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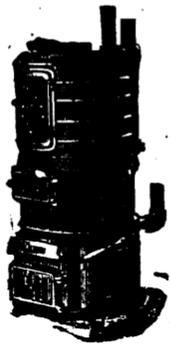
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Persons of defective sight when threading a needle should hold it over something white, by which the sight will be assisted.

Stewed Mushrooms: If fresh, let them lie in salt and water for one hour, then place them in a stewpan, barely cover with water, and let them cook two hours over a slow fire. Dress with cream, butter and flour as you would oysters, and pepper and salt according to taste.

For a vegetable omelet, chop an onion finely together with two crisp heads of lettuce; season with salt and pepper, and stir into six beaten eggs and three tablespoonfuls of cream. Pour into a hot, buttered spider, and when thickened, but not toughened, pour one-half over the other with a broad-bladed knife; slip upon a warm platter, and serve.

Asparagus on Toast: Tie a bunch of asparagus up with a soft string, then cut away the woody part of it, which is about one-half an inch of the bottom part. Place in a pan of salted boiling water and cook 25 minutes. Have ready some slices of crustless toast, dip each piece of toast in the asparagus liquor. Butter while hot and lay upon a heated dish. Drain the asparagus and arrange upon the toast. Pepper, salt and butter generously, and serve at once.

Spanish Cream: One quart of milk, one-half box of gelatine, four eggs beaten separately, four level teaspoonfuls of vanilla, one cup sugar. Soak the gelatine in the milk for half an hour. Then put it on the fire in a double boiler; beat the yolks of the eggs and the sugar together, and when the milk is boiling, stir the eggs in and cook until it begins to thicken. Beat the whites of the eggs very light and stir into the mixture when it is taken off the fire; flavour and pour into the mould to cook. Beat the whites well into the custard.

Floating Island: Take to every glass of jelly (currant and raspberry mixed, is best) the white of an egg, beat them well together until they are quite stiff, then add your jelly, beat them till it is very thick and smooth, pour some cream in a bowl or deep dish, and lay island in heaps on it; if you would have it of many colours make it red with cochineal, green with spinach juice, yellow with the yolk of an egg or saffron, blue with powdered blue, and by beating you may make it almost white; you must colour it in different basins, lay every colour by itself in the dish or bowl.

Calf's Foot Jelly: Boil well four calf's feet in plenty of water, and keep up the quantity from the tea kettle. When the meat separates from the bones, strain the liquor into an earthen crock, and let it stand until cold. When the jelly is cold take off all the oil; scrape off the sediment from the bottom. Add three-quarters pound loaf sugar, five eggs—whites only, beaten slightly, four lemons, sliced, one pint of wine, one-half pound of cinnamon, one-half ounce mace. Mix well, set it on the fire and let it boil five or ten minutes, and then pour it into a white flannel bag with a wide mouth, and tapering toward the bottom. Dip the bag in hot water just before straining the jelly. Do not squeeze the bag, as that will make the jelly muddy and dull. If it is not clear, strain again.

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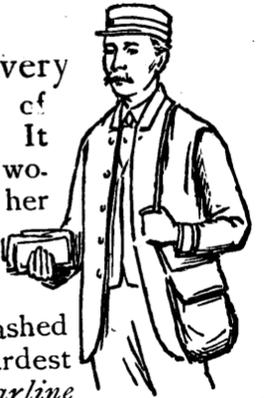
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# THE CANADA PRESBYTERIAN.

VOL. 22

TORONTO, WEDNESDAY, JUNE 28th, 1893.

No. 26.

## GENERAL ASSEMBLY.

MEETING AT BRANTFORD.

### THIRD DAY, EVENING SEDERUNT.

This is the day usually devoted to a popular meeting to take up the subject of F. Missions. The meeting this year was unique both in the number of foreign missionaries of our Church on the platform and in the intense interest raised. But ten minutes were allowed to each speaker and the rule was inexorably adhered to. Two of our female medical missionaries, Miss Beatty, M.D., and Miss Oliver, M.D., of the India Mission, were introduced to the Assembly and given seats upon the platform. After addresses by the two Foreign Mission Secretaries of our Church, Rev. J. A. Macdonald, missionary to the Indians at Alberni, B. C., was called upon, and gave interesting details of work among his people in the Pacific Province.

Rev. J. A. MacVicar, who had just returned from Honan, China, was the next speaker. The story of the thrilling experience, endurance, and hardships which our missionaries in China passed through during the anxious months of last year was attentively listened to and brought vividly home to his hearers the heroism of our staff in that far-off land.

Rev. W. A. Wilson, of Neemuch, whose presence and voice during his furlough in Canada, have made him familiar to many, was next introduced. A stirring appeal for more help for India from our sixteen missionaries now there, was presented by Mr. W., and pressed home with such earnestness as only returned missionaries who know the greatness of the need, can show.

Our missionary among the Chinese on the Pacific coast, Rev. A. B. Winchester, was the next to speak. He ably took the part of the 10,000 Chinese among whom he labours: referred to the miseries inflicted on the Chinese by the opium traffic, and maintained that all we could do was but a small recompense for the evils which had thereby been inflicted upon them.

The climax of interest in the meeting was reached by the introduction of the veteran, venerable, and now far-famed missionary of the New Hebrides, Rev. Dr. J. G. Paton. The entire audience rose to welcome him, as was most meet. On behalf of the mission so dear to his heart he dwelt especially upon the desire of our Church to hand over its work in the New Hebrides, with all its honoured, martyr history, to the care of the Australian Church. From the state of things in Australia, the time is most inopportune. "If the mission was given over to the Australian Church, it would be set back twenty years. Do not dear fathers and brethren, do not, dear Moderator, do not give up such a work, but once more consider your decision and continue your work where it has been so signally blessed in the past." The appeal was indescribably touching, the pleader's voice trembling with emotion, and many were moved to tears.

The proceedings closed at 10.30 p.m.

### FOURTH DAY, SATURDAY, JUNE 17th.

This was a field day for the colleges. The first to present its report was that at Halifax, presented by Rev. D. M. Gordon, of that city. This college is in a better position than ever. An appeal made to the people was so successful as to leave a balance in favour of the college of \$561.05, besides the teaching staff has been added to. The report was adopted, on motion of Chief Justice Taylor, Winnipeg, and Rev. Dr. Cochrane. The report of Morris College was presented by Rev.

K. McLennan, of Point Levis, Que. The claims of the college were referred to and the good work it does in furnishing supply of preaching in a needy region, which but for it could not be got. The college is much in want of funds, \$3,000 having been borrowed to meet expenses. The report was adopted in a motion expressing sympathy with the College in its straits, commending it to the Church's support and appointing a committee to take counsel with the Board of Governors and report to next Assembly.

The report of Montreal College was brought before the Assembly by D. Morrice, Esq., of Montreal. In the report Rev. Dr. MacVicar was highly complimented on the splendid manner in which he had carried out as Principal the great work he has had charge of in this college. Having last April completed the twenty-fifth year of his principalship, the graduates and friends of the institution took advantage of the closing convocation to present an address and a substantial recognition of his long and able services. The Board recommended that at some time convenient for Dr. MacVicar he be relieved of his duties for a time to enable him to travel abroad. During the year the scholarship fund had been increased by generous supporters, so that means to establish four new scholarships had been provided. The donors are Mr. Thomas Houston, of Sarnia; the late Miss Catherine Ross, of Renfrew, and Rev. Jas. Sinclair, of Huntley Township. The report was adopted.

The next college reported from was that of Queen's, Kingston. This was done by Principal Grant. Reference was made in the report to the steps taken at last Assembly to bring this college into closer relation to the Church than it has hitherto had. The trustees of the college were pleased with this action of the Assembly, and gladly lent their aid in bringing it about. The history of the college in the past was reviewed, its progress and noble work for the Church and the country. With regard to appointment of professors, the report states that the charter of the University requires that no one should be appointed a professor in the theological department who might be considered unsuitable by the Church, and therefore that such appointments should be reported to the next Assembly after they were made and be subject to its veto. The trustees could not appoint any person on the theological staff except a minister of good standing. The Assembly then had in the constitutional way, complete control over the theological professors. The decision in the report was deferred until the general report was disposed of, reserving that part which dealt with the relation of the college to the Assembly until the report of the committee appointed at last Assembly on the relation of the theological colleges to the Church, should come up.

