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When milk is used in tumblers wash them first in cold water, afterwards rinse in hot water.

A little flour dredged over a cake before icing it will keep the icing from spreading and running off.

Bread and cake bowls, or any dishes in which flour and eggs have been used, are more easily cleaned if placed in cold water after using.

After a room has been newly papered there should be ample opportunity given the paper to dry upon the walls before a fire is built in the apartment.

Soap bark is about the best thing that you can find for a wash for the hair, and 30 grains of quinine to a pint of bay rum the best and cheapest tonic.

Instead of keeping ice in a dish, where it will quickly melt, tie flannel loosely on the dish so that it drops into the bowl, and keep the ice in a flannel bag.

A nail or tooth brush should never be left in the holder with the bristles uppermost. It stands to reason that water will soak into them in time with such treatment.

For a weak person when bathing, especially in summer, a gill of ammonia in a small tub of water, or some rock salt, is a wonderful invigorator, almost as good as a sea bath.

The rubber rings of fruit cans will recover their elasticity if soaked for a while in weak ammonia water. This is quite an item when canning is being done and the rubber rings are found to be stretched out of shape.

Sandpaper old walnut frames and give them two coats of enamel or two of stain and one of varnish. If you wish to make a dark wood frame white give it first a coat of common white paint, then three of cream enamel.

Wash willow furniture with warm water and castile soap, wiping very dry with a soft cloth, then dry in the sun or near a fire. To bleach it, after washing in warm suds, set in a box, without drying, put a small dish of burning sulphur inside and cover the box for half an hour.

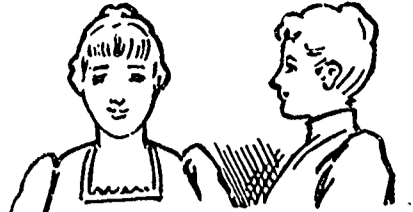
Cleanse light summer woollens which are easily soiled with light finely-powdered French chalk. The soiled parts should be thickly covered with the chalk, which should be allowed to remain for one or two days and then removed with a camel's hair velvet brush. In most cases this treatment will cause the spots to disappear.

One should not sleep with either arm raised above the head. It is a pretty gesture as watched in the slumbers of a child, but it is better, if not so pretty, that the arms should lie by the sides than stretched upward. One knows when one stops to consider how fatiguing the attitude is, if persevered in for a few moments, of reaching up into a closet or arranging high draperies at a window. What then, must be the effect when kept up throughout the whole night.

Nice Ways of Serving Tomatoes.—Now that tomatoes are becoming large and finer, browned tomatoes will be found very appetizing. Take large round tomatoes and halve them; place them, the skin side down, in a frying pan, to which a very small quantity of butter and lard have been previously melted; sprinkle them with salt and pepper and dredge well with flour. Place the pan on the hot part of the fire and let them brown thoroughly; then stir and brown again, and so on until they are quite done. They lose their acidity and their flavor is superior to stewed tomatoes. A delicious tomato salad is made by dipping rather small, even-sized tomatoes in scalding water, removing the outer skin immediately and placing them whole on ice. Then make a mayonnaise, and when the tomatoes are perfectly cold, place each one in a little bed of crisp lettuce leaves and serve.

To make a good cup of coffee is a rare accomplishment. *The Christian Work* thus describes the art:

Perhaps the old method is as good as any. A small cup of roasted and ground coffee, one third Mocha and two-thirds Java; a small egg, shell and all, broken into the pot with the dry coffee; stir well with a spoon, and then pour on three pints of boiling water; let it boil from five to ten minutes, counting from the time it begins to boil; as soon as it has boiled enough pour in a cupful of cold water,



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and turn a little of the coffee into a cup to see that the nozzle of the pot is not filled with grounds. Turn this back, and let the coffee stand a few minutes to settle, taking care that it does not boil again.

The advantage of a boiled egg with the coffee is that the yolk gives a rich flavor and a good color; also the shells and the white keep the grounds in order, settling them to the bottom of the pot. But the most economical and the easiest way of making coffee is by filtering. The French coffee-pot should be used. It consists of two cylindrical tin vessels, one fitting into the other, the bottom of the upper one being a fine strainer. Another coarser strainer with a rod coming from the centre is placed on this.

Then the coffee, which must be finely ground, is poured on, and the pot set where it will keep hot, and not boil, until the water has gone through. This will make a clear, strong coffee, with a rich smooth flavor. The advantage of the two strainers is that the one coming next the fine strainer protects the grounds from filling up the fine holes, and so the coffee-pot is clear—a grand consideration.

Two interesting souvenirs of the Paris stage have been offered the directors of the Comedie Francaise—one a fragment of Talma's heart, and the other the mummified hand of Mlle. Duchenois, an actress who shared in Talma's triumphs. A pair of slippers that Rachel wore have also been sent M. Claretie for preservation in the theatre's museum.

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No. 34.

Notes of the Week.

The clerk of the Edinburgh Presbytery of the Established Church lately intimated to the members that all ministers attending a certain ordination were expected to appear in their robes. The clerk explained that the notice had been issued because there was a growing feeling in favor of robes being worn on such occasions. It is to be hoped that the fondness which is now seen in some quarters for clerical millinery, parade and show is not an indication of the loss of true spiritual power.

In the Municipal and Parliamentary Section of the Congress on Health, held lately in London, England, the Earl of Meath took up a progressive attitude on municipalities and recreation, advocating a larger number of small open spaces as being more accessible to densely-populated neighbourhoods than big parks. Cardinal Vaughan went boldly for municipal amusements, arguing in favour of rational entertainments during the winter months where a man could take his wife and children, and which would help to wean him from undesirable resorts.

The following was the reply of the Duke of York to an address of congratulation lately presented to him and the Duchess by the Lord Mayor and Sheriffs of London and representatives of the City Corporation on the birth of their son—"The Duchess of York and myself thank you with all our hearts for the kind address of congratulation on the birth of our son which you have been good enough to present to us. We shall ever value this mark of your attachment to ourselves and to our family. We thank you also for the prayers and good wishes which you offer on behalf of our little child, and we trust that under the blessing of heaven they may be fulfilled."

A member of St. Cuthbert's congregation, Edinburgh, says that the services on the Sunday following the re-opening, were toned down to what they were in the old Kirk. "It was, perhaps, as well that it was so arranged," he says, "as rumour has it that the feeling was so strong that the offensive forms would have been publicly protested against at one or other of the services, and this would have been unpleasant and unseemly. Whoever is responsible for the introduction of such Episcopal forms into this dear old church, has done vastly more to alienate the feeling of reverence which Scotsmen have for their Kirk than would a score of Disestablishment sermons."

Mrs. Isabella Bird Bishop, the well-known English lady traveller, is just now in Corea. She is traveling alone, as is her habit, and from her letters it is gathered that she is finding her stay among the Coreans any thing but pleasant. As to the Coreans, they are, Mrs. Bishop reports, the most unattractive savages she has ever encountered, and their rudeness and curiosity surpass anything she has formerly experienced. They are entirely untrustworthy and lacking in backbone, so that altogether Mrs. Bishop does not give a very attractive account of the people over whose country China and Japan are quarrelling so vigorously.

Herculean efforts are being put forth to make Toronto's Industrial Fair this year surpass all previous similar exhibitions. Year after year it increases in popularity and adds to the record of its unbroken list of successes. The Fair which opens on the 3rd of September, will surpass any hitherto held in the number and variety of its exhibits, and the brilliancy and interest of its special attractions. Those desirous of familiarizing themselves with the progress of the world in mechanical inventions and improved processes of industry can learn more by a day's visit to the Industrial Exhibition than in a year spent at home. The attendance this year will be larger than ever, as in addition to the greatly reduced rates granted by the railways and steamboats, special excursions will be run from many distant points embracing the intermediate localities.

As an example of the liberal ideas and progressive tendencies of the present Ameer of Afghanistan, it may be interesting to mention that he has decided to introduce the electric light into his capital. A young Glasgow man, Mr. R. Jamieson Browne, electrician to the British India Steam Navigation Company at Calcutta, has been asked to proceed to Cabul to fit up the machinery. Mr. Browne received his first training in a Glasgow firm, and afterwards filled the position of assistant electrician at the Glasgow Exhibition of 1888, thereafter obtaining his present appointment. A Scotchman will thus have the honor of introducing the electric light into that little known country.

At a meeting of the Upper House of Convocation of the Church of England the Bishop of Rochester brought up the report of the joint committee of both Houses of Convocation on the Sunday Opening of Museums. In discussing it two preliminary resolutions were passed, the first urging on the clergy the duty of warning all classes, but especially the rich and leisured, against the increasing misuse of Sunday for purposes of mere amusement; and the second, that the foremost privilege of the Lord's Day is the privilege and responsibility of worship. But the principal resolution, founded definitely on the report, "that since it is evident that an increasing number of persons for whom Sunday is the only day of leisure find the reasonable use of libraries, picture galleries and museums to be wholesome and profitable, it is necessary, in the highest interests both of visitors and attendants, that such Sunday opening should be guarded against unfairness or misuse," was, after some discussion lost by a large majority.

The report of the Ottawa Government's Liquor Commission was promised a good while ago to be forthcoming at an early day, but Parliament has prorogued and there is no word yet of this report. The mountain has laboured long and it has not yet brought forth even so much as a mouse. When it does bring forth, nobody expects to see anything more than a mouse. A more masterly illustration of how not to do a thing could hardly be found. It is some time since Sir John Thompson stated that the expenses of the commission were upwards of \$100,000. It will cost a great deal more than this before all is over. That is, the people of this country are asked to pay this amount and whatever more will yet be needed, to hear what this precious commission thinks, some other people think of the character and effects of the liquor traffic, and of its suppression by law, after a majority of the provinces have said by a direct vote what they think of it and want done with it. A more huge, outrageous, screaming farce than this has not been perpetrated amongst us. As a specimen farce it is a magnificent proof of the skill of its inventors in this line.

The action which the Southern Assembly of the Presbyterian Church of the United States was led to take on the proposal of a fraternal conference in regard to union with the North, does not represent all the brethren of that church. Many expressions of the dissenting sentiment have been made since the adjournment of the two Assemblies. An expression of this kind has been lately spoken by Dr. Murkland, of Baltimore, pastor of one of the largest churches in the Southern Presbyterian connection. He has been writing on the subject in the *Christian Observer* and the *Central Presbyterian*, leading papers of the Southern church. In reference to difficulties, from the southern standpoint, at present in the way of organic union, while not forgetting them he yet thinks "there ought to be no difficulties in committees of kindred and affiliated churches conferring together as to its possibility, and if such a union is impossible, in stating clearly and honestly that the reasons why separation is the best are neither sectional nor historical, but conscientious differences in the interpretation of the Scriptures, our Confessional Standards and of the providence of God."

One of the most striking evidences of the comparatively new sense of social compunction is the increased anxiety felt for, the interest taken in, and the attention paid to the public health. The British Institute of Public Health has been holding its third congress in London during the past week. A formal reception of delegates, to the number of 2,000, was held at King's College, where many models, inventions and drawings having reference to the latest discoveries in public hygiene were on view. A general meeting of the Congress also discussed the housing of the working classes, Cardinal Vaughan and Rev. Fleming Williams taking part, the former arguing for the horizontal as opposed to the vertical distribution of London workers. Sewage, sanitary legislation and diphtheria were other subjects dealt with by different sections. Archdeacon Farrar preached to the members of the Congress on Sunday morning in St. Paul's Cathedral. Pure air, pure water, and pure earth, said he, these were the three material things by which man lived, and the Congress set itself to secure these for the vast and suffering multitude, its chief enemies being, not disease only, but vice and pauperism.

By means of systematic giving, Dr. Pentecost of London, has cleared off a heavy debt and raised the finances of Marylebone Presbyterian Church to great prosperity. It has not been done by theatrical entertainments, nor even by bazaars. He has fallen on a new plan, which, like all devices of genius, is remarkable for its simplicity. "Since its adoption," he says, "I have never had to say 'money,' and in a short time we have managed to pay off £2,000 debt." Cards are issued to all church members and regular attendants. On one side there is a table of optional sums from 1d to 40s a week, on the other a place for donor's name and address. Those who accept the cards pledge themselves to give the sum per week against which they have affixed a cross. They return the cards, which is of course confidential, and receive small envelopes, numbered and dated for every week in the year. Each Sunday these are given in at the collections, and every quarter a numbered but nameless list in detail is printed, enabling donors to identify receipts. Dr. Pentecost urges that, as "all make regular provision for their houses and families, so should they make systematic provision for the church, which is their spiritual home."

The ancient Church of St. Cuthbert's, Edinburgh, was opened lately, after being re-modelled to such an extent that it may be considered to have been rebuilt. The rigid Presbyterian look of the interior is gone, and in its place there is an appearance of ecclesiastical elegance which, says an exchange, "savours to our Scotch minds of Episcopacy." After the immense audience had assembled, and during the singing of the opening Psalm, there filed into the church a lengthy procession of begowned and hooded clergymen, followed by deacons, elders, and other office-bearers. As in the Episcopal Church the offertory was taken during the service, and after the office-bearers had handed the collection to the officiating clergyman who laid it upon the communion table—thought by some to be an altar—prayer and thanksgiving were engaged in. The whole ceremony was of such a nature that the question put by one of the audience while leaving as to whether St. Cuthbert's was a Presbyterian or an Episcopalian Church, was highly excusable. It was observed that that bulwark of the Protestant faith, the Rev. Jacob Primmer, was present at the service, and taking copious notes of the whole proceedings. During the entrance of the procession of church dignitaries, and while the rest of the congregation were on their feet, Mr. Primmer had the solid common sense to keep his seat. When he raises his voice in protest against all this uncalled-for, unauthorised, unprecedented pomp and show in connection with a religious service in a State Church, he will have the support of all those who have been trained in the simple ways and unadorned faith of John Knox and the Covenanters.

Our Contributors.

MORE ABOUT THE NORTHERN PLAYGROUND.

BY KNONONIAN.

Port Carling—the place where we left our readers last week—is the centre of the Northern playground. The main feature of the town is the canal. Through this canal the Cockburn steamers pass on their way to Lake Joseph and Lake Rosseau. The canal is not much to look at but it is useful. Its Northern bank is usually covered with tourists during the season and among them you can always see a number of clergymen clad in Muskoka costume. Muskoka costume is not specially clerical. The canal proper is about the length of a good sized steamboat. It was built or perhaps we should say dug, soon after Confederation and was named after the Hon. John Carling who was Commissioner of Public Works in the Sandfield McDonald Government. There are two or three summer hotels at the Port and judging from the number of people who ornament the Northern bank as the steamers pass through, we should say the place is a favourite resort for tourists. One of the advantages of the place is that you can see every body that goes to Lake Joseph or Lake Rosseau by simply standing on the canal bank when the steamers are in the lock. There is a good deal of business done at Port Carling. It is the distributing point for the Northern part of the playground. We saw a hundred and thirty barrels of flour put off there one afternoon. The people who stood on the deck of the steamers grumbled far more about the little delay than the young fellows who handled all that flour, did about the work. It is always so, especially in the church. The men and women who do nothing grumble much more than the men and women who work.

There is some splendid scenery to be seen immediately after leaving Port Carling. The sail out of the river and into Lake Rosseau is grand and when you enter the lake there are islands to the right of you, islands to the left of you, islands in front of you, islands everywhere. Here you may turn either to the right and go up to the village of Rosseau at the head of the lake or to the left, and, passing through the cut at Port Sandfield, sail into Lake Joseph. For the present we shall turn to the right and visit some of the interesting points on the east side of Lake Rosseau. Every island in this part of the lake has a picturesque summer house on it and many of the summer residences are beautifully decorated. Far away to the left one can see the little island on which Neil, R. P. McKay, Gandier, Argo, and several other esteemed brethren discussed high points in theology last summer. There may be an odour of Calvinistic theology about that island yet, but the steamer did not go near enough for the passengers to catch it.

That splendid island to the right is the summer residence of Senator Sanford, of Hamilton. Sir John Thompson, the Premier of the Dominion, is there taking a rest after the worry and labor of the session. On that thickly wooded island even the Grits cannot reach him with questions. Now we are at Windermere, one of the most popular places on the playground. Here we may leave the steamer for a little and take a look around. There are two hotels conducted on strictly prohibition principles. About a hundred and fifty guests are at the larger one and sixty or seventy at the other. Distinguished men abound. That handsome man over there on the lawn, clad in summer costume, is W. R. Meredith, Q.C., leader of her Majesty's loyal Opposition in the Ontario Legislature. Sir Oliver Mowat was here last summer and is expected again in a few days. If the veteran Premier comes, he and Mr. Meredith and Sir John Thompson can easily find a rock on which they can sit together and discuss affairs of state. Affairs of state in this region generally mean something about the man who can swim farthest, or catch the largest fish, or tell the best fish story. Sir John Thompson frequently comes over for his mail and as a rule the guests salute him. Sir John politely raises his sailor cap on the slightest possible

provocation. Taking a survey of the Premier one soon gets the idea that strength and perseverance are his main points.

One of the best qualities of Ontario character is seen here every day. The arrival of a senator or a millionaire at an American watering place rarely fails to make a sensation. The report soon goes around that the new arrival is worth a certain number of millions or that he occupies this or that prominent position. People here salute Sir John Thompson or Sir Oliver or Mr. Meredith with becoming respect, as they should do, but they never staidy after anybody. The arrival of a millionaire would not create as much sensation as the arrival of a fellow who has caught a large fish or of a lady who had secured a fine collection of water lilies. To their honor be it said that Sir John Thompson, Sir Oliver or Mr. Meredith never pose as distinguished persons. The man who isn't anybody in particular is always the fellow who tries to attract attention.

Professors and clergymen are here in force. Among others we notice Dr. McMullen, ex-Moderator of the General Assembly, Mr. McDonald, ex-editor of the *Knox Monthly*, Mr. Eastman of Oshaw, at the Windermere House. Dr. Dewart is at the Fife House. Last Sabbath Mr. Eastman and Mr. McDonald preached excellent sermons to the Presbyterians and Dr. Dewart gave the Methodists some good wholesome diet. Last Sabbath was better kept here than in the towns in which most of us live when at home.

Next week we may take a little trip to Rosseau.

INTEMPERANCE AND ITS CONSEQUENCES.

If we recall the close connection between dietetics and health, if we consider how many diseases issue from the sink of intemperance and the excesses of the table, we would discover that true morality is the soundest medicine.

Many doctors are accused of epicurism: be it so, if it is true that many of their patients pay them only with a dinner. But if it is not their interest, it is at least always their duty to extol Temperance, guardian of health and safe protectress against the most cruel maladies. Near to nature and truth, we will endeavour to fix the limits within which man may judiciously confine himself so as to separate hurtful vices from those pleasures accorded in this life to the legitimate use of our functions. Nature having placed voluptuousness at the door through which man sees the objects indispensable to his existence, and the perpetuity of his species, he is only too prone to give himself loose rein, especially in youth and the vigour of his age.

Intemperance springs from two principal kinds of appetites: that of food and drink, and that of incontinence. In fact, the senses of sight, hearing and also smell, although contributing delightful pleasure and enjoyment, rarely lead to abuses dangerous to health and morals; but it is not so with taste and touch. These two, which seem to be but modifications of one another, and brought into activity by the immediate contact of bodies, are the rudest and most material of all, and the only ones that are never absolutely wanting in the whole animal kingdom, even in the least perfect species. They are also the most necessary to animal life in the search for food and sexes of different species. They form the lowest, the most animal of the functions of sensation, or relation with exterior objects, nature has attached to them the most sensual pleasures, in order that the animal may be a prey to vehemence and ardor, whether in seeking its food or propagating its species. But as the preservation of the species is even more precious than that of the individual, nature has bestowed more delicious pleasure in the latter than the former.

These two sensations, in affinity with the body only, are the most debasing for the intellectual faculties; whilst what we see or hear is adapted to our instruction and enlightenment of our proceedings in life. Smell occupies a sort of middle position between the intellectual and material senses, since it may affect either the imagination or the taste by fragrant perfume or peculiar exhalations.

Man, being the most sensitive, or most nervous, of all creatures, can also go to greater extremes in the abuse of his senses than the brutes. With the animal, instinct is appeased, as a rule, when its wants are satisfied. When the famished wolf has fed abundantly, he hides the rest of his prey underground. When quadrupeds have abated their ardor, nature's limits are rarely overleaped. On the contrary, the industry of man has led him to a thousand preparations which incite his appetites beyond measure, and precipitate him into the most pernicious excesses. These dangerous arts unceasingly setting on fire an organization already disposed to enjoy sensuality, necessarily force the barriers that instinct and reason set up before its abuse; and if man is the most sickly of animals, he must not accuse nature, but his own intemperance.

It is not as a man that this vice is characteristic of our species, but as an animal. With the brute, the functions of nutrition and generation prevail more than the intellectual and sensitive life which dominate in man. Consequently, the more scope we give to the first, the more we descend to sensuality, and the intellectual faculties necessarily lose their preponderance. Look at the animal! The projection of its muzzle, the recedence of its forehead and brain, seem to say that it takes more pleasure in eating than thinking. It stoops to the ground to feed and graze; but man, who raises his head towards heaven—man, whose jaws and mouth shorten in proportion as the capacity of his cranium expands, manifests that he was destined to reflect rather than devour.

Although we may cite the excesses of the tables of Alexander, Marcus Antony, and perhaps other renowned personages who inherited these vices amidst their surroundings; no man, illustrious by the splendor of his genius, ever was or ever can be intemperate, whether from the pleasures of the table, or of love.

Let us consider what individuals display most affection for sensual voluptuousness. As to taste, they are those of a ruby phiz, all those tools of Bacchus, those friends of the gormandiser and lovers of gastronomy who make a god of their belly, a servile vice affected by vulgar people who haunt the taverns and never reflect. The inhabitants of cold countries are more voracious and more given to drink than those of warm climates. In like manner a Spaniard is very sober compared with a German or an Englishman.

The habit of intemperance, when it is not followed by cachexy and the most deplorable maladies, makes the body plethoric, effeminate, lymphatic and sanguine. The intemperate man is inclined to quick passions, such as joy and anger, and rushes rashly into dangers and battle. If he is imprudent, dissipated, licentious, inconstant and impetuous, he opens his mind with more frankness, cordiality and courage than the generality of sober men; these are more dissembling, more sluggish in their affections, more avaricious and reserved in everything, harsher in their virtues than the others in their vices. The intemperate man almost always abandons himself to the fury of his impulses of love or hatred without any disguise; the temperate man, with much more prudence and reflection, governs himself with fear and circumspection.

To whatever degree the moderns have pushed the luxury of gastronomy, there is nothing in our most far-fetched entertainments comparable to the extravagance with which the Romans, in their orgies, swallowed up the rarest productions of the then-known world, and devoured the revenues of many kingdoms. But it was the *people-king, populum latè regem*, descendants of Curius and Cato, who lived on the bannock, the cabbage and the turnip. Some pushed their greediness so far as to glut themselves with food which they were forced to reject again. This shameful and disgusting habit was daily practised by those strange gluttons, and even women followed the custom, although doctors raised their voices against vomiting by such mechanical means as the introduction of a finger or a feather into the throat. These cleansings were only a preparation for new excesses:—

Vomunt ut edant, edunt ut vomant, et opulens quas toto orbe conquirunt, nec conquire dignantur. Senec.

We do not pretend to vaunt those Pythagoreans who practised fasting as a virtue, and had the table covered with the most exquisite dishes on which they feasted their eyes for some hours, and carried them back without touching them. Aristotle assures us that when we wish to habituate ourselves to temperance, it is much more prudent not to fasten our eyes upon those objects of concupiscence that excite us, for the sight of carnal pleasures makes the mouth water. He claims that temperance and moderation in drinking and eating preserve serenity of soul, the calm sense of reason and wisdom; he maintains that they make the character sweet and forbearing, the feelings modest, the mind more reflective, the affections more chaste and continent, and the manners more pure and simple; that order and method are better preserved, that our passions are less impetuous; and that we know better how to economize and conduct ourselves with prudence. Studious and contemplative men are obliged to abstain from the excesses of the table and of love if they wish to fulfil to perfection those sublime functions of the mind to which they have consecrated their lives. Intemperance or an insatiable desire for voluptuousness becomes the mother of all bestial passions. Nothing quenches the imagination, degrades the memory, and stupefies the judgment more than excesses of the table. Sobriety is so necessary to the maintenance of a healthy body that athletes and soldiers among the ancients were bound to practise temperance and continence, as Horace says: *Abstinuit venere et vino*. Old men have more need of temperance in all things than young men.

Health, it is said, is the sweetest seasoning of life. Doctors cry out that gluttony and other intemperate habits are the sinks of iniquity, the cloaca of disease, the stagnation of digestion, visceral obstructions, tumors, cachexy, burning fevers, gout, gravel, apoplexy and caverns of all ills. Hippocrates, and all the ancient philosophers praise temperance and labour, the true props of prudence and of health. Then, the native heat of the body, or vital force, distributes itself with ease among the members, makes us lively, firm and sound. Despise voluptuousness, that nurse of suffering, says Plato. Shun, says Socrates, those pernicious ragouts that excite us to eat beyond what hunger demands. Is it not shameful for a man, the noblest of creatures, to brutalize himself by drunkenness, to drown his reason by intoxication, to wallow in the mire of vice more than the lower animals themselves; then to come out in this shameful state only to experience articular torture, calculus, fever, and other insupportable ills? What indiscretion to purchase these fatal maladies at the price of a momentary pleasure! Look at the drunkard that he lifts from the gutter, throwing up what he has taken, crying like a madman, and tossing about on his dunghill! See him after his recovery, dull and besotted, sometimes with a headache and colic and sometimes with a fever! Is it the brute or is it the man that hearkens best to the voice of nature? We see the beast take the simple food that the earth provides for it, satisfied with the limpid water and sweet sleep to recuperate its strength. Man, on the contrary, insatiable amidst all the gifts of the universe, ceases not to fill himself, like the tun of the Danaides. He gathers from every quarter, not the things he needs, but rather new sources of disease. Nothing satisfies his shameful voracity whilst he bursts with plethora and corpulence; whilst he drags his heavy mass, *latamque trahens inglorius alvum*, he still dreams of new festivities until a cruel death puts an end to his frenzy for swallowing and engulfing like a bottomless pit.

Would they take as a sign for an eating-house the sober goddess, Hygieia, offering her cup to the wise serpent of Epidaurus, emblem of abstinence and mother of health? Would the allegorical statue of Temperance place a bridle on their devouring jaws? No, doubtless, the age would view with horror such shackles imposed upon its pleasures. Temperance is one of the four cardinal virtues. She restrains concupiscence, and inspires us with pure thoughts; infuses wisdom into the mind and puts the animal appetites of man in subjection. Epicurism and voluptuousness will still be the fashion until man and wo-

man are educated otherwise by a better knowledge of their physical organization. Doctors have no reason to complain because our vices make them a necessity. Cato, the censor, would have banished them from Rome, but it was necessary first to expel vice, the nurse of disease, before medicine could be considered as superfluous. She will always be indispensable, wherever luxury brings in her usual train intemperance and vice. The epicurean Horace occasionally exclaimed:—*Me pascent olivæ, me cicorea levesque malvæ*, etc., but the favours of Mæcenas made him frequently sing,—*Nunc est libendum, nunc pede libero pulsanda tellus*.

In like manner the descendants of the sober Curius, as we have seen, having become rich, constantly spent their fortunes in bacchanalian revels.

Incontinence is still more blameworthy than intemperance, because it degrades still more the intellectual and moral faculties. A drunken man inspires disgust, but the riot of debauchery is hideous and revolting. How many people mistrust wisdom and sobriety, who, if they retraced their benefits, would find them the only roads to health and happiness! It is not the grim face, nor religious austerity that prescribe moderation: it is rather reason, the sound medicine, and none the less the true voluptuousness.

Cibus, potus, venus, omnia moderata.
—A. Kirkwood, in The Week.

**JERUSALEM CHRISTIAN UNION
MISSION TO THE JEWS.**

MR. EDITOR,—Our friends in the Dominion would, I am sure, be glad to hear of our safe arrival in England. We, Mrs. B. and self-embarked at Montreal the evening of the 20th ult., arriving at Liverpool on the 30th after a most favorable voyage, through the Lord's goodness and mercy. Miss B. remained in Toronto to fulfil engagements at conventions, etc., in Canada and the U. S. till end of October.

While attending the Bible Conference at Niagara-on-the-Lake, July 12-18, I had the privilege of speaking on the Sabbath and of giving several addresses on the hotel grounds, attended mainly by Canadians, who greatly desired to arrange for a meeting in some central hall in Toronto; and you yourself, sir, had kindly intimated the probability of such meetings in your beautiful city; but, glad as we should have been to make our mission work in Jerusalem more generally known in a land where my humble pen has done its full share in arousing a prayerful interest in the spiritual welfare of my brethren, the earnest desire to return to the post of duty by October, at latest, constrained us to forego further engagements. Had we yielded to the kind wishes of friends in Canada, and unvisited parts of the U. S., it is certain we should have been detained till the spring or even later.

I think this word of explanation is due to your readers and our friends. But yet the temptation to yield was great indeed, for, owing to well-known causes, while interest was evoked and deepened everywhere, financial success was unattainable under circumstances so unfavorable.

But I will try to make it up to our friends, and to all who pray for the peace of Jerusalem, by frequent notices of the work and of events transpiring in the Holy City and land, in the pages of THE CANADA PRESBYTERIAN. All that relates to the city of our redemption and to the land of promise cannot but interest deeply all Bible students and lovers of the Word Divine, for, if we mistake not "the signs of the times," we are rapidly approaching the eve of great events in fulfilment of prophecy and confirmatory of the inspiration of the Scriptures, and prognostic of the speedy return of the Lord in glory and majesty.

We earnestly solicit the prayers of all friends of God's ancient people, still "beloved for the fathers' sakes," as also to sustain our feeble hands with their generous liberality to enable us to enter the many open doors of usefulness for the salvation of souls, for, as is now well known, this Jerusalem Christian Union Mission is wholly dependent on the free-will offerings of God's people of all the

evangelical churches, and the Lord will assuredly bless all our helpers and co-workers out of His holy hill of Zion.

You, dear Editor, have given our present address in the number of July 25th. After September it will be again "Jerusalem, Palestine, Turkey in Asia," and I beg of our friends to register all letters with values in them. Printed receipts are sent promptly to all donors.

"I will bless them that bless thee."
Yours, in Messiah the Lord,
A. BEN OLIEL.

London, Aug. 4th, 1894.

**THE PLACE OF WOMAN IN THE
CHURCH.**

MR. EDITOR,—Mr. R. Douglas closes his criticism of the essay on the above subject, made lately to the Ministerial Association of Galt, and vicinity—of which I am a member—as follows:

"Let us take care and not be led away from the truth by belittling apostolic injunctions, or by casting discredit upon New Testament inspiration, or misrepresenting it as has been done by the Ministerial Association of Galt and vicinity in their pamphlet. How can the writer of it, or those members who requested its publication, escape condemnation?"

The writer of the above is not to be blamed for the charge he makes in this extract, against the Association, when he read in your July number of THE PRESBYTERIAN, page 472, the following notes:

"The above address read at the May meeting . . . and published in pamphlet form by request of the members, has been slightly condensed by the Editor."

Now, as a member present, I thus testify to what took place in relation to the publication of the essay: I think, but am not very sure, that a member said the essay should be published. But if this was said, the remark fell to the ground quite dead.

Next, I am certain that the matter of publication was not proposed by any one to the Association that it might even consider what should be done with the essay. The essayist alone, and not the Association, in any sense or degree, is responsible for its appearance in print.

I noticed with disapprobation at the time, the statement of the notes, and did not think it was worth while to correct it, but the condemnation of the Association by Mr. Douglas, could not be let slip without an explanation. I may say that I agree with Mr. Douglas on the main question, but as our membership is made up from five denominations, there will be different views among the brethren. I am sorry to trouble you, but hope you will give this correction a place in next week's paper. I am,
A CONSTANT READER.

**SABBATH SCHOOLS IN THE SYNOD
OF BRITISH COLUMBIA.**

[The recommendations of the Sabbath School Committee of this Synod, omitted in our report of its proceedings are reproduced because of their importance to churches within its bounds, especially as well as to the church in general.—ED.]

Dr. Campbell, convener, read the report of the Committee on Sabbath Schools. It embodied the following recommendations: 1. That the Sabbath schools be strongly recommended to use the class register prepared by the General Assembly and the Sabbath school Hymnal. 2. That congregations as such be urged to more liberally support their respective Sabbath schools, so that most of the Sabbath school contributions may be offered to missions and thus be a means of stimulating missionary spirit in the minds of the pupils. 3. That the subject of missions be brought as frequently as possible before the schools so that the pupils may become well informed in missions, and especially those of our own church. 4. That when practicable an annual Sabbath School Convention be held in each Presbytery, and under its supervision. 5. That a weekly teachers' meeting be held where practicable in connection with each school, for the study of the lessons.]

Christian Endeavor.

**THE JOY OF THE CHRISTIAN
LIFE.**

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

Aug. 26—1 John. xv. 1-11.

There is no true joy experienced by those who are not Christians. They may appear to be very happy and even hilarious, but even in their laughter their hearts are sorrowful, and the end of their mirth is heaviness. It is a very common but erroneous opinion that sin and mirth are brothers; and it is an equally common but misleading opinion that when religion comes in at the front door joy takes its flight through the window. Before Hedley Vicars was converted his companions thought that he was extremely happy and so they called him "The happy rake." But he himself afterwards testified that he was often so wretched and unhappy that he envied a dog which came into the room, for he felt that he would rather be that dog than a man who must give an account of himself to God.

The very moment a man accepts Christ as a Saviour, there comes into his heart a joy which cannot be described, a joy which the world can neither give nor take away. With joy he draws water from the wells of salvation (Isa. xii. 3.) He rejoices because he knows that his sins which were many, have been blotted out, and because he realizes that he is at peace with himself and with the Lord. When the Ethiopian had received Christ by faith and had been baptized, he went on his way rejoicing (Acts viii. 39). When Philip preached in Samaria, many of the people gave heed to his words and believed on Christ. As was to be expected there was great joy in that city (Acts viii. 8.) Why should not the Christian rejoice seeing that he is now in a new and happier relationship to God; seeing that his soul is sealed for heaven, and seeing that he has even here a foretaste of the joy and blessedness, which shall be his in a richer, larger degree in the world to come? How could he do anything but rejoice? The kingdom which he has entered is one of righteousness, peace and joy in the Holy Ghost (Rom. xiv. 17).

It is to be expected that this joy will become more intense as the Christian advances in his heavenward path. The Christian life is one of growth, progress, development, and so, as his faith increases, as his love burns with a brighter, steadier flame, as his eyes see more clearly the things which are eternal, his joy becomes more ecstatic.

It would not be true to say that all Christians experience joy in the same measure, or that they all manifest it in the same manner. It is said that Dr. Duncan, when he first experienced a sense of pardon, danced for joy on the Brig o' Doon. David danced for joy when the ark of God was being brought up to Jerusalem. Mary sat at the feet of Jesus, and the poor demoniac of Gadara, when he had been restored to his right mind sat, like Mary, at the feet of Jesus. But it is quite possible that the joy of Mary and the Gadarene was quite as deep as that of David, or Dr. Duncan. True, it was manifested in a different way, but there is no reason to suppose that it was not just as deep and abiding. It will depend very largely upon the temperament of the individual whether his joy will be ecstatic or tranquil, demonstrative or quiet.

One of the grand peculiarities of the joy of the Christian life is that it is not impaired by outward circumstances. It does not take its rise in worldly surroundings, and so is not materially affected by them. It is frozen by no winter, it is dried up by no summer, it is stagnated by no scum or putrefaction. Habakkuk once said, "Although the fig tree shall not blossom, neither shall fruits be in the vine . . . yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 17, 18.) Paul and Silas could rejoice in a foul, gloomy, unwholesome dungeon at Philippi, even though their backs were lacerated and bleeding (Acts. xvi. 25.) The true Christian can rejoice evermore.

DEFINITE PRAYING.

At one of the Montreal committee conferences the suggestion was made that prayer-meeting committees might often introduce into the private devotions of the members of the society much directness and power by occasionally requesting special prayers during the week for certain particular objects. For instance, if the president or some committee of the society has undertaken any especially difficult work, let prayers be requested for their success. If any member of the society is in special trouble, ask for petitions in his behalf. If any special cause for thanksgiving arises, ask for prayers of praise. The results of such directions, though hidden, cannot easily be estimated.

CHRISTIAN ENDEAVOR MOVEMENT.

This remarkable movement, which is taking such a firm hold of the home churches, is also proving itself splendidly adapted to the needs of the churches in the foreign field. In China it is making a rapid and solid advance. In Shanghai, for example, nearly all the missions represented now have their own branches of the Y.P.S.C.E. The first convention of the United Societies in China was held recently. If the spirit animating it was at all like that which pervaded the great British Convention in the Metropolitan Tabernacle in May, the cause of Christ in China will have gained a wonderful impulse.

Of the Cleveland Christian Endeavor convention the *Lutheran Observer* says: Thus closed one of the most impressive, inspiring, and uplifting conventions, ever held in this or any other land. It was remarkable for many reasons,—for its members coming and going like a mighty army with none but peaceful ensigns; for its enthusiasm, which was deep and promises to be permanent; for the profound undertone of reverence and piety that characterized all the sessions, even amid storms of applause; for its personnel, many of the most gifted and celebrated men and women having part in the programme; for the splendid talents, before either obscured or undeveloped, that were brought to the fore; for the noble exhibition of powers of the highest character devoted humbly and utterly to the service of Christ.

The favor with which Endeavor principles are received by Presbyterians was indicated by a vote taken at the denominational rally presided over by Rev. R. V. Hunter. A resolution indorsing the movement was adopted by a unanimous vote of Presbyterian ministers, North, South, and of Canada. The movement is found now in not less than thirty denominations. It has made itself felt in all our church life, and now, by means of the good-citizenship committee, proposes to make itself felt in philanthropic and municipal and State and national affairs. Let us devoutly thank God for this work, and pray for His gracious guidance of it in all the future.—*The Herald and Presbyter*.

A unique prayer-meeting committee is that of the Third Presbyterian Society of Cedar Rapids, Io. It consists of the president, vice-president, secretary, treasurer, organist, and chorister of the society. This committee holds office for half a year, and each member is responsible for the meetings of one month. He leads the first meeting of the month, while the last meeting, the consecration service, is always led by one of the elders or other church officers. This society, by the way, holds weekly cottage prayer meetings, the leader and place of which are also provided for by the member of the prayer-meeting committee in charge for that month.

We commend the following, from *The Evangelical*, to all pastors who read this paper. Asking if his readers have a Christian Endeavor society in their church he says: "If not, you have thus far failed to utilize one of the most helpful forces that can be developed in any church. One of the best methods of increasing a small congregation is to put into the field a live, stirring Young People's society. The experiment is worth trying."

Pastor and People.

THE "JOHN WILLIAMS" THE FOURTH.

Speed her, speed her, Father! o'er the world's highway,
Let her be as sunrise to the coming day;
Wheresoe'er she wanders, let her in Thy might
Bear to many islands the Gospel's glorious light.

Speed her, speed her, Father! take her 'neath
Thy care:
Ever do Thou guide her—so baptized with prayer—
Thou, her mighty Helmsman, steer her o'er the wave
To lands that sit in darkness and shadow of the grave.

Let her "white wings" ever be the sign of peace,
Ignorance fly before her, man's wild passions cease;
Let her lift the latchet of the door of grace,
That myriads now behind it may see Thy glorious face.

Bless, oh, bless her captain, her officers, and men,
All her mission workers—make them holy men,
Strong to do and suffer, full of living faith,
Watching for Thy guidance, hearing what Thou sayest.

Wise and patient teachers—gentle as the dove,
Filled with deep compassion, brimming o'er with love
For the souls in darkness, for whom the Saviour died—
Oh, help them, Lord, in mercy, to bring them to His side.

And, oh, forget not England; breathe into her new life;
A lighthouse to the nations, cleanse her from sin and strife;
Her lamp upon the hill-top should be both strong and clear,
A witness to the ages that Christ is very dear.

Let us not send to others that which we do not prize:
Into our souls' recesses search us; O God, arise!
Cast out the hidden garment, the Babylonish gold,
Reveal us to our naked selves, and then Thy grace unfold.

Mrs. H. D. Isacke.

Written for THE CANADA PRESBYTERIAN.

NOTES ON A WELL-KNOWN HYMN.

BY REV. T. FENWICK.

"ROCK OF AGES" (128).

The last four lines of the first verse read as follows:

Let the water and the blood
From Thy riven side which flowed,
Be of guilt the double cure,
Cleanse me from its guilt and power.

Of the last line, there are several readings; that in our hymnal is, certainly, not a good one. "Power" rhymes very imperfectly with "cure." Further, one can be saved from power, but he cannot be cleansed from it. "Save" instead of "cleanse," would apply equally well to both guilt and power. I prefer, however, a reading such as this:

Save from wrath and make me pure.

The first part quite correctly describes justification—the second, sanctification. The one does not, in the least, interfere with the other; besides, "pure" rhymes perfectly with "cure." Most probably, this reading, or one like it, is the original one.

But I come now to a much more important matter. The lines which I have quoted, speak of the "blood and water" which came out of the wound in Christ's side made by the Roman soldier's spear. Toplady here looks on them as representing the two parts of the "great salvation"—justification and sanctification. This is the all but universal view of them. The passage in I. John v. 6, "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood," is almost invariably considered as a parallel passage to John xix. 34. This interpretation is, however, an utterly erroneous one. The so-called "water" which flowed from the pierced side of Christ, was not water, but only something resembling it. John calls it water, but he does so only in the language of every-day life. A surgeon, to-day, could, when not using scientific exactness, quite properly speak of blood and water, or merely water, coming out of a wound. Such "water" is utterly unfit for the purpose of cleansing, even if a sufficient quantity could be obtained. It is, therefore, utterly unsuitable as a figure of purification. When Pilate washed his hands before the multitude, he,

certainly, would not have used such, even if he could have got enough. Though turpentine, alcohol, and coal-oil, are like water, they are utterly unsuitable as figures of cleansing. As unsuitable for the same purpose is the water which we are considering.

Is there nothing then, to be learned from "the water and the blood" of which Toplady speaks? Only this, that Christ really died. Had He not been dead before His side was pierced, He could not, save by a miracle, have lived after. Using them as figures, is only labouring in vain, and spending one's strength for naught, and in vain.

The view of "the water and the blood," expressed in the hymn before us, is as erroneous as the one, according to which the words of the Baptist, "He shall baptize you with the Holy Ghost and with fire," were fulfilled on the day of Pentecost. They were addressed to those whom he termed a "generation of vipers." It is not likely that all to whom he spoke, were then baptized with the Holy Ghost. Besides, not real fire, but only cloven tongues as of fire rested on the disciples, of whom there were about 120. There fell from Saul's eyes when Ananias came to him, not scales, but only as it had been scales.

The third line of the fourth verse, as we have it in our hymnal, is as follows:

When I soar through tracts unknown.

There are other readings of it, but they all express the idea of soaring through space, from earth to heaven. It is true that Christ represents the beggar as, after death, carried by the angels into Abraham's bosom. There He describes in Jewish phraseology, what cannot be fully described in any of the tongues of men. But Paul speaks as if not even an instant passes between being absent from the body and present with the Lord. Hence, it is not correct to term heaven "the land that is very far off," as is often done in imitation of Isaiah xxxii. 17.

The fourth line of the same verse reads thus:—

See Thee on Thy judgement-throne.

I think that I have seen a reading of it like this:—

And behold Thee on Thy throne.

The latter is a much better one than the former. It is true that, after death, is the judgment. But this means simply that death fixes a man's state and character for ever. It is also true that Christ is Head over all things to the church. Still, He is not seated on the throne of judgment. He sits at His father's right hand, "expecting till His enemies be made His footstool." He shall not be seen as a judge till "that day." He himself says: "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit on the throne of His glory." Paul says: "God hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained." Being with Christ denotes fellowship with Him. Therefore, if we appear before Him as our judge, we cannot, properly, be said to be with Him. He did not say to the penitent thief: "To-day, shalt thou appear before Me, in judgment, in Paradise," but, "To-day shalt thou be with Me in Paradise." Paul had a desire to depart, and—not to appear before Christ to be judged but—to be with Him. The saints who die, and all the saints after the "judgment of the great day," are both said to be with Christ. Paul says: "So shall we ever be with the Lord." Christ said to His Father: "Father, I will that they also, whom thou hast given Me, be with Me where I am."

I speak with the highest respect of this hymn notwithstanding the defects in it which I have pointed out. I heartily unite with those who call it a noble one. It has been made a blessing to multitudes. Many have, by means of it, been enabled to see the "easy, artless, unincumbered plan" of God's way of salvation. Many have, by it, given expression to their faith and hope. Its words have been the last uttered by many before they began the "nobler, sweeter song" above. Very likely, many shall be singing it when

The Judge of mankind shall appear
On clouds of glory seated.

Prince Albert received much comfort from

it in his last days. Some years ago a man named Brown was hanged in Toronto for the murder of J. S. Hogan. He was innocent, as an outcast woman afterwards confessed. But he was destroyed by being a companion of fools—wicked persons. After his death, there was found in one of his pockets, a copy of the hymn:

Rock of Ages, cleft for me.

YOUR PASTOR.

He came to you fresh from his theological school. His heart is full and glowing with love for man and with the zeal of service for God. His brain is not without lore and wisdom, even if he should prove to be comparatively unacquainted with the ways of men. He does not suppose that he knows it all. On the contrary, he is humble in mind and soul. He is painfully conscious of his mental limitations, and spiritual shortcomings. He feels himself to be, as Sir Isaac Newton expressed it, only an infant wandering on the beach of the infinite ocean of knowledge and picking up a pebble here and there. He longs to perfect himself in knowledge for the sake of our Lord and Master. He came among you resolved to know and preach only the crucified Christ, and to be all things to all men, if by any means he might win some. He has put aside personal or selfish ambitions, opportunities of earthly preferment and prosperity. He has devoted years upon years, some of them among the best years of his life, years when most men are straining every sinew as they forge forward to possessions and power, to self-denial and study and toil. He has shut himself out from chances for making money or for having a home or for acquiring influence in the community and standing in society. He has eaten the bread of poverty, the bitter bread of assistance to obtain his education. He has done all this, and more, because of the yearning and travail of his soul to serve his fellow-men, as brothers and to glorify God in Christ by proclaiming His glorious gospel.

What earthly, what human reward has he to look forward to? These rewards are material and spiritual, but the latter kind is decidedly more abundant than the first. It is true that Jesus declared that whosoever made sacrifices for His sake and the gospel's should receive a hundredfold in this life. It is equally true that the payment does not always come, in fact seldom comes, in kind. No profession demands so many attainments in these days as the ministry, and yet is at the same time so poorly paid. To it is applicable, not Pizarro's but Garibaldi's address to his followers. "On that side of the line," said Pizarro, pointing with his sword, "are Panama and poverty: on this, Peru and wealth. Let who will follow me." Garibaldi could not offer even these alternatives to the liberators of Italy. "Soldiers," he exclaimed, "I offer you wounds and suffering and sorrow and sickness and hunger and death. Who will follow me?" Every hearer leaped into the ranks of his army of emancipation! Such is the spirit that animates the man who chooses the Christian ministry as his life-work. If men count it noble and sweet to die for America, or England, or Greece, or Italy, is it not immeasurably nobler and sweeter to live and die, to toil and wear out for the city of God or the kingdom of heaven and its righteousness? Is not the leader who enlists for life in this holy war for man's soul worthy of the most loyal and unflinching support from every private? Must not your Moses have Aarons and Hurs to hold up his hands of prayer, and Joshuas to handle the forces in the field?

Finally, is not the laborer worthy of his hire? Make it a matter of downright and upright personal pride to have your pastor paid promptly and fully. He has to spend as liberally as you. He owes it to society as well as to the church to give as befits his high and holy office. As a man he must as much as his parishioner pay the butcher and baker readily and educate his children and buy his tools and save for old age, and, above all, set the example to his people in Christian stewardship. Probably the saddest and sorest failure on the part of the churches as to

applied Christianity comes in failing to meet their obligations as to their pastor's salary speedily and squarely. None can measure the misery and the mischief that are thus wrought in the case of poorly-paid pastors. The delinquents would be amazed and unutterably grieved, if they could realize the hurt inflicted upon Christianity in the eyes of men of the world as they see the results that flow from its failure to discharge this simple duty. Money is power. Money is the modern miracle-worker. Make Midas your minister for the servant of Christ, to the last cent you owe him, and it will cause the chariot-wheels of the church to cease to drag or to labor in the going.—*Presbyterian Witness.*

"IN GREEN PASTURES."

Were there ever words more suggestive of rest, and quiet, and beauty than those three whereby David describes the divine shepherding of his soul? They mean, in their first sense, so much of comfort for eye, and ear, and foot in the bright color, and gentle sound, and soft tread of rich pasture land; and in their deeper meaning, they speak of such loving thought of the soul's need, and provision for it, as no human care could furnish. What are they—those "green pastures" of which the Psalmist writes?

Well, from the windows of my summer home, and from my big tent in the meadow close by, I look upon "green pastures" every day. So I have come to think about them, and to love them, and to learn from them, at least, some of the lessons which the great Teacher has put into them for me. All through the long summer they are so beautiful! In its first weeks they are covered with the growing grass, day by day taller, richer, fuller, until it waves, and bows, and shakes itself in the wind as if alive to its influence and rejoicing therein. Then comes the mowing time, when it is all laid low by the ruthless machine, but only to give forth the very sweetest perfume, I sometimes think, that ever greets our senses. No wonder that perfumers try to imitate the scent of "new-mown hay," and no wonder that they fail. When the air is filled with the fresh fragrance of the field, one thinks with scorn of the bottled stuff bearing the name and professing to hold the essence. Only nature and nature's God could make such sweet odors as hay-making brings to the dwellers in His "green pastures."

And so it is tossed, and spread, and raked into heaps, to lie quiet while the sun and wind do their daily work upon it, until it is ready for the gathering into barns. I think betimes that this is the most charming time of all in my "green pastures." The shaven and shorn ground, with its picturesque mounds of hay, is invaded by the slow-moving oxen or quiet farm horses drawing the big hay-waggon; and as they go from one hay-cock to another, the men lifting the fragrant heaps on high, and tossing them upon the waggon, where another hand lays them in place that the load may be even and the pile steady, it is a sight most restful to eyes weary of city scenes. So they go round the field, until the load is high and the driver almost hidden from view, and then slowly, creakily, oxen or horses travel to the barn.

It is all gone. The meadow is stripped of its glory and its beauty, and has yielded its sweetness to the apparent destroyer. Yet in so doing it is fulfilling its mission—ministering to man and beast, and in reality becoming valuable, while preparing also for future usefulness. Nor does it long bear the traces of the destructive process. Soon the little heads of clover and grass lift themselves and cheerily wave in the breeze, and all the evidence left of the change that has passed over the field is the smoother, fresher aspect of the "green pastures."—*Dorcas Hicks.*

Presbyterian Witness: "Beareth all things" is one of the character-marks of Christian love. It is one of the marks that are sometimes sadly missed in the lives of Christians—even of Christian ministers. To be meek and patient like Christ—to put up with insult and wrong if need be, is no more than may be well expected of us.

Missionary World.

SCOTTISH MISSIONARIES' EXPERIENCE.

The *Daily News* says: "On the evening of the 21st ult. Messrs. Sutherland and Macara, Scottish missionaries, residing at Kalimpong, were captured by the Tibetans near Rinchingong, whither they had made their way from across the Bhootan frontier. Fortunately Mr. Wang, the Chinese frontier officer living close to Rinchingong, heard of their capture, and sent off to rescue them. The Tibetan officials wished to detain the missionaries as prisoners, but to this Mr. Wang would not consent, and at once despatched messengers to Mr. Taylor, the Commissioner of Chinese Customs at Yatung, requesting advice. Mr. Taylor advised that they should be efficiently protected during the night and sent across the frontier with a Chinese guard on the following day. Accordingly they were allowed to remain in their tent during the night, protected by a guard of Chinese soldiers, and on the following day were conducted across the frontier."

FRIENDS' MISSIONARY WORK.

Mr. Arthur Pease presided at the annual meeting, and gave an interesting statement of the impressions made on him by his recent visit to India. "There is great difficulty for individuals to come out for themselves, but my own belief is that in many cases in India the sapping and undermining is constantly going on in connection with our Sabbath School, our Christian teaching, and the spread of literature, and that those will tell to the crumbling and falling in of the superstructure. I believe that it is not at all unlikely that we shall see whole villages and localities expressing their desire unitedly to come over and make a declaration of their faith in Christ." At Sehore, in the centre of the Mohammedan State of Bhopal, a good work has been begun in the Leper Hospital. The Begum refuses to allow any Christians in her State, except those at this hospital which the friends assist her in maintaining. Three of the inmates have come out as decided Christians.

"MY WORD SHALL NOT RETURN UNTO ME VOID."

"A few Sundays ago," writes a pastor in Bulgaria, "I gave the communion, for the first time, to a converted Jew. He told me that his father had been with the French as a dragoman in the Crimea; that while there he secured a copy of the New Testament in Hebrew-Spanish, and that he read it and prized it on his return to Constantinople. When he was dying he had it with him on his deathbed, and died with it clasped to his breast. The wife was commanded by her husband's Jewish friends to destroy the book, but, not being able to read, she could not then tell it from some others in the same type. The result was, it was thrown aside and not destroyed. The young man somehow obtained the copy, has been reading it, has forsown intemperance, and professes to have accepted Christ."

INCREASE OF GOSPEL LIGHT IN MEXICO.

The present condition of Mexico is truly represented by its ancient symbol—the eagle striving with the serpent. The evils of ages cannot be overcome in a day. The poor Indians bow before the visible representations of saints as they did in former days, before the monstrous shapes representing the unseen powers of the air, the earth, the water. Rome has failed to raise them much above the level at which she found them; but her power is at last distinctly on the wane in Mexico, and the undimmed light of the gospel is as steadily increasing. Her evangelization will aid in the redemption of Central and South America. Ere long the States beyond will imitate her example, and receive her missionaries, who, using the same melodious language, will accomplish the evangelization of Spanish America.

Miss Edith Benham (of Amoy), now in Britain, appeals very forcibly in the *Student Volunteer* for lady doctors for China. "Young medical women of Great Britain looking for a practice, perhaps yearning for a sphere, turn your attention to China where you may have patients from morning to night—patients who will place the utmost confidence in your skill, who will reward you with their warmest love, and whose hearts, made tender by your love, will listen to your words about the Great Physician, and, it may be, receive from Him healing for their poor, sin stricken souls. Medical missionaries, male and female, are needed urgently all over China, and an immense field of usefulness is open to them. But we have in our minds one particular corner of the great empire, a large, thickly-populated country district near Amoy. The people are friendly to foreigners. A little itinerating medical work done by unskilled hands has already proved the eagerness of the women to receive, and be helped by, a medical sister; and as soon as the worker comes forward, she and another lady will be established in the district city, there to be centres of hope to thousands of poor women, rough indeed and ignorant, not particularly attractive at first sight, but warm-hearted and easily accessible, and, above all, sad and suffering. We who love the Master and strive to follow Him need no better reason for stepping forward. They need us; they, though all unconsciously, are crying for the light and peace and comfort that we possess. Can we withhold it? Shall we not rather gladly answer: 'Here am I, Lord, send me.'"

Speaking of Korea the Rev. W. D. Reynolds, of Seoul, the capital, in letters printed in the *Central Presbyterian* says: "Under treaty rights we have no legal right to live outside of Seoul, Chemulpo, Fusan or Gensan. But just as in China, missionaries live anywhere they please, so long as the people and officials do not drive them off, so here in Korea we hope to win our way with the people and live outside of treaty limits. The case is now being fought in Ping An, about 170 miles north of here. The Presbyterians and Methodists tried to settle there, the Methodist doctor taking his wife and baby up there with him. This seems to have excited the people, and the result is that the official and populace are making things hot. The Methodist is a Canadian, so that brings the British Government into the contest. If the missionaries win and are allowed to hold property in Ping An it will be a precedent to which we can appeal in case of trouble arising in connection with our work in the south. I don't think there is danger to the lives of the missionaries in Ping An; it is just a contest as to whether they can live there or will have to return to Seoul. The French priests and Chinese merchants live about in the country where they please, so I don't see why harmless Protestant missionaries may not do so. This trouble may lead to revision of treaty, which would be a good thing if a liberal treaty were agreed upon."

Darjeeling is at present of special interest in the eyes of those who are interested in Central Asia as a mission-field. It is the point in the West at which the missionary forces are massing for the advance upon Tibet. It is an interesting fact that by a convention between Sikkim and Tibet a trade mart where Indian and Tibetan traders can meet has been agreed upon at Yatung, within the borders of Tibet. On 1st May British subjects were to be free to reside at this place, and we learn that missionaries of the Universities' Mission in Sikkim, the Rev. Wm. Sutherland, M.A., and the Rev. John Macara, B.D., have arranged to sleep on the Sikkim side of the frontier on 30th April, so as to be ready to enter with the message of the Gospel on 1st May. More will be heard of this incident, and earnest prayer will be offered that it may mean the entrance not only of British trade, but of the blessed Gospel of divine grace into that long closed land.

Rev. J. Hudson Taylor has lately made the statement that, of the whole Tibetan race, only one-third live in the interior, which is as yet shut up, while one-third dwell in Ladak and other territories subject to British control, on the northern frontier of India, and the remaining one third are to be found on the Chinese side of the Tibetan border. The significance of this statement lies in the fact that while Tibet may be closed as yet to the gospel two-thirds of the Thibetan race are even now accessible to Christian missions.

Twenty years ago the Sioux were Pagan savages, following the war path and living by the chase. Now there are fourteen Presbyterian churches among them, and their average contribution for Christian work two years ago was \$2.50 per member. The average in the church as a whole is \$1.00. Have we not something to learn from them?

PULPIT, PRESS AND PLATFORM.

English Presbyterian: Pull up selfishness by the roots and it will leave a place in your heart as big as the kingdom of God.

Rev. James Millar: After all, the great thing in life is not so much where one stands as in what direction he is moving; not so much who stands with him as how does he stand with himself and with his God.

Interior: The multiplication of nude figures in our various galleries does not show that we as a people are learning to cultivate art; but that like the Greeks after the great age of Greece, we are learning to tolerate those passions by which when fostered every nation falls.

The Sunday-School Chronicle: Christ shines through His children. It has been well said that if all believers would be consistent for a single day, the whole world would be converted before nightfall. But that which lies at the root of inconsistency is selfishness, and love strikes straight at this sin.

Joseph Cook: The religious press depends too much on the secular daily press for its news and its opinions of reform. It is very disastrous for the religious newspaper to echo indirectly a thoroughly secularised set of great dailies, however powerful and brilliant the latter may be. Religious editors should have opinions of their own and dare to champion them.

Rev. S. Vincent: There may be born critics, but the acutest critic must wait to be born again before he has the sight to see, and the judgment to value the records of Scripture. Christians ought not to talk in a half-atheistic way, as if the search for truth might undermine Christianity. No facts about the records of the revelation can ultimately fail to glorify Christ.

Rev. Mead Holmes. Whatever the adverse action of recent Assemblies, the Northern and Southern Presbyterian Churches are bound to come together. It is in the air, in the hearts of the brethren, in the convictions of the most sagacious, in the leadings of Providence, in the line of Zion's conquests, in the Divine purpose. What more reasonable or proper? With a common origin, ancestry and history, standards and aim, they must coalesce.

Rev. Dr. Murkland. No one could look upon and listen to that splendid body of Presbyterian men composing the General Assembly of the Presbyterian Church of the United States North, at Saratoga, without admiration and pride for our common church. Its reports and debates and great missionary meetings revealed a high order of intellectual ability, a conservatism of theological belief, and enthusiasm of religious zeal which commanded the homage of every spectator.

Rev. Alex. Whyte, D.D.: Our preaching and pastoral office, when it is aright laid to our hearts, will always make us the meekest and the humblest of men, even when we carry the most magnificent messages. But when our own hearts are not right the very magnificence of our message, and the very authority of our Master, become all so many subtle temptations to pride, pique, self-importance, and lothness-to-stoop. With so much still to learn, how slow we ministers are to stoop to learn. How still we stand, and even go back when all other men are going forward.

The Christian Instructor: It is something to be noted that the Pullman car has been one of the chief Sabbath breakers ever since it came into use; also that the railroads have done more to break down the Sabbath than almost any other agency; also that Chicago has been a grand centre of all this desecration; also that Congressman Durborow, who has been thrown overboard by his former friends, worked day and night to defeat Sabbath observance at the World's Fair. Is it accidental that all these parties have come to grief together in so short a time? Many things indicate that there is a providence in it. Can a man rob God and prosper?

Teacher and Scholar.

Sept. 2nd, 1894. } JESUS CLEANSING THE TEMPLE { John ii. 13-25.

GOLDEN TEXT.—John ii. 16.

Time, first year of Christ's ministry, A. D. 27. Year of beginnings. First event, choosing first disciples. 2nd.—The first miracle. 3rd.—Cleansing the temple. Place.—In the temple at Jerusalem.

V. 13.—This first passover in Jesus public life and ministry recalls the first passover which He attended. Both were interesting and solemn periods of His life. He begins His public life at a passover, and He closed it at one.

I. vv. 14-17 What Christ Found in the Temple; What He Did. He found in the temple those that sold oxen, etc. Temple here does not mean the building proper, but the whole sacred area including the court of the Gentiles, an enclosure of about fourteen acres, separated from the inner court by a wall, breast high. Here Gentiles were permitted to worship. Vast crowds of visitors, from all parts, gathered to Jerusalem at this feast. They brought with them their foreign coin, and it had to be changed into lawful, Jewish money, (1) to pay the temple tax, (2) to make freewill offerings, and (3) to purchase the materials necessary for sacrifice. It was a convenience to get these things near to the temple, and little by little, insidiously, as is the way with evil practices, this court had become occupied in this way. It must have at such times been a scene of busy traffic. Visitors must get their money changed, and materials for sacrifice; it was a matter of necessity. The circumstances peculiarly favored grasping, unscrupulous greed and taking advantage, all the worst features of trade. This was done in the place specially set apart for the service and worship of God; it turned it into a scene of hawking, bargaining and money making, all cloaked with a kind of religious sanction. Trading in its own place is lawful, but trading here was both interfering with the worship of those who had no other place for it, was totally destructive of the spirit appropriate to true worship, and a prostitution and desecration of sacred places, things, places and times.

What Christ did—When he had made a scourge of small cords, etc. Cords, rushes, literally, used as bedding for the cattle. Twisting a few of these together into a scourge which could not hurt anything, but would serve as a symbol of authority and draw attention, he drove them all out of the temple. How Jesus regarded the traders, their spirit and conduct is well shown by the language used. He drove them all out of the temple, etc. He poured out the changers' money, and overthrew their tables; He said, Take these things hence; make not my Father's house a house of merchandise. No opposition was offered. Conscience told the traders they were wrong, the authorities did not dare to defend them, and the feeling of every devout worshipper supported Jesus. He who was so patient, meek and lowly, could show righteous indignation at wrong and impiety. This spirit which makes the service of religion minister to gain, still exists, may be seen in the church to-day, and deserves rebuke and indignation. V. 17.—And His disciples remembered, etc. The zeal of thine house, for God's house, inspired by it, consumes Me, wears Me out.

II. vv. 18-22. Christ's Authority Challenged; His Vindication of Himself.—V. 18.—Then answered the Jews, and said unto Him, What sign showest Thou, etc. His act was a bold one for a young-looking and unknown man. It would require the warrant of a prophet, or of the Messiah who was expected, hence they asked, What sign showest Thou? They asked for a sign or ordinance of divine sanction for His course as based upon the claim that He was the "Son" of Him to whom the house was dedicated. Their attitude towards Him was one of resistance. His answer was purposely couched in obscure language. Destroy this temple, etc., that is, if you destroy, etc. His resurrection from the dead after three days, would be the sign and proof of His being what He claimed, the Son of God. By this, as referred to by Him again and again. He was declared to be the Son of God with power. V. 22.—When therefore He was risen from the dead, etc. The resurrection of Christ is the incontrovertible and unassailable bulwark of Christianity, and evidence of Christ's divinity.

III. vv. 23-25. Unstable, Untried Believers.—On this occasion Jesus wrought many unrecorded miracles, signs, which produced a powerful impression, chap. 3, 2. When they saw them, many believed on His name, but their believing had nothing inward and moral in it. It did not touch the very seat of character and life; it resulted solely from the impression of astonishment produced upon men by these wonders, hence it had no depth. V. 24.—Jesus did not commit Himself, etc. He knew who were His real disciples and whom He could trust; He was not misled by loud profession nor by apparent faith that dwelt only in the intellect and not in the heart.

Practical lessons:—

1. Jesus was a regular attendant at the great religious feasts.
2. Whatever destroys the spiritual power of the church, substitutes outward and worldly service for its work in winning souls, must be driven out.
3. The church may be defiled, God may be dishonoured by the methods of raising money for His service.
4. Consciousness of being in the wrong makes us weak and cowards, consciousness of being in the right gives strength and courage.
5. The resurrection of Jesus is the greatest proof of His being God's Son.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, AUGUST 22ND, 1894.

IT is rather unfortunate that the jubilee of Knox College should come so near the time when many ministers are taking their vacation. When the holidays are over there will be but one month to finish the raising of the \$26,000 needed to pay off the mortgage debt. Of course the work can be done in a month if the friends of Knox go at it in real earnest, but there is no use in disguising the fact that a month is but a short time in which to raise twenty-six thousand dollars. Why should any congregation wait until the pastor returns before taking the necessary steps to collect the funds. The college belongs to the church and has done much for the church. It is not a minister's affair particularly. Knox has always had generous friends among the people, and we hope they will see that the old institution begins her 51st year without one dollar of debt. Times may be a little hard at present but they are not half as hard as when our fathers founded the institution, and in proportion to their means gave much more for its maintenance than their sons are expected to give.

WE hear and read a good deal about the increased liberality of the church. Contrasts are drawn between the total sums given for church purposes by the last generation and the amounts now given, and the comforting conclusion is drawn that we are growing in the grace of liberality. The conclusion may be utterly foundationless. Totals show nothing but the amount given. The man who gave one dollar for the support of Knox College when the institution was one year old may have been a more liberal man than his son who pays ten towards the public fund. A hundred dollars given fifty years ago may have represented more self-denial, more self-sacrifice than is represented by thousands given now. Some of the friends of Knox well remember the enthusiasm with which the early settlers—poor though many of them were—went into the work of theological education in Toronto. Money was scarce and the country was poor, but the founders of Knox determined to provide an educated ministry for themselves and their children. A few weeks will show whether the children are as liberal as their fathers were.

SOME of our newspaper neighbours seem to think that a religious journal or "church paper," as such journals are usually called, should confine itself strictly to the discussion of purely moral and religious subjects and scrupulously avoid any reference to public men or public questions of a secular nature. We do not subscribe to any such doctrine. There is a moral element in every public question. A religious journal should have the welfare of the country as much at heart as any other kind of a journal. Incalculable mischief has been done in the United States by the theory that people

who take much interest in church affairs should have nothing to do with politics. With Chicago and New York under his eye, a man must be either intensely stupid or something worse, who holds that ministers and other people closely connected with churches should pay their taxes meekly and say nothing about the way they are expended, or the people who expend them. Of course a "church paper" that comments on public questions always runs the risk of being accused of partizanship, but the risk must be taken if the paper does its whole duty.

OUR neighbor, the *Globe*, has opened a vigorous campaign for law reform. Some of the reforms advocated may be brought about at an early day, some will require time and some may never be obtained. Determining the rights of men has always been difficult work. The suitor who loses his case is never satisfied with the administration of justice. Judges are human and like all the rest of us have their peculiarities. Some lawyers have manners that might make a cow-boy or mule-driver blush. As Mr. McCarthy says, human nature shows itself in the courts as well as in any other place and a long purse tells in a law suit as in most other things. Still, the fact that reforms are difficult is no reason in the world why they should not be attempted, and no doubt jurists of learning and experience could make many reforms in the administration of justice. The right of appeal is most cruelly used by some wealthy corporations to wear out and eventually defraud individual suitors. It has almost passed into a proverb that an individual man need not sue a railway or insurance company. "They hire their lawyers by the year," was the reason we once heard given by a prominent man of affairs why a friend of his did not bring an action against a well-known corporation. One large corporation in Canada is said to have for its motto, "appeal everything." We respectfully suggest that the *Globe*, while advocating law reforms that years may be needed to accomplish, should lay its powerful hand on a gross evil that might be materially lessened if not done away with in a few months. We refer to the brutal and cowardly manner in which witnesses are often treated by certain members of the Bar. Why should any decent citizen summoned and compelled to give evidence be grossly insulted for giving the evidence that the law compels him to give. Why should a coarse, bullying lawyer be allowed to abuse decent citizens in a court room in a manner that he dare not adopt anywhere else? Why should a court sustained by the people's money be used as a means of accusing decent citizens of the crime of perjury? The abuses complained of by the *Globe* for the most part touch only the pocket; the abuse of the legal bully touches the reputation and feelings. There are some things worse than a bill of costs, and a dirty, cowardly insinuation that you are committing perjury when telling the truth, is one of them. We have often wondered that the press, and especially the *Globe*, has not made a determined attack on this scandalous abuse which even the judges do not seem inclined to correct.

ON THE RIGHT SIDE AND ON THE WRONG.

OUR editorial columns last week were too much crowded with other matter to allow us to refer to the late action of the Roman Catholic church on a matter of wide general interest, and that of a kind which may ultimately be fraught with very great public benefit. It is well known that a vast majority of all the liquor-dealers in the country, in the United States, it is said two-thirds, claim connection with that church. This in itself is far from creditable to it; it has been little less than a scandal and has put it in the power of its enemies to point at it the finger of reproach. It must besides have made the work of all its clergy, and of other orders laboring for its good, difficult and discouraging. It has had within its pale many noble advocates of total abstinence, from Father Matthew in Ireland to the late Father Stafford, of Lindsay, Ontario, the memory and the results of whose labors still survive as a blessing. And the stand of this church as a whole on the subject of total abstinence has been steadily advancing. An illustration of this has been given in the recent action of the Roman Catholic Bishop of Columbus, Ohio, Bishop J. A. Watterson, whose name, when the cause of temperance has triumphed, as we believe it is destined to do, will rank high and be held in grateful and honored remembrance.

During the last Lenten season this bishop address-

ed a letter to his clergy and ordered it to be read to their several congregations, part of which is as follows:—"I hereby withdraw my approbation from any and every Catholic society or branch or division thereof in this diocese that has a liquor-dealer or saloon-keeper at its head or anywhere among its officers; and I suspend every such society itself from the rank and privileges as a Catholic society until it ceases to be so officered. I again publish the condition, without which for some years I have declined to approve of new societies or new branches of old organizations in this diocese, namely:—That no one who is engaged either as principal or agent in the manufacture or sale of intoxicating liquors can be admitted to membership."

"If there are saloon-keepers in your parish who call themselves Catholics, and yet carry on their business in a forbidden and disedifying way, or sell on Sundays, either openly or under any sort of guise or disguise, in violation of civil law, and to the hurt of order and religion and the scandal of any part of the community, you will refuse them absolution . . . unless they promise to cease offending."

We can easily fancy what a bomb-shell this would be to all the liquor-dealers in that diocese. Appeal was taken from it to Mgr. Satolli, the head of the Roman Church in the United States, who fully sustained Bishop Watterson in such clear and decisive terms as these: "Bishops have the right and duty to guard faith and morals within the limits of their dioceses. They are the divinely appointed judges in such matters, and hence no mere society or individual layman has the right to set such a decision at defiance. The mere fact that such a decision may be the cause of temporal loss does not justify opposition, as the temporal must give way to the spiritual good, and private good must give way to public good."

"The liquor traffic, and especially as conducted here in the United States, is the source of much evil; hence the Bishop was acting within his rights in seeking to restrict it."

"Therefore the Delegate Apostolic sustains Bishop Watterson's action and approves of his circular letter and regulation concerning saloons and the expulsion of saloon-keepers from membership in Catholic societies."

Over the whole country, the whole continent we might say, attention has been drawn to this action, and while its immediate and direct effect is local, yet the moral effect will be felt over the entire continent, not only in that church but in every other, for Protestant churches which have so long and valiantly been combatting the great and deadly foe of all good, the liquor traffic, the fruitful parent of vice in every form, not only cannot afford to take a lower stand with respect to it than the Roman Catholic Church, but will find in it over the length and breadth of the land, very soon we believe, an active and powerful ally in this war with liquor.

The *Wine and Spirits Gazette*, the official organ of the liquor business in New York, was foolish enough to challenge and dare Archbishop Corrigan of that city "to enforce in letter and spirit the decree against the liquor traffic just issued by Mgr. Satolli, the papal delegate. Let the archbishop do it, and watch the consequences."

The archbishop has promptly taken up the challenge in a letter addressed to the editor of the *Wine and Spirits Gazette*, in which he says: "In reply to your expressed wish I have the honor to say that I loyally accept the principles laid down by his Excellency, Mgr. Satolli, both in the spirit and the letter. More than this, no Catholic can refuse to accept them. As to the fear of consequences, I have yet, thank God, to learn what fear is in the discharge of duty. Please remember, however, that acceptance of principles is not to be confounded with the blind application of the same on all occasions and under all circumstances."

The qualification contained in the last clause cannot with any regard to decency, or to his official character and authority, be allowed to go too far, so that the Roman Catholic Church in New York city, in the person of the archbishop, and the liquor-dealers may be said to have declared war against each other. To all appearance the dealers have "waked up the wrong man," and if he is firm as he promises to be, and at the same time wise, the issue will not be doubtful. We rejoice in the attitude taken in this great conflict, in which there can be no quarter, by the Roman Catholic Church, in the person of Mgr. Satolli, because of the effect it must have in leading to the overthrow of this gigantic evil and all others bound up with it on this continent. This church on the liquor question is on the right side.

We regret to have to refer to the wrong side, and here we do it with certain qualifications as to time, place and circumstances. We have hitherto made no reference to the last outbreak in the city of Quebec of Romish intolerance in the wrecking of a certain extent of some places of Protestant worship, and breaking up by violence of little gatherings of Protestant Christians for the worship of God. We have refrained from remark because we believe that this occurrence, the work of a mob of ignorant and excited Romanists, would cause sincere concern and sorrow to the great majority of Roman Catholics throughout the country, and be promptly disowned by them through the press and in other ways. And we are glad to see that it has. We would no more hold the Roman Catholic Church in this country on the whole responsible, except in the most indirect way, for this violent conduct, than we would like the Presbyterian church as a whole to be held responsible for the ignorant, intolerant vapourings of P. P. A. fanatics, male or female. We are sincerely grieved over it, because every repetition of such intolerance keeps open the breach between fellow-citizens who, as citizens, ought to live together in peace and goodwill; it gives fresh occasion and apparent reason for the existence of such societies as the P. P. A., whose spirit and principles, so far as we know them, we utterly disown.

We could have wished that our contemporary, the *Catholic Register* of this city, had in dealing with it taken a different course and much stronger ground than it has done. True, it does in a general way regret it, but it is much more concerned to show the sufferings which it says Roman Catholics have to endure at the hands of Protestants; and it expends much more strength on this and the *tu quoque* argument than in teaching its people, as it might well have done, the true principles of religious toleration. It makes, besides, claims for Roman Catholicism and insinuations against Protestants which are unwarranted and which we cannot admit. "Good Catholics," it says, "who act according to the teachings of their faith are the most tolerant and long-suffering people in this world." We open our eyes in amazement, and ask ourselves if the history we have read is all a lie. Were they all bad Catholics who took part in the Gavazzi and Chiniquy riots, in those against the Salvation Army, against the Christian Endeavor at its convention in Montreal, against Miss Wright and a handful of Protestants in Hull, and in this last exhibition in Quebec city of Romish toleration? The evil feature of these riots is this, that when the priests could at once stop them by lifting their little finger, they do not do it. This, and the teaching of the Romish Church with respect to all who differ from it in faith, more than the conduct of these ignorant devotees, identify the Romish Church with intolerance.

"We might," says the *Register*, "enquire how much licence would be given to a Catholic if he established a mission house in Toronto to inform all good Protestants that they are barbarians, infidels, hopelessly, irretrievably damned."

This implies, first, that the teaching of Protestants is what is here insinuated. It simply is not, and the *Catholic Register* by leading its readers to believe that it is, is simply helping to keep alive the spirit which leads to such conduct as has been seen again and again in Quebec, and which it professes, and we believe sincerely, to regret. It implies also that if a Roman Catholic mission were to teach in Toronto such things about Protestants, it would fare no better than Protestants meeting for the worship of God do in Quebec. We invite our Roman Catholic fellow-citizens to put it to the test at once and we shall see and know. We invite the *Register* to give us the time and place, when and where in Canada, a handful of Roman Catholics meeting together simply for worship, have been in the slightest way molested, not to speak of their place of meeting being wrecked, the worshippers pelted with stones and saved from death only by the intervention of the police. The *Register* should at this time have pursued a course more worthy of itself and more honoring to the R. C. Church.

Much is being said just now about separate schools and the absolute necessity of having such schools in order that religion may be taught in them. These late rioters, all who took part in the others we have referred to were taught such religion as is taught in R. C. separate schools and which the Roman Catholics of Quebec are almost ready to destroy confederation in defence of. If this is the result of such religious teaching the less we have of it the better. Such exhibitions of religious ignorance, bigotry and hatred furnish the most powerful argument against separate

schools, and the kind of so-called instruction in religion given in them. We venture to say that, wherever Protestants and Roman Catholics are brought up and taught together in the same common schools the rudiments of secular knowledge and of Christian morality, and a foundation is thus laid for mutual respect and good feeling, such displays of religious intolerance as intelligent Roman Catholic and Protestants alike deplore would become impossible, and many other things which disfigure and mar the beauty and happiness of our national life would also forever disappear. The R. C. Church has in this matter been too much on the wrong side, and is so still in those countries where it has full sway.

SETTLING OF VACANT CONGREGATIONS.

TO the Presbytery of Barrie belongs the credit, so far as the published minutes of Presbyteries show, of making the first systematic attempt since the action of the General Assembly in the matter, to get over the difficulty of unduly lengthened vacancies in congregations. The plan adopted as a tentative one has the merit of being very simple and perfectly practicable in every Presbytery from the Presbytery's side of the question. Looked at from the congregation's side, it commends itself in that it does not unduly interfere with its freedom of action, while at the same time it brings to bear upon it a gentle, and what may be called a just, moral pressure, such as a Presbytery is not only entitled to use, but may be said to be failing in its duty if it does not use. The results of such tentative methods tried in many Presbyteries over the church, must be of great service to the General Assembly's Committee on the subject when it comes to deal with the subject with a view to reporting to the Assembly some plan which may be put into operation over the whole church. The subject is so delicate and in some respects difficult a one to deal with, that the church can only hope to discover the simplest, best and most effective way of dealing with it, after experimenting for some time with different plans which may be suggested. We hope that other Presbyteries may intelligently and earnestly grapple with this matter, and we have no doubt that, by the blessing of the great Head of the church upon their efforts what is now a reproach to our church, a source of weakness and loss, will in time be removed. Meanwhile to give prominence to this important, practical subject, and that the action of the Barrie Presbytery may not be lost sight of, we publish in our editorial columns *in extenso* the method it has adopted. It was resolved that Moderators of the sessions of all vacant congregations be instructed to hold a meeting of the congregation within six weeks from date of this meeting of Presbytery, and if the congregations are prepared, to proceed then with the moderation in a call, and if they are not prepared, the Moderator shall make the following statement:—"That the Presbytery earnestly exhorts the congregation of—to use all possible diligence in their efforts to secure a pastor; that the Presbytery having regard to the interests of religion in the congregation and to the interests of the church would remind the congregation of—that it cannot allow congregations to remain without a pastor for an indefinite and protracted period, and that if in the course of three months the vacancy is not filled up, then the Presbytery requests that the congregation will appear at the first meeting of the Presbytery thereafter by delegates from the session and congregation and state the reasons for the protracted vacancy, that the hindrances to the receiving of a pastor may if possible be removed. The Moderators shall at the same time afford every possible aid to the congregations over which they have charge in securing a pastor and give such counsel as the circumstances may call for."

Miss Watson, Syria, at the recent anniversary of the British Society for the Jews, said: "In the Boarding School at Beyrcut, in which I live, we have eighty or ninety children. One evening in going round the dormitories, when we thought all the children were asleep, we heard voices. Going to the door, we overheard one little Jewish girl teaching the Lord's Prayer to a little Mohammedan child. She came to us when she was five years old, and for six months, do what we could, we could not get a smile from that child. She used to look round upon the other children and call them Gentile dogs. She said she knew the Christians hated the Jews. Her father and mother told her so. And even at that early age she was as bitter a Jewess as one could see. A year had not gone by before we heard that prayer.

Books and Magazines.

D. L. MOODY VS. HENRY VARLEY ON ATONEMENT. By Rev. W. R. Lauce, Methodist minister, of the Montreal Conference Cloth, illustrated, 234 pages, 75 cents. With an introduction by Rev. W. I. Shaw, LL. D. Principal of Wesleyan Theological College, Montreal. William Briggs, 29 to 33 Richmond St. west, Toronto.

Part I.—D. L. Moody vs. Henry Varley, at the World's Fair, on the Nature of Christ's Atonement. Part II, is additional, and contains a reply to Mr. Varley's World's Fair Addresses on Christ's Coming Kingdom, or "Second Adventism." The reason for printing this book is thus stated by the author: "It will be remembered by the thousands who listened to Mr. Varley on the last-named subject that, instead of confining himself to the topic announced, he occupied two-thirds of his time in rejecting the usually acknowledged nature and establishment of the present kingdom of Christ; taking special pains to ignore the Atonement under the following heads: 1. Christ did not come to die, but to reign. 2. The death of Christ was not necessary for the Atonement. 3. The death of Christ delayed the kingdom. These phases of the subject are answered in Part I. At the close of each chapter the views of Mr. Moody are brought in contrast with those of Mr. Varley to justify the antithetical title. The author has in Part II, drawn his arguments from history, common sense and Scripture to prove that the whole theory of Second Adventism is a delusion." The Rev. Principal Shaw of Wesleyan Theological College, Montreal, says: "Having seen the outline of the author's argument, and knowing how safe and correct is his theological attitude, I cheerfully express my sympathy with his undertaking."

THE LITTLE LADY LAVENDER. By Theodora C. Elmslie (Baynton Foster), author of "A Queen of Roses." Illustrated by Edith Scannell and H. L. E. Philadelphia Sunday School Union, 1122 Chestnut Street.

Lavender purports to be an English village and the "Little Lady of Lavender" is a child of the rectory, her grandfather being the rector. It is a story of child-life written for children, but full of interest and instruction for those who are older. It is full of the prattle of a bright, most winsome child whose happy disposition captivates all with whom she comes in contact. The aim of the book is good and there is no fear of its not being read by the young for whom it is especially intended.

NOT FOR PROFIT. By Fanny Newberry. Boston: A. T. Bradley & Co.

This is a story of home life and kindly well-doing by a character who figures under the name of Miss Thirza. She has been left what is to her a fortune and with it removes from a country town to Chicago, and her main idea is to do good and shew kindness with the proceeds of the legacy left her. It is of course of American life and pleasantly written.

Japan and Korea, the countries to which all eyes are now turned expectantly, are the prominent fields discussed in the September number of the *Missionary Review of the World*. Dr. H. C. Underwood, the well-known Korean missionary, writes an interesting and timely article on "Korea To-day." The situation in Japan is likewise ably presented by Dr. George William Knox of Tokio, and by Dr. J. H. De Forrest. Another subject of immense importance, "Hindrances to Missions found in the Working Force," is discussed by the editor-in-chief. Among these hindrances he names and describes Secularism, Sensationalism, Indifferentism, and Rationalism as tendencies which threaten the life of the church. "The celebration of the Y.M.C.A. Jubilee," in London, is graphically described by Rev. James Douglas. The question, "Have Christian Missions Failed in India?" is convincingly answered in the negative by Dr. E. M. Wherry, of Chicago, and the "Need of the Nations" for medical missionaries is forcibly set forth by George Dowkott. Numerous other articles and notes concerning the interests of the civilized, and especially of the uncivilized world, make this *Review* indispensable to all who seek to keep abreast of the times. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. Price, \$2.50 per year.

A Help for Common Days, being papers on Practical Religion, by J. R. Millar, D.D., author of "Week-Day Religion," etc. Oliphant, Anderson & Ferrier, Edinburgh and London; Toronto, Wm. Briggs. Those who know and prize and have been profited by the author's "Week-Day Religion" will welcome this new one from his hand. "It is designed," he tells us, "to be a companion to 'Week-Day Religion,' which has been so well received and found by many so helpful. 'The book is all practical,' he adds, 'without a line that is not intended to bear upon the actual life of the common days.' This aim is well sustained and attained as will be seen by mentioning a few of the subjects which are taken up. These are, 'The Sweet Odour of Prayer,' 'The Blessing of Quietness,' 'Being Christians on Week Days,' 'Compensation in Life,' 'Looking at the Right Side,' 'A Word about Temper,' 'People Who Fail,' 'Learning our Lessons,' 'Coming to the End.' It is written in a quiet, simple, easy, pleasant style and to the Christian mind at least is attractive, soothing and helpful. We cordially commend it.

The Sanitarian for August continues from last month the Proceedings of the eleventh annual meeting of the American Climatological Association. Other valuable articles are "Early Attempts to Arrest the Ravages of Small-Pox in America," "National Sanitation under the Auspices of the U. S. Marine Hospital Service," "Haffkine's Cholera Inoculation," "Sunshine and Microbes." Reports from many States of mortality and motality statistics are given very fully. Many excerpts from medical articles and notices of books make this a very useful number. The American News Company, New York.

The August number of *Book News* comes well filled with chat, gossip, reviews and illustrations of books and authors, and will always be dipped into with pleasure by the lover of literature and the makers of literature. John Wannamaker, Philadelphia, U. S.

The Family Circle.

ALWAYS SOME ONE BELOW.

On the lowest round of the ladder
I firmly planted my feet,
And looked up at the dim, vast distance
That made my future so sweet.

I climbed till my feet grew weary,
I climbed till my brain was on fire;
I planted each footstep with wisdom—
Yet I never seemed to get higher.

For this round was glazed with indifference,
And that one was gilded with scorn,
And when I grasped firmly another,
I found, under velvet, a thorn.

Till my brain grew weary of planning,
And my heart strength began to fail,
And the flush of the morning's excitement
Ere even commenced to pale.

But just as my hands were unclasping
Their hold on the last gained round,
When my hopes coming back from the future
Were sinking again to the ground,

One who has climbed near the summit
Reached backward a helping hand,
And refreshed, encouraged, and strengthened,
I took once again my stand.

And I wish O I wish that the climbers
Would never forget as they go,
That though weary may seem their climbing,
There is always some one below.

Ella Higginson, in Sabbath Recorder.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER VII.—CONTINUED.

Couture, whose boldness had gained the admiration of the Indians, though he had made them so angry by killing one of their braves, was saved from further tortures by being adopted into an Iroquois family. Goupil, to whom Jogues had sacrificed his liberty, was murdered by his side, and so he also had his release; and Jogues was left alone. He was anxious to give to Goupil's remains a Christian burial, but the Iroquois hid the body from him, and he had to read the service of the dead over the spot where it had lain. When the snows were melting he found some pitiful relics of the corpse, and gave them the only interment he could, in a hollow tree.

'It seemed like a living death that poor Jogues had to endure that winter among his pitiless foes. They would not kill him outright, but made him their slave, and dragged him with them through the wintry forest on their hunting expeditions, when he almost starved because he would not touch the food they caught, devoted by them to their divinity of the chase, or, as Jogues put it, to a demon. As he had no quiet in their wigwams for meditation and prayer, he arranged an oratory for himself in a lonely spot in the forest. He cut out in the bark of a great tree a cross—the symbol of his faith and of his present martyrdom—and there, amid snowdrifts and icicles, he would kneel in his shaggy garment of furs and pray to Him who was as near to his suffering servant there as to the exiled apostle in Patmos. If He had not been, how could Jogues ever have lived through those days?

'At last, however, his masters growing tired of their patient slave, sent him back to the village, and there he remained till spring, trying to teach the savages about Him, telling them something of the glories of the sun and moon and stars, and something, too, of Him who had made them. But there they would not follow him, any more than the heathen Greeks at the opposite pole of civilization would follow St. Paul.

'At last, after more adventures than I can tell you now, he went about midsummer with a party of Iroquois to a fishing place on the Hudson, below Fort Orange; that is where Albany now stands.'

Marjorie remembered the busy city and bustling terminus she had so lately passed, and tried, with a new interest, to recall the features of the surrounding scenery.

'Fort Orange was just a little rude fort of logs and palisades, after the fashion of those times, with a few scattered homes of settlers about it, and close to it a little Dutch church. I suppose this was the first Protestant church that Jogues had ever seen. Its pastor was a certain Dominic Megapolensis, who wrote a

little history of the Mohawks. It is pleasant to know that these two good men met each other; and I am sure, after his year's exile among heathen savages, that Jogues was glad to find that the Protestants—whom he had been taught to call "heretics"—were fellow-Christians after all.

'While Jogues was near Fort Orange, he heard news that made him both desire and dread to return to the Mohawk town. He heard first, that one of the Iroquois war parties had come in from Canada with prisoners, doomed to the usual fate, and he felt that he ought to be there to baptize and absolve the sufferers. But then, too, he heard that a party which had gone to Three Rivers, carrying a letter from him to the French commandant—which was really a warning letter, though they didn't know it—had been repulsed by the French with heavy loss, and that his death was certain from the enraged Iroquois if he ventured back. Van Curler, a leading Dutch settler, who, to his honor, had already tried to ransom Jogues, now urged him to escape from this imminent peril, and offered him a passage in a little Dutch vessel about to sail for France. We can imagine how poor Jogues' heart must have throbbed at the thought of seeing his native land and his friends once more, after all his unspeakable sufferings. But he was not sure whether he ought to save his own life, or go back to try to save the souls of the unhappy captives; so to Van Curler's amazement he asked to have a night for consideration and prayer.

'I am sure you will be glad to hear that he decided that "mercy was better than sacrifice," even where he himself was to be the sacrifice, and that it was his duty to save his own life when so good an opportunity was providentially offered, rather than expose himself to certain tortures and death for the sake of trying to do for others what he might never be permitted to do. So he accepted Van Curler's offer with grateful thanks, and a boat was left on the shore, to enable him to reach the vessel. He had to steal away at night from the large, barn-like house in which he and his Indian companions slept, along with the settler's family. He got away at last, but not without being severely bitten in the leg by the settler's dog, and with much difficulty succeeded in pushing off the heavy boat, left high and dry by the tide, and in reaching the vessel. Even then, however, his troubles were not over. The Indians, furious at his escape, searched for him everywhere, and even came to look for him in the vessel where the sailors had hidden him as securely as they could. Fearing lest he might be found there the captain of the vessel had him taken to the fort, where he was lodged in the garret of a miserly old Dutchman, who kept goods for selling to the Indians close to Jogues' hiding-place, and separated from it by a partition so thin that they could have seen him if he had not hidden himself behind a pile of boards. He was a prisoner here for six weeks, and the old Dutchman ate most of the food that was sent him, so he was nearly starved, and his wounded leg was very painful, too. The Dutch minister visited him, and did all he could to cheer him in his solitude. They must have talked a good deal together, for the good pastor writes of him in his history, as a "very learned scholar." If you stop in Albany on your way home, and pass the Phoenix Hotel, remember that it stands on the very site of his first "Evangelical Alliance" meeting in America, between a Dutch pastor and a Jesuit missionary.

'At last the settlers, who, of course, did not want to quarrel with the Indians, succeeded in pacifying them with a large ransom for their captive; and the Director General of Manhattan—as you know New York was called then—sent for Jogues to be brought to him on a small vessel going down the Hudson. So the poor fugitive missionary sailed down that beautiful river, then in all its native wildness, and reached the straggling village, clustered round a dilapidated fort, where now stretches over so many miles, your great city of New York. Yet even then, with its four or five hundred colonists, it was almost as cosmopolitan as now; for thirteen languages were spoken there at the time of Jogues' visit.

A bloody Indian war was raging just then, and he must have felt pursued by the demon of carnage, for many of the settlers were killed during his visit. The Dutch-Director-General received him very kindly, and gave him a suit of fine cloth to replace his tattered, savage garments. They paid him the honor, too, of giving his name to Jogues Island in the harbour. Finally he was taken on board a small sailing vessel, which would at least carry him across the sea to England.

'There was but little comfort even here for the refined and cultivated French scholar. He had for a bed a coil of ropes on deck, where the waves often drenched his clothing. On his arrival in the English port, new troubles awaited him; for a gang of ruffians boarded and robbed the ship while its crew were carousing on shore; and Jogues was left coatless and hatless once more.

'At last, however, he got a passage across the Channel in a coaling vessel, and was safely landed on the coast of Brittany on Christmas Eve, in time for midnight mass. Now he was at home! He asked shelter in a humble cottage, where he was hospitably received, but where, at first, by reason of his unconventional attire, he was taken for a poor but pious Irishman. But when his hosts found out something of his history, and saw his scarred and mutilated hands, their simple hearts were overcome with love and reverence. They gave him a woollen cap, or *tuque*, for his hatless head, and the peasant's daughters presented him with their own little treasure of hoarded *sous*. And, mounted on a horse borrowed from a trader of Rennes, he made his way, on Christmas morning, to the Jesuit College of the town, which he reached just before mass. He sent word by the porter to the rector, just putting on his vestments, that a poor man just arrived from Canada was waiting to see him, and the rector, eager for news of the mission, came at once to the vestibule, where stood this poorly-dressed and weather-beaten stranger. The rector had many questions to ask, but ere long came this: "And what of Jogues? Is he dead? Have the Indians killed him?"

"He is alive and well, and I am he!" was the reply. It is easier to imagine than to describe the effect it produced. That must have been a joyful Christmas Day in the Jesuit community, and their morning mass must have been one of heartfelt gratitude and praise.

There was a little pause. Marjorie drew a long breath and exclaimed.

'Oh! I am so glad he got safely back,' and Gerald, who had also been listening with fascinated attention, muttered to Alan—'Well, he was a plucky fellow!'

'Oh! but that's not the end of it,' explained Millie eagerly.

'No,' said Professor Duncan; 'I sometimes wish it were! It would be pleasant to leave him to rest and meditate in the quiet cloister for the remainder of his life, feted and lionized as he could have been, had he chosen, and telling wonderful stories of his adventures to admiring votaries. The French Queen sent for him, and she and her ladies felt it an honor to kneel and kiss the hands so mutilated by the Indians. The Pope sent him a special dispensation to enable him to say mass, which you know a priest who is maimed in any way is debarred from doing. If any man might have been justified for preferring to remain at home in safety, and not again risking exposure to those savage tormentors, Jogues was that man. But when the spirit of self-sacrificing love has once taken possession of a heart it must go on in its divine mission. Jogues was a young man yet, and his indomitable spirit had not been vanquished by suffering. He shrank from lionizing homage, and cared only to follow his Master. So in the following spring he returned to the Canadian mission, and surely it was the nobler course.

'For the next two years he lived here in Montreal, where he found plenty of work to do, and dangers enough, too. At the end of that time a wonderful event happened. His old enemies, the Mohawks, sent a deputation to make a treaty of peace with the French, and with them came the long lost Couture, the young Frenchman whose life had been

saved by being adopted by the Indians, and who now looked like an Indian himself. This embassy of peace was partly owing to his influence, and partly to the humanity which had been shown by the French to two Iroquois prisoners, brought to them by their Huron friends.

'The French were anxious to make this treaty more secure, and also to establish among the Iroquois a new mission, to be called The Mission of the Martyrs. Father Jogues was asked to be the leader of the French Embassy. Just at first he shrank from returning to those scenes of suffering, and the dangers he knew so well. But if the "flesh was weak," the spirit was willing, and the hesitation was but momentary. But he felt a strong presentiment of ill. He wrote to a friend in Latin: "*Ibo et non redibo*," "I shall go and shall not return."

'But he took the precaution of following the advice of an Algonquin convert, and wore a layman's doublet and hose, instead of the long black cassock, a silent preacher of a faith which, to the Indians, seemed, at first, to destroy all that they cared for in life.

'Jogues had for his companions a French engineer, two Algonquins, carrying gifts, and four Mohawk guides. The little party followed the route that Jogues had such reason to remember, and in re-crossing Lake George he gave it its first name of Lac St. Sacrament. On his way he visited Fort George, and met again the Dutch friends who had so kindly befriended him. Then he went on to the Mohawk town, which had been the scene of his torture and servitude, and appeared before his former persecutors in his new character, as the plenipotentiary of the great French power they were seeking to propitiate.

'The meeting passed off most harmoniously, though it was clear that the Mohawks still hated the Algonquins; but Jogues and his companions were advised to hasten home lest they should meet any of the four still hostile "nations" of the Iroquois. Jogues, true to his unselfish and devoted spirit, would not depart until he had visited all the Indian homes, confessed and instructed the still surviving Christian prisoners, and baptized dying Mohawks. Then they crossed the country to Lake George, where they made bark canoes and descended the Richelieu in safety.

'One more journey lay before brave Father Jogues, and then he was to enter into his rest. The Mission of the Martyrs was still to be established; and though it was at first decided that Jogues should remain all winter in Montreal, he was finally sent back to the Mohawks, with a young French lay brother and some Hurons. On the way they met some Indians, who gave them information of a growing hostility among the Mohawks, which frightened their Mohawks into going back, but Jogues and his young brother pushed on in faith and hope, on their labor of love.

'But alas! what seemingly slight and trivial things often seem to be the means of thwarting our noblest designs. A harmless little bag which poor Jogues had left in the care of the Mohawks till his return, and which contained, as he took care to show them, only a few personal necessities, excited the suspicions of sorcery, never far from their superstitious minds. These suspicions were basely fostered for selfish ends by the cowardly Huron prisoners, and the prevalence of sickness and of caterpillars increased their superstitious dread. The Bear clan, one of the great Mohawk clans, broke out violently against the French, and took the war path in defiance of the treaty, to which the clans of the Wolf and Tortoise still adhered.

'Unhappily, as we say, Jogues and his companions fell in with one of their warrior-bands, and were seized and carried off in triumph to the town of the savages, where the old indignities and tortures began again. And notwithstanding all the protests of the Indians of the other clans, the death of the missionaries was loudly demanded.

(To be continued.)

Make no man your idol; for the best man must have faults, and his faults will usually become yours in addition to your own. This is as true in art as in morals.—*Washington Allston.*

Our Young Folks.

BIRTHDAY VERSES.

Peace to thee, dear, and gladness,
Sweet hopes and solemn joy,
And may no thought of sadness
Thy natal day employ.

Glean from the past its treasures,
Its love and noble gain,
Dream o'er again its pleasures,
Forget its grief and pain.

Drink in the present beauty,
And list the music sweet
That lies in the path of duty,
To comfort weary feet.

Let not the sin oppress thee;
There was many a victory won,
Many rise up and bless thee,
For many a deed was done.

Best to me here that's given,
And oft a prayer I frame,
Because one day from heaven
A little maiden came.

W. H. M.

A STORY OF A LITTLE BOY WHO STAMMERED.

'Whatever you do, do with your might,
Things done by halves are never done right.'

'I can't get it, mamma, and there's no use trying;' and Frank threw down his pencil, laid his head on his hands and sobbed aloud.

Now Frank was a brave little boy, who hardly ever cried, so his mamma said, 'Why, son, what is the matter?'

'I can't get this sum and I am tired trying.'

'How many times have you tried, Frank?' asked mamma.

'Oh, ten times, I guess.'

'Ten, times, Frank?' said mamma.

'Well, four or five times, then; and I'm not going to try any more.'

'Put your slate and pencil away, Frank, and I will tell you a story.'

'A long, long time ago, Frank, there was a little boy who lived in a beautiful country by the sea, called Greece. He was not a very strong boy and of course his voice was weak, and, besides, he stammered. He heard some of the great men of his country speak and he made up his mind that when he grew to be a man he would be a great speaker too. Now in order to be a great speaker you must have a strong voice and speak distinctly, and you know his voice was not strong and he stammered.'

'As I told you, he lived by the sea, and every day he would go down to the seashore and put a pebble under his tongue and recite aloud. In this way, it is said, he cured himself of stammering; but his voice was not strong enough—it could not be heard very far—so he used to go on stormy days and shout as loud as he could to try and hear his voice above the sound of the waves. Of course every day his voice became stronger and at last he could hear it above the roar of the waves. He kept on and on until in time he became one of the greatest speakers— orators, we call them—the world has ever known. He never could have been that, Frank, had he given up trying.'

'What was his name, mamma,' asked Frank.

'It is a long, hard name for a little boy to pronounce, Frank. It is Demosthenes.'

Frank sat very still for a few minutes, then he said, 'Mamma, I will get it now.'

He took his slate and worked and worked. Suddenly he shouted, 'I've got it, mamma,' and brought his slate to show her. *Harper's Young People.*

SIT UP STRAIGHT.

Nothing is more abominable in a young person than the habit of stooping, and, except when caused by malformation or actual weakness, nothing is more inexcusable. A slouchy, stooping habit of carriage always suggests laziness, and often stealth and dishonesty. Carry your head erect, expand your chest, throw back your shoulders, or you will never possess grace or a commanding presence.

The Creator 'made man upright.' Round shoulders and bow-shaped spines may be avoided by watchfulness during youth, and an erect figure retained in maturity without an effort.

If you bend over too much in your studies, get a lower seat. Saw the legs off an old chair, and then sit down so low that your chin will come just above the table; make the hind legs a little shorter than the fore legs, and then read and write with your arms on the table, and it will take out some of the crook from your back.

One mother, whose daughter was getting the habit of stooping, used to have her lie flat on her back, without a pillow, for an hour each day, while she read to her out of some interesting book. In a little while she was straight as need be, and a picture of health and strength.

In some countries the women carry pails, tubs and heavy loads on their heads—this keeps them erect. Throwing back the arms is another means of keeping straight. Remember, you may add years to your life by standing up straight; and you may have not only a longer life, but a stronger, broader, happier, and more useful life if you go about with head erect, chest expanded, and lungs well developed, with rosy cheeks and fresh complexion, than if you go about bent over, cramped up, stooping, flat-chested, sallow, nervous and miserable.—*Blue and Gray.*

THE MARGAY.

The Margay, or American tiger-cat, is a little smaller than the ocelot, and not quite so handsome. The legs and feet are spotted in true leopard fashion, but the shoulders, sides and back are plentifully besprinkled with small irregular rosettes, or else big black blotches, which on the shoulders are lengthened into semicircular bands. The ground color is bright tawny above, and lighter below. A specimen in the American Museum of Natural History, measures twenty-four inches in length of head and body; tail, ten inches; and height at shoulder, ten-and-one-half inches. Of all the American *Felida* the Margay Cat approaches nearest the domestic cat in temper and habits. In South America, where it is commonest, it is often tamed, and allowed the freedom of a house, because of the rats it exterminates. It is said to make, when caught young and well treated, a very docile animal. In its wild state, however, it is death on poultry and young pigs, and wherever a house stands on the edge of its jungle home, it makes itself a great nuisance. I once shot a bold and audacious specimen on the Essequibo River, in South America, about mid-day, as it was in the very act of carrying off a duckling from a spot within thirty yards of the house.

The home of the Margay Cat is in the heavy, low lying forests of tropical America, from the State of Vera Cruz in Mexico, southward through the whole of Central and South America to Paraguay. Even hunters seldom see it save along the margins of watercourses, a very favorite resort for forest-dwellers generally.—*W. T. Hornady, in March St. Nicholas.*

A POINTER FOR BOYS.

'There is a science in doing little things just right,' said a down town business man to a reporter for the *New York Sun* a few days ago, 'and I notice it in my office. I had two office boys there whose main duty it was to bring me notes or cards that were sent in to me, or to fetch things that I wanted to use. One of those boys, whenever I sent him for a book or anything heavy, would walk rapidly by my desk and toss it indefinitely toward me. If it happened to miss me and land on my desk it was all right. If it fell on the floor the boy always managed to fall over it in his eagerness to pick it up. Then if he had a letter or a card to deliver he would come close up to the desk and stand there scanning it over with minute care. This being concluded he would flout it airily in my direction and depart.'

'The other boy always came and went so that I could hardly hear him. If it was a book, inkstand or box of letters he would set it quietly down at one side of my desk.'

'Letters and cards he always laid—not tossed—right where my eyes would fall on them directly. If there was any other doubt in his mind about whether he ought to lay a letter on my desk or deliver it to some other

person in the office, he always did the thinking before he came near me, and did not stand annoyingly at my elbow, studying the letter. That boy understood the science of little things. When New Year's came he got \$10. The other boy got fired.'

LADY MAUD.

Kitty was a little girl who liked to have her own way, and always thought she knew better than any one else what was best for her, and so she was often in trouble. One day her father said he would take her to the creek to fish, and Kitty said Lady Maud must go too.

Now Lady Maud was a beautiful wax doll, with lovely yellow curls, and she was dressed in pink silk. Kitty thought a great deal of her, for she was a birthday present from an uncle she loved dearly.

'I think you would better not take the doll Kitty,' said her father; 'young ladies don't go fishing dressed in pink silk.'

But Kitty would not consent to leave the doll at home. When she reached the creek she put the doll down on a stone under a tree near the bank, and she was sure Lady Maud was safe. But a little later she heard a loud grunt, and looking around saw a wild hog rooting near the stone on which the doll sat. Kitty jumped up with a loud cry, and the hog rushed away; but in passing the stone it knocked the doll down the bank, and Kitty saw the water close over her darling.

The creek was deep at the spot, and Kitty's father had to fish a long time for Lady Maud. When he drew her out from the water at last, her wig was soaked off, the paint was all washed from her face, and the pink silk dress was ruined.

Kitty cried until she was almost sick; but it was a lesson for her. She learned, through the loss of her doll, that her father was wiser than she after all.—*Florence B. Hallowell, in Sunday-School Visitor.*

RELIEF AT LAST.

THE EXPERIENCE OF A LONDESBORO YOUNG LADY.

A Victim of Severe Pains, Dizziness and Watery Blood—At Times Could Not Go Up a Step—How She Regained Health and Strength.

From the *Clinton New Era.*

Miss Kate Longman is a young lady of about 22 years of age, who lives with her mother in the pretty little village of Londsboro, six miles from the town of Clinton. Both are well known and highly esteemed by their many friends. The *New Era* having learned that Miss Longman had been a great sufferer and had recently been restored to health by the timely use of a well-known popular remedy, despatched a representative to get the particulars of the case. In reply to the reporter's inquiries Miss Longman said that if her experience might be the means of helping some other sufferer, she was quite willing that it should be made public. "For a long time," she said, "I was very poorly. I was weak, and ran down, and at times suffered pains in my back that were simply awful. My blood was in a watery condition, and I was subject to spells of weakness to such an extent that I could not step up a door step to save my life. I doctored a great deal for my sickness, but without avail. At last, after having frequently read in the *New Era* of cures effected by the use of Dr. Williams' Pink Pills, I determined to give them a trial. The result was that my health soon began to return and the pains and weakness left and I was again restored to strength." At this moment Mrs. Longman entered, and being informed who the visitor was and what was his mission, said: "Dr. Williams' Pink Pills are the greatest medicine known. My daughter was so sick that I feared she would die, and she continually grew weaker until she began the use of Pink Pills, and they have cured her, as she has not had a recurrence of the trouble since." Miss Longman is now the picture of health, and declares that Dr. Williams' Pink Pills are entitled to the credit. The *New Era* knows of many others who have benefitted by this remarkable remedy.

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or a shattered condition of the nervous forces, such as St. Vites' dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all

forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature.

Dr. Williams' Pills are manufactured by the Dr. Williams Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing their trade mark and wrapper printed in red ink, at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams Medicine Company from either address.

NOTHING STANDS AS HIGH,

as a remedy for every womanly ailment, as Dr. Pierce's Favorite Prescription. Here is the proof. It's the only medicine for women so certain in its effects that it can be guaranteed. In every case, if it doesn't cure, your money is returned. Can anything else, though it may be better for a tricky dealer to sell, be "just as good" for you to buy?

"Favorite Prescription" is an invigorating, restorative tonic, a soothing and strengthening nervine, and a complete cure for all the fundamental derangements, painful disorders and chronic weaknesses peculiar to the sex.

For young girls entering womanhood; for women at the critical "change of life"; for women approaching confinement; nursing mothers; and every woman who is "run down," tired, or overworked—it is a special, safe, and certain help.

Dr. Pierce's Pellets cure constipation, piles, biliousness, indigestion, or dyspepsia, and headaches.

On great occasions it is almost always women who have given the strongest proof of virtue and devotion; the reason is, that with men the good and bad qualities are in general the result of calculation, while in women they are impulses springing from the heart.—*Montholon.*

A GOOD APPETITE

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its merit in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

The mere power of saving what is already in our hands must be of easy acquisition to every mind; and as the example of Lord Bacon may show that the highest intellect cannot safely neglect it, a thousand instances every day prove that the humblest may practice it with success.—*Dr. Johnson.*

Toronto, 43 Charles street,

April 2nd, 1894.

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

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

"Yours truly, Wm. PENDER."

COURTS & SONS.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops.—*Burton.*

I WAS CURED of a severe cold by MINARD'S LINIMENT.

Oxford, N.S.

R. F. HEWSON.

I WAS CURED of a terrible sprain by MINARD'S LINIMENT.

FRED COULSON,

Yarmouth, N.S.

Y.A.A.O.

I WAS CURED of Black erysipelas by MINARD'S LINIMENT.

Inglesville.

J. W. RUGGLES.

AMONG THE FLOCKS

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HALF RATES TO WASHINGTON, D.C., AND RETURN, VIA PENNSYLVANIA RAILROAD. For the Biennial Encampment of the Supreme Lodge and Grand Encampment of the Knights of Pythias of the world, to be held at Washington, D.C., August 27th to September 5th, inclusive. The Pennsylvania Railroad Company will sell, from August 23rd to 25th, inclusive, round trip tickets to Washington and return at rate of a single fare for the round trip. These tickets will be valid for return passage until September 6th with a further extension of time until September 15th, obtainable by depositing tickets with joint agent at Washington on or before September 6th. Excursionists also have the privilege of returning from Washington either via Short Line or Philadelphia, stopping over at Baltimore and Philadelphia, within limit of their return tickets. This arrangement will afford a rare opportunity for the public to visit the National Capital. Side trips can be made from Philadelphia to Atlantic city and return for \$1.75, to New York and return for \$4.00. For tickets and space in sleepers apply to Ticket Agents, or B. P. Fraser, District Passenger Agent, Buffalo, N. Y.

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Ministers and Churches.

Rev. R. Ross, M.A., and Mrs. Ross, of Glencoe, are holidaying in Toronto. The Rev. James Hastie, Cornwall, has returned from a fortnight's outing to the sea coast. The Rev. David Wishart, of Madoc, was nearly drowned recently through the upsetting of his canoe. The Rev. L. H. Jordan, B.D., of this city, preached in St. Andrew's Church, Halifax, on the 21st ult. Rev. W. R. Cruikshank, of St. Matthew's Church, Montreal, has been spending some weeks in Halifax. The Rev. R. McNair, of Carleton Place, has been exchanging with the Rev. Thos. Nixon, of Smith's Falls. The address of the Rev. John Anderson, B.A., late of St. Stephen, N. B., is now Covina, Los Angeles, California, U. S. Rev. J. R. Bartley, late of the Irish Presbyterian Church, has declined a unanimous call to Morewood and Chesterville. Gaelic-speaking supply wanted at once for Gould congregation, Presbytery of Quebec. Apply to Rev. Wm. Love, Quebec. Rev. H. C. Sutherland, of Carman, preached lately in Knox Church, Winnipeg taking for his text the words, "We would see Jesus." Professor Scrimger has lately been preaching in St. Andrew's, St. John, N.B. For some weeks Rev. L. S. McNeil has had a helpful holiday. Rev. W. S. McTavish, B.D., pastor of St. George Presbyterian Church, recently left with Mrs. McTavish and his family for two or three weeks' holidays. The Presbyterian congregation at Port Elmsley and Oliver's Ferry have given a call to the Rev. R. C. H. Sinclair, a native of Carleton Place and a graduate of Queen's, Kingston. Rev. D. Stalker, for many years stationed at Gladstone, Minn., but who is now settled at Calumet, Mich., has been spending a few weeks' holidays with his old friends in the west. The united congregations of North Augusta, Stone's Corners and Fairfield have given a unanimous call to the Rev. Mr. Danbey, of Ottawa. The induction is to take place on the 14th inst. The North Mornington congregation has a prayer meeting which in point of numbers ranks among the first in the Province; and also a Y.P. S.C.E., which is a great help to this prosperous congregation. The all-absorbing question now up for discussion in Knox Church, Ayr, is organ or no organ. As the result of a largely signed petition, the session have decided to allow a vote to be taken by ballot to decide the matter. At St. Augustine Church, Winnipeg, on Sabbath evening, the 5th inst., the anniversary sermon was preached by Rev. D. J. Macdonnell from the text, "In My Father's house are many mansions, if it were not so I would have told you." The Perth Courier says: Rev. Prof. Ross, of the Montreal Presbyterian College, made a short visit to Perth and Oliver's Ferry this week, and on Wednesday evening conducted prayer-meeting at his old charge, Knox church, Perth. The Rev. Peter Wright, B.D., of Portage la Prairie, favored the editor with a brief call last week. Mr. Wright has been for a month past supplying the pulpit of Rev. D. J. Macdonnell, and returned last week to his home, having enjoyed his visit to Toronto. The Rev. Henry Elliott Mott, of Buffalo, who has a sermon in the August number of the Pulpit on the "Clank of the Chain," paid this office a brief visit last week. We do not feel our American brethren strangers and gladly welcome them to our sanctuary. Knox Church, Cornwall, of which Mr. Hastie is pastor, is putting in a gallery. It extends across the end and half way down each side. A. C. Hutchison, of Montreal, is the architect, and L. A. Ross of Cornwall, the contractor. It is to be finished by 15th September. The congregation of the King Street Presbyterian Church, London, held another meeting on Tuesday night, 7th inst. The differences of opinion shown on a previous occasion had vanished, and it was unanimously decided to have the church extensions commenced at once. On Sunday, 5th inst., the Rev. Dr. McKay, of Formosa, preached in the Bayfield Road Presbyterian Church. He gave a very interesting account of his hardships and the thrilling adventures he had with the natives of the Island of Formosa. The church was crowded to the doors. Rev. John Wilkie, missionary from Indore, India, preached in the Knox Church pulpit, Galt, Sunday, 5th inst., at both morning and evening services. He vividly described the methods of missionary work in his field of labor, the habits and customs of the people and the success which has attended his efforts. At the West End Presbyterian Church, Winnipeg, on Sabbath 5th inst., Rev. C. W. Gordon, the new pastor, preached his first sermon. There were large congregations at both services, and the outlook for the congregation under its new pastor is a very bright one. Rev. Principal King is the morning introduced the new pastor to the congregation.

Mr. W. A. Kirkwood, prior to leaving Guelph for Brampton, was made the recipient of no fewer than three addresses, all expressive of the high esteem in which he is held in the Royal City by co-labourers in religious work. Chalmers Church loses an active member in the removal of Mr. Kirkwood, while Brampton will be a distinct gainer by the change. Rev. W. R. Ross, of Donald, B.C., at one time Presbyterian minister in Ca-man, and who has been spending a few days with friends there, occupied the pulpit of the Presbyterian Church, on Sunday evening, July 29th. The church was filled to its utmost capacity. The reverend gentleman took for his text, Luke xliii. 39-43, from which he gave an excellent discourse. At a late special meeting of the Chatham Presbytery, the first business undertaken was the resignation of Rev. Mr. Morrison, of Dawn, which, after a lengthy consideration, was accepted, and the field ordered vacant. After hearing the reports of the commissioners appointed to visit Knox Church, Chatham township, it was resolved to agree to the separation of this charge from Dresden, and to unite it with Chalmers Church, Dover. A large number of people gathered together from Plum Coulee, Silver Plains and Carleton lately for the purpose of witnessing the ordination of Rev. Bryce Innis, a graduate of Manitoba College, and his induction to the charge at Morris. The Presbytery met and Rev. R. G. McBeth, preached to a large congregation. After the service dinner was spread upon the lawn adjoining the church, which was much appreciated by those from a distance. In the evening a largely attended reception was held for the young pastor. Dr. Bryce presided, and addresses were given by Messrs. Sutherland, McBeth and Hughes and the pastor. The lecture room of the Young Men's Christian Association, Hamilton, was crowded on the evening of the 10th inst. The meeting was called in the interest of better observance of the Sabbath, and to protest against Sunday cars and boats. Dr. Macdonald, president of the Hamilton Lord's Day Alliance, occupied the chair, and read several resolutions which had been placed in his hands, expressing sympathy with the Hamilton Alliance. Rev. Mr. Shearer said a public meeting should be called for early in September, and Mr. John Charlton, M.P., be asked to speak on Sabbath Observance. This was, after some discussion, put in the form of a resolution, and a meeting will be held accordingly. Since the meeting of the General Assembly Rev. D. J. Macdonnell and Prof. Hart have been travelling through Nova Scotia, Prince Edward Island and Cape Breton. The Presbyterian Church in all the maritime provinces shows a vigorous growth, and enthusiastic meetings were being held during their visit, commemorating the jubilee of the sending forth of the first missionary from the Presbyterian Church in the maritime provinces. This was John Geddis, who went to Eromanga and of whom it was said "when he went there was not a Christian—when he left there was not a heathen." Prof. Hart has enjoyed his holiday very much, and entered upon his scholastic work with renewed energy. Mr. Macdonnell stays about six weeks in Winnipeg, lecturing to the students of Manitoba College on "The minister and his work." In connection with the demission of his charge by the Rev. John Anderson, B.D., of St. Stephen, N. B., to make his home in California, the following joint resolution of the session and congregation was passed: Resolved, that the session and congregation record and express their most unfeigned sorrow and regret at the near prospect of the severance of the pastoral tie that has so fondly and intimately bound pastor and people in this church, and we desire further to record our highest sense of appreciation of the ministrations and pastoral services of the Rev. Mr. Anderson in the period of his ministry here, during which time he has eminently proved himself to be a most faithful preacher of the Gospel and a kind and loving pastor, and whose social qualities have endeared him to all with whom he has come in contact in the community at large. He will ever carry with him the earnest wishes of the session and congregation of this church for his future welfare and prosperity. Signed by Judge Stevens, chairman of the meeting. Sabbath the 12th inst. was a high day with the Presbyterian congregation of Ailsa Craig. The occasion was the re-opening of the church after renovating it, during which time the pastor, Rev. D. L. Dewar, took his vacation, the congregation worshipping in the meantime with the sister denominations. Revs. M. N. Bethune, of Beaverton, and J. C. Tolmie, LL.B., Windsor, conducted the re-opening services. Mr. Bethune, morning and evening, and Mr. Tolmie, afternoon. But on account of the other three churches of the village, courteously cancelling their services, it was considered necessary to hold overflow meetings in the Baptist and Methodist Churches, respectively, morning and evening, Rev. J. C. Tolmie officiating. Large numbers turned out from the village and surrounding country and listened to discourses that will linger in the memories of many, and it is hoped will find such warm responses in many hearts as to cause them, through the workings of the Holy Spirit, to start on the journey Zionward. Rev. C. W. Gordon, who has been in Britain and Ireland for some months interesting the churches there in behalf of our great Home Mission work, was, on a recent evening, given a hearty welcome to the West End Presbyterian Church, Winnipeg, by his congregation. Rev. Principal King, of Manitoba College, was chairman and speeches were delivered by Rev. R. G. McBeth, Rev. Prof. Hart, Rev. Mr. Riddell, Rev. Prof. Baird, Rev. Dr. Bryce and Rev. D. J. Macdonnell. In replying Mr. Gordon modestly said that his success in Great Britain in securing home mission grants was principally due to the strength of the cause he represented. The field was so great and the outlook so

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bright that Presbyterians had not the heart to refuse their aid. Since his arrival here he had noticed that everyone had a kindly word for West End Church. Such expressions as he had heard to-night and in the city gave him great hope and renewed courage for his work. He hoped the West End Church would be an influential missionary church and would assist in building up a Christianity for the good of the world and the strengthening of God's people. The Rev. Mr. Wilkie was ordained and inducted into the pastoral charge of the congregation at Eramosa by the Presbytery of Guelph on the 6th inst. Mr. Atkinson of Berlin preached an appropriate sermon. A petition was presented to the Presbytery from the congregations at Hawksville and Linwood, asking that Mr. Henry Knox be appointed over them for a term as ordained missionary. There was also read a claim, by Mr. William Armstrong, the late pastor of this charge, against the congregation at Linwood for arrears of stipend amounting to a little more than one hundred dollars. The clerk was instructed to inform that congregation of Mr. Armstrong's claim, to remind them of the solemn promise made by their representatives to the Presbytery, when it was agreed to accept his resignation, that all liabilities to him would be removed at or before the dissolution of the pastoral tie, and that the vacancy could not be filled till the existing arrears were discharged. The petition was laid upon the table in the meantime for this and other reasons. The corner-stone of the new Winchester Presbyterian Church was laid on the 8th inst., with impressive religious services. After a procession which had been marshalled at the old church reached the site of the new one, Rev. Mr. Connery, the pastor, gave out the 100th Psalm, which was sung with spirit by the large gathering. Rev. Mr. McArthur, of Cardinal, followed in earnest prayer. Rev. Principal Grant, who laid the corner-stone, was welcomed in an address presented to him in the name of the congregation by John Rowat and D. T. Sutherland, chairman and secretary, respectively, of the building committee. After an appropriate address the Rev. Principal applied the mortar and laid the corner-stone, having been first presented with a silver trowel, bearing a suitable inscription. The customary documents were deposited in the stone. Prayer was offered by Dr. Grant and after the singing of a hymn and reading a portion of Scripture, an urgent appeal was made for in-

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Individual offerings on the stone, which met with a hearty response. The ceremony was brought to a close by the singing of "Praise God from whom all blessings flow," and the benediction. In the evening a concert was held which was a great success, and at which Rev. Principal Grant delivered an able and thoughtful address. An interesting announcement by the chairman, Rev. Mr. Connery, during the evening was that one of the contributions of the day was a handsome memorial window from Mrs. Farlinger of Morrisburg.

RE-OPENING OF THE CHALMERS CHURCH, WOODSTOCK.

The long established and influential congregation of Chalmers church, Woodstock, was formed in 1872, just 22 years ago. For five years prior to 1876, Rev. John McTavish, D.D., now of Inverness, Scotland, ministered in this church. He was a man of wonderful intellectual powers, intense conviction and personal magnetism. He took a very prominent part in the negotiations for the union of the various branches of the Presbyterian church, and will long be remembered by many in Canada. Rev. Dr. W. A. Mackay became pastor of this congregation in May, 1878. Since then upwards of ten thousand dollars have been expended in enlarging and improving the church, and the membership has more than doubled, the present membership being in the neighborhood of 400. It indicates the high esteem in which Dr. Mackay is held by his people that during the past year they have built him a new manse at a cost of about \$4,000.

The Trustees' and Ladies' Committee having concluded to decorate the ceiling and walls of the church building, the work was given into the hands of Mr. Cassini, an artist of wide reputation. Work was immediately commenced and continued during the past two months.

The pastor and people of Chalmers church are to be heartily congratulated on their spirit of enterprise and progress and we wish them the same steady, healthy growth in the future as they have enjoyed in the past. The reopening services took place on Sunday, August 5th. Rev. Alex. Grant, M.A., St. Mary's, preached at both services.

The members of session of this spirited congregation are: Rev. W. A. Mackay, B.D., D.D., Moderator, Hugh Gunn, Wm. Frazer, Hugh

Davidson, David Dodge, Dr. Brownlee, John Weir, Dr. McClure, James Weir, George Hart, Thomas Amos.

The Board of Trustees is composed of W. G. Mackay, J. S. Mackay, James Cowan, James Weir, Foster Chalmers, J. A. Mackay, George Hart, Wm Amos, John Campbell.

OPENING OF WESTMINSTER CHURCH, WINNIPEG.

Westminster Church, Winnipeg, which has been in course of construction for about a year, was formally opened for public worship on August 5th. The dedicatory sermon was preached by Rev. D. I. Macdonnell, B.D., the evening service being conducted by the Rev. Alex. Grant, pastor of the First Baptist Church. Nearly 1,300 people were present on each occasion and many were unable to gain admittance, showing the wide-spread interest felt in the welfare of this new congregation. Grace church (Methodist) choir, one of the finest in the city, voluntarily offered their services and by their presence and singing added materially to the interest and pleasure of the occasion.

The new building, which is centrally located, is outwardly unpretentious but is substantial and convenient. It is of white brick on Selkirk stone foundation and built in the form of a square. The basement is fitted with every convenience for Sunday school and social purposes. The auditorium seats nearly 1,000 comfortably and is elegantly furnished in B. C. cedar. The ceiling, windows and pews are particularly fine. The Smead-Dowd system of heating and ventilation has been adopted and promises to give every satisfaction. For the price (\$31,000) the congregation of Westminster has erected a building that for solidity, comfort and artistic finish quite exceeds their most sanguine expectations.

Under the efficient ministry of Rev. C. B. Pitblado the congregation is steadily making progress on all lines. The membership has now reached 200, having more than trebled in 18 months. The social and concert on Monday evening was attended by about 700. Addresses were delivered by city pastors and Rev. D. J. Macdonnell, Rev. John Hogg occupying the chair. The musical programme was particularly fine, embracing numbers by Messrs. Flora McIvor, Jackson Hanby, David Ross, Miss Edith Miller and other prominent vocalists.

CHURCH OPENINGS IN THE WEST.

The Rev J. K. Wright, of Enderby, B.C., opened a neat frame church at Revelstoke, B.C., on the last Sabbath of July. There was a good attendance at both services, and the sermons preached were much appreciated. The church is 26 x 45 feet, with a 17 foot ceiling. A good deal of help was got from Ontario, and when the amounts promised are all paid in, it is expected that the building will be free of debt. Mr. Baylis, the missionary, has done a good deal of credit for the energy shown in connection with the movement, and the success attending his efforts will be some reward to its people in Ontario who helped him and its congregation.

On the 22nd of July the Superintendent of Missions opened a church at Wallace, N. W. T., and the station is connected with Yorkton, and under the charge of Mr. H. Hamilton. This is the third church opened in this mission in nine months. Mr. Hamilton has done rare service in the field. The building is free of debt.

At South Shoal Lake a neat frame church was opened by the Superintendent of Missions on August 5th. Large congregations attended on Sabbath and Monday, and the people are much encouraged. Mr. Edward Taylor, of Queen's University, is missionary, and he has shown excellent judgment and a true missionary spirit in the prosecution of the work.

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This well known Young Ladies' College takes front rank among the educational institutions of the country. The teaching staff embraces specialists in their several departments, who have had successful experience in their profession, and who are ladies of culture and refinement. The building occupies a most eligible site in the capital of the Dominion and is admirably adapted for educational purposes. It is spacious, with large airy class rooms and bed rooms; all beautifully furnished, lighted by gas, heated by the most approved system of hot water apparatus and supplied with every modern appliance fitted to secure the health and comfort of the students. So healthy are the situation and building that during the past two years the services of the college physician have never been required. There is accommodation for about sixty resident pupils, but the number is strictly limited in order that special individual attention may be given to each. Every student has her own bedroom except in a few cases where two occupy the room.

The dining hall is a large, sunny room and the table is of superior quality. The assembly hall seats comfortably about four hundred persons. It is used for concerts and other social entertainments of the pupils. The library for the use of the students contains many valuable works of reference and the reading room is supplied with the leading periodicals and papers. The grounds, extending to several acres are beautifully laid out and are utilized for lawn tennis and other outdoor healthful games. The home life of the college is a very happy one. Parents desiring for their daughters a thorough education in a refined Christian home can with confidence send them to Coligny College, Ottawa. As will be seen by advertisement, applications for admission should be addressed to Rev. Dr. Warden, Box 1839 Post Office, Montreal, from whom circulars may be obtained.

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DEATH.

At 646 Spadina avenue, on Saturday, the 18th August, Minnie, the beloved wife of Dr. D. Gilbert Gordon, and daughter of Wm. Wilson, Edgewood. Funeral private.

ACKNOWLEDGMENT.

The treasurer of the Children's Aid Society of Toronto hereby acknowledges the receipt of \$17.92, the total of the collection taken up at a union service, held on Flower Sunday, by the Presbyterian, Methodist and Baptist Sunday schools of Burk's Falls, Ont.

PRESBYTERY MEETINGS.

The Presbytery of Glengarry met by adjournment at Woodlands on the 9th August, the Moderator, Rev. N. T. C. Mackay in the chair. Rev. G. D. Bayne of Pembroke, being present, was invited to sit and deliberate. The principal business was to hear Mr. N. A. MacLeod's trials for ordination. He was examined in the prescribed subjects—Hebrew, Greek, Theology and Church History. The trials were on the whole sustained. Presbytery then proceeded with the ordination and induction services according to provisional arrangement made previously. A suitable sermon was preached by the Moderator, in the absence of Rev. A. Russell, who had been appointed to that duty. Elders and managers met with the Presbytery, and reported things in a favourable condition.—M. MACLENNAN, Clerk.

The Presbytery of Ottawa met in Knox Church, Ottawa, on Tuesday the 7th inst. The Rev. T. A. Nelson, of Bristol, was appointed Moderator for the next six months. Dr. Armstrong presented a short report on the Home Mission work. Rev. H. T. Kelen, missionary at Eardley and Onslow, asked permission to purchase a property which would be exceedingly suitable for a manse. It was situated just opposite to the church at Eardley, and could be obtained for about \$500. His request was granted and as the field is a very poor one, he is cordially recommended to the generous support of those who desire to see our cause prosper. Mr. Beatt introduced Mr. Thurlow Fraser to the Presbytery, and stated that he intended joining the University at Kingston this winter to study with a view to the ministry. He was examined in the usual way and recommended to college. The following are the conveners of the various standing committees which were appointed for the year: State of Religion—Rev. D. Findlay, Manotick. Sabbath Schools—Rev. Orr Bennett, Russell. Home Missions—Rev. Dr. Armstrong, Ottawa. Supply of Vacancies—Rev. Dr. Campbell, Ottawa. French Evangelization—Rev. R. Gamble, Wakefield. Statistics—Rev. J. H. Beatt, Cumberland. Sabbath Observance—Rev. J. C. Campbell, Ottawa. Temperance—Rev. T. A. Nelson, Bristol. Systematic Giving—Rev. Dr. Campbell, Ottawa. Church Property—Rev. Dr. Moore, Ottawa.—JAS. H. BEATT, Clerk.

The Westminster Presbytery held its last regular meeting in the West Church, New Westminster. Rev. I. A. Logan, Moderator, presiding. Rev. Mr. McLaren reported that the Home Mission committee had recommended that Mr. Glassford remain for another year and were willing to continue the grant of \$300. He moved that Rev. Mr. Glassford be re-appointed. This was agreed to. A letter of resignation from Rev. Thos. Scouler, as pastor of St. Andrew's Church, New Westminster, was read. The Moderator expressed sincere regret at receiving this communication. Rev. E. D. McLaren moved that it lie on the table and that the members of the congregation be cited to appear before the Presbytery for their interest. This was seconded and agreed to. A letter from Rev. G. B. Greig, West Church, resigning his pastoral charge, was read. The Moderator expressed deep regret at receiving this communication also. Rev. G. B. Greig said Mr. Jardine had been deputed by them to meet the Presbytery. Mr. Jardine briefly stated the financial position of the congregation. Mr. Scott spoke on behalf of the session. After consideration it was moved that the resignation of Mr. Greig be accepted, to take effect on the 18th inst., and in doing so the Presbytery testifies to its high opinion of Mr. Greig and the value of his services to the congregation. This motion was agreed to. The Rev. Thos. Scouler said his session had considered the matter of maintaining ordinances in West Church and that they had thought it well to have a

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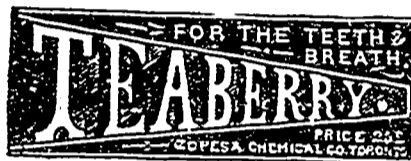
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stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." MRS. ELLA A. GOFF, 61 Terrace Street, Boston.

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conference with the West Church session. That conference had been held and the combined meeting appeared to favor the idea of having a united pastorate over two congregations. Mr. Day on behalf of the West session explained what they had done, and that the West congregation did not seem to fully favor the union, but they left the whole matter in the hands of the Presbytery to arrange what was considered best in the circumstances. Rev. Thos. Scouler was appointed Moderator pro tem. of the session of the West Church. After some discussion it was resolved that a committee be appointed to make enquiry as to the circumstances of the congregation and to consider any question of union of congregations in the city that may be raised and report to the next meeting of the Presbytery. The Presbytery authorized that the necessary certificate be given Mr. Greig on his leaving the Presbytery.—REV. R. MAXWELL, Clerk.

Frederick the Great was always very fond of disputation; but as he generally terminated the discussion by collaring his antagonist and kicking his shins, few of his guests were disposed to enter into the arena against him. One day, when he was even more disposed for an argument, he asked one of his suite why he did not venture to give his opinion on some particular question. 'It is impossible, your Majesty,' was the reply, 'to express an opinion before a sovereign who has such strong convictions and who wears such very thick boots!'

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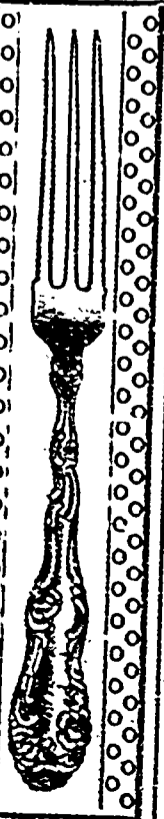
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that I am better than lard, and more useful than butter; that I am equal in shortening to twice the quantity of either, and make food much easier of digestion. I am to be found everywhere in 3 and 5 pound pails, but am



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When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

British and Foreign.

There is now a parcel post to Jeddah, via Egypt.

The Hawaiian army numbers about 100 men. It is harmless.

Mr. Cyril Dodd, Q. C., M. P., has joined the Auxiliary League of the Salvation Army.

Over £11,000 out of £12,000 required has been contributed to the C. H. Spurgeon Memorial Fund.

Professor Blackie has been celebrating his 85th birthday at Pitlochry, where he is spending the summer.

Mr. F. J. Williamson, the sculptor, has been commissioned to execute a colossal statue of the Queen, to be erected at Raangoon, Burmah.

The greatest theatre-goers in the world are the Italians. There are more theatres in Italy in proportion to the population than in any other country.

It is said that Mr. Gladstone has fashioned a series of the most important literary tasks for himself, sufficient even to keep him occupied for a couple of years.

Viscount Hardinge, a distinguished Irish military commander, and at one time M. P. for Downpatrick, died at his residence in England on Saturday at an advanced age.

£1,500 has been granted by the New Zealand Government for Salvation Army rescue work in that colony. Of this sum £450 has been devoted to the six Rescue Homes.

The hymn to Apollo, which was composed over 2,000 years ago, and the music of which, engraved on marble, was recently unearthed, has just been performed at Harrow School. The audience included the Duchess of Teck.

Mr. Gladstone is the life and soul of a dinner party. Lord Salisbury is apt to be absent-minded. Mr. Balfour is nervous in company, and Lord Randolph Churchill is an agreeable narrator of good stories, of which he has a large stock.

As in past years, Mr. Edward Davies, J. P., of Llandinam, has expressed his intention of defraying the expenses of the Bala students, numbering over sixty, during their visit to Chester in September, when the English Conference is to be held.

Prince Adolphus of Teck, brother of the Duchess of York, is about to marry Lady Margaret of Grosvenor, eldest unmarried daughter of the Duke of Westminster. The Prince, who is in his twenty-sixth year, is a lieutenant in the army.

Belmont Row Chapel, Birmingham, is the only remaining chapel in the city opened by the founder of Methodism, the Rev. John Wesley. The pulpit is still used in which he preached when he conducted the opening services in 1789.

Fanny Crosby, the blind American Methodist hymnist, who has written some three thousand Sunday-school pieces, among them, "Safe in the Arms of Jesus," "Rescue the Perishing," "Pass me not, O Gentle Saviour," etc., has just passed her 70th year.

At the recent Royal University examinations, Miss K. McCutcheon daughter of Rev. O. McCutcheon, D. D., LL. D., (President of the Methodist College, Belfast), obtained first place in all Ireland with a first-class exhibition, taking first, second, and third places.

Rev. Dr. Mair, of Earlston, Berwickshire, rumoured to be the Moderator of next year's Assembly of the Established Church of Scotland, was ordained in 1861, and served the church well in a business capacity. He is unrivalled at raising funds, and is an authority on church law.

It has transpired that night and day during his stay in England—prolonged for some reason or other—the Czaritch was under police protection. It was a most anxious time for Scotland Yard, and it is believed that some Nihilist informer gave very valuable information to the authorities.

Protestantism has made rapid strides in France in the last twenty years. Then it was practically dead. Now there are 887 preachers in the Reformed Church—that is, Presbyterian preachers—90 Lutheran, 31 Methodist, and 33 Baptist. There are a few scattering churches of other Protestant bodies.

Among the commercial agents to be appointed by the Russian Government to reside in several of the most important international business centres abroad, one will be stationed at a post on the German Ocean, one in Great Britain, two on the shores of the Mediterranean, and three in Central Asia.

The Capetown, Africa, Association directs the attention of the British Associations to the overstocked condition of the unskilled labour market in Cape Colony, and urges upon committees and secretaries the duty of dissuading young men from going there, except under circumstances ensuring employment on arrival.

General Booth's Rescue Farm at Hadleigh is bearing fruit in more ways than one. Up to the present no less than fourteen tons of strawberries grown, there have been sent to London market. For the last three or four weeks sixty men and twenty-five women have been continually engaged gathering the yield.

In the United States there are 2,000 women practising medicine, of whom 610 are specialists in the diseases of their own sex, 70 are clinics, 65 orthopædists, 50 oculists and aurists, and 30 electro-therapeutists. Seventy women hold appointments on the medical staff of hospitals, and 95 are teachers in medical schools.

An Italian Princess was irritated because an officer did not command his soldiers to salute her when she was passing them on her bicycle. The officer was arrested, but excused himself for not having recognised the Princess by saying he never imagined she would run about the city on a bicycle. King Humbert ordered the officer to be released.

The *Presbyterian* (London) says—An important change is likely to take place before long in the working of our preaching stations, where under fitting regulations, probationers will probably be ordained so as to dispense sealing ordinances. This will be a decided relief to Moderators of Sessions charged with the oversight of these stations, and should work well all round.

Mr. J. M. Barrie, since his severe attack of pneumonia, still finds writing irksome. He has gone to Switzerland, and may possibly remain abroad during the winter. At the time he was struck down he was making rapid progress with his new novel, but his work will now be necessarily interrupted, not, however, it is hoped, so long as to prevent the first instalment appearing in *Scribner's Magazine* for January.

Whatever happens between China and Japan, remarks the *Pall Mall Gazette*, it is something to know that England is not to blame, and that this is for once admitted even on the Continent. Lord Kimberley has done all he could as mediator, and if the two Powers are resolute in a contest to decide the supremacy of the furthest East, he is not to blame for that. We are not sure, indeed, that the time is gone by for yet one more effort of intercession.

The Queen, since her arrival at Osborne, has been trying to smooth away a hitch in the arrangements for the proposed marriage of the heir to the Russian Throne and Princess Alix. The difficulty appears to be the unwillingness on the part of the Princess to absolutely renounce her faith, as required by the Greek Church. The Princess took leave of the Queen on Tuesday, on her return to the Continent. *Truth* states that a German princess, when she becomes a member of the Greek Church on marriage, has to array herself in a night-gown, and before the assembled Grand Dukes and Russian Court officials, to get into a bath, immersion being part of the ceremony.

BBB CURES DYSPEPSIA.

Dyspepsia arises from wrong action of the stomach and is the cause of much misery and many diseases such as Constipation, Biliousness, Bad Blood, Headache, Burdock Blood Bitters is a prompt and effectual cure because it tones the stomach, aids digestion and renovates the entire system. Cases which seemed past hope have been completely cured by B.B.B.

LIFE WAS A BURDEN.

"Life seemed a burden, the simplest food disagreed with me, and I was in misery from Dyspepsia, but two bottles of B.B.B. entirely freed me from it," says Miss L. A. Kuhn, Hamilton, Ont.

Towards the end of the month, soon after her arrival at Balmoral, the Queen will open the bazaar in aid of the new parish church for Crathie. Stalls will be presided over by Princesses Beatrice and Louise and the Duchess of Fife.

Toronto, 28th November, 1893

Dear Sirs,—

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

ALEX. GILRAY, 91 Bellevue Avenue.

Courts & Sons.

In connection with the honour list of the Royal University of Ireland, which has just been published, we notice with pleasure that the Queen's College, Belfast, stands high, having gained fifty-two distinctions, including twelve first honors, while the Victoria College tops all women's colleges, and comes out third of all the colleges in Ireland in the grand total. This is a high distinction, of which Mrs. Byers and her teachers and pupils should alike feel proud.

"My Optician," of 159 Yonge st., says that many so called nervous diseases are caused entirely by defective vision. Go and have your eyes properly tested, free of charge, at the above address.

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SURPRISE SOAP LASTS LONGEST GOES FARTHEST.

The cheapest Soap to Use. 181 THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

IT does away with hard work, —don't boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper). It gives the whitest, sweetest, cleanest clothes after the wash. It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,—the dirt drops off. Harmless to hands and finest fabrics.

"Never less idle than when idle," was the motto which the admirable Vittoria Colonna wrought upon her husband's dressing-gown. And may we not justly regard our appreciation of leisure as a test of improved character and growing resources?—*Tucker-man*.

Do you have headache, dizziness, drowsiness, loss of appetite and other symptoms of biliousness? Hood's Sarsaparilla will cure you.

Keep Minard's Liniment in the House.



See That Mark "G. B."

It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.

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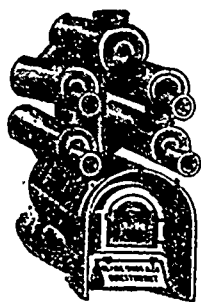


To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty, WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed To Assist Digestion, To Improve the Appetite, To Act as a Food for Consumptives, In Nervous Exhaustion, and as a Valuable Tonic.

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MISCELLANEOUS.

The Marquis of Lorne is said to have written the libretto of an opera, which Hamish MacCunn will set to music.

A bill providing for the payment of members of Parliament will be introduced by the Government at the next session.

Brazilian Bishops are advised by the Pope to establish charitable associations for laymen, and use their influence in politics.

The Hungarian Government will try to enforce the colonizing of gipsies, of whom there are said to be 270,000 in the country.

Enrico Lucchesi, the Anarchist who was arrested in Corsica three weeks ago, charged with the murder of Editor Giuseppe Bandi, of Leghorn, has confessed his guilt.

When men have become heartily wearied of licentious anarchy, their eagerness has been proportionately great to embrace the opposite extreme of religious despotism. —Whateley.

As a man loves gold, in that proportion he hates to be imposed upon by counterfeits, and in proportion as a man has regard for that which is above price and better than gold, he abhors that hypocrisy which is but its counterfeit. —Cecil.

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

The so-called raft spider is among the largest of the British species. It receives its name from the fact that it constructs a raft of dry leaves and rubbish united by threads of silk, and thus pursues its prey on water. —Boston Journal of Commerce.

A special mouthpiece for public telephones is being introduced in Germany with the object of avoiding the spread of diseases carried by the condensed moisture of the breath. A pad or a large number of disks of paper, with a hole in the middle, is inserted in the mouthpiece, and the upper diaphragm of paper is torn off after every conversation. —Electricity.

Dyspepsia causes Dizziness, Headache, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters is guaranteed to cure Dyspepsia if faithfully used according to directions.

Certain species of ants make slaves of others. If a colony of slave-making ants is changing the nest, a matter which is left to the discretion of the slaves, the latter carry their mistresses to their new home. One kind of slave-making ants has become so dependent on slaves, that even if provided with food they will die of hunger unless there are slaves to put it in their mouths.

Burdock Blood Bitters cures Dyspepsia, Burdock Blood Bitters cures Constipation, Burdock Blood Bitters cures Biliousness, Burdock Blood Bitters cures Headache. Burdock Blood Bitters unlocks all the clogged secretions of the Bowels, thus curing Headaches and similar complaints.

The success of Austin Corbin's 28,000-acre game preserve in New Hampshire has stimulated English sportsmen and naturalists to form a plan for the construction of a similar preserve in South Africa. It is proposed to inclose 100,000 acres and stock it with game, such as giraffe, zebra, eland, gnu, koodoo, and other antelopes, many of which animals are threatened with extinction by the indiscriminate slaughter of too enthusiastic hunters.

The religious union of Christendom can never be established on dogma, nor can it be secured through liturgies or politics. These unite men to a certain extent, but just as surely divide them. The union which is most possible is that which is most desirable; namely, a union of spirit of ideal—a union seeking to embody Christianity as a life, as a spiritual force made manifest in different forms and organizations, but producing the same fruit. —Christian Register.

For Cholera Morbus, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery, and Summer Complaint Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favorite for over 40 years.

A wire message from New York to Auckland traverses a length of line of 19,123 miles, nearly three-fourths of which is submarine cable. It has to be repeated or rewritten fifteen times. The longest cable is between America and Europe, say 2,800 miles, and the longest land line is across Australia from Port Darwin to Adelaide, 2,150 miles.—Philadelphia Press.

Bell Telephone Company, Walkerton Agency, May 15th, '94.

Dear Sirs,—I sold your Acid Cure for 20 years, and during that time I never heard of a case that was not relieved and cured by its use. I have recommended it in bad cases of Eczema, Ring-worm, and never knew it to fail (when properly used) to effect a cure.

Yours truly, W. A. GREEN.

Courts & Sons.

R. J. Grosse has just registered a trade mark in Germany for a new thermometer, in which toluol is substituted for the mercury and alcohol that have been employed up to the present. The advantages of such substitution are claimed to be many. In the first place, toluol is a liquid of a deep black color, which renders the column very visible; in the second place, the freezing point of this liquid is very remote from its boiling point, and, finally, it costs less than mercury, and the manipulation of it is attended with no danger to the health of the workmen.—Die Natur.

My feet were so badly swollen that I could not wear my shoes. I got Yellow Oil, and to my astonishment it gave instant relief, and two bottles completely cured me. Mrs. W. G. McKay, Berwick, Ont.

Dr. Vaughan Harley, of London, has found that sugar is a great promoter of muscular power. He added 200 grammes to a small meal which increased the total amount of work done from 6 to 39 per cent. Sugar (250 grammes—about eight ounces) was now added to a large mixed meal, when it was found not only to increase the amount of work done from 8 to 16 per cent, but increased the resistance against fatigue. As a concluding experiment, 250 grammes of sugar were added to the meals of a full diet day, causing the work done during the period of eight hours to be increased 22 to 36 per cent.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 35c.

South Africa bids fair to hold second place among the world's gold producers this year. The May output of the Transvaal mines shows an output above that of the past year. The total output of the Witwatersrand mines for the five months ending with May was equivalent to 650,000 fine ounces of gold, indicating a possible production of about 1,600,000 fine ounces for the present year. Other mines are being opened up in new districts.—Age of Steel.

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

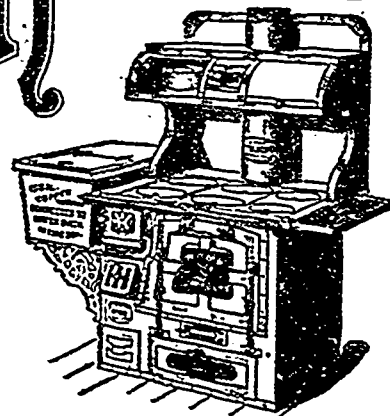
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Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

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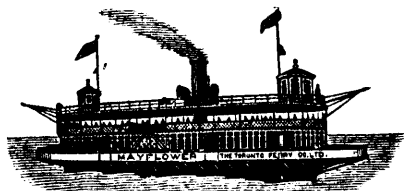
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VAST IMPROVEMENTS THIS YEAR. Exhibits and Attractions Greater and Grandeur THAN EVER All Entries Close Aug. 11th

MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m. BARRIE.—At Barrie, on Sept. 25th, at 10.30 a.m. BRUCE.—At Port Elgin, on Sept. 11th, at 4.30 p.m.

Miscellaneous.

BEAVER LINE PASSENGER STEAMERS Sailing Weekly Between MONTREAL AND LIVERPOOL.

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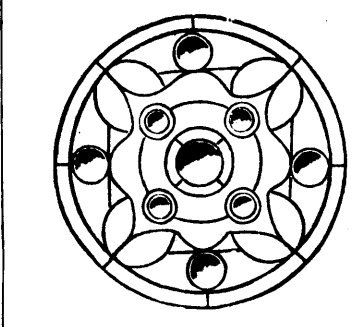
NIAGARA RIVER LINE SINGLE TRIPS Commencing Monday, May 14th.

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Str. Garden City. —DAILY— Leaving Toronto for St. Catharines Mondays, Tuesdays, Thursdays, Fridays at 7 p.m.

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Miscellaneous.

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TO those interested in the advancement of our denomination. Societies have been established to lighten the

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for the enrolment of pupils. This school has a staff of specialists and is fully equipped for the preparation of candidates for all the Departmental Examinations.

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