands of a friend an old, dingy volume. "When I am gone," he said, "take this to Mr. —, and tell him that whatever of good and usefulness there has been in my life I owe to him, and this Christmas gift of his thirty years ago."

The little story is absolutely true. We venture to tell it because there is no one living whom it can hurt, while there are many whom it may help to hold out friendly hands to their brothers who have stumbled into darker paths in life than they.

WHAT BOYS SHOULD DO.

Horace Mann says: You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags within his hearing. If there is a lame boy, assign him some part of the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another boy is envious of them, there are two great wrongs, and no more talent than before. If a larger or a stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenance how much better it is than to have a great fuss. And remember who said: "Love your enemies," and "Bless them which curse you."

LITTLE MORNING GLORY.

Her name was Marion, but her father called her "little morning glory."

Some little girls are very cross early in the morning; they do not want to get up, they are late at breakfast, and they pout and look so unpleasant that no one is glad to see them.

But that was not the way with Marion. She loved to get up almost with the birds and the sun, and she came down stairs with such a sweet, smiling face that her father always called out: "Ah, here comes my little morning glory!"

Once he had her picture taken with morning glories in her hands and on her dress; and he put the picture in a frame that had morning glories painted upon it.

Is it not nice to be like the beautiful flowers?
I know another little girl, who is called "heart's ease," because she is such a comfort to everybody.

But there are some little folks who are very much like an ugly weed called the nettle. When you touch that weed it stings you, and makes your hand very sore. Do you like best the boys and girls who are like nettles, or those who are like sweet flowers?

THE GRASSHOPPER AND THE BEE.

A middle aged grasshopper, trembling with cold and half starved with hunger, came one day at the approach of winter to a well-stored bee-hive, and humbly begged the bees to relieve his wants with a few drops of honey. "I am as hungry as a wolf," he said, "and crippled with rheumatism. Take pity on a poor fellow."

One of the bees asked how he had spent his time all the summer, and why he had not laid up a store of food like them. "To be frank with you," answered the grasshopper, "I led a gay life—eating and drinking, and dancing and singing and never once thought about the winter."

"Our plan is very different," said the bee. "We work hard in the summer to lay by a store of food against the season when we foresee that we shall want it; but those who do nothing but drink and dance and sing in the summer, must expect to starve in the winter. We have no honey to give you, so be off with yourself. Remember that 'wilful waste brings woeful want.'"

The poor grasshopper limped away, resolving to be industrious the next year; but he perished miserably in the first frost, and never had time to put his good resolution into practice. An aged cricket that heard of his sad fate remarked: "After all, I would rather die thus repenting of my folly, than to live on the fat of the land, and feel that I had been cruel hearted."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

July 31, 1892. } PETER AND JOHN BEFORE THE COUNCIL. | Acts iv. 1-18.

GOLDEN TEXT. There is none other name under heaven given among men whereby we must be saved. ACTS IV. 12.

INTRODUCTORY.

The miraculous healing of the lame man at the Beautiful Gate of the temple had awakened the deepest interest among the great number of worshippers assembled in the temple courts at the time of the evening sacrifice. They had gathered around Peter and John and the man who had been healed, listening eagerly to Peter's explanation of the way in which the cure had been effected, in the name and by the power of Jesus of Nazareth. While Peter was speaking the rulers of the people, the priests, the captain of the temple, and some of the sect of the Sadducees came upon them. These were greatly disturbed by what had taken place, and had resolved to take strong measures to prevent the continuance of Peter's preaching.

I. Peter and John Arrested.—Working the first miracle brought the apostles face to face with opposition and persecution for the sake of Jesus. It was their first encounter with the foes of the gospel. The priests, the temple authorities and the Sadducees were afraid that their power and influence would be diminished by this new movement, they thought had been ended by the crucifixion of Jesus. The Sadducees were confounded by what they had heard. Socially they were well-to-do and influential people. They kept up the outward forms of religion, but denied its spirituality. They believed neither in angel nor spirit, nor in resurrection from the dead. The preaching of Peter, and the facts of the case were directly opposed to their professed belief. Being late in the afternoon, they put Peter and John under restraint, and kept them prisoners through the night. The testimony of the apostles, reinforced by the presence of the man who had been healed, had other and blessed results. Large numbers were convinced, and they believed on Jesus. The little company which only a few days before numbered 120 was now increased to about 5,000. Next morning the Supreme Court of the Jewish people, the Sanhedrim, was convened, composed of the high priest and his kindred, the elders and the scribes, for the purpose of deciding what was to be done with the apostles. Peter and John were summoned before this august body, and asked "by what power, or by what name, have ye done this?"

II. The Defence.—While Christ was personally present with His disciples He had warned them that they would be brought before kings and rulers for His sake. He had also promised that the Holy Ghost should be given them that they might be able to reply to the accusations brought against them. These sayings of His were fulfilled in their experience. Peter, "filled with the Holy Ghost," courteously began by addressing his judges in the words "Ye rulers of the people and elders of Israel." He showed them the respect due to the office they held. Under the influence of the Holy Spirit, Peter, who had been cowardly and denied His Master, now speaks and acts courageously. He speaks with the utmost directness. He makes no attempt to evade or soften what to his hearers must have been an unwelcome truth. The man stood before them whole, by the power and in the name of Jesus Christ of Nazareth, whom they had crucified and whom God had raised from the dead. He enforces the truth of his statement by an application from the Psalm exviii.: "This is the stone which was set at nought of you builders, which is become the head of the corner." It was their duty to build up the spiritual temple of God. They had set aside the Anointed One of God, who is the foundation and the crowning glory of the spiritual edifice. Peter then makes the positive and distinct declaration that Christ alone is the all-sufficient and only Saviour. He states that great and important truth as plainly as words can make it. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." The importance and necessity of salvation are expressed in that one word "must." If we would escape the consequences and condemnation of sin, we must be saved in God's own and only appointed way, through Jesus Christ. In these days there are men of learning who represent that the various forms of religion, heathen as well as Christian, are equally good, and that all of them contain many excellent precepts. If tested by the divinely inspired words of the apostle Peter, this opinion can no longer be maintained. It has not been shown that Mahomed or Buddha could save men from their sins, bring them into harmony with God's will, and enable them to enjoy communion with Him. Christ alone brings salvation. He is the beloved son of the Eternal Father, able to save unto the uttermost. We need no other.

III. The Decision.—This unwonted occurrence in the temple court, and all the incidents connected with it, were astonishing. Not the least surprising thing was the boldness and ability of Peter's address and the courageous and manly bearing of John, his colleague. At this the influential and learned rulers marvelled. Education was not then generally diffused. Social differences were strongly marked in those days, and yet the apostles spoke boldly and unabashed in the presence of the chief people in the city. They found a complete explanation of the apostles' bearing and speech, though possibly they did not comprehend its full meaning when it is said, "they took knowledge of them, that they had been with Jesus," the best and the wisest of all teachers. These rulers themselves bear testimony to the reality and genuineness of the cure, "beholding the man which was healed standing with them, they could say nothing against it." The rulers then ordered the apostles and the man whose testimony to Christ's healing power was irresistible, to be removed from their presence. They deliberated among themselves as to what they should do. The wonderful cure was now widely known; they themselves were, by the evidence they had, compelled to admit it. It was impossible for them to contradict the plain and direct testimony they had seen and heard. Their hostility was not in the least shaken. Their intellects were compelled to acknowledge the truth but their hearts were as hard and unyielding as before. They thought, however, that they would be able to suppress the witness-bearing of the apostles. They were called in again and strictly charged "not to speak at all nor teach in the name of Jesus." The time was when the apostles of Christ could be intimidated, but they had been specially commissioned by their Lord and Master as His witnesses, and no human authority could impose silence upon them any more.

PRACTICAL SUGGESTIONS.

The effect of truth convinces some and irritates others. The mind ought always to be open to receive the truth. Those whom truth offends sometimes become its enemies.

The Holy Spirit enables Christ's witnesses to be the fearless champions of His truth.

Christ is the only and all-sufficient Saviour.

By their courage and the power of their testimony the Jewish rulers took knowledge of Peter and John that they had been with Jesus.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 20th, 1892.

THE untrue statement that two of the trustees of Queen's University are Roman Catholics seems to have created much more interest in the Church than the reported decrease of over five thousand Presbyterians in the Maritime Provinces. It also completely eclipses the census report which shows 230,000 Presbyterians that the Church probably fails to reach and knows nothing about. Surely looking after our own people is as important as keeping imaginary Catholics off the Board of Queen's.

IT is greatly to be regretted that the Hon. Edward Blake addressed a political meeting the first Sabbath he was in Ireland. Right thinking men of all parties and creeds would have thought all the more highly of him had he declined. There is no room, however, for the pharisaical comparisons we see made between a Canadian and an Irish Sabbath. Quebec is a part of Canada and there is probably not a Roman Catholic Church door in that province at which political meetings have not been held at the close of the Sabbath morning service during election contests. Unfortunately Mr. Blake was not able to tell his Longford constituents that in his country political meetings are not held on the Lord's Day.

ADVOCATES of political union should make a note of the fact that across the lines millionaire capitalists possess and exercise the power of hiring a small army to shoot down strikers. In such cases the law of the land is put to one side and the plutocrat hires a few hundred men on the streets of New York and Chicago to do his shooting. The kind of men engaged may easily be "guessed" from the kind of work they agree to do. Were the labouring men thus shot down Russian serfs, one could not help feeling for them. They are, however, American citizens with ballots in their hands, and if they vote for laws that make millionaires in a few years, and that give them power to hire a small army to shoot their employees, they must just take the consequences.

NOW that the Detroit "Prince" has been safely lodged in prison there is a first class opening for anybody who wishes to humbug the intelligent public in religious matters. How does it come about that with all our boasted educational machinery the people are just as easily fooled as ever? Why do not some of our high-toned educational conventions, like the one that assembled in Montreal last week, wrestle with that question? We have many a time heard that knowledge is power. Why does not the power obtained in our schools and colleges enable people to resist and expose impostors? Any kind of a scamp can make headway among the people now just as readily as when there were no colleges and the school houses were log. Indeed we doubt very much if "Prince Michael" could have fooled the early settlers. A wide awake Ulster man would have taken down his blackthorn and compelled the scoundrel to make railway time along the concession.

THE *Halifax Witness* is somewhat exercised about the position that Dr. Wild and Dr. Douglas have taken on the question of Sir John Thompson's fitness for the Premiership. The *Witness* contends that "it would not be in any degree right or manly to set him aside on the ground of his faith." That is sound Presbyterian doctrine, and so far as we are aware no representative Ontario

man except Dr. Wild ever proposed to do anything of the kind. The first Premier of Ontario was a Roman Catholic, and so far as we can remember nobody ever raised a question about Sandfield Macdonald's faith even when he withdrew the grant from two Protestant Universities. Something was said six years ago about the faith of the present Minister of Public Works, but the people snored the cry under. What Dr. Douglas contends is not that Sir John Thompson's faith should be a bar to his promotion, but that he should not be promoted to the Premiership because he is a lay Jesuit. The *Witness* admits the force of this contention, but alleges that no proof has been given to show that Sir John is a Jesuit. Possibly Dr. Douglas thinks the proof is so plain and palpable that any one can see it who wishes to do so. One thing at all events needs no proof. A Protestant turned into Catholic is pretty sure to be more intolerant than born and bred Catholics. D'Arcy McGee once sharply rebuked a Catholic convert in Montreal who made a specialty of pouring vituperative abuse upon Protestants. "Don't think," said McGee, "that I have a quarrel with your former co-religionists because you have one." However, Sir John Thompson's friends cannot complain about intolerance so long as he is supported by all the Orangemen in Parliament and by a large majority of those outside.

THE Established Church of Scotland does not seem to have acted with its usual wisdom in forcing the disestablishment issue to the front and making it the main Scottish question in the pending elections. Gladstone has never declared himself in favour of disestablishment. The most he ever said was that if the elections of Scotland declared in favour of disestablishment he would put the question on his programme. For years and years the voluntaries of England, Wales and Scotland have complained bitterly because the Old Parliamentary hand would not fully commit himself and go forward. It is no secret that he did not wish to undertake the settlement of any such question at his time of life. Under these circumstances the Kirk might have let the question slumber as long as it would slumber, but the Church Defence Association forced the fighting, the Kirk went as a unit against Gladstone, and the Sabbath before polling day nearly every Established Church pulpit in Midlothian rang with sermons against the Old Chief and his schemes. The net result was to pull down his majority to 700 and put him into very bad humour. Now he says in effect that he did not wish to test the disestablishment question at the polls, but as the Kirk insisted on having a verdict he may have to give the voice of the people effect. We all know what that means. One distinguished Canadian has gone across the water to keep Ireland right; another—Principal Grant—had better go over and keep the Scotch Establishment from helping to disestablish itself.

THE Presbyterians of Ulster must be the most unselfish people under the sun. One of their clergymen has lately been showing how much consideration they get from their Episcopalian allies in the matter of official appointments. Five years ago there were over 600 Episcopalian officials in Ireland and only twenty six Presbyterians. The Presbyterians were of course mostly in the lowest rooms. In the Irish Peerage there were 174 Episcopals but not one solitary Presbyterian. In the Irish Privy Council thirty-six Episcopals but not one Presbyterian. There were thirty Lieutenants of counties—twenty-nine Episcopals and one Presbyterian; twelve Superior Court judges—eleven Episcopals and one Presbyterian, sixteen County Court judges—fourteen Episcopals and two Presbyterians; fifty-five Resident magistrates—fifty-three Episcopals and two Presbyterians, nineteen superintendents—all Episcopals. And so on through the whole list of officials until you get over 600 Episcopals and twenty-six Presbyterians. The list of Roman Catholic officials is large but not nearly so large as the Episcopalian. The figures given were prepared five years ago and it is not likely they are any better now. There were very few Presbyterians from Ulster in the last House of Commons. They did the voting and paid, you may rest assured, the heavy end of the election bills and the Episcopals took the seats. The explanation given for the small number of Presbyterians in office adds insult to injury. It is alleged that the Episcopals are so much better educated than Presbyterians that they should fill all the higher positions.

THEOLOGICAL SPECULATION IN FRANCE AND SWITZERLAND.

IF a corporate union of the Christian Church is ever to be realized, it will not be reached by complete doctrinal agreement, nor will it be brought about by unanimity of opinion on questions even of the most vital interests. From the nature and importance of Christian doctrine, and from the constitution of the human mind, it is evident that a rigid mechanical uniformity of belief is both impossible and undesirable. The various tendencies of current theological thought afford evidence of the wide differences the speculative opinions of able and good men present. There is a larger spirit of tolerance among those who differ compared with the state of things existing some years ago. Deviation from recognized theories was looked upon as a moral transgression and a plain evidence that a course of declension was being entered upon. Now it is understood that a man may be a sincere truth seeker and a devout believer in Jesus Christ even although he may have doubts on some of the points brought into prominence by the researches and speculations of the higher critics.

A short time ago there appeared in these columns a brief outline of a paper by the venerable Swiss theologian, Professor Godet, which formed the substance of his address at the opening session of the course of the Theological Faculty of the Independent Church of Neuchâtel last autumn. Considerable importance is attached to it by French-speaking Protestants since it is a clear and distinct expression of the opinions held by those attached to the distinctive doctrines of the evangelical Church. It has suggested an interesting though rather lengthy paper by Professor Gretillat on "Theological Thought Among French Protestants," which has been translated by the Rev. Joseph H. Dulles, A.M., librarian of Princeton Seminary, and appears in the July number of the *Presbyterian and Reformed Review*. And here it may be stated parenthetically that Principal Caven's clear, comprehensive and scholarly paper, published in these pages some months ago, on "The Testimony of Christ to the Old Testament," is the opening contribution in the new number of this standard quarterly. The conflict of opinion among French-speaking Protestants must, to some extent, be a matter of regret to all who desire to see a vigorous practical Christianity moulding the thoughts and lives of men. The revival of religion that influenced men so eminent and useful as Caesar Malan, Theodore Gausson, Merle D'Aubigny, Agenor de Gasparin and others, in course of time spent its force. The rationalistic torpor out of which it sprang again reappeared, and the controversies that followed have not been beneficial to all the scholarly men who have taken part in them.

Among French Protestants, as among others, very much the same subjects are being discussed. An important one being, what is authority in religion, and how far is its exercise compatible with individual liberty and responsibility? French Protestant thinkers renounce the opinion so strenuously maintained by the Papacy that the Church is the chief authority in matters of religion. The Bible has been received by the Protestant Church as the only rule of faith and practice, but its authority has been eagerly questioned of late, and the extreme theory of verbal inspiration maintained by Gausson in his "Theopneuria" is no longer upheld by even the most orthodox of the Swiss theologians. They do hold, however, and with commendable firmness, that the Bible is inspired and that it contains the revelations of God's will for man's salvation. There are others who boldly challenge the authority of Scripture and make personal experience the measure and arbiter of divine truth. It is needless to say that the position assumed by the experimentalists, as they prefer to be called, is most unsatisfactory. They have no firm standing ground. There is no common standard of appeal. Each man will have a system of beliefs, more or less comprehensive, of his own. Such men would be more likely to attempt the erection of a modern religious tower of Babel than a Christian temple in which devout souls could reverently and conscientiously worship. It is hardly a matter for surprise that some who have pursued their religious speculations on these lines have wandered into the regions where the chilling mists of scepticism prevail.

One notable experience was that of the keen-minded and subtle critic, Edmond Sherer, who attained eminence as a *litterateur* in Paris and who passed away a few months ago. His career was not

Books and Magazines.

THE SANITARIAN. (New York: The American News Co.)—The July number of this monthly, specially devoted to the advancement of Sanitary knowledge, theoretical and practical, begins with the July number its thirtieth volume. It is the leading authority in the valuable department to which its labours are devoted.

THE NEGATIVE THEOLOGY AND THE LARGER HOPE. By the Rev. William Cochrane, D.D. (Brantford: J. R. Salmond.)—Dr. Cochrane, entering on the thirty-first year of his ministry in Brantford, preached an excellent sermon appropriate to the occasion, now reproduced in pamphlet form. The discourse is based on Isaiah xxx. 10, and 2 Cor. iv. 13, and is a forcible and eloquent presentation of the truth that it is the duty of the Christian minister to proclaim Christ's Gospel with earnestness and conviction in opposition to many of the plausibilities that find favour in the present day.

THE PEOPLE'S BIBLE. Discourses upon Holy Scripture, by Jos. Parker, D.D. Jeremiah xx.—Daniel. (New York: Funk & Wagnalls Co.; Toronto: 11 Richmond Street West.)—The sixteenth volume of "The People's Bible" contains a number of characteristic discourses by Dr. Parker on themes suggested by the concluding portion of Jeremiah, the Lamentations, Ezekiel, and the Book of Daniel. The preacher of the City Temple does not devote himself so much to exposition as to the elucidation of great principles, and the application to present-day conditions of the permanent truths of Scripture. The discourses are strong, clear and original. Each discourse is prefaced by a prayer, and a carefully compiled index renders the work easy of reference.

THE METHODIST MAGAZINE. (Toronto: William Briggs.)—In this number, which begins the thirty-sixth volume of this popular magazine, the series of articles giving valuable information, and finely illustrated, of that great country of India is continued. The editor portrays with pen and pencil the tremendous canyons of the "River of Lost Souls," as the Spaniards called it, and other scenic wonders of Western Colorado. A timely paper on "Co-operative Industry," P. H. Burton, of Toronto, shows the wonderful progress in this direction in Great Britain and France. "The Victorian Age," by Rev. E. D. McLaren, M. A., B. D., will stir the patriot pulses. The touching and graphic story of life "In a London Hospital," by the wife of a minister, will touch a sympathetic chord. Our lady friends will always find something of special interest in this magazine.

KNOX COLLEGE MONTHLY. (Toronto: The J. E. Bryant Co.)—The monthly under its new management shows no signs of decadence. The July number opens with a suggestive and practical paper on "The Importance of a High Spiritual Life on the Part of Christian Workers," by the Rev. John Somerville, of Owen Sound. James S. Gale, who went out to Korea under the auspices of Toronto University Y.M.C.A., gives an interesting account of a journey "Through North Korea and Manchuria." The admirable address "Mission Work among the French Canadians," delivered before the General Assembly by Mr. J. Bourgoin, Principal of the Pointe-aux-Trembles Schools, is reproduced, and will be read with interest. There is a brief paper by J.W.M., on the "American Assembly at Portland," and a valuable but brief communication from Rev. D. J. Macdonnell, on "The Conduct of Public Worship." There are several meritorious poems in this issue, one on "Resurrection," by William P. Mackenzie. The *Monthly* maintains the high place it has made for itself.

THE Halifax *Presbyterian Witness* says: Rev. Dr. Gregg, Toronto, has in the press, and will soon place before the public, a volume of great and permanent value to the Presbyterian Church in this Dominion. It is in effect a hand book of our history and our work. It begins at the beginning and comes down to the latest dates available. It will be popular, and it ought to be in the hands not only of all our ministers and elders, it ought to be in every family. We have perused the proof sheets of a portion of the book; and we can testify to the terseness, fulness and accuracy of the narrative and the graceful simplicity of the style. It seems to us also to be judiciously fair towards all the branches of the Presbyterian family now embraced in our Church. Dr. Gregg has already placed the Church under obligations by his admirable history, of which a second volume ought to come by and by. But the new book, soon to appear, will be more practically useful than the large volume,—for it will be read by thousands, and will perhaps be a class-book in the "Higher Instruction" in our Sabbath schools. Our children ought to know the history of our own Church; and Dr. Gregg's book will make it easily possible to give them instructions in that line.

APPLETON'S CANADIAN GUIDE-BOOK. Part I., Eastern Canada. By C. G. D. Roberts. (New edition.) APPLETON'S CANADIAN GUIDE-BOOK. Part II., Western Canada. By Ernest Ingersoll. In view of the remarkably favourable reception given to Appleton's "Canadian Guide-Book, Part I., Eastern Canada," now revised for 1892, the publishers feel that tourists and readers will be interested in the announcement of a companion volume which will describe Western Canada in the same style. The author is Mr. Ernest Ingersoll, the well-known naturalist, traveller and author, who has already published some popular volumes upon the western part of the United States and Canada. Mr. Ingersoll takes the traveller from Montreal into the regions north of Toronto, through the peninsular region of Canada, along the Great Lakes, up the Nepigon River, then, emerging into the North-West, he describes Manitoba, the valley of the Saskatchewan and the Red River; and, finally, after the journey across the plains, he reaches the Canadian Rocky Mountains. The wonderful scenery of this district, perhaps the finest on the continent, is fully described. Under Mr. Ingersoll's guidance the tourist visits Banff, the Canadian National Park, and the wonderful glaciers and canyons of that region. After a series of vivid pictures of the mountain scenery, Mr. Ingersoll continues on into British Columbia, and closes his volume with descriptions of Westminster, Vancouver's Island, and a sketch of the routes to Alaska. There will be a large number of illustrations, together with three large and several small maps. Messrs. D. Appleton & Co. will publish this interesting book this month.

This too is not only a means of present blessing to others, and to the members themselves, but it affords a most valuable training for fuller and larger service in the future. For years it has been the complaint that a large proportion of congregational membership has been passive instead of active. They have maintained their Christian profession by a more or less regular Church attendance, and living lives of outward respectability, contributing with varying degrees of liberality for the support of ordinances and for missionary and benevolent purposes, but comparatively few have engaged in active effort to advance the kingdom of Jesus Christ. It is one of the chief aims of the Christian Endeavour Society to train its members to be active in their service of the Master. The ordinary meetings are designed to draw out the capabilities of the members for various kinds of service, and opportunities are afforded for the exercise of individual gifts. There can be no doubt that such methods of activity and the training afforded are of a very valuable character.

The fourth distinctive principle of the Society is interdenominational fellowship. Sectarian prejudices and denominational bigotry are not now so rampant as they once were. In this respect the Churches have made great advances. When this result has been brought about through the growth of enlightened Christian charity it is healthful and promising, yet it is possible that some are disposed to obliterate denominational distinctions from a spirit of indifference and a degree of ignorance. The young people identified with the Endeavour movement are not likely to weaken in their attachment to their respective Churches, yet meeting together on common ground and labouring for objects common to all the branches of the evangelical Churches, they come to know, understand and appreciate their common kindred in the fellowship of Christ. There can be no doubt that if the spirit of Christian fellowship now pervading the ranks of the Christian Endeavour Society is maintained, it will in time prove a powerful factor in the unification of the Evangelical Christian Church.

The growth of this, one of the recent of our new organizations, and the unity prevailing have been phenomenal. A year ago it was reported at the Minneapolis Convention that there were then 16,274 societies; now they number 21,080. There are thirty evangelical denominations represented in its ranks. In this movement the Presbyterian Church takes the lead with 4,806 societies; the Congregationalists have 4,495; the Baptists, 2,736; the Methodists, 2,755, while other bodies have a proportional representation. The institution is steadily extending on this continent, in Great Britain and in other lands. From the ranks of the Christian Endeavour Society 120,000 have been added to the membership of the Churches. The total membership of the Society is now reported as 1,370,200.

During the year great progress has been made in Canada. At the Convention three banners were presented to the Societies that had made the greatest proportionate increase. Of the three, Canada captured two, Ontario and Manitoba getting one each.

Reports have been received from 1,377 Societies—quite an increase over the 829 Societies reported at Minneapolis from within her borders. The five Provinces have the greatest number of Societies, as follows: Ontario, 830; Nova Scotia, 268; Quebec, ninety-seven; New Brunswick, fifty-seven, and Manitoba, forty-two.

In Australia the growth has been remarkable, rivalling the great strides made in this land. Last year we had eighty-two Societies reported from Australia; to-day we have enrolled 232 Societies, and more are forming each week. England now has 300 Societies. There are thirty-two Societies enrolled from India; from Turkey, twenty; Mexico, nineteen; the West Indies, twelve; Samoa, nine; Africa, nine; China, nine; Japan, six, and so on, from Bermuda, Brazil, Chili, Norway, Spain, Persia, the Hawaiian Islands and from almost every land. The total from foreign and missionary lands is now 648.

The constitution has been translated, and it is printed in the following languages: German, Swedish, Norwegian, French, Danish, Dutch, Spanish, Tamil, Chinese, Japanese. The Convention just held has shown in some degree the vast proportions to which this movement has attained in a comparatively few years. Many men prominent in their respective spheres took part in the proceedings, and a profound impression as to the importance of the Society has been produced. It evidently has a great work and a great future before it.

THE CHRISTIAN ENDEAVOUR CONVENTION.

IN an address at the Christian Endeavour Convention in New York, the founder of the movement, Francis F. Clark, D.D., stated it was providential, meaning that this great organization had its origin in the will of God. He saw in it something deeper and more lasting than a passing wave of youthful enthusiasm. If that were all, after an almost phenomenal development, it would gradually decline and cease to be either influential or permanent. The stability of the Christian Endeavour Society he bases on the fundamental principles ever kept steadily in view. These are pledged individual loyalty, consecrated devotion, energetic service, and interdenominational fellowship. It has been the earnest endeavour of the leaders and the membership to inculcate loyalty to the respective Churches with which they are connected. The past history of the movement has demonstrated that, while undenominational, it is in no sense antagonistic to the various evangelical Churches. At first there were apprehensions that, like some other institutions, it might lessen the attachment of its members to the Churches to which they belonged, and instead of proving a strength it would become a source of weakness. This impression is now well-nigh effaced. Those acquainted with its principles and its action are convinced that the principle of pledged individual loyalty to the Head of the Church and the respective branches with which they are identified has been faithfully carried out. Better acquaintance with the working of the Society is all that is needed to remove whatever prejudice may yet linger.

Every right method of cultivating consecrated devotion must commend itself to all who recognize the urgent need of this in connection with the Christian life and work of the time. The present age is not conspicuous for the fervency of its devotion. Its need is felt in the persecution of the individual Christian life in the family, the prayer meeting and in the services of the sanctuary. If the young people of the present are engaged in the systematic and regular cultivation of the spirit of devotion, under a sense of personal obligation to Christ, it may reasonably be expected that by and by a richer and warmer devotional life will pervade the entire Christian community a few years hence.

Combined with the cultivation of a devout and reverent spirit an energetic service is maintained.

a solitary one. Too many of our brightest men in their search for the light turn their backs on the Sun of Righteousness and soon find themselves entangled in the mazes of uncertainty. This lovable Swiss when a young man was ardently attached to the evangelical leaders in Geneva, and entered on the Christian ministry with high hopes and with earnest devotion. The rationalistic reaction began and young Sherer was gradually drawn into its current, going farther and farther away from the centre of Christian truth, till finally he drifted into the cheerless gloom of blank negation. It was fondly hoped by those who knew and loved the man that he might retrace his steps and seek restful shelter beneath the shadow of the cross. These hopes were unfulfilled. The accomplished scholar who had denied all authority in religion wrote his last published article with the design of proving that there was likewise no authority in morality.

The tendency of drift is always attended with danger. It does not follow in all cases that religious doubt and speculation lead to shipwreck of faith. Many whose belief is most profound have reached firm standing ground after being tossed about by every wind of doctrine. Doubt is not a thing to be gloried in, far less cultivated, because in some quarters it is the fashion. The doubter soon reaches the parting of the ways. The earnest truth-seeker will approach the light, "If any man will do His will he shall know of the doctrine whether it be of God." The frivolous and the egotistic run great risks. Christian scholars and religious teachers who parade their doubts and obtrude their speculative theories may imagine they do so in the interests of truth, but they incur grave responsibility. The Bible has not yet lost its authority, though it has been subjected to the keenest scrutiny. The modern questioners of the authority of Scripture in the all-important matter of religion have not yet been able to refute the statement of the apostle, "we have a more sure Word of Prophecy to which we do well to take heed as to a light shining in a dark place, until the day dawn and the day-star arise in our hearts."

Choice Literature.

UNA AND KING DAVID.

At the close of a warm day of Southern spring a little girl, most fair and delicately made, knelt at a window looking to the west, resting, in cherubic fashion, her pretty chin between two snowflake hands. A soldier on guard over a headquarters tent in the sun-baked space below looked up at her, and saluted gallantly, at which act of homage a smile broke over her face that was both tender and triumphant. Una was accustomed to such a recognition from the men, to whom her casement, with the flower-box nailed below it overflowing with geraniums and featherfew and mignonette in bloom, was the one bit of esthetic beauty in an arid spot. King David, an ingenious old artificer, had constructed for her this hanging garden from a box in which cork legs had been sent to the hospital camp; and, covered with bark from the neighbouring woods, its appearance in public was now all that could have been desired. Through the monotony of hospital life she ran like a thread of gold. When the little white frocked maiden appeared in the wards beside the tall and sombre form of her mother, who was a matron in charge of a division of the camp, smiles formed upon wan lips, dull eyes kindled, fretful voices were toned to courteous speech. And in return she loved the patients as she loved the cause for which they had been stricken down—fervently, unquestioning, as good Catholics treasure the contents of their reliquaries. It was one of the pathetic things of that war between North and South to see young spirits charged with such a burden of fierce antagonism—young veins thrilling with a fever of strife they could not understand and sought not to remedy. And this, our little Una, like all the rest of them, was so terribly in earnest in calling herself a Confederate citizen!

The place known as Camp Winder was situated beyond the town limits of Richmond in 1864. Encircled by a trench yielding too often noxious odours, the rough wards and tents were assembled in dreary rows around a barrack of new pine boards built after the unostentatious model of a toy shop of Noah's Ark. One expected to see the roof tilt back upon insufficient hinges, and the surgeons, matrons and nurses, for whose use it was constructed, come tumbling out like so many button-headed Shems and Hams and Japheths. This drear abode, a honeycomb of hospital industries, served as a shelter not only for Una Eustis and her mother, but for many another of their class born and bred in the lap of abundant comfort. The unplastered room, allotted to the division-matron, had contained until recently, for all furnishing but a couple of army cots, a table with washing apparatus, and a few nails in the wall. Then Fortune, in the shape of old Miss Jessie Sprigg, a spinster friend who, going to board in the country, had nowhere to store her belongings, smiled upon them broadly. Claw-footed tables and chairs, a glazed bookcase and desk combined, a Chinese screen, and, above all, a comfortable lounge, arrived to transform the bare chamber into the semblance of a home. Una, with fairy fingers, had only to-day put to it her finishing touches in the shape of a curtain and table cover, and now waited, watching the red ball of the sun sink behind the pine grove westward of the camp; for, at sunset, King David would be free to come and take his sovereign lady for a walk. Her mother she might not expect to see till after supper was distributed to the sufferers, and the matrons and helpers were ready to sit down to their own meagre meal in the refectory below.

Spite of the long, hot lonely day whose pink stillness of dawn had been rudely broken by the guns of battle, Una had, in her congenial toil, almost forgotten to be sad. Hour by hour since the morning, round with her mother in the wards had her busy fingers sped. She could hardly be patient now that all was done. King David would never see how she had looped her curtains with her old blue sash. She longed to bring that faint gleam of a smile—so rarely seen now—into her mother's beautiful brown eyes.

The sun sank behind a blot of inky pines, casting up a fountain of radiance to the sky. A sudden pang of remembrance shot into Una's heart. The scene recalled to her a vista in the forest surrounding her old home—a spot where she, with papa and Hal, on horseback, had once stopped to watch a similar effect. She could almost smell the fragrance of dead leaves and living mosses always arising from the deep Mount Airy woods. She saw again a cheerful picture of plantation life when the day draws near its close. Cows marching to the milking place; chickens and turkeys fluttering to their roosts; the black people slouching home to the "quarter," always ready to stop for a pleasant-spoken "Howdy'e, Marse," "Howdy'e, little Miss." Soon lamps would send forth their gleam from the "Great House" windows, and the wide front would be traced in light. What joy to spring from the saddle by aid of Hal's young arm, and to go in chattering and laughing with him over a thousand childish nothings to the tea-table where her mother sat, and where the father would come in to lend his buoyant presence.

So many people had their troubles in those days that Mrs. Eustis' recent share in the tragedy of war had already passed into Confederation tradition. It was hard for the poor lady, looking down at her frock of coarse black stuff, and about her at the sordid belongings of her present life, to realize that she had been the petted mistress of a fine old Colonial Homestead on the Virginian border, forsaken at the outbreak of the war to follow her husband's fortunes in the field. The one visible link—after Una—to connect her with that time was the diamond glittering upon her finger above the wedding ring, worn now, alas! as a symbol of love overshadowed by uncertainty worse than death.

Their home lay in the track of armies between the Rappahamock and the upper Potomac, and she, with her young daughter, had quitted it by night upon sudden warning of an advance of Union troops. Such a movement would cut her off definitely from her husband and the son, whom no love of hers could withhold from volunteering to fight in the Southern cause; and there had been brief delay in her decision to move on.

It had been dreamlike at the time—how much more so after the lapse of years—that weird flitting from the safe, happy home, whose foundations had seemed impacted beyond the possibilities of change. The hurried packing—the hiding of valuables—the necessity of driving away, down the

familiar avenue, at midnight, unknown to the sleeping black people—the meeting at daybreak with her husband, who had ridden north from his camp to welcome her—the feeling that all care was over, then. Next came the odd, helter-skelter exciting life of refugees in war time—the heart-beats and anguish of suspense in times of battle—the rapture of reunion with the spared. Both her husband and her beautiful eighteen-year-old Hal had escaped without a scratch from almost continual fighting, when Lee called upon his soldiers to follow him to Maryland. Hal, but recently promoted from the ranks to be a sergeant, had gone ahead without an opportunity to say good-by to his mother, then in Richmond.

"Don't fret, my darling, this means peace, home, everything," St. George Eustis had said when, recalled from his furlough to join the army on the march, he was aroused by his wife in the grey dawn of morning. He had slept soundly while she had been long astir—setting last stitches, packing his portmanteau, brewing a cup of coffee, toasting bread. She had stood, before awaking her husband, watching him with her full soul in her gaze. "Think how we've longed for this chance to push over the Potomac. I'll get the shirts to Hal, and the stockings Una knit—bless the dear baby, how she sleeps! I'm off now, keep a brave heart, Florence. God bless you both. Good-by."

He had stolen away on tiptoe to spare Una the pain of parting; but before his long strides had carried him the length of the corridor, a little flying form was on his track.

"Papa! I was not asleep. I tried to bear it; but I can't. Kiss me, my darling own papa!"

Eustis strained her to his heart. "Una, you will be brave? You will think always of your mother first, and remember I trust you to give her back to me."

These words rang in Una's ears long after the news came from Gettysburg that took the sunshine from her mother's life. When the tide of battle turned and the Union troops wrested from Pickett's Virginians their dear-bought splendid victory, Colonel Henry St. George Eustis was left for dead within the Federal lines. Those of his friends who saw him struck, speedily spread the tidings of their distressing loss. Further down the slope, and further down the list of the Confederate dead, was Hal Eustis, buried by his comrades near where he died. So much the mother learned beyond dispute, but of her husband nothing more than the fact of his fall beside a captured gun. Enquiries, letters, advertisements in the newspapers of both sides failed to elicit further detail. As months wore on she had let the conviction of his death sear its way into her soul. The shrinking of her means of livelihood cost her not a pang. Long practice as a volunteer nurse in the Confederate hospitals suggested to her a place as paid matron under Government, and to the hard routine of this employment she had come gladly. But for Una's comfort and well-being, the life of stern self-denial, of constant action in the ill-equipped camp, would have been her free choice. It was the rare moments of rest from labour Mrs. Eustis dreaded most.

Home visions thronged around the lonely little girl, bringing the quick tears of childhood to brim her eyes; but the sound of the door opening behind her made her spring quickly up, hiding her emotion by standing with her back to the amber glow.

"It's only me, Miss Una, darlin'," said Rose, one of two Irish sisters, laundry maids, who habited a room in the universal entry. She was a bright, hard-worked creature, and she bore across her arms a spotless white frock of the thin stuff Una's mother liked best to see her wear.

"Rose! You haven't washed that, with all you have to do—and the day so very hot!"

"Whisht now, Miss Una, it's no credit to be washing where there ain't no dirt—an' if it's only to kape me hand in at clear starchin' till this cruel war be's over. It'll go hard with me sister and me if we can't manage to do up our snow-drops little frocks—not to speak of them beautiful gownds the Madam was ather givin' us a Chewsdays—rale Frinch cambric, with flowers like nathur—it's the sorrow that she can't be wearin' 'em herself, and she wid a figgur like the Queen."

"Oh! she was beautiful, Rose, when you saw her dressed in colours—but I mustn't think of that. Look how pretty our room is, Rose—but for the board walls you'd never believe it was in a hospital."

Busy Rose had but time to give an admiring glance and hurry off, when a second visitor appeared, in the shape of a lady whose autumnal charms were lightly veiled in rice powder, which, with the somewhat coquettish arrangement of her shabby dress, bespoke that perennial charmer of the South, the belle of a generation past.

"All alone, you dear little creature! Well, I did hope to get a half-hour to myself to come and sit with you in this bower of beauty this afternoon; but what between that tiresome Dr. Snow and Major Isham, who have this moment left me, and a poor fellow down in Ward 46, who's to be operated on presently, and will expect to see me around when the surgeons leave—I've brought you those sweet poems of 'L. E. L.' to read, my child, and a few Maryland biscuits for your tea—wish with all my heart there were more of 'em; but dear Mrs. Thompson's cook is famous for her biscuit, and when this batch came to day I knew there was many a poor soul—the sweetest verses, so full of sentiment. I positively couldn't get rid of Isham—an old beau of mine, child; proposed to me six times at the White Sulphur the year I became engaged to poor Mr. Robbins. Haven't seen him since, and he vows I haven't changed a particle. Now, mind you, come to me whenever I'm off duty and your mamma is on. Give me a kiss to cheer me, dear; for it's ten to one that my pet patient will sink after this amputation, and I must stay by him till he goes."

"Take a bit of my geranium, dear Mrs. Robbins," cried Una, who knew by experience the tender unselfishness lurking under the shreds and patches of this lady's vanity. "It will smell sweet to you in the wards. And thank you a thousand times for the biscuits. If you knew how I long for a home dainty, now and again, that will tempt mamma to eat."

She had not ceased to croon with satisfaction over the unlooked-for bounty when the one-armed and one-legged soldier, employed to lower the headquarters' flag at sunset, sent flying upon the air a few very wild echoes from the asthmatic bugle that was his pride.

"There goes the flag to bed," cried Una, running back to the window; "and now King David will be here to take me out."

The last rim of the sun had sunk behind the black boles of the pine grove. Slowly the stars and bars glided downward on their staff. Shortly thereafter a shuffling step was heard outside Una's door, and a deprecating tap upon its panels.

"Come in, King David," exclaimed the little lady, insistently. "There is the trunk that I've unpacked; now we've a chest of drawers; and you're to take it, please, to the store-room—that is, if you can carry it by yourself."

"Light as a feather this is, honey," the old man said, stooping to deposit his torn straw hat upon the floor.

King David was an old negro, with a head too large for his body, and legs curiously bowed. When one spoke to him in kindness, his rugged face became irradiated with a smile pathetic in its humility; but there was dignity of the true royal sort in King David's bearing when one touched upon the honour of his master's house and family. He was the son of the old Mount Airy "Mammy," or head nurse, who had given him his name in sober tribute to the author of the Psalms; and had been, after the Southern fashion, apporportioned to St. George Eustis in childhood as caretaker and general companion to the young heir of a great estate. Accompanying his mistress in her flitting to the Confederate lines, he had since clung to her sad fortunes with increased fidelity. What it cost him to see his ladies degraded to their present condition of life only those can understand who have personal acquaintance with the quality of old-time negro pride. He would have given his last morsel to save "my Mistis and little Mistis" from sitting down to break daily bread with some of the folk who shared their privileges. On this subject Miss Eustis and he had to agree to differ.

"I, too, am a servant, David," she would say, with a wan smile. "A paid servant of the Government like you and all the rest."

"For the Lawd's sake don't let anybody hear you say that, Mistis," he would whisper, despairingly. "I don't reckon there's a soul in this camp that knows you that ain't heard of the great family you came from, and the way you'n Marse Saintry gave your money like water to start this war."

"Not a soul in the camp that knows you, David, I dare say," she answered, with a gleam of her old light spirit.

(To be continued.)

CRACOW.

The glory of Cracow is its University, which was founded in 1346 by King Casimir the Great. It is known as the Jagellon, and boasted a printing-press long before any of the other towns of Europe were so far advanced. It also possesses an astronomical observatory. Here Copernicus was once professor, and a fine statue of him by Thorwaldsen is to be seen in the building. Close to the Florian's Gate is to be found the elegant abode of Prince Ladislaus Czartoryski, which contains a very choice museum of works of art, *bric-à-brac*, and MSS., as well as relics of Polish history. It is a species of South Kensington on a miniature scale, and is most generously thrown open to the public twice a week by its owner. That Cracow has not lost its ancient love for art is shown by the Academy of Fine Arts that exists in that town of which the famous Polish painter, Matejko, is director. A number of this painter's finest works, as well as those of his colleague, Siemiradsky, can be seen in the permanent Art Exhibition, situated on the first floor of the Cloth Hall. Indeed, Polish painters and sculptors, as well as architects, have distinguished themselves of late considerably throughout all Europe, and have contributed to recall the ancient glories of their nation. A fine new theatre for the production of Polish plays is being built by the native architect, Zawiejeki, and will be adorned by over two hundred life-size sculptures from the hand of his talented brother, Mishka Zawiejeki, who has made for himself so good a name as sculptor in Florence. Before leaving Cracow you should drive through the dusty suburbs to a hill a little outside, which is known as the Kosciuszko Hill, an artificial mound raised to the height of about thirty metres, in the antique shape of a snail heap. This memorial was heaped up in the year 1830, in remembrance of the native hero who tried to restore independence to Poland. Thousands of nobles and patriots helped to raise this mound by bringing earth from all the great battlefields of the Poles, especially from the disastrous field of Maciejowice, where

Freedom shrieked when Kosciuszko fell.

Even delicate ladies brought parcels of earth, and foreign potentates from afar joined in this national enterprise. It was four years before it was completed. The ascent is made by means of a spiral ramp, about two feet broad, with no protection on the outer side, so a steady head is required. On the summit, crowned by a small plateau, stands a large unhewn granite boulder, upon which is inscribed the one word "Kosciuszko" in large letters. Around it is planted a low border of flowers, which are always kept carefully tended. The whole monument is a touching evidence of national patriotism. To upraise such mounds seems to have been a favourite form among the Poles of doing honour to their great dead, for Cracow can show yet two other such hills upraised by human hands.—*The Magazine of Art for July.*

EVERY TESTIMONIAL

In behalf of Hood's Sarsaparilla is strictly true, and will bear the closest investigation. No matter where it may be from, it is as reliable and worthy your confidence as if it came from your most respected neighbour. Have you ever tried this excellent medicine?

For a general family cathartic we confidently recommend HOOD'S PILLS. They should be in every home medicine chest.

THE MISSIONARY WORLD.

WOMAN'S WORK.

Miss M'Gillewie, of the Church of Scotland Ladies' Association Mission at Calcutta, writes:—

I think it may interest the readers of the *Mission Record* to hear the story of four converts from Hinduism, who were baptized in our Bengali church on Easter Sunday, the 17th April. I shall begin with Boroda, a child-widow, who has been for nearly three years in the Orphanage, and who has shown very clearly by her life that she is a real Christian. As a child she attended our village school at Mattia Brooz, and there first heard of a Saviour's love. Her heart was touched by the "old, old story," and many a talk she and one of her little schoolfellows, Lokhi by name, had together about "Jesus and His love." They gave up doing *puja* (idol-worship), and refused to go and bathe in the Ganges, often hiding or running off to school to be out of the way. Together they planned to come to me at Bow Bazaar; but one day Lokhi took suddenly ill at school, exclaiming, "My head, my head." She became unconscious and was carried home, but she never spoke again, and the next day she died. When I went to see her mother it was most touching to see the child's treasures—coloured texts hung up on the walls of the cottage, and her Testament—a prize for Bible knowledge—on a shelf, and to hear from her mother how she had been in the habit of telling her all the Bible stories she had learned at school. This was a sad trial to Boroda, but it only deepened her desire to become a Christian, and she opened her heart to the teacher about it. She did not meet with much encouragement, and just then her parents made arrangements about her marriage, which took place, and this seemed to shut up her path completely. But a few months later her husband died, and then she spoke again to the teacher and to her parents about her earnest wish to become a Christian. They raised no objections, so the teacher told me the story, and after due enquiry I had her brought to the Orphanage, her parents having signed a paper to the effect that they gave her up to me quite willingly to be educated and brought up as a Christian. She was at once adopted by the Holywood Sunday school, and has from the first been a most satisfactory child. Her great desire has been for the conversion of her parents, and many a time she has spoken to me about them with tears in her eyes. A few weeks ago she wrote her mother a most touching letter, entreating her to come to Jesus without delay, and again after her baptism she wrote an account of it, and of her unspeakable joy in having been permitted to confess Christ publicly. We prayed together for them, pleading St. Matthew xviii. 19; and just before closing for the holidays we heard from the teacher that there is a probability of their soon becoming Christians. Boroda is at present staying in the teacher's house, where she has daily opportunities of seeing her mother and of influencing her to give up heathenism. She is a real little missionary.

The other three who were baptized were Brahmins, a Mrs. Chatterji and her two children, a boy of eight called Niredro, and a little girl of six called Hemlota. They are most interesting, and we feel that they were sent to us by God to encourage our hearts, and an illustration of St. John iv. 27, "One soweth and another reapeth." Their story is as follows: About two months ago I got a post card one day from a Hindu lady, telling me she was most anxious to come out and become a Christian, and asking whether I would receive her and her two children in the mission house. I replied that I was very glad to hear of her wish to become a Christian, but that I could not promise to take her in without knowing all about her circumstances—whereupon she wrote again telling me a good deal about herself, and asking me to send a girl for her to bring her and her children to the mission house on a certain day. I consulted all our missionaries on the subject, and they agreed with me that I must not send for her, but that if she came I might take her in. She had asked me not to write again, so I could not explain the reason of my not sending for her, but we prayed a great deal for her, asking specially that if it were God's will for her to come out, that her way might be opened up, and if not that it might be closed. A short time afterwards I had a third and then a fourth communication from her, in the last of which she asked me to go and see her at a station near Calcutta.

To this I agreed, and on the appointed day I went, accompanied by Miss Cameron and one of the native teachers. We had difficulty in finding the place, and after waiting patiently for more than an hour, it suddenly occurred to me that we had come in the wrong direction, so we got up and retraced our steps, but only to be disappointed again—there were no signs of her anywhere—so we gave it all up and went off to the village shop to make some small purchases in remembrance of the day, when, to our great joy, a native woman came up to us saying a lady was calling us, and immediately led the way to the spot where she was waiting. She had seen us when we went to the second place, and immediately despatched a messenger to bring us to her. We had a long talk, and it was finally arranged that she was to come on the following Monday or Tuesday. But she was so anxious to be baptized without delay that she appeared on the Saturday afternoon, and as there was to be a baptism in connection with the General Assembly's Institution the next day, Mr. Edwards and Mr. Laha very kindly came that evening to Bow Bazaar and examined her as to her knowledge of the

truth. Being quite satisfied with her answers, she and her children were baptized the next day along with Boroda, and she gives every evidence of being a real Christian. I hope she will be able to earn her own living as a teacher, and her little girl will be trained in the Orphanage. Who will undertake her support? The boy has been adopted by Mr. Ferrier, and is to live at a hotel just opened by the missionaries under the charge of the Rev. H. L. Dó, and is to attend the General Assembly's school. By degrees I have learned a good deal of Mrs. Chatterji's past life. She and her husband were for several years in Assam, where his work brought him much in contact with Christians, who talked to him a great deal about the truths of Christianity. He talked over everything with his wife, and at first they were both greatly opposed, but by degrees they became interested and finally convinced of the truth. Arrangements were being made for their baptism, but circumstances prevented it taking place, and Mrs. Chatterji came to Calcutta to visit her mother and mother-in-law, both of whom live in the neighbourhood. Last August she had a letter from her husband telling her he was very ill, but that if he recovered he would come down. However, she was not to wait for him, but to be baptized as soon as possible, and when he came down he would come to 125 Bow Bazaar to make enquiries about her. This was what led her to write to me. He knew about her mission in former days, and therefore advised his wife to come to us for protection. So may we not say that she was sent by God? It has been such an encouragement to us, and we hope that when our work re-opens another will come out from her Hindu home to become a member of the Church of Christ.

I am sure there are many secret Christians in the zenanas; we know of several, and we are frequently hearing of instances of impressions made in childhood in mission schools resulting in conversions after many days. So there is much to encourage us in the foreign field, and you at home to go on working and praying for the coming of the kingdom of our Lord Jesus Christ, and to do all in our power to hasten it.

ENCOURAGING PROGRESS IN GUJRAT.

We give the following extract letter by Rev. R. M'Cheyne Paterson, Gujrat. He writes of date April 30, 1892.—

We have had some interesting work in Gujrat lately. Some Christian families in Sialkot have relatives in the village of Belolpore, on the banks of the Chinab. I heard that these friends had been much impressed by the teaching of their Christian relatives, so I sent a Bible reader out there to preach to them, and find out how far what I had heard was true. He travelled to that village in a remote corner of our immense field, and remained out more than a fortnight. He brought most cheering news—that two families were ready for baptism, and that the men would come very soon to see me. After waiting for some time I sent the Bible reader out again, and the result was that shortly afterwards the man came to Gujrat. He astonished me with his knowledge of God's Word. When I pointed out that Christ had died for his sins, he said: "Oh, yes, I believe that thoroughly," and he continued, "What we need is not a dead mediator who is in his grave, but a living one." (He was referring to Mahomed and to the other "holy men" whom the people here pray to for pardon and salvation.) In order to try him I said: "But you know Christ was killed and buried?" What a light broke over his face as he said: "Oh, yes, but on the third day He rose again and afterwards ascended to God's right hand." I was astonished to find how much the man knew, and to see how much he gloried, not only in the Cross, but also in the ascension of Christ. When at the close of our interview this man asked me for baptism on the following Sunday morning, my heart re-echoed the answer of Philip, and I said: "If thou believest with all thine heart, thou mayest."

On Saturday our catechists also saw him, and in fact got him to live with them, that they might impress on him even more deeply the great responsibility he was about to undertake. He promised solemnly that his first care would be to instruct his wife, so that after her baptism their children also might be baptized. You will be glad to hear that the very next Sunday he returned to Gujrat with a neighbour to whom he had preached Christ, and this enquirer is now preparing for baptism. The new convert is at present placed in a difficult and trying position. He is surrounded by enemies on all sides, and is far from a place of worship. But, worst of all, we have as yet been unable to send a catechist out to his village. Every man is so busy and the work demands such close attention that we must get a new catechist for Belolpore. This is a case in which we must get the man first and trust in God to provide the means wherewith to pay his salary. It seems providential that just near that village a small rest-house is being built by the district authorities, where we will be able to stay for some time, even in the hot weather. In addition to this last-named enquirer, another has come to us from Rawalpindi. He is a man of the highest Mohammedan caste, and is very well educated. At present he spends almost the entire day in reading the New Testament. At our last Guild meeting he read a very able harmony of the Gospels in question and answer, just what would be most useful to school children. He is continuing this in his leisure hours, and meanwhile supports himself by teaching. We trust that he may profess Christ boldly before all men.

You will be glad to hear that our church hall is ready now, and we hope and pray it will be a centre of light. . . . Our schools are all in a flourishing condition. We have now 1,000 scholars—a terrible responsibility, is it not? Every boy receives regular Bible instruction, and it is the Word of the living God that works; we, after all, are not the workers, but the instruments which the great Worker uses.

EDUCATIONAL SUCCESSES IN SIALKOT—HIGH-CASTE ENQUIRERS.

In a very interesting letter to the Convener of the Church of Scotland Foreign Mission Committee, of date May 13, the Rev. George Waugh, B.D., reports his wife's returning to Scotland for rest and recruiting after two years of devoted labour in the Panjab. It ought to be known to members of the Church at home that our missionaries in many cases give not only their services, but often out of their modest incomes contributions to extend the work they have at heart. Mrs. Waugh has, ever since her arrival in India, laboured earnestly to win souls for Christ, and also supported a Bible-woman, who used to labour along with her. Since the beginning of this year she has supported a village girls' school under Miss Plumb's care, besides finding the support for another such school under her husband's charge. These agencies are all provided for until her return, which it is hoped will be at the end of this year. May such an earnest worker long be spared for the Lord's work in the Panjab! Mr. Waugh has a very encouraging statement to make. He says:—

The work advances much in the usual way. We have had brilliant results in our college and high school in Sialkot in the recent university examinations. Sixty-six per cent. passed out of the total class in the intermediate examination in Arts (F.A.), and all of these stand among the first fifth who have passed in the whole Panjab. There was only one failure in mathematics out of fourteen candidates in the entrance examination, and all the others passed in everything; and all these are in the first or second division high up—none in the third. This is a wonderful result almost unparalleled. And then we must not lose sight of the fact that all these clever young men receive regular Bible instruction every day, which is making a decided impression on them, although almost none have as yet become Christians. The Lord will gather in the fruit in His own time and way. There is a very interesting and somewhat remarkable case of a high-caste enquirer just now. He says he believes that Jesus is the Saviour, and that through Him he shall be saved, but he does not see his way to be baptized. Only think of it! he gives money into our mission treasury to help in carrying on the Lord's work. And I feel he is a Christian at heart. There is another case of a remarkable high caste enquirer at present. He is an English master in one of our schools, and is always anxious to speak to me about religion when he sees me; he accepts the Bible to a certain extent, has renounced his old religion, but cannot yet see that Christ was divine and needed to save sinners. He reads the Bible and prays—he even prays with me, and his prayer is just like ours, only Christ is left out. I hope and pray that the light may flash upon him soon, and then I feel sure he will be a bright and noble Christian. And thus we find here and there some individuals even among the high castes seeking to know the way of life.

It is clear, however, that the Lord means to gather many of the poor, despised and uneducated people to Himself in this place first, just as He did when He was upon earth.

HOOD'S Sarsaparilla *absolutely cures* all diseases caused by impure blood, and it builds up the whole system.

EDWARD LINLEY, of St. Peters, C.B., says "that his horse was badly torn by a pitchfork. One bottle of MINARD'S LINIMENT cured him."

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TRUE.

"The patient medicine man usually has the good sense to confine himself to ordinary, everyday diseases. He leaves to the physician cases in which there is immediate danger to life, such as violent fevers. He does this because, in the treatment of such cases, there are other elements of importance besides medicine, such as proper dieting, good nursing, a knowledge of the patient's strength, and so on. Where there is no absolute danger to life, where the disease is one which the patient can diagnose for himself or which some physician has already determined, the patent medicine maker says fearlessly, 'I have a preparation which is better than any other known, and which will cure you.' In nine cases out of ten his statement is true."—*N. Y. World Interview*. It is absolutely true as regards St. Jacob's Oil, the great remedy for pain.

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At night is always a trouble, and it is often an entirely unnecessary trouble if
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is kept in the house. A few drops of this old remedy in a little sweetened water or milk, brings prompt relief. *Sold everywhere.*
Have you seen the New **BIG BOTTLE**
Old Price 25 Cents.

Ministers and Churches.

THE congregation of Glencoe presented their pastor, Mr. Dugald Currie, with a purse of \$170 and an address before his departure to Britain, where he will spend a couple of months.

THE Rev. D. MacRae, of St. Pauls Church, Victoria, B.C., has been appointed by the General Assembly the first Moderator of the new Synod of British Columbia, which will embrace the Presbyteries of Columbia and Calgary.

THE Rev. Professor A. B. Baird, of Manitoba College, Winnipeg, has been visiting his relatives in St. Marys and vicinity. Mr. Baird occupied the pulpit in the First Presbyterian Church on Sunday evening week, and preached an excellent sermon.

THE Rev. Dr. Smythe, pastor of Calvin Church, Montreal, has gone to Scotland for his vacation. His pulpit will be supplied by Rev. Joseph McCracken, B.A., of Scotland, and by Rev. James McCaul, formerly of Stanley Street Church.

THE annual Lawn Festival of Knox Church, Millbank, was held on the manse grounds under the auspices of the Ladies' Aid Society on the evening of June 28. The attendance was large, although the weather was threatening. The proceeds amounted to \$75.

THE garden party in aid of the Ladies' Aid Society of the New Edinburgh Presbyterian Church was held last week in the beautiful grounds of Captain McNaughton and was a grand success. The Quintette Club furnished the music, which was very much appreciated by everyone.

THE garden party given by the ladies of Knox Church, St. Marys, on the beautiful lawn of Mr. H. F. Thomson on Dominion Day evening proved very satisfactory. There was a large attendance. The berries, cream and cake were delicious, and every person enjoyed themselves.

THE excursion under the auspices of Knox Church, Morrisburg, on Tuesday evening week, was well attended and was a great success. The *Alaska* left at seven o'clock, and on arriving at Iroquois a short stop was made, after which the return trip was made through the rapids.

THE picnic in connection with the Presbyterian Sabbath school, Bluevale, which was held on Tuesday week, was a decided success, there being quite a number present, and every one enjoyed themselves. At night there was a concert in the Foresters' Hall, when a very large audience assembled.

THE Presbyterians of Oshawa were recently favoured with a visit by Rev. Professor McLaren, of Knox College, who preached two excellent sermons, which were heartily enjoyed by large and appreciative congregations. The offering—special, in lieu of the old-time annual soiree—amounted to about \$110, with "more to follow."

THE sacrament of the Lord's Supper was dispensed on July 10 in St. Andrews Church, Peterboro'. The pastor, the Rev. A. MacWilliams, preached from St. Luke xiv. 17. Thirty new members were added to the Church. The new Sabbath school-room is in course of erection, and will be completed in the latter part of September.

ST. ANDREWS Church Sunday school, Victoria, B.C., had its annual picnic at Langford Plains, a beautiful place a few miles out of the city, on the 25th of June. On Dominion Day the Sunday schools of the First Presbyterian Church and of St. Pauls united with that of the Pandora Street Methodist Church in a fine picnic to the same place.

THE Rev. M. P. Talling and wife have returned to London from their honeymoon trip in the East. On the evening of their return they were given a reception by Mr. Talling's congregation in the lecture hall of St. James Presbyterian Church and presented with four handsome pieces of parlour furniture. An address was read by Mrs. Shillington, extending to the young couple a hearty welcome home. The reverend gentlemen replied feelingly.

THE Sabbath school picnic and excursion to Goderich, held under the auspices of Carmel Presbyterian Church, on Thursday week, was a grand success, the long train of cars being crowded to their utmost capacity, so much so that a couple of cars had to be taken on at Clinton to afford accommodation. The day being fine, a most enjoyable time was spent by all on the shores of Lake Huron, and not a single mishap occurred to mar the pleasure of the occasion.

AT the close of the week night service in Knox Church, St. Thomas, recently, the Rev. J. A. Macdonald was presented with a pulpit gown, cassock and bands. The presentation address was made by Mr. Colin Macdougall, Q.C., and the gift was happily acknowledged and the address responded to by Mr. Macdonald. The young men in the congregation were the prime movers in this graceful recognition of Mr. Macdonald's valuable services in the pastorate.

ON a recent Sabbath morning Rev. J. A. Logan, Acadia Mines, N. S., explained to his congregation the motives which had influenced him to accept the call extended him from Chilliwack, B. C. He had not been prompted by a desire for a better position or for more congenial surroundings, for had he done so he would have remained, but he felt that it was the Divine Hand that had guided him to a decision; the Macedonian call for help he could not resist. Mr. Logan has been a faithful and successful pastor, a most useful citizen, a kind neighbour and a good man in every sense of the word. It is extremely doubtful if Acadia Mines ever finds another man who will in every respect fill his place. His removal causes universal regret.

THE Woman's Foreign Missionary Society of the Presbytery of Peterborough held their semi-annual meeting at Grafton on Wednesday, July 6. Many delegates were present from the different auxiliaries. The special attraction for the afternoon meeting was Mrs. McQueston, of Hamilton, who gave a good, practical address, which was highly appreciated. After a bountiful tea in the school-room, furnished by the ladies of Grafton congregation, and some pleasant conversation, the evening meeting was opened. It was addressed by Rev. H. V. Mounter, Methodist minister, and Mr. Frost, returned missionary from China, gave a most thrilling address. The music was good and the solos sweet and appropriate. It fact, it was a delightful day, and those who were privileged to attend will not soon forget the Grafton meeting.

THE death is announced of the Rev. John Cruikshank, D.D., the first minister of the Presbyterian Church settled at Bytown in its early existence. The *Free Press* says: Dr. Cruikshank remained at Bytown for many years, and afterwards became minister at Niagara, and Moderator of the Synod. He married a sister of Mrs. George Bryon Lyon Fellowes. Upon leaving Canada he was presented by the Earl of Fife to the parish of Turiff, in Aberdeenshire, where he laboured for an extended period. Recently he removed to London, taking up his residence at 43 Powis Square, where he died on June 12, in his ninetieth year. Dr. Cruikshank took a warm interest in the material and moral welfare of the old town, and was always very popular with the inhabitants. To scholastic attainments of the highest order he united graces of person and character, which gave him a welcome place in the highest circles of the colony.

LAST week a very successful garden party was given at Mr. I. T. Middleton's suburban villa in East Hamilton. Among the trees festoons of Chinese lanterns were tastefully arranged, and the lawn presented an animated scene. The west verandah was improvised as a concert platform, and a choice programme of music and readings was rendered very acceptably by the following talent: Mrs. McArthur, Mrs. Vallance, Mrs. Sydney Trant, Miss Woodruff, of Auburn, N.Y.; Miss Louie Clark, Miss Addison, Mr. Sydney Grant, Mr. William Young. Miss Laidlaw was the accompanist. The refreshment tent was well patronized during the intermission. At the close of the musical programme short addresses were given by Dr. Laidlaw, Robert Balfour, Winnipeg; Nicholas Awrey, M.P.P., the Canadian commissioner to the Columbian Exposition, and J. T. Middleton. The young ladies of the Mission Home Circle did noble service. The funds of the Ladies' Association of St. Pauls Church were increased by \$62. The evening was a delightful one. About 400 were present.

ST. ANDREWS Church, Napier, picnic on Dominion Day was a great success, and heads the list of successful picnics held under its auspices for a number of years. In the absence of Rev. Mr. Graham, of Watford, the Rev. J. R. Johnston, of East Toronto, former pastor, occupied the chair, and opened the meeting with a spirited address. Addresses were also delivered by the Rev. Messrs. McMillan, of Alvinston, and Gundy, of Napier, and Mr. Brown, of Metcalfe. The speeches were marked by a spirit of patriotism that has seldom been equalled in Napier, and were well received and loudly applauded. The singing of Mr. Carruthers was very good, and sustained his well-known reputation in this district. A solo by Miss Martin, of Strathroy, was well received and loudly applauded by all. The Strathroy band gave a number of beautiful selections that fairly captured the crowd. The ladies' booth was a centre of attraction all day, and the nimble fingers were kept busy dishing out refreshments to the crowd during the whole of the afternoon. The receipts amounted to about \$69, which, together with the gate receipts, comes up to about \$120.

AT Victoria Presbyterian Church, Point St. Charles, Montreal, on Sunday week, more than a hundred members partook of communion. This fact is remarkable, because only four months have elapsed since the organization of the Church. It used to be Victoria Mission. Over forty names have been added to the roll since the first of April, the majority having been admitted on profession of faith. The Christian Endeavour Society now numbers seventy members, nearly all being active, with some others to be received at the next meeting. A flourishing junior society has also been organized with an attendance of about twenty. The attendance at the weekly prayer-meeting varies between sixty and one hundred. The Sunday school numbers over two hundred. The attendance at the Sunday services is also good, in the morning averaging about one hundred and forty, and in the evening about two hundred and seventy. Fifty new chairs were lately purchased to augment the seating capacity of the building, yet, with this addition, the place is uncomfortably crowded in the evenings. Financially, the Church is also progressing, the collections for May and June averaging about \$20 per Sabbath. A feature that speaks well for the spiritual life of the congregation is the harmony that exists between the various denominations. Denominational lines seem to be lost sight of in the earnest desire to save souls. The Church is, doubtless, designed to do a great work in this place, there being no other church within a radius of a mile. In the past the vicinity has been considerably neglected. One hundred and seventy-five families have been visited during the last two months, the majority of these, previous to the establishment of the Church there, going nowhere.

PRESBYTERY OF STRATFORD.—This Presbytery met in Knox church, Millbank, on the 12th inst., Rev. P. Scott, Moderator. Rev. R. Hamilton was appointed Moderator for the next six months. The commissioners to Assembly reported their attendance and diligence. Arrangements were made for

the ordination services of Mr. W. H. Grant, who goes as missionary to Honan, China. It was agreed to hold an adjourned meeting in Knox Church, St. Marys, at two p.m., on the 26th inst., for this purpose. The Presbytery, authorized by General Assembly to do so, received Rev. S. C. Graeb as a minister of this Church, and his name was added to the roll of Presbytery as a minister without charge. A resolution congratulating the pastor, Mr. McKibbin, and the congregation of Knox Church, Millbank, upon the beautiful church building just erected was passed. Standing Committees for the current year were appointed as follows: Statistics—Rev. A. Grant, St. Marys; Foreign Missions—A. Henderson, Atwood; Home Missions—R. Hamilton, Motherwell; French Evangelization—E. W. Panton, Stratford; Sabbath Schools—W. M. McKibbin, Millbank; Sabbath Observance—Rev. J. W. Cameron, Burns; Temperance—Rev. A. F. Tully, Mitchell; Aged and Infirm Ministers' Fund—Rev. A. Stewart Shakespeare; Widows and Orphans' Fund—Rev. Mr. Dickson, Donegal; Colleges—Rev. L. A. Cosgrove, St. Marys; State of Religion—M. L. Leitch, Stratford. Presbytery then adjourned to meet in St. Marys as above, and again in Knox Church, Stratford, at half-past ten a.m., on September 13 next.—A. F. TULLY, *Pres. Clerk.*

PRESBYTERY OF SARNIA.—This Presbytery met on Wednesday, 6th inst., in St. Andrews Church, Sarnia, and was constituted; Rev. Mr. Cuthbertson, Moderator, in the chair. The following Standing Committees for the year were appointed, viz.: Home Missions—Hector Currie, J. S. Lochhead and James Pritchard, ministers, and their representative elders. Colleges—Dr. Thompson, J. McMillan, J. Graham, R. V. McGibbon, W. Lochhead, ministers, and George Leys, William Symington and G. B. Robson, elders. Temperance—R. M. Urquhart, J. C. Tibb, J. McKee and George McLennan, ministers, with their elders. Finance—Rev. George Cuthbertson; Messrs. George Leys and D. M. Robertson. Statistics—Messrs. Jordan and J. S. Lochhead, ministers, and their elders. State of Religion—Revs. John H. Graham, W. G. Jordan and J. S. Lochhead. Sabbath Schools—Revs. George McLennan and Robert N. Leitch and elders. Sabbath Observance—Revs. Robert N. Leitch, James Pritchard and George McLennan and elders. Examination of Students—Revs. Dr. Thompson, John McKinnon, James McMillan, J. C. McKee, W. G. Jordan and Messrs. McLachlan and Morrison, elders. Business—The Clerk, Rev. Mr. Tibb, and Mr. George Leys. Rev. Mr. Beamer laid on the table his resignation of the charge of Petrolea congregation, with some indications of reasons therefor. It was agreed to order the resignation to lie on the table, and instruct the Clerk to cite parties to appear for their interests at a meeting to be held at East Williams on the 26th inst., at eleven a.m. The Presbytery proceeded to take Mr. Strachan, student, on trial for license. Mr. Strachan read a homily, 1 John iv. 9; Greek critical, 1 Thess. iv. 8-11; popular sermon, John vi. 29; lecture, Matt. vii. 21-27. Mr. Strachan was further heard by the Court, when, being satisfied with the examination *in cumulo*, it was agreed to proceed to license. The questions usual in such cases were put by the Moderator and answered by Mr. Strachan, when, after prayer, the Moderator, in the name of the Lord Jesus, and by authority of the Presbytery, licensed Mr. Strachan to preach the Gospel. In token of which he gave him the right hand of fellowship, as did the other members of the Court present. The Moderator addressed Mr. Strachan in suitable terms. The Presbytery proceeded to consider a call from East Williams to Rev. J. J. Elliott, B.A., which had been on the table since April last, promising \$900 and a manse. It was agreed to approve of the Moderator's conduct, sustain the call as a regular Gospel call, and that the Moderator put it into Mr. Elliott's hands for his consideration. Mr. Elliott having inti-

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mated his acceptance of the same, the induction was appointed to take place at Beechwood on the 26th inst., at eleven a.m., Rev. Mr. Lochead to preach; Rev. Mr. McLennan to address the minister; and Rev. Mr. Cuthbertson to address the people; Rev. J. S. Lochead to preside; the edict to be served in due time. The committee appointed to examine students recommended that Mr. R. A. Walker, of Camlachie, be certified to the Senate of Montreal Presbyterian College as a student desiring to matriculate at McGill with a view to studying for the ministry. In terms of an application from Courtright, Rev. Mr. Leitch was empowered to take the preliminary steps, with a view to future organization. Messrs. Cooper and McConnell, students within the bounds, were appointed subjects for exercise, to be handed in at the meeting in September. Mr. McCatty appeared before the Presbytery, seeking status as a catechist. After examination the Presbytery agreed to recommend him to the care of Mr. Findlay, Superintendent of Mission Work in Muskoka, with a view to his being employed there as Mr. Findlay may see fit. The next meeting of Presbytery was appointed to be held in St. Andrews Church, Strathroy, on Tuesday, September 20, at nine a.m. Arrangements to be made for a public meeting on Monday evening prior, when addresses will be delivered on the State of Religion and Temperance, by Rev. Dr. Thompson, Revs. McKee and William Lochead. Messrs. Graham, Jordan and McKinnon were appointed a committee to draft a programme of proceedings for that evening.—GEORGE CUTHBERTSON, Pres. Clerk.

THE ALLIANCE OF THE REFORMED CHURCHES.

The different committees having on hand the arrangements for the Alliance of the Reformed Churches, which will meet in this city in September, are as follows:—

- Executive Committee.—Mr. Wm. Mortimer Clark, convener, 36 Toronto Street; Rev. Wm. Burns, secretary, 170 Yonge Street; Rev. Dr. Caven, Rev. D. J. Macdonnell, Messrs. Hamilton Cassels, Alex. Nairn, John A. Paterson, Arch. MacMurchy.
- Committee on Finance.—Messrs. William Mortimer Clark, convener, 36 Toronto Street; George T. Ferguson, treasurer, 19 King Street West; Donald Mackay, Alex. Nairn, Joseph Gibson, Richard Donald, sr., James Brown, J. Y. Reid, Jas. Scott, J. L. Blaikie, John I. Davidson, Robert Kilgour, James Alison, A. M. Smith, Wm. Blackley, Wm. Davidson, J. D. Oliver, A. F. Webster, John Gowans, S. F. McKinnon, Don. Gunn, D. D. Christie, J. L. Brodie, J. K. Macdonald, A. R. Creelman, R. W. Spence, Major A. M. Cosby, J. W. Langmuir, Hamilton Cassels.
- Committee on Entertainment.—Messrs. John A. Paterson, convener, 16 Toronto Street; S. C. Duncan Clark, Wm. Wilson, R. S. Gourlay, Hamilton Cassels, C. R. Peterkin, John Harvie, James Brown, S. Wallace, W. Crichton, A. Hendry, D. D. Christie, J. McNab, H. W. Darling, Rev. Wm. Burns and all the city pastors.
- Printing Committee.—Messrs. Hamilton Cassels, convener, B.N.A. Chamber, corner Yonge and Wellington Streets; Thos. Yellowlees, J. McNab, John Young, Robt. Kilgour, Alexander Fraser and Rev. W. Burns.
- Committee on Socialities.—Messrs. Alex. Nairn, convener, 415 Jarvis Street; William Mortimer Clark, Don. Mackay, Major A. M. Cosby, H. W. Darling, Wm. Kerr, John Harvie, J. K. Macdonald, A. M. Smith, J. L. Blaikie, S. C. Duncan Clark, Alexander Fraser, M. A.
- Committee on Places of Meeting.—Rev. Principal Caven, D.D., convener, Spadina Road; Rev. Dr. Reid, Rev. Dr. Parsons, Rev. Dr. MacLaren, Rev. D. J. Macdonnell, Messrs. W. M. Clark, Thos. Kirkland, John Harvie, Hon. G. W. Ross, Wm. Carlyle.
- Committee on Praise, Sessions, etc.—Rev. D. J.

Macdonnell, convener, manse, Simcoe Street; Mr. W. B. McMurrich, Rev. Dr. McTavish, Rev. Dr. Reid, Messrs. D. T. McAinsh, John Douglas, Thomas Caswell, J. G. Anderson, J. McNab.

Railway Fares.—Messrs. A. MacMurchy, convener, Sherbourne Street; John Harvie, Thomas Caswell, Alex. Nairn, John Burns, Rev. Dr. Reid.

The following is the list of delegates who have been appointed by their respective Churches:—

English Presbyterian Church.—Rev. Dr. J. M. Gibson and Rev. Dr. McEwan, London; Rev. Dr. Johnstone, Liverpool; Rev. W. S. Swanson, Amoy, senior missionary to China of this Church; Sir George Bruce, Robert Wales and Robert Whyte, London.

U. P. Church of Scotland.—Rev. Dr. Black and Rev. Dr. Oliver, Glasgow; Rev. Dr. Hutton and Rev. A. Henderson, LL.D., Paisley; Rev. Dr. Drummond, Glasgow; Rev. Professor Orr, D.D., Edinburgh; P. Esselmont, M.P., Aberdeen; Jonathan Thomson, Glasgow; William Morrison, Inverness; George Smith, Stirling; James Waldie, Edinburgh; J. Thomson Patton, Stirling, and Miss Adams, Zenana Society.

Free Church of Scotland.—Rev. Dr. Blaikie, Rev. Professor Thomas Smith, Edinburgh; Rev. Dr. Walter Ross Taylor, Rev. Professor Lindsay, Glasgow; Rev. Dr. Arch. Henderson, Crieff; Rev. Dr. D. McKechnan, Bombay; Rev. Professor Iverach, Aberdeen; Rev. Dr. K. S. Macdonald, Calcutta; Rev. Dr. Stewart Lovedale, Africa; Rev. Professor Robertson, Aberdeen; Rev. Alex. Lee, Nairn; Rev. John McEwan, Edinburgh; Rev. Murdo Mackenzie, Inverness; Rev. Alex. Alexander, Dundee; Rev. William Ross, Cowcaddens; Dr. George Smith, C. I. E., Edinburgh. Elders of Free Church.—Robert Orr, Glasgow; William Stevenson, J. S. Ferrier, J. D. Smith, Alex. Gray, William White, Edinburgh; Alex. Watt, Glasgow; Sheriff Cowan, Paisley; J. C. Robertson, Glasgow; A. Ellison Ross, S. S. C., Edinburgh.

New South Wales.—Rev. Professor Rentoul, Melbourne; Rev. Dr. Paton, missionary, Melbourne; Rev. Dr. James Megaw, Ararat, Rev. W. Scott, Whittier; Mr. Eben Macdonald.

Continental.—Rev. Professor Bavreack, Rev. Professor Wierlger, Herr Goebel, superintendent; M. le Pasteur Merle d'Aubigne, M. le Pasteur A. Schmidt, M. le Pasteur Borde, Waldensian Church, Rev. Dr. Guy, Mr. William Woods.

Presbyterian Church in Canada.—Rev. Principal Caven, D.D., Rev. William Reid, D.D., Rev. D. J. Macdonnell, B. D., Toronto; Rev. Principal Macvicar, D.D., Montreal; Rev. Thomas Wardrop, D.D., Guelph; Rev. Principal Grant, D.D., Kingston; Rev. Principal King, D.D., Winnipeg; Rev. D. M. Gordon, B.D., Halifax; Rev. Thomas Sedgwick, Tatamagouche; Rev. Dr. Robertson, Hon. Chief Justice Taylor, Winnipeg; Hon. G. W. Ross, M. P., Hon. Justice McLennan, W. Mortimer Clark, Hamilton Cassels, J. K. Macdonald; W. B. McMurrich, Toronto; John Charlton, M. P., Lynedoch; Hon. David Laird, Prince Edward Island; David Morrice, Montreal.

Reformed Church in America.—Revs. T. W. Chambers, D. D., New York; D. Waters, D. D., Newark, N. J.; John B. Drury, D.D., New Brunswick, N. J.; Theodore W. Welles, Paterson, N. J.; Peter Moerdyke, D. D., Chicago, Ill.; Evert Van Syke, D.D., Catskill, N. Y.; J. A. DeBaum, D.D., Fond, N. Y. Elders.—William H. Clark, A. T. VanVranken, John Marsellus, Henry W. Bookstaver, N. S. King.

United Presbyterian Church of North America.—Revs. W. S. Owens, D. D., Indiana, Pa.; R. I. Miller, D.D., Pittsburgh, Pa.; W. D. Collins, D. D., Philadelphia, Pa.; W. T. Campbell, D.D., Monmouth, Ill.; R. G. Ferguson, D.D., New Wilmington, Pa.; J. A. Grier, D.D., Mercer, Pa.; W. G. Moorehead, D. D., Xenia, O.; F. M. Spencer, D.D., Stirling, Kan.; J. C. Taggart, E. Liverpool, O.; A. J. Young, McKeesport, Pa.; J. W. Long, Frederickburgh, O.; H. J. Murdoch, J. B. Irwin, M.D., John Lynch, James McChandler, J. I. Porter, Professor J. H. Wilson.

Presbyterian Church, United States.—New York.—Rev. H. M. Baird, D. D., Rev. J. A. Hodge, D.D., Rev. George Alexander, D. D., Rev. S. S. Mitchell, D. D., Rev. Robert L. Bachman, D. D. Elders.—Louis Chapin, Horace B. Silliman, William Wade, William A. Brodie, John Sloan, New Jersey.—Rev. John Dixon, D. D., Rev. Albert Erdman, D.D. Elders.—J. H. Halsey, Jeremiah Baker, Pennsylvania.—Revs. George T. Purvis, D. D., J. I. Brownson, D.D., George D. Baker, D. D., F. B. Hodge, D. D., Henry E. Niles, D.D. Elders.—George S. Graham, F. K. Hipple, G. M. McCauley, Dr. Robertson and Henry Small, Ohio.—Revs. W. E. Moore, D.D., O. A. Hills, D.D., W. McKibben, D. D. Elders.—W. H. Neff and E. R. Perkins, Indiana.—Rev. I. P. Tuttle, D.D., Elder.—W. W. S. Hubbard, Kentucky and Tennessee.—Rev. E. W. C. Humphrey, Illinois.—Revs. J. L. Withrow, D. D., and John W. Dinsmore, D.D. Elders.—George E. Bissell, and D. F. Knowlton, Michigan.—Elder S. M. McCutcheon, Minnesota and Wisconsin.—Rev. Robert Christie, D.D. Elder.—W. P. McLaren, Pacific.—Elder Alexander Montgomery, Nebraska.—Elder P. L. Perine, Missouri.—Elder J. F. Baird, Kansas.—Rev. William N. Page, D. D. Colorado.—Rev. John N. Freeman, D.D. Atlantic and Catawaba.—Rev. D. J. Sanders, D.D. Baltimore.—Rev. Thomas Fullerton, D.D. Iowa.—Rev. H. D. Jenkins, D. D. At large.—Revs. James McCosh, D.D., and W. H. Roberts, D.D., Secretary Western Section Alliance.

General Synod Reformed (German Church) in the United States.—Revs. T. G. Apple, D.D., Benjamin Bausmann, D.D., Clement Z. Weiser, D.D., Edmund R. Eschbach, D.D., H. J. Ruetnik, D.D., James I. Good, D.D., Dewalt S. Fouse, D.D., John C. Bowman, D.D., G. W. Willard, D.D., Charles G. Fisher, D.D., John H. Prugh, John H. Schler, H. M. Kieffer, D.D., David Van Horne, D.D., S. G. Wagner, D.D., John H. A. Bomberger, D.D., Colvin S. Gerhardt, Jacob O. Miller, D.D., David E. Klapp, D.D. Elders.—John W. Bickell, Chris. M. Boush, Charles Santer, Benjamin Kuhns, Daniel S. Keller, Daniel Miller.

Cumberland Presbyterian Church.—Rev. C. H. Bell, D.D., St. Louis, Mo.; R. W. Binkley, Nashville, Tenn.; W. H. Black, D.D., A. J. McGlumphy, D.D., Marshall, Mo.; J. B. Mitchell, D.D., Kirksville, Mo.; E. D. Pearson, D.D., Louisiana, Mo.; T. C. Blake, D.D., Nashville, Tenn.; S. G. Burney, D.D., Lebanon, Tenn.; E. D. Bushnell, D.D., Chattanooga, Tenn.; G. T. Stainback, D.D., McMinnville, Tenn.; W. J. Darby, D.D., Evansville, Ind.; F. R. Earle, D.D., Boonsboro, Ark.; W. B. Farr, D.D., Marshall, Texas; R. M. Tinnon, Fort Worth, Texas; J. B. Green, D.D., Nebraska City, Neb.; E. G. McLean, D.D., Walla Walla, Wash.; B. G. Mitchell, Ph.D., Oxford, Miss.; S. L. Russell, D.D., Gaylesville, Ala.; J. P. Sprowles, D.D., Salem, Ill.; A. W. White, Waynesburg, Pa.; Elders.—John Black, Bentonville, Ark.; F. M. Cockrill, Warrensburg, Mo.; C. B. Holland, Springfield, Mo.; W. E. Dunaway, Jackson, Tenn.; John Frizzell, J. M. Gaut, Nashville, Tenn.; G. R. Hill, Oxford, Miss.; T. F. Howell, Rome, Ga.; W. G. Ralston, Evansville, Ind.; J. R. Rush, Pittsburg, Pa.; W. E. Settle, Bowling Green, Ky.; A. E. Turner, Lincoln, Ill.; W. H. Ward, Fort Worth, Texas.

Church of Scotland.—Revs. Dr. McMurtie, Edinburgh; John Campbell, Edinburgh; James McClymont, Aberdeen; C. M. Grant, Dundee; Gavin Lang, Inverness; P. McAdam Muir, Edinburgh; William Shodgrass, D.D., Canobie. Elders.—Wellesley C. Bailey, John Campbell, S. S. C., Edinburgh.

Reformed Presbyterian.—Rev. James Kerr, D.D., Glasgow.

Original Secession.—Rev. W. B. Gardiner, Glasgow.

Welsh Calvinistic Methodist.—Rev. T. J. Wheldon, Bangor; J. P. Daviss, Gwynfa, Chester; G. Ellis, Elders.—Robert Rowland, Pwllheli; J. R. Davies, M. P., Bangor; R. Lewis Ellis, Rhyl.

Irish Presbyterian Church.—Revs. McCheyne Edgar, Moderator; Alexander Field, D.D., William Park, Matthew Leitch, D.D., George MacFarland, Secretary of Missions, Belfast; George Magill, Cliftonville; Dr. Wylie, R. J. Lynd, D.D., Andrew Cuthbert, Belfast. Elders.—Edwin H. Kertland, Joseph Cuthbert, J. P., Alexander McOstrich. Alternates.—Revs. Jonathan Simpson, J. P., J. D. Craig, Houston; W. J. McCaugham, Elders.—A. D. Lemon, J. P., William McCammond, J. P., Thomas H. Browne, J. P.

OBITUARY.

SAMUEL MARSHALL.

The will of the late Samuel Marshall, for twenty-five years an elder in West Church of this city, has been probated, and amongst other legacies he has left \$150 to the Building Fund of West Church, and \$25 to the library fund of the Sabbath school; also \$150 to the Home Mission Fund of the Presbyterian Church, and \$25 to Knox College. Mr. Marshall was one of the founders of West Church, beginning with it when the members met in temperance Hall, Brock Street, then into the little church which they built at the corner of Queen and Denison Avenue, and then again into the handsome stone building which the large and prosperous congregation now occupies on the rear of the same lot fronting on Denison Avenue. He was a trustee and an elder from the beginning, and his shrewd foresightedness was the means of the congregation twenty-seven years ago purchasing the valuable lot on which the church is built. He was a life-long total abstainer, and did much good in connection with temperance work. He was a consistent servant of the Master, and in his large liberality to the poor the right hand was ignorant of what the left hand did. Mr. Marshall was born at Newton Stewart, Scotland, in 1808, enlisted in the 93rd Highlanders at Glasgow in 1827, and was discharged at Toronto, in 1847, while holding four distinguished marks, and with a certificate stating that his character had always been very good.

His Presbyterianism was of the old school, but he almost always yielded to the wish of the majority of his brethren in the Session. Then when hymns were introduced and again when the introduction of the organ was being considered he voluntarily yielded his own opinion for what the majority considered was for the best interests of the congregation. On the other hand he was so much respected by his brethren that no change was made in several matters on which he held conscientious views. In politics he was a Liberal, and his character to the end, in 1892, continued the same as it was when he left the army in 1847—very good.

HON. JOHN ROBSON.

The Presbyterian Church in British Columbia has sustained a serious loss by the death of Hon. John Robson, Premier of the Province. Mr. Robson sailed for England in June for the purpose of completing arrangements with the Imperial Government for the immigration of a number of Crofters, and while in London met with a slight accident to his hand, from which blood poisoning ensued, causing his death within a few hours. He was not very well before leaving Victoria, having overworked himself during the last session, but his friends looked forward to much benefit from the trip, and hoped that on his return the Dominion Government would recognize his services by appointing him to the well-earned dignity of Government House. Little was it thought that he would never return alive. He died in London on the 29th of June. Mrs. Robson was with him in his last moments.

Mr. Robson was born in Perth, Ont., and came to British Columbia in 1859, settling in New Westminster. Like the Hon. Alexander Mackenzie he laboured with his hands, but he soon became editor and proprietor of the *British Columbian*. In 1866 he was elected mayor of the city. In the same year he was called to the Legislative Council, where he remained till confederation, when the council ceased to exist. In the first election after Confederation he was elected M. P. P. for Nanaimo. In 1875 he

was appointed by the Mackenzie Government paymaster on the Canadian Pacific Railway, which he held till the office was abolished in 1879. In 1882 he re-entered the Local Legislature as member for New Westminster, and the same year became Provincial Secretary and Minister of Mines in the Smith Government, which position he retained under Premier Davie after Mr. Smith's death. When Mr. Davie died in 1889 Mr. Robson became Premier, which he retained until his death. He is the third successive Premier who has died in office in British Columbia, all during Lieut.-Governor Nelson's term of office. The news of his death caused profound regret, and in his removal British Columbia has lost her ablest public man.

Mr. Robson was an elder in St. Andrews Church, Victoria, and a liberal supporter of the schemes of the Church. He was also president of the Y. M. C. A. He leaves one daughter, the wife of Joseph Hunter, C.E., M.P.P. Mrs. Robson will bring his remains to Victoria, where they will be accorded a public funeral.



Mr. Joseph Hemmerich
An old soldier, came out of the War greatly enfeebled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take

Hood's Sarsaparilla
Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.
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J. C. Davis, Rector of St. James' Episcopal Church, Bufaula, Ala.: "My son has been badly afflicted with a fearful and threatening cough for several months, and after trying several prescriptions from physicians which failed to relieve him, he has been perfectly restored by the use of two bottles of Boschee's German Syrup. I can recommend it without hesitation." Chronic severe, deep-seated coughs like this are as severe tests as a remedy can be subjected to. It is for these long-standing cases that Boschee's German Syrup is made a specialty. Many others afflicted as this lad was, will do well to make a note of this.

J. F. Arnold, Montevideo, Minn., writes: I always use German Syrup for a Cold on the Lungs. I have never found an equal to it—far less a superior.

G. G. GREEN, Sole Man'fr, Woodbury, N.J.

British and Foreign.

MR. GLADSTONE has promised to give an address at the ninth Oriental congress in September.

A NEW women's paper called the *White Ribbon* is about to be started by Lady Henry Somerset.

THE Rev. Robert Frizelle of Donagheady, Ireland, has accepted the call to Cupar second charge.

THE Rev. D. Anderson, of Ceres, is about to retire from active duty after a ministry there of fifty-two years.

ON Sabbath, 5th June, there were 2,630 shops open in Glasgow—about 200 more than in any of the four preceding years.

THE sale catalogue of Samuel Johnson's library has been discovered, and 150 copies have been reprinted for the use of the Johnson club.

THE Rev. Dr. Parker has just entered on the twenty-third year of his London ministry and conducted his 1,000th Thursday mid-day service.

MADAME BLAVATSKY'S ashes have been divided into three parcels, one going to London, to Madras, and to New York. Africa gets none of the sacred treasure.

THE Rev. John McKeown, of Lismore, county Waterford, became ill while attending the recent Assembly in Dublin, and, unable to return home, died there.

THE Rev. J. A. Bain has resigned First Raphoe, and accepted the pastorate of the united congregations of Westport and Newport, in the Presbytery of Connaught.

PROF. FROUDE has decided to go into residence at Oxford next term. His first course of lectures will probably deal with the Council of Trent and the Reformation.

SIR WILLIAM FOX, the veteran leader of the temperance reform in New Zealand, is eighty years old, has been fifty years in the colony, and has just kept his golden wedding.

THE Rev. John McEwan has given notice of an overture in Edinburgh Free Church Presbytery to amend the Declaratory Act in order to remove difficulties felt by some.

MR. D. MARSHALL, B.A., a licentiate of Glendormolt Presbytery, has been called to Dromore; and Rev. G. B. Shercock, Bailieborough Presbytery, to the charge at Ballynahatty.

THE call from Darnoch to Rev. James Macdonald, of Ardochy, has received about 700 signatures. Three persons dissented on the ground that the proceedings were hurried.

THE Rev. J. B. Hastings, of Newcastle, has intimated his intention to accept the call to Palmerston Place Church, Edinburgh, to succeed Mr. Armstrong Black, now of Kilcreggan.

BRIDGE-OF-WEIR new U. P. Church was opened on a recent Saturday by Rev. Dr. Black, Moderator of Synod. He also preached on Sabbath forenoon, Rev. Adam Wilson taking the evening service.

THE library of Earl Spencer, which is to be offered for sale, contains the earliest dated specimen of block printing; it is dated 1423 and represents St. Christopher carrying the infant Christ over a stream.

A PRAYER appropriate to the elections has been sanctioned by the Archbishop of Canterbury and issued by the Society for Promoting Christian Knowledge. He has also issued another for family and private use.

THE Rev. J. Guinness Rogers delivered the Merchants' Lecture in London, recently, taking for his subject "The Christian Citizen." Mr. Rogers has been re-elected chairman of committee of the Congregational union of England and Wales.

A MEETING for prayer in view of the British elections was held under the auspices of the Evangelical Alliance. Prayer meetings will be held during the progress of the election. In Ireland similar meetings have been arranged for.

MR. DAVID LEWIS, whose mammoth stores are so prominent in Manchester and Liverpool, has left \$1,750,000 to be spent for the benefit of the working classes. The trustee proposes to follow close upon the lines of the Peabody trust and build residences, the small profits from which may be invested in a similar manner.

THE Rev. Alexander Falconer, of Denny, died lately, at the age of sixty-seven. He had been incapacitated for active duty for a long period, and a call had just been given to an assistant-successor. A short time an assistant in Dundee, and next ordained in 1850 to St. Pauls, Perth, he laboured in Denny for thirty-seven years.

THE Rev. Archibald Sutherland of York Place U. P. Church, Perth, has been presented by his congregation on his semi-jubilee with 100 sovereigns in a beautiful purse, the gift of a lady member. Mrs. Sutherland receiving a silver tea-tray from the congregation, and a gold brooch set with diamonds from the ladies.

AT a social meeting of Free St. Johns congregation, Edinburgh, reference was made by Rev. George Philip to the union with Cowgatehead congregation, which he hoped would prove a success. There was nothing more disheartening to a minister than to preach to a small congregation. Prof. Thomas Smith moved a vote of thanks to Prof. Laidlaw for his great labours in bringing about the union. Mr. Philip reaches his jubilee shortly.

AT no time is a man secure from attacks of such painful and dangerous disorders of the stomach as Cholera, Cholera Morbus, Cramps, Diarrhoea, and Dysentery; but these complaints are particularly common during the heated term, when it is doubly dangerous to neglect them. PERRY DAVIS' PAIN KILLER is a remedy that has never failed when tried, and the severest attacks have been cured by it. It leaves no evil effects, and invariably brings relief to the sufferer. Every reputable druggist in the country sells PERRY DAVIS' PAIN KILLER. Large size New bottle, price 25c.

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"I have used Ayer's Pills in my family for several years, and have always found them most effectual in the relief of ailments arising from a disordered stomach, torpid liver, and constipated bowels."—Charles J. Booth, Olivewood, Pasadena P. O., Cal.

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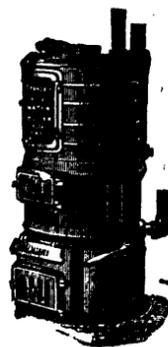
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CURRENT, RASPBERRY WHISK.—Add ten ounces of crushed sugar to three gills of the juice of the fruit, and the juice of one lemon. When thoroughly dissolved, add one and one-half pints of cream; whisk until quite thick and serve in small glasses.

RASPBERRY VINEGAR.—Put ripe raspberries into a stone jar, cover with cider vinegar, let stand twenty-four hours; pour the liquor over a gallon of fresh berries, and let stand over night; allow one pound of loaf sugar to one pint of juice; boil and skim; bottle. Add half a glass of the vinegar to one of ice-water.

SPICED CHERRIES.—Nine pounds of fruit, four pounds of sugar, one pint of cider vinegar, one-half ounce of cinnamon bark, one-half ounce of whole cloves. Let the syrup come to a boil before putting in the fruit; cook the fruit until the skins break; then take out the fruit and boil the syrup down until thick; pour over the fruit hot.

SODA CREAM.—Dissolve one pound of lemon sugar in a pint of water, let it boil; add the whites of three eggs beaten to a stiff froth, boil four minutes, stir and strain; when cold, add four teaspoonfuls of lemon extract and bottle. When wanted for use, put four tablespoonfuls into a glass of ice-water, add to it one-third of a spoonful of soda, stir and drink.

LEMONADE.—This is invaluable in fevers, also in rheumatic affections. Rub two medium-sized lemons soft; cut them through the centre and squeeze out the juice; take out the seeds; put two tablespoonfuls of white sugar to each lemon, and a pint of cold or boiling water, according as you desire the lemonade—hot or cold.

COWSLIP MEAD.—One and one-half pints of sugar, one-half pint of molasses, two ounces of tartaric acid, one ounce essence of sassafras. Into the sugar and molasses pour three pints of boiling water and let it stand until lukewarm; then add the tartaric acid and sassafras. Bottle when cold. When required for a drink, put a tablespoonful of the mixture into a tumbler, fill two-thirds full of cold water, add a very little soda and drink while foaming.

SPICED TOMATOES.—Take red and yellow pear-shaped tomatoes; pick two or three times with a fork, sprinkle with salt, let stand overnight, pack in a glass jar and cover with vinegar, prepared as follows for a half-gallon jar: one pint of vinegar, one teaspoonful of cloves, one teaspoonful of cinnamon, one teaspoonful of allspice, one teaspoonful of pepper, one tablespoonful of sugar. The spices should be ground. Let this come to a boil and pour it over the tomatoes; after they get cold tie strong paper over them.

PINEAPPLE PRESERVES.—Pare and slice the apples, then weigh them, and to every pound of fruit add a pound of sugar; put a layer of the slices in a jar and cover them with a layer of sugar, and thus proceed until the apples and sugar are used up; let them stand over night; then take the apples out of the syrup, cook the syrup till it thickens, replace the apples and boil fifteen minutes; take the apples out of the syrup and let them cool; then put them in jars and pour the syrup over them. A few pieces of ginger-root boiled in the syrup will improve it.

ORANGE MARMALADE.—There is a piquant taste to this article that is very agreeable. It should be put away in small jars, covered first with a paper soaked in whisky, tying over this a paper soaked in the white of an egg. Quarter twelve oranges, remove the seeds and pith, slice thinly, put over them six quarts of cold water and let stand till the next day; then put all into a preserving-pan and boil rapidly for two hours. It must then measure eight pints; if not, add hot water to make the quantity; then add eight pounds of sugar and the thinly-pared rinds of four lemons tied up in a muslin bag, and boil for an hour longer; add the strained juice of the lemons twenty minutes before removing from the fire.

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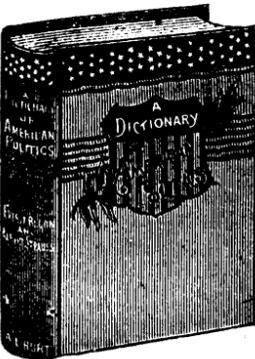
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EXERCISE is a bad thing for nervous and consumptive persons who go to Colorado. According to J. T. Eskridge (*The Climatologist*), the advice often given by physicians on sending patients is: "Go to Colorado, live in the open air as much as possible; live on horseback all day long; herd sheep or drive (punch) cattle." The first part of this advice—"live in open air as much as possible"—is excellent, but the remainder is simply murderous for nine out of every ten consumptive patients who go to Colorado.

COLD AND THE EYES.—Persons suffering from "cold in the head" who can apparently find no reason for having it, would do well to consult an oculist. Relief may be sometimes thus secured. Eye strain may be found a predisposing cause of the trouble by the medical examiner. Never have the eyes examined by any other person except a graduate in medicine. The professional alone knows what and how to prescribe for a delicate organ like the eye. Many incurable eye affections may be brought on by the use of improper glasses. The money saved by not going to a doctor is lost in paying for the care of troubles that will surely arise in the future.

PREVENTION OF CONSUMPTION.—Cleanliness is the most important factor in prevention of all disease, and most especially of consumption. The germ of this dreaded affection is found in the sputum. All sputa should be disinfected. The substances spat up soon become dry—they are afterward disseminated as dust. Every person at home, on the street, or in vehicles, is thus exposed to the contagion through the air he breathes. If the sputum is received into a vessel containing a thorough disinfecting solution, how much would be accomplished in checking the disease. It is a very easy matter to place receptacles within all buildings—and upon railroad trains. Persons upon the streets should teach themselves to use a handkerchief, at least, instead of the sidewalk to receive discharges from the mouth and nose. Any one will admit that all expectoration is nasty. No well-bred person would be seen spitting in public. Few persons understanding the risk would wilfully endanger the lives of their fellows.

PARENTS ambitious for tall children could not err in trying the following: Lime water, it is said, has a tendency to make children grow and it is a noticeable fact that in those countries where the water is very hard the men are apt to be tall. In Texas, for instance, the water is strongly impregnated with lime, and the men are veritable sons of Anak. It assimilates admirably with milk, and it is a good plan to put a little lime water in the milk pitcher always for a nursery table, says the *New York Tribune*. It is much cheaper to make it at home than to buy it at the chemist's, and it can easily be made by following these directions: Put four ounces of quicklime in a bowl, and add a little water; as soon as it is slaked add gradually enough water to make a gallon. Let it stand several hours, and then bottle it, putting in the unslaked lime. When you want to use it, pour off the clear fluid from the top and use only that which is cloudy. A tablespoonful to a pitcher of milk is enough for every day when there is no digestive trouble.

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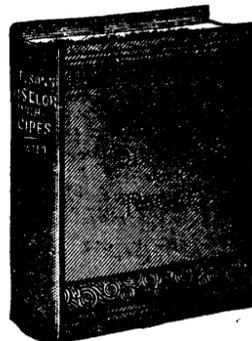
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BIRTH.
 At 23 Clinton street, on the 11th inst., the wife of John Imrie, printer, of a son.

MARRIED.
 At Los Angeles, Cal., June 22nd, by the Rev. C. B. Pitblado, Sarah Alice Pitblado to Walter Walker of Los Angeles.

At the residence of the groom's father, on June 23rd, by the Rev. George MacLennan, Cam-lachie, Mr. James R. Douglas, of Enniskillen, the eldest son of William Douglas, Esq., J. P., to Miss Addie Miller, of Lanborn, Kansas, U.S.A.

At the residence of the bride's uncle, David Dougal, Esq., Barrie, on Wednesday, June 29th, by Rev. D. D. McLeod, Mr. W. M. Wright, of Owen Sound, to Miss Annie Maud, youngest daughter of the late John Dougal, of Owen Sound.

At St. Andrew's church, by Rev. Dr. McTavish, Jno. A. Bremner, to Isabel Hodgins, both of this city.

In this city, on the 6th inst., by the Rev. John Mackie, M.A., William E. Ada to Annie, youngest daughter of the late Alexander G. Pollie.

At the residence of the bride's father, by Rev. S. W. Fisher, Presbyterian minister, R. A. Thompson, miller, of Lyncen, to Agnes A., second daughter of Andrew Black, Esq., of West Flamboro.

At the residence of the bride's mother, Pittsburg, July 6th, by the Rev. John Gallagher, B.A., assisted by the Rev. John Mackie, M.A., of St. Andrew's church, Kingston, Harry J. Putnam, Brockville, to Florence Elizabeth, fourth daughter of the late William Beaton.

DIED.
 Walter Glendinning, of Ellesmere, Scarboro', aged 43 years.

At Halifax, June 3rd, after a short illness, Dora, only daughter of Rev. Allan and Gemima M. Simpson, aged 17 years.

Died, at 46 Ashley Road, Aberdeen, on June 16th, James Stephen, oldest son of the late Alexander Stephen, manufacturer, Aberdeen, and brother of the Rev. Wm. Stephen, B.D., Garvock, Scotland, and of Rev. Charles Stephen, M.A., Medicine Hat, N.W.T.

At Denver, Colorado, on Thursday, June 30th, 1892, David W. Hossie, aged 35 years.

At her late residence, 26 Selby street, on Wednesday, July 13th, Eliza, beloved wife of Rev. John Gillespie, formerly of Mansewood, Ont., in her 75th year.

MEETINGS OF PRESBYTERY.
 BARRIE.—At Barrie, Tuesday, July 26, at 11 a.m.
 LINDSAY.—At Sunderland, Tuesday, August 30, at 11 a.m.
 MONTREAL.—In Presbyterian College, Montreal, Tuesday, September 6, at 10 a.m.
 OWEN SOUND.—In Division St. Hall, Owen Sound, Tuesday, September 27, at 10 a.m.
 QUEBEC.—In Chalmers Church, Richmond, August 30, at 4 p.m.
 TORONTO.—In St. Andrew's Church West, on Tuesday, August 2, at 10 a.m.
 WHITBY.—At Oshawa, Tuesday, July 19, at 10 a.m.

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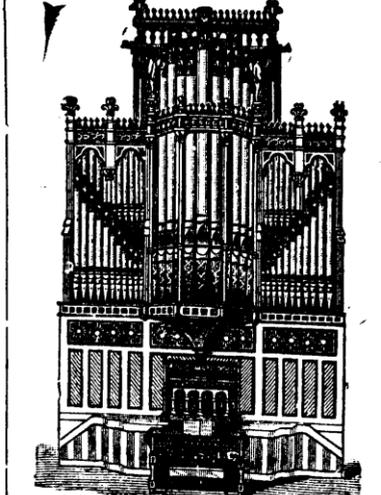
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