The report on Knox College was presented by Mr. W. Mortimer Clark, of Toronto. Twenty-seven students graduated last year, a larger number than any previous year in the history of the college. The total number of students enrolled was 115, exclusive of about 20 more attending University College, Toronto, with a view to the ministry of the Church. The total income was \$19,970.74, and the expenditure was \$20,291.14. The work of the college is increasing, while congregational contributions for its support have fallen off to the extent of \$620. This deficiency, the Board states, is due largely to misapprehension on the part of the Church, whereby it is supposed that the returns from the Endowment Fund are adequate to meet all the ordinary expenses of the college, which is far from being the

case, even under favorable circumstances, and is still more so at present owing to the increasing difficulty of making profitable investments and the low rate of interest which it is now only possible to get on first-class mortgages. Hence, the college must still largely depend upon the increased liberality of the Church. It is a fact to be much lamented that upwards of 300 congregations in the constituency of this college, contribute nothing to its support. A matter occupying the attention of the Board, and which they are anxious to carry into effect just as soon as funds can be obtained for it, is the appointment of a permanent officer or professor to take charge of the preparatory department of the college, which the Board considers to be a greatly needed improvement. The report of the college as presented was adopted.

The afternoon of Saturday was spent by the Assembly in social enjoyment, in the shape of a drive through the surrounding country. The English Institute, the historic Mohawk church and Bow Park farm were visited, and at the latter place the whole party was entertained to luncheon by Mr. and Mrs. Hope.

The evening was devoted to a reception tendered to the Assembly by the Ladies' College, of Brantford, at which music, recitations and refreshments were provided by the students in a manner pleasing to all.

On Sabbath the Rev. D. M. Gordon, Halifax, preached in the morning in Zion church. In the afternoon the Communion of the Lord's Supper was observed by the members of the Assembly, as well as others. The Rev. Dr. Sedgwick, Moderator, presiding, and Revs. Dr. Caven and Thompson assisting. In the evening the Rev. Dr. J. G. Paton preached, giving many interesting and thrilling narratives of himself and other missionaries in their work among the heathen, and telling of the triumphs of Christianity in the New Hebrides.

A large number of the members of Assembly conducted services in the other churches of the city.

### FIFTH DAY, MONDAY.

The members of Assembly entered upon work to-day with great vigour, refreshed by Saturday's outing and the Sabbath's rest and worship. Preliminary to entering upon work, the intimation was made that Rev. Dr. Thompson, of Sarnia, had presented 200 copies of his new work, "Lambs of the Fold," for free distribution among members of the Assembly. This announcement was hailed with applause, and thanks tendered to Dr. Thompson for his generous gift.

The report of Brantford Ladies' College was then presented by Rev. Dr. Cochrane, Governor. The attendance, the report stated, was the largest on record, viz., 68 boarders and 77 day pupils. The teaching staff was complete in every department, and the year's work had been in all respects most satisfactory. Rev. Dr. J. K. Smith, of Port Hope, moved, and Rev. Robt. Hamilton, of Motherwell, seconded the adoption of the report, which was carried.

Manitoba College report was laid before the Assembly by Chief Justice Taylor, of Winnipeg. It was in every respect most encouraging. In last report 135 students were in attendance in arts and theology, now, at last session, 145 were in the college, of whom 95 went up to the examinations in Manitoba University. In the theological classes now in session, 27 students are attending.

Including a balance on hand of \$1,677.08 at the beginning of the year, the total receipts have been \$16,917.97, which

includes for class fees and board, \$5,820, being an increase over last year of \$567, chiefly from fees, as the residence has only lately been occupied by students. The expenditure has been \$15,873.50, leaving on hand a balance of \$1,554.47. Paid for salaries of professors and tutors, not including that of Principal, \$7,950, as against \$6,767.70, last year. The Endowment Fund now amounts to \$45,715, and the Building Fund to \$34,641. Additions to the college have doubled its capacity, at a cost of \$44,000. Naturally in the report reference was made to the summer session, now being held, and gratification expressed at the success of an experiment which caused much anxiety to the Church. The report was adopted upon motion of Prof. McLaren, of Knox College.

Chief Justice Taylor also presented the report of the Church and Manse Building Fund. From this most useful and valuable fund, assistance had during the year been given in the erection of fifteen churches and six manses. Additional aid was given to three other structures built and assisted last year. The total amount of help given has been \$7,200, and the value of the buildings is estimated at \$30,150. Assistance is given from this fund both by loan and free grant, the latter having been \$1,450, and the former, \$5,750. The claims on this fund over the vast territory covered by its operations, are rapidly increasing, and earnest appeals for increased support come from the Committee. The report claims that no better work has been done by any of our Church's funds than by this, since it was called into existence eleven years ago. In that time, 196 churches and 56 manses have been erected by means of it, whose value amounts to \$350,000. When the Board began its work there were only 18 churches and three manses belonging to the Presbyterian Church. On motion of Rev. D. M. Gordon and Principal Caven, the report was adopted.

### THE CHURCH AND HER COLLEGES.

As the result of a good deal of discussion at last Assembly, a committee was appointed to take into consideration the relation of all the colleges to the Church. This committee now reported through the Rev. D. M. Gordon, of Halifax. This report had to deal especially with the mode of the appointment of professors in the various colleges in which diversity of practice prevails, and to suggest some plan by which uniformity may be secured. Knox College, Montreal, Manitoba and Halifax Presbyterian colleges are substantially on the same footing, their boards of management and professors being appointed by the Assembly.

At the time of the union it was decided that the United Church should not be required to appoint trustees for the arts department, nor for the theological department, so that the relation of Queen's College is not now so close to the United Church as it was formerly to the Presbyterian Church of Canada, in connection with the Church of Scotland. Its theological professors, however, must be ministers of the Presbyterian Church of Canada. Special legislation will be required to bring this college into as close a relation with the United Church as that of the other colleges, and the committee was of the opinion that the Board of Trustees of Queen's University should be requested to consider the advisability of taking action in this direction.

A similar statement was made in regard to the relations of Morris College, Quebec.

(Continued on page 406.)

## Our Contributors.

### ONE OF THE BEST MEETINGS SO FAR.

BY KNOXIAN.

"It is not over yet," was the reply given by one of the oldest and wisest commissioners, on Monday evening to the question: "Is not this the best Assembly since '75?"

Anybody who knows the leaders of the Presbyterian Church in Canada, could easily guess who it was that gave that safe reply. He must be a wise man, a man of experience, a safe man, and above all things, a Scotchman.

"It is not over yet," but it will be in three days at farthest, and as far as it has gone the meeting is one of the best in tone that has been held since the union. The business qualities, as well as the tone, have been fairly good, and when we remember that a General Assembly is three hundred and seventy men doing business continuously for ten hot days, it is not a wonder that a little time is occasionally lost. So far there has not been much lost. As usual, the losses have for the most part been made in dealing with small items. Three hundred and seventy men are too many to settle little matters of detail quickly and well. A considerable amount of business done in the Assembly could be better done in committee. Some years ago there was a mania against committees and there is no use in arguing with a mania. The mania has pretty well spent itself, and the Assembly might easily do a worse thing than hand over more small items to good committees and let the big court attend to big things.

The Assembly is well officered, and that, no doubt, is one reason why things have run so smoothly. The Moderator has done exceedingly well. It goes unsaid that Dr. Reid can settle any point or straighten out any tangle in a minute or two. The veteran Clerk looks remarkably well, and his thousands of friends will be glad to learn that he seems to be renewing his youth. The new Clerk, Dr. Campbell, takes quite kindly to his duties and discharges them efficiently and with the manner of a gentleman. Dr. Laing and Dr. Torrance bring in the daily grist from the Business Committee and put it into the hopper for the fathers and brethren to grind. It is needless to say that the hopper part of the business is well done. The Guelph and Dundas doctors are two of the best business men in the Church. The Church ought to be thankful that it has so many men who can do business well. In its own place, and for its own purposes, the business side of the Church's work is just as important as any other. The shell is not the egg, but if you try to carry an egg without any shell, you may get into trouble. The boiler is not the steam, but steam without a boiler is not a very safe or useful agent. Mere shouting about religion without any system, or order, or organization, never does much good.

For the most part, the Conveners, Chairmen of Boards, and others bringing business before the Assembly, have done their work remarkably well. We do not recall any meeting of the Supreme Court at which so many men brought in their business in such good shape, explained the "points" in their reports in such clear, crisp, business style, and took their seats without wearying anybody. This part of the Assembly work has been admirably done, and the Church should be thankful that it has so many men on boards and committees who do their work so well.

On the whole, the speaking has been very good. The old-time speech which began with a long introduction and dragged out at the end like—well, like some sermons, is now seldom heard. With scarcely an exception, speeches, except at the popular evening meetings, are now short, crisp, and business-like—just what speeches on business matters ought to be.

The popular meetings on Home and Foreign Missions were exceedingly good. The climax of interest was reached on Foreign Mission night when the whole Assembly, audience and all, rose to receive Dr. Paton and welcomed the grand old man from New Hebrides in a style that manifestly touched his heart. The whole meeting was one of those fine things that one sees only once or twice in a life-time. A really good meeting of any kind cannot be made to order. It is not exclusively a matter of organization, though organization has something to do with it. You cannot organize the tone, the life, the spirit of a meeting.

But, as already stated, the meeting of Assembly is not over yet and therefore, we must not be too optimistic. There is plenty of time yet to strike several snags. Next week we can speak more definitely about the General Assembly of 1893.

### THE CULTIVATION OF A DEVOTIONAL HABIT OF MIND.

BY REV. J. A. R. DICKSON, PH. D., GALT, ONT.

The minister, by virtue of his office, is exposed to many insidious evils, among which may be mentioned a peculiar hardness that comes of the routine through which he necessarily must go, week after week and year after year. He is in danger of degenerating into a mere official, and then his work is mechanical, hard and dry, lacking in that quality called "unction." That mellowness, heartiness, tenderness which comes of feeling deeply, and being oneself under the power of the truth. That sweet and subdued state of soul that enables one to sympathize with all to whom the truth applies. The want of that is a serious and grave deficiency in the minister's spirit. It may come from other causes than the routine of his work. It may be produced by a worldly disposition that carries one away from communion and fellowship with God. It may be the fruit of contention, and the bitterness that contention engenders. It may be the result of an overfull life, too many engagements being made, so that the time for heavenly converse and intercourse with one's own heart cannot be found. Life may be full of business and excitement—too full—the world being too much with us late and soon. Whencesoever this hardness comes, it should be guarded against by every means, as it destroys both the enjoyment of the preacher and also the profit of the hearer. It rests like the hand of death on the minister of the Gospel of God's grace. It is destructive of every good influence he may exert. It neutralizes all his work. To have others enjoy the truth that is preached, the minister must enjoy it himself. He must be its living epistle. He must adorn the doctrine he preaches, making it beautiful and attractive in the eyes of men, and grateful to their spirits. All ministers know how they are exposed to the incoming of this hardness. It steals upon them at unawares. And it too often gets a good grip of them, so that it holds its ground a long time before it be displaced. How long this goes on in many cases! Till discouragement and distress breed thoughts of giving up the work of the ministry altogether. The sermons may be brilliant, the prayers may be thoughtful and comprehensive, the people may be anxiously attentive, but no effect is produced. Nothing tells. There is no unction in the service, because he who, like the telegraph operator, is to send the message to its destination, does not touch the key of the proper instrument. This hardness, come whence it may, is all too common. Hence, ministers require to be constantly reminded of the need they have to cultivate a devotional habit of mind. That it is not by might nor by power that they succeed, but by God's Spirit; and that they must keep the channel open in their own hearts for the down-flow of divine power, through their word upon the people. There is not a professorial position, it is a ministerial position: one demand-

ing heart, feeling, sympathy. Thomas Binney, of the Welch House Chapel, London, preached a sermon before the Congregational Union of England and Wales in 1845, entitled "The Closet and the Church," in which he set forth in a powerful way the need of prayer on the part of the minister. He says in one place, "This, then, is the defect that poisons everything; they are not men of frequent, earnest, private devotion. They have great abilities; but they do not pray. They are ministers of Christ according to outward order; but they do not pray. They are good, and perhaps even great preachers, but they do not pray. They may be zealous and enterprising, leaders in the movements of public activity, the first and foremost in popular excitement, abundant in their labours, working zealously in various modes and divers plans; but they do not pray. They are men of integrity, purity, benevolence; but they do not pray. And this one thing—their 'restraining prayer,' their not 'calling upon God,' their not 'seeking a ter,' nor 'stirring up themselves to take hold on' Him—this, like the want of love in the Christian character 'stifles the glory' of everything else; it renders worthless their genius, talents, acquisitions; obstructs their spiritual prosperity, impedes their usefulness and 'blasts their success.' In another place he says: "A minister cannot live on his own official acts—his public prayers, his public preachings, his meditation on the Scriptures preparatory to that, the impressions of truth and the gushes of emotion which he may obtain or enjoy in the discharge of his duties. These are not the things by which alone, or even chiefly, his personal religion can be upheld or grow. If confined to these and dependent upon them, it will languish and die. He must enter his closet," etc. Then, elsewhere, we pick out these aphoristic statements: "We pray as part of 'the obedience of faith.'" "The success of the ministry is attributed to the Master, not to the servant." "If a minister have not God's aid in his work, he is left in a condition of appalling abandonment." "The private prayers of the pastor may be regarded as an essential part of his ministerial duty, inasmuch as they are necessary to the exercise of ministerial intercession."

In the letter of Frederick W. Robertson, of Brighton, we have this startling acknowledgment: "I will tell you of a want I am beginning to experience very distinctly. I perceive more than ever the necessity of devotional reading. I mean the works of eminently holy persons, whose tone was not merely uprightness of character and high-mindedness, but communion—a strong sense of personal and ever-living communion—with God besides. I recollect how far more peaceful my mind used to be when I was in the regular habit of reading daily, with scrupulous adherence to a plan, works of this description." These devotional works open the door to communion—they draw us within the veil, and quicken us with the spirit of prayer. Any help in this direction is good. Anything that will keep the heart in tune with the music of God's love, and in sympathy with the needs and sorrows of our fellow-men. The Rev. William Bull, of Newport Pagnel, the friend of John Newton, Cowper and Rowland Hill, a great and good man, who often preached in Surrey Chapel, drawing great crowds, writes thus to his son: "The more retirement you have before you preach, the better, in general will you preach. I like to read, before I preach, some good book, and the more spiritual it is, the better. Then I like to preach my sermon over to myself for at least two hours. When I do this I am sure to feel at liberty. In all your praying and preaching, never lose sight of the divine unction." Again, he gives us his estimate of religious biography: "I have just been reading the life of Mr. Boswell. It has affected me very much. I have always found the lives and experiences of great and good men to do me more good than any other books, except the Bible. The lives of learned and holy men are the most profitable of all books to a minister."

How many bear witness to the inspiration a holy life has ministered, even in a very meagre and imperfect record of it. As Alexander Vinet observes: "The true, the best monument of a beautiful life, is the detailed account of it; it is a monument which not only commemorates, but informs and instructs." In Dr. Chalmers' journals, we find many references to the cultivation of a devotional habit. Thus, "Find it essential to a religious frame that there should be more of devotional thinking and prayer." I am reading the "Marrow of Modern Divinity," and derive from it much light and satisfaction on the subject of faith. It is a masterly performance, and I feel a greater nearness to God, convincing me that Christ, is the way to Him, and an unconditional surrender of ourselves to Christ, the first and most essential step of our recovery. O my God, make me every day wiser unto salvation." "Finished the 'Marrow.' I feel a growing delight in the fulness and sufficiency of Christ. Oh God bring me nearer and nearer to Him."

Robert Murray McCheyne thus wrote to a brother minister: "You know not when your last Sabbath with your people may come. Speak for eternity. Above all things cultivate your own spirit. A word spoken by you when your conscience is clear, and your heart is full of God's Spirit, is worth ten thousand words spoken in unbelief and sin. This was my great fault in the ministry." This was written while on his visit to the East.

The biographer of Matthew Henry, notes among his graces his prayerfulness, saying: "He had both the gifts and the grace of prayer, in a very uncommon measure, and this duty was the delight of his soul; his early acquaintance with God and that clear conscience he had always endeavoured to keep, made the duty of prayer easy; and that were natural to him, he not only abounded in supplication for his family and friends, but had recourse to God, with great freedom, about all his concerns. Prayer made all his work pleasant, he went out in the strength of the Lord. He often prayed that he might get upward, upward towards God, and forward, forward towards heaven, and would be so earnest in these requests, that one would think his soul was, indeed, just upon the wing, taking its flight to heaven.

Look where we will, read where we will, we shall find that the most successful ministers have been those who keep their own vineyard cultivated, and clear of weeds, and lives in the presence of God, drawing from Him all necessary supplies of grace to keep the heart mellow, and the spirit sweet, and the life serious.

### MONTREAL GROWTH OF PRESBYTERIANISM.

Montreal is the commercial capital of the Dominion, and is in every way entitled to this distinction; whether as regards its increasing population, its wealthy banking institutions, its extensive shipping interests, its merchant princes, or its educational institutions, all combine to place Montreal in the front rank of the cities of the Dominion.

Its progress within eight years is something phenomenal, the number of new streets leading to the suburbs, new buildings, and the great improvement in the class of buildings which are being erected. Presbyterianism is making rapid strides, which no doubt is much helped and sustained by the presence of the Montreal Presbyterian College, of which the Rev. Dr. MacVicar is Principal, and who on a late occasion was the recipient of a handsome present from the citizens and students, as a recognition of his valued services to the cause of education generally, and the faithful and unselfish services which he has rendered to Presbyterianism by his connection with the Presbyterian College in Montreal.

Two Presbyterian churches here have decided to re-build, at a heavy cost, during the present year. Erskine Church, which has had a prosperous history, will move to the corner of Crescent and Sherbrooke

Christian Endeavor.

GOD'S CALL TO US.

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

JULY 2.—Acts 16: 10; 11 Tim. 1: 9-13.

The call referred to in Acts, is very different in its nature from the one to which attention is directed in Timothy. The former is a call to work; the latter is what is commonly designated the effectual call—a call by which the sinner is persuaded and enabled to embrace Jesus Christ as a Saviour. As it is impossible within the limits at our disposal, to treat both, we shall confine ourselves, in this discussion, to the call mentioned in Acts. Here we are told that Paul in a vision was called upon to preach the Gospel in Macedonia. In response to that appeal he, Silas, Timothy and Luke made their way, with all possible speed to the place to which they had been pressed to come. They set out for Macedonia, not for wealth and fame, as Columbus sought a western world; not for liberty to worship God, as the Pilgrim Fathers sought New England, but they set out in order that they might proclaim the glorious Gospel to those who as yet had never heard it.

We are all called to do something for Christ. This call is not limited to the few theological students who are preparing to preach the Word in Christian countries, or to proclaim the glad tidings of salvation to the heathen in foreign lands. It is addressed to all. To every child of God the message comes, "Go work, to-day, in my vineyard." To careless, indifferent Christians the appeal is made, "Why stand ye here all the day idle?" Van Oosterzee says, "How can ye stand idle when the Master is so kind, when the reward is so liberal, when the hours of working are so short, and when the work is so great." When the persecution broke out in Jerusalem, we are told that they who were scattered abroad went everywhere preaching the Word—they went everywhere talking about the Lord Jesus (Acts 8: 4). Was it any wonder that the Gospel spread with great rapidity then? We may be sure that every true minister, far from being envious because the members of his congregation preach the Word, is prepared to say with Moses, "Enlist thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them." (Num. 11: 29).

When God endows us with any special gifts or talents. He expects us to use them, and use them to the best advantage. Providential circumstances will often indicate where we ought to labour and what we ought to do. The needs of the perishing around us as well as the necessities of the millions who are still in the darkness of heathenism, call loudly to us to do what we can for their salvation. Dr. Pentecost says: "If we have our heart toward the Lord and our eyes toward the world of sinners for whom Christ died, we shall not lack for visions of men calling us over to help them." We meet this man from Macedonia everywhere. Wherever we are the appeal comes, "Come over and help us." And when the poor, the unfortunate, the careless, the drunkard, the criminal and the heathen are all calling for our assistance, surely we shall not close our ears to their longing wails and touching appeals.

How thankful we ought to be that Paul then responded to the call. Let us remember that in response to that appeal, Paul and his companion, made their way to Europe, and that, for the first time, the Gospel was proclaimed on that continent. Let us rejoice that the Gospel has come westward and that it has been proclaimed to us. And now, when God exhorts us to make it known to others let there be, on our part, a prompt and cheerful response.

God, like the sun, must be seen by His own light.—Geikie.

streets, where they purpose erecting one of the finest churches which will grace Montreal, and which will meet the want of a district which requires Presbyterian services. In this congregation there are some members whose names are well known throughout the Church, and who, in the past, have rendered important services to the Church. The Rev. Dr. Warden is an elder in Erskine congregation, whose financial abilities, and wise counsel, are widely recognized and appreciated, and who, in addition to his multifarious duties, is ever ready to give supply to a needy brother, and whose services are always acceptable and profitable.

There is also the Rev. E. Scott, the talented editor of the "Record," who is well known by his connection with our Church organ, and who is an acquisition to this influential congregation. Mr. Scott also, since his coming to Montreal, renders valuable service in relieving an overworked brother. The writer knew Mr. Scott when pastor of the Union Church, in New Glasgow, N. S., and knew well the work which he did in that important congregation, Knox Church.

What is in a name? This is a name above all ordinary names, and this church and congregation has a noble history, which has been told, and is still in the vigour of youth.

In a few days the farewell services will be held, and the old building, which has stood for well-nigh thirty years on Dorchester street, will be taken down and a new one erected, which will cost about \$50,000. K.

PARIS PRESBYTERIAN CHURCH.

The corner-stone of the new Presbyterian church in course of erection in Paris was laid on the afternoon of Saturday, 17th instant, in the presence of a large concourse of people. A large platform was erected near the stone, and on it were seated:—Rev. Principal Grant, Kingston, Rev. Prof. Gregg, Toronto; John Charlton, M.P.P., and Mrs. Charlton; Rev. G. Burson, St. Catharines, and Mrs. Burson; Dr. Armstrong, Ottawa; Rev. J. M. Cameron, Toronto; Rev. Dr. Jackson, Galt, and Mrs. Jackson; Rev. Mr. Hardy, Ayr; Rev. G. M. Milligan, Toronto; Rev. Dr. Donald, Seaforth; Rev. D. McTavish, Toronto; Rev. Dr. Clarke, Bracebridge; Rev. Mr. McTavish, St. George; Rev. Dr. Robertson, Superintendent of Missions; Rev. Dr. McMullen and Rev. Mr. McKay of Woodstock; Rev. J. Pettigrew, Glenmorris; Walter Paul, Montreal; Mr. and Mrs. John Penman, Paris, and others.

Shortly before 3 o'clock the pastor of the congregation commenced the proceedings by making a short speech. He announced that he had received letters from Rev. Dr. James, of Walkerton, Rev. W. Wylie, Rev. W. H. Boyle, Rev. D. D. McLeod, of Barrie, Rev. John Anderson, former pastors of the congregation. A letter was also received from Mr. James Murray, only surviving son of Rev. Geo. Murray, who was the pioneer of Presbyterianism in Paris. Three verses of the 122nd Psalm were then sung, after which the Moderator of Paris Presbytery read a portion of Scripture. Rev. Prof. Gregg followed in prayer. Rev. Mr. Cockburn then introduced Mrs. John Penman, who proceeded to lay the corner-stone. Mrs. Penman was presented with a silver trowel with an ivory handle of very choice design. Rev. Dr. McMullen, of Woodstock, then led in prayer. The next order was the laying of the corner-stone of the Sabbath school in connection with the church, which ceremony was performed by three little girls named Bessie M. Qua, Helen Brown and Bessie R. Guthrie. Mr. H. Guthrie, a member of the congregation, who gave \$500 towards the new building, named the three little girls who performed the ceremony. A box was then placed on each of the corner-stones, and Principal Grant invited the people to make their offerings, and quite a large number of all denominations did so, the sum of \$1,670 being subscribed. The hymn "All Hail the Power of Jesus' Name" was sung while the people were making their contributions. Rev. Principal Grant then

delivered a short address. He said he wished to take back to his home in the east a good report of the ceremony, and he would like to be able to say that he had to stop the people from contributing, because the boxes had been filled to overflowing. At such a time as this they ought to ask the question, why are we building such a church as this, and what are the principles of the Church we represent. Three or four hundred years ago the following four great principles regulated the Church:—(1) The Church was to be national; (2) representative; (3) educational, and (4) it was to be a united Church. That great Reformer, John Knox, was not satisfied with having his crowded congregation in St. Giles' cathedral, Edinburgh, not satisfied that here and there the country and the people were having the Gospel preached to them, but he felt that the whole world must be evangelized. His prayer was "Lord, give me Scotland or I die," and God gave him Scotland, and that little country had been able as a consequence to do something notable in the history of the world. The speaker said he would like to see the Church a thoroughly national one; he wanted it to extend over the whole land and embrace all good people. There was room in it for every good man and woman, and he hoped they could make them better, and they in turn would help to make the Church better. The Church was not only national, but it was representative—that was how John Knox made it national. He gathered together a representative body at the first General Assembly of the Church held in Scotland, and of the 40 or 50 who were present only six were clergymen. Scotland by means of the representative system became thoroughly Presbyterian in its church government.

After a number of short addresses the gathering broke up. The church will have a seating capacity of 1,000, and the Sunday school will accommodate 650 scholars. The total cost will be in the neighborhood of \$30,000, and the church is expected to be ready for occupation about New Year's.

THE HIGHLAND LAND LAW REFORM ASSOCIATION.

The object of this Association will commend itself to many Highlanders in Canada. It is to assist a Royal Commission of the Imperial Government now inquiring into the amount of cultivable land in several shires in the north of Scotland, which has been turned from this purpose into deer forests, and so restore to crofters or cultivation and for homes for themselves and their families lands from which they have been driven. Funds are wanted by the Association to promote its objects, and any patriotic Highlander, or others who may wish to assist, can do so by forwarding his contribution to Dr. Roderick Macdonald, 252 Camden Road, London, N.W., or to Donald C. Fraser, Hon. Sec., Palace Chambers, Bridge St., Westminster, London, S. W.

DR. PATON'S APPOINTMENTS.

Some four or five days ago it was announced that many requests had been made for the services of Rev. Dr. John G. Paton, of the New Hebrides mission, and an informal conference took place at Brantford among those wishing to participate therein. As a result a schedule has been drawn up which covers every week-day from the close of the Assembly until the end of August. By special request of the ministers interested, the list is hereby given for the information of the many congregations concerned:

June 29 and 30, Toronto; July 2, Thorold and St. Catharines; July 3, Niagara Falls; July 4, Dundas; July 5, Hamilton (Erskine church); July 6, Flamboro'; July 7, Embro; July 9, Stratford, Motherwell and St. Mary's; July 10, Woodstock; July 11, St. Thomas; July 12, Ingersoll; July 13, Ridgetown; July 14, Thamesville; July 16, Blenheim and Chatham; July 17, Sarnia; July 18, Strathroy; July 19, Clinton; July 20, Goderich;

July 21, Seaforth; July 23 and 24, Owen Sound and Chatsworth; July 25, Shelburne; July 26, Orangeville; July 27, Collingwood; July 28, Barrie; July 29, Midland; July 30, Orillia; July 31, Woodville and Uxbridge.

August 1, Lindsay; August 2, Peterboro'; August 3, Port Hope; August 4, Bowmanville; August 6, Scarboro', Knox church and St. Andrew's; August 7, Whitby; August 8, Port Perry; August 9, Belleville; August 10, Deseronto; August 11, Napanee; August 13, Kingston; August 14, Gananoque; August 15, Brockville; August 16, Smith's Falls; August 17, Perth; August 18, Carleton Place; August 20, Renfrew; August 21, Pembroke; August 22, Arnprior; August 23, Pakenham; August 24, Almonte; August 25 and 27, Ottawa.

Rev. T. W. Mitchell, Thorold, acting Secretary, as Dr. Paton is completing his arrangements.

The Mid Continent says: In his speech following the reading of the report of the special committee on the relation of the theological seminaries to the Assembly, elder Thos. McDougall, a member of the committee, made a capital point when he said he "believed the time had come in the matter of the control of theological seminaries, when the genius of the Presbyterian Church should be at least equal to the legislative ability displayed in ordinary business, and that if any teacher employed for a specific purpose at a specific salary, should for any reason, become unfit to discharge his duties, a way might be found to dispense with his services without splitting up the Church." The applause which followed showed the majority of the Assembly to be in sympathy with this declaration. Certain it is, that the present fast and loose arrangement should be superseded at the earliest possible date, even if reorganization of our theological institutions from the ground up, has to be undertaken in order to bring them into definite and responsible relations to the Assembly. Recent experience has shown that even theological seminaries cannot be trusted with too much liberty.

The Christian Advocate "respectfully submits" the following suggestions to Pope Leo XIII.:

"As the pope proposes to occupy much space in the Columbian Exposition, with Roman Catholic displays, we would suggest that he provide, among other things, a huge chart setting forth in shaded areas the present condition of those lands where his ideas prevail; that is, where papal doctrines throughout are accepted, where Protestantism is prohibited or restrained, where parochial schools are nil because public schools are not established nor allowed. If this subject could be well illustrated, showing us the exact condition of Austria, Spain, Portugal, the South American States, various portions of Italy, and a considerable part of Ireland, it would be of immense value to the world. We venture to declare that no part of the Exposition would attract more attention or create more discussion. After this, should he prepare another chart, showing the relation of Protestantism to public schools, freedom of thought and worship in this country, to the intellectual activity, independence, and energy of his own people here, it would be an object lesson that would not lack interest."

Froude: "I would ask a strange question," said Latimer, in an audacious sermon at Paul's Cross: "Who is the most diligent bishop and prelate in England? I can tell, for I know him, who he is; I know him well. But now, I think, I see you listening and hearkening that I should name him. There is one that is the most diligent prelate in all England. And will you know who he is? I will tell you. It is the devil. Among all the pack of them that have cure, the devil shall go for my money, for he applieth his business."

There are no sex prejudices in the forces of the universe.—Mrs. Hanaford.

(Continued from page 403)

Without any change in the mode of appointing the Board of Governors, the control of the theological staff would be secured to the Assembly if legislation were obtained, vesting in the Assembly the right of appointing professors upon the nomination of them by the Board of Governors. The committee suggested that the Board of Governors of Morrin College be requested to consider the advisability of securing in this way the closer relation of the college to the Church.

Appointment by Presbyteries, is, with one single exception, followed in Britain. In the U.S., appointments are made by college boards. Nominations have been made by boards since the union, in Canada, and the Assembly has appointed the nominee of the board. In the case of Queen's and Morrin College, appointments have been made by their boards and reported to the Assembly. In the opinion of the committee, the practice followed by Knox College and those following the same method, should be adopted as the regular mode of appointment of professors in all the theological colleges.

In regard to the relations of the college of Halifax to the Church, as that college has hitherto held an intimate connection with the Synod of the Maritime Provinces, it might be an appropriate recognition of that connection, if the Board of Management, though appointed by the Assembly, were nominated by the Synod, and the board were then empowered to nominate professors for appointment by the General Assembly.

#### THE COMMITTEE'S RECOMMENDATIONS.

Your committee would, accordingly, recommend, that in the appointment of professors in the Presbyterian college, Halifax; the Presbyterian college, Montreal; Knox college, Toronto, and Manitoba college, the respective Boards of Management of those colleges shall nominate such professors, and the appointment shall be made by the General Assembly. That the Board of Trustees of Queen's University and the Board of Governors of Morrin College be requested to consider the advisability of procuring such legislation as shall give to the General Assembly the right of appointment of the theological professors in those colleges upon nomination by the Board of Trustees or Board of Governors; that when nomination to a vacant chair in any of the colleges has been made in the manner herein recommended and the Assembly disapproves of such nomination, the Assembly shall then adopt such a mode of making the appointment as it may deem most suitable; and that the Board of Management of the Presbyterian college, Halifax, be nominated by the Synod of the Maritime Provinces for appointment by the General Assembly.

The Convener counselled care in dealing with so delicate a matter and suggested remitting the whole question to the presbyteries and college boards. The Rev. Principal Caven, President Forrest, Rev. Dr. Cochrane, Rev. Principal Grant and others took part in the discussion and at the afternoon sederunt, a committee, struck to consider several motions, reported as follows: First, a resolution in regard to report of the trustees of Queen's University. That the Assembly receives the report of Queen's University, and records its grateful appreciation of the conduct of the Board of Trustees in proposing to give to the Assembly the right of veto in the appointment of theological professors. That as the mode of appointment of theological professors in all the colleges is still under consideration, the Assembly defers at this stage its final decision in regard to this proposal and that the report of the committee on the relations of the colleges to the Church be referred to the Board of Trustees of Queen's University, with the request that they will give it careful consideration and report their opinion of its recommendations to the next General Assembly.

The second resolution dealt with the report of the special committee, and was as follows: That the Assembly receive the

report of the committee on the relations of the colleges to the Church, and expresses general approval of the recommendations as securing to the Church control over all appointments to theological chairs; that in view of the importance of the subject, and the desirability of ascertaining the mind of the Church regarding it, this report and also that portion of the report of the trustees of Queen's University bearing upon the closer relations of the theological faculty of Queen's College to the Church, be sent down to Presbyteries, college boards and senates with instructions to report to the next General Assembly on the best method to be followed in making appointments to theological chairs in the colleges of the Church, and on the desirability of prescribing the same method in all the colleges or of allowing diversity of practice in the mode of appointment so long as no appointment shall be made of which the General Assembly does not approve. Further, that the Clerk be instructed to have copies of the documents herein referred to, issued to Presbyteries, senates and college boards.

#### THE SABBATH SCHOOLS.

Rev. J. G. Stuart, Toronto, presented the report of the Sabbath School Committee. It is stated that the progress had been most satisfactory, financially, educationally and numerically. The returns show 1,996 Sabbath schools, an increase of 22. The attendance of officers and teachers reported is 16,160, an increase of 543, and answers have been received from 1,710 schools, or 58 more than last year. The average attendance is 87 per cent., as against 83 1-2 last year, which was in its turn an advance of 6 1-2 per cent. The total number of scholars is 142,808, an increase of 6,107. Reports have been received from 1,714 schools, an increase of 68. Allowing, as usual, for unreported schools at the rate of 20 each, there is a grand total of 148,478. Making a deduction for those schools which reported total enrolment, but not average attendance, 67 1-2 per cent. of the scholars were present each Sabbath. This is a slight improvement on last year. The Scripture and catechism recitations were reported as improved and the same is noted in the matter of home preparation. The church attendance of the scholars has fallen off 4 per cent., and the report calls special attention to the fact. The financial report showed total receipts \$78,581, an increase of \$4,101, was expended upon the schools themselves, and \$34,910 on the Schemes of the Church and other objects. The total amount contributed to the schemes is \$28,753, an increase of \$952. A proposal to make Sunday school work one of the great schemes of the Church, did not meet the views of the Assembly and was not adopted. It was, however, proposed to reappoint Rev. T. F. Fotheringham Convener, and empower him to expend \$400 in salary for an assistant. This was opposed, but on a vote it carried by 69 to 35, and the instruction issued that collections for the fund be taken up on Children's day was adopted nem. con.

#### AGED AND INFIRM MINISTERS.

Mr. J. K. Macdonald, Toronto, submitted the report of the committee on the Aged and Infirm Ministers' Fund (western section). The receipts were \$18,770.72, and the expenditure, \$1,865.53 less; \$14,064.12 had been paid to annuitants, of whom there were 77 at the beginning of the year, but eleven had died since. Although there was an improvement in the receipts from ministers' rates, the congregational contributions were falling off, and 250 congregations gave nothing thereto. The Endowment Fund in this connection was now \$128,050. There were applications from eleven ministers to be placed on the fund.

Rev. Dr. D. H. Fletcher, Hamilton, moved the adoption of this report with the exception of the clause dealing with application of ministers to go on the fund, which was held over until the report of the special committee on that branch of

the work came in. This was agreed to, Rev. Dr. Armstrong, Ottawa, seconding.

#### FRENCH EVANGELIZATION.

The evening sederunt was occupied with the reception and consideration of the report of the Board of French Evangelization. In three provinces, but chiefly in Quebec, has the work been carried on. Two pastors and four missionary colporteurs laboured in Ontario; one pastor and two missionaries in New Brunswick; eighteen pastors, twelve missionaries, seven missionary colporteurs and 26 teachers in Quebec. Thirty-seven congregations and mission fields, with 96 preaching stations, were supplied. Connected with these were 690 Protestant families. The average Sabbath attendance was about 2,750, of whom nearly one-quarter were Roman Catholics. One hundred and ninety-two members united with the Church, making a total membership of 984. Two new fields were occupied. The people contributed about \$6,000. Seven hundred and sixty scholars attended the Sabbath schools. Eleven colporteurs were employed, and 1,674 copies and portions of the Scriptures and about 23,000 religious tracts and papers distributed. Twenty-five mission day schools and four night schools were attended by 833 scholars, of whom 383 were from Roman Catholic homes. The average daily attendance was 456. (Ten schools now self-supporting but begun and fostered by the Board, are not included here.) One hundred and sixty-eight pupils attended the schools at Pointe aux Trembles, of whom 87 were the children of Roman Catholic parents. One hundred pupils attended Colligny college, Ottawa. Fourteen French students prosecuted their studies in the theological college, two of whom graduated and have been licensed since. The total number of labourers employed was 89. The total receipts \$45,000.

The present condition of the work was regarded as satisfactory and the results of the mission were to be seen in a growing intelligence and appreciation on the part of the people of evangelical truth and corresponding giving way of prejudices; in the desire, tacit or avowed, to break away from ecclesiastical authority and domination; in the thousands of Roman Catholics who read proscribed literature; in the 1,500 pupils attending Protestant mission schools; in 12,000 Canadians of French origin, who attend evangelical places of worship in Canada; in the 25,000 French Protestants who have gone to the United States; in the fact that 55 years ago there was perhaps not a French-Canadian Protestant, to-day there is one for every 67 of the French Canadian Roman Catholic population in Canada and the United States, there being one for every 102 in Canada, and for every 32 in the United States, and in the election of French Protestants to chief municipal offices, and their holding the balance of power in three counties as was shown by the last election in the province.

The report was presented by Rev. S. J. Taylor, Montreal, and its adoption was moved by Rev. D. M. Gordon, Halifax, and Dr. W. A. Mackay, Woodstock. Speeches in support of the work were delivered by Prof. Conisserat, Montreal; Mr. George Hay, Ottawa, and Rev. John R. McLeod, Three Rivers.

The report was adopted, and the Assembly adjourned.

#### STATE OF RELIGION.

On the Assembly resuming for the evening sederunt, Rev. Dr. Dickson, of Galt, presented the report on the State of Religion, and after addresses by Revs. S. Houston, Kingston, and Dr. Thompson, Sarnia, it was adopted.

The report on the State of Religion stated that faithful work was being done and the promised results were being looked for. Everywhere was felt the need of an outpouring of the Holy Spirit, a quickening of the Church and a deepening of the spiritual life. In speaking of the work done by elders, the report says that no doubt the Church was a power for good largely because of godly and large-

minded men in the eldership, yet there was reason to ask could there not be much more efficient eldership? A great awakening was taking place all over the Church, the report said, in reference to missionary enterprise, both at home and abroad. The discharge of parental duties was touched upon, and the cultivation of family religion, and the committee reported that it thought there was good ground for alarm in respect to this matter of essential importance. The services rendered by associations of the women of the Church, and other organizations, was gratefully recorded. In referring to the causes which operate against spiritual progress and the development of Christian character, the report has this clause: One cannot read the reports of Synods and Presbyteries attentively without having this thought come in upon the mind—that while every place has some hindrance common to all, such as worldliness, intemperance, Sabbath desecration, some places have hindrances peculiar to themselves, hindrances in addition to the common ones. Some neighbourhoods are nests of infidelity; some have the caste feeling developed to Asiatic perfection; some have the dancing mania upon them; some are overwhelmed by progressive euchre parties; some are driven to their wit's end by meetings of this society and that; some are borne on by a flood of sensational entertainments, either in churches or lyceums, or town halls; some so misplace worthy philanthropic enterprise that they become all their religion.

Several recommendations followed at the close of the report of more special interest to ministers and Sessions.

#### REPORT ON TEMPERANCE.

This report was presented by Rev. D. Styles Fraser, of Nova Scotia, supported in addresses made by R. McQueen, Kirkwall; Rev. J. Fraser, Chatham, Que.; Walter Paul, Montreal, and Rev. W. A. Mackay, Woodstock. Reference was first made to a special committee appointed at last Assembly to co-operate with the executive of the Dominion Alliance and other bodies, to watch the conduct of the Royal Commission appointed by the Government to take evidence throughout the country on the temperance question. Mr. Spence was appointed as agent for this purpose, and the report says that the evidence in favour of prohibition will owe much of its completeness and weight to the work of Mr. Spence.

The question of a plebiscite necessarily was taken notice of in the report. The vote already taken in Manitoba and that about to be taken in Prince Edward Island and Ontario, were noticed. Reference was further made to the Marter Bill and its defeat. The terms of the plebiscite ordered by the Ontario Government are given as follows: "Are you in favour of the immediate prohibition by law of the importation, manufacture and sale of intoxicating liquors as a beverage?" Despite the failure of the Manitoba Legislature to do anything so far since the vote taken last summer, the report recommends that all temperance people lay aside all differences of opinion as to the wisdom of a plebiscite, and do all they can to roll up the largest majority possible for prohibition. The resolution submitted by the committee, after speaking hopefully of steps already taken and progress made, closed with the following resolutions:

That the Assembly regrets that in the Northwest territories the prohibitory law, which, even without fair opportunities, did much to stem the tide of drink, has been replaced by a license law, which is said to be doing much mischief, in greatly increasing the amount of drinking as well as multiplying the temptations thereto, and trust that the temperance people will not rest satisfied until they are again under prohibition, which successive Assemblies have declared to be the only satisfactory final temperance legislation.

That, inasmuch as the electors of Ontario and Prince Edward Island are soon to be called upon to vote on the question of the prohibition of the liquor traffic, this Assembly, without expressing any

opinion as to the wisdom of the plebiscite in this connection, urges all the members and adherents of the Presbyterian Church who are qualified, to cast their votes for prohibition, and, together with all other friends of temperance, to use all proper means to secure the largest possible majority in favour of that measure. In addition, a clause was added emphatically disapproving of, and protesting against the sale of liquor in the cantens of the militia camps and the camps of the North-west mounted police, and directing that a copy of the resolution be sent to the Dominion Government.

SEVENTH DAY.

RECEPTION OF MINISTERS.

Upon the report of the committee on this matter, the following were received into the Church:

NAME OF MINISTER.	NAME OF CHURCH.	PRESBYTERY.
Rev. Alex. King.....	Eng. Pres..	To Halifax.
Rev. I. P. Bruneall.....	Congregat'l	Quebec.
Rev. T. W. Winfield.....	Ref. Episop'l.	Ottawa.
Rev. E. W. Florence.....	Congregat'l	Kingston.
Rev. A. L. McFadyen.....	"	Toronto.
Rev. Edward Acton.....	"	"
Rev. Frank Davey.....	"	Kingsp't, N.S.
Mr. John McIvor.....	Licentiate of U. P.	Ch., Scotland To Toronto.

STATISTICS.

The report on this important subject was presented by the indefatigable and accurate Rev. Dr. Torrance, Guelph, Con- vener. The following is a summary:

In 1892 there was an increase of 283 on the churches and stations supplied in connection with pastoral charges, and of 31,974 on the sitting accommodation which these afforded.

	TOTAL.	INCREASE.
Families.....	93,487	8,740
Individuals.....	530,814	
Communicants.....	173,037	8,681
Ruling Elders.....	6,104	306
Other office-bearers.....	10,211	940
Attending prayer-meeting..	55,396	1,871
S. S. Attendance.....	140,730	9,867
Missionary Association.....	368	
W. F. M. Societies.....	615	26
Y. P. Home Mission Soci- eties.....	141	

FINANCE.

	TOTAL.	INCREASE.
Stipend received.....	\$ 885,740	\$47,905
All Congregational pur- poses.....	1,653,216	53,648

The report was adopted on motion of Rev. Principal Grant and R. N. Grant, D. D., of Orillia, with thanks to the Con- vener.

CHURCH UNION.

The memorial from the Presbytery of Toronto anent the appointment of a com- mittee to confer with the Congregation- alists in the matter of Church union, was introduced by Principal Caven, who re- viewed the course of the proceedings which had taken place in the matter and which led up to the presentation of the memorial. The many excellent points of his address were embodied in the following resolution, which was moved by the Principal, sec- onded by Rev. D. J. Macdonnell and adopt- ed:

The General Assembly receives the memorial and desires to express its great regards for the brethren of the Congrega- tional Church, who recently conferred with the Presbytery of Toronto in relation to the subject of union, and sincerely rejoices in all work done for the Master by the honored branch of the Church with which they are connected. The General Assembly will always be ready to enter- tain the subject of union with other evan- gelical Churches and in particular with the Congregational Church when, in the providence of God, good results seem to be promised; but in view of the action re- ported as taken by the late meeting of the Congregational Union it appears bet- ter not to take the step recommended in the memorial from the Presbytery of To- ronto. In testimony, however, of the importance which the Church attaches to the more complete manifestation of the unity of the Redeemer's body, the Gen- eral Assembly appoints a committee on the general subject of union, with instructions to hold themselves ready to confer with any similar body or bodies which may be appointed by any other Church or Church- es should the way be clearly opened up for conference."

Subsequently, the Moderator proposed a large and thoroughly representative committee, of which Principal Caven was

Convener, as suggested in the above reso- lution, and this was at once accepted by the Assembly.

ADDED TO THE ANNUITANTS LIST.

Rev. D. J. Macdonnell, Toronto, report- ed on behalf of the committee on the re- tirement of ministers, and the placing of their names on the list of participants in the Aged and Infirm Ministers' Fund. The following names were placed on the list:

NAME.	PRESBYTERY.	AGE.
Rev. J. Middlemiss, D.D.....	Guelph.....	70
Rev. T. Wardrope, D.D.....	Guelph.....	73
Rev. Jas. Wilson.....	Janark.....	65
Rev. Adam E. McQueen.....	Maitland.....	78
Rev. Alex. Young.....	Vancouver Island	79
Rev. G. M. Clark.....	Ottawa.....	70
Rev. A. T. Colter.....	Minnedosa.....	42
Rev. Robert Ure, D.D.....	Huron.....	70

Rev. Robert Hume, of the Presbytery of Minnedosa, and Rev. N. Patterson, Bruce, were granted half allowance for one year.

The application of Rev. Angus McLeod, Presbytery of Quebec, was referred back to the committee on the Aged and Infirm Ministers' Fund for action, with the re- commendation that the grant be made for one year.

THE HYMNAL COMMITTEE'S REPORT.

Presented by Rev. Dr. Gregg, was the occasion of quite an animated and some- what prolonged discussion arising from its being represented as the judgment of the committee; (2) That selections from the psalms and paraphrases should be incorporated with an enlarged and revis- ed hymnal; (3) that the psalms should, if necessary, be with new versions, and (4) that some of the present hymns should be dropped and others added. The discus- sion was at last brought to a close by the unanimous adoption of a resolution moved by Dr. Caven that the Presbyteries be asked to declare whether they desired the whole or only a part of the psalter incorporated in the new hymnal.

THE AUGMENTATION FUND.

The report on this fund, which for some reason not easily understood, has never been so heartily supported by the Church, as it well deserves to be, and in whose behalf the Rev. D. J. Macdonnell has wrought so courageously and persevering- ly, was referred to a special committee which now reported through the Rev. Geo. Bruce, St. John.

The chief point submitted for the con- sideration of the Committee was to devise a scheme for the better equalization of the expenditure and receipts of the fund. In its finding the Committee expressed the hope that no reductions would be neces- sary; that a special statement be issued to the Presbyteries and congregations urging the importance of the fund, and that deputations of the Home Mission Committee appear before Presbyteries to further urge the claims of the scheme. The gist of the report was that no reduc- tion of the expenditure was desirable, and that special effort be made to increase the receipts.

SYSTEMATIC BENEVOLENCE.

Rev. Principal Caven presented the Report on Systematic Benevolence, which made the following recommendations, which were approved and the report ad- opted:—(1) That the Committee on Sys- tematic Benevolence be appointed and di- rected to use diligence in securing a fuller statement of the actual condition of this question throughout our Church; (2) that hereafter statistics be only sought each third year, and that the work of the Committee in the intervening years be directed to the circulation of information, the dissemination of literature and operat- ing through the Presbyteries at such points as may demand attention; (3) that each Presbytery be urged to appoint a committee, or at least a convener, to at- tend to the interests of systematic giv- ing in the Presbytery; (4) that all the Sab- bath Schools of the Church be urged to contribute to at least one of the schemes of the Church; (5) that inquiry be made by Presbyteries as to the possibility of introducing more uniform and effective methods of raising money for the schemes of the Church, and presbyterial visitations and pastoral settlement be used as oppor- tunities of securing better organization.

Principal Forrest, Halifax, then mov- ed a cordial and comprehensive vote of thanks to all from whom the Assembly had received courtesies, very special re- ference being made to the unbounded hos- pitality of the citizens of Brantford and the untiring energy and splendid organ- izing powers of Dr. Cochrane. Rev. G. M. Milligan, Toronto, seconded the vote, which was enthusiastically carried; and Dr. Cochrane briefly acknowledged the vote, and assured the Assembly that Brantford had been honored in entertain- ing the largest Assembly ever held, for the members of which upwards of 400 bil- lets had been provided. The Moderator then made a few appropriate valedictory remarks, and the Assembly adjourned, with singing and prayer at 11.45, p.m., to meet next year at St. John's, N. B., in St. David's Church, at the usual time.

NOTES OF THE WEEK.

All but nine states out of the forty- four in the United States, now make scien- tific temperance education compulsory in their common schools. There are be- tween 12,000,000 and 13,000,000 children in America, to whom it is required that this instruction be given.

Professor Charles A. Briggs expects to publish at an early date, his defence of- fered at the General Assembly of the Pres- byterian Church, at their recent meeting in Washington. It will be issued in cheap pamphlet form by Professor Briggs' reg- ular publishers, the Scribners.

Last year the General Assembly of the Cumberland Presbyterian Church, by a vote of 105 to 90, made a declaration in favour of the eligibility of women to the office of ruling elder. The General Assembly this year, by a vote of 175 to 5, has decided to submit the question to the Presbyteries.

A movement has been started to place the theological seminaries of the United Presbyterian Church, under the control of the General Assembly. The Presbytery of Allegheny, however, one of the largest and most influential, has taken strong action against it, and it seems doubtful whether it will be carried through.

The N. Y. Christian Intelligencer says: Chicago, apart from the Fair, has gained probably the bad pre-eminence of the chief Sabbath-breaking city in the Union. Many of the stores on the South Side, in the business district, are open on Sun- day. Thousands of clerks are on duty on Sunday as on other days. The custom of transacting business on Sunday has in- creased about ten-fold in the past ten years. The Fair will tend to augment still more this iniquitous practice.

Mr. D. L. Moody has made arrangements to add a third to the two great annual summer gatherings at Northfield. The General Conference of Christian Workers and the World's Student Conference will now be supplemented by a Young Women's Conference, to be held June 20 to 28. It is intended that this shall be to college young women what the World's Student Conference is and has been to college young men. The World's Student Con- ference will be from July 1 to 9, while that of Christian Workers will follow from August 1 to 13.

The Committee on the Statistics of the Church of Scotland report that £30,587 was contributed during the past year, being £15,482 less than the year previous, the difference being ac- counted for by the decrease of legacies. These figures only include the voluntary gifts of the year, and do not include the income, interest upon vested funds, or grants from the various trusts. The num- ber of communicants on the rolls amounted to 604,984, being an increase over the previous year of 5,453. The eldership has also been increased from 8,856 to 9,085.

In connection with the jubilee cele- brations of the Free Church, an exhibi- tion of portraits, MSS., relics, and other memorials, illustrating the ecclesiastical history of the country since the Reforma- tion, is being held in the Library of the New College, Edinburgh. Among the most interesting of the exhibits are the silver shoe-buckles which belonged to George Wishart, the martyr; John Knox's watch, presented to him by Queen Mary; a copy in black letter of "Gude and God- lie Ballates," printed in 1567, being of this edition the only known copy in existence. There are also numerous Bibles, swords, banners and instruments of torture be- longing to Covenanting times, and many manuscripts, documents, portraits and letters referring to and bearing on the Disruption. The exhibition was opened by Lord Provost Russell, who re- marked that the Free Church introduced a perfect revolution, not only in their religious and ecclesiastical ideas, but also, he believed, in the civil life of their country.

Teacher and Scholar.

July 9th, } PAUL AT PHILIPPI. { Acts xvi.  
1893. } 19-34.

GOLDEN TEXT.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts xvi. 31.

As the apostles continued their preaching at Philippi, they often met a female slave, a demagogue, whose insane ravings were popularly supposed to be inspired by Apollo, and who thus became a source of revenue to her masters. Like some others similarly afflicted (Mt. viii. 29; Mark iii. 11; Luke iv. 41) she gave repeated testimony to the mission of Paul and his associates. The testimony, though true, was the outcome of malice on the part of the evil spirit. Hence Paul, sorely troubled, addressing it in the name of Jesus, cast it out, and thus precipitated a conflict.

The imprisonment of the Apostles. The healing of the poor, possessed girl, put an end to the gain that had been made through her affliction. Her incensed masters, seizing Paul and Silas, dragged them into the market place, at or near which were commonly erected the seats of the magistrates who here bore the title, praetors (R. V. margin) common in Roman colonies. Concealing the real ground of their hatred, these masters arouse prejudice against the apostles by stating that they are Jews, than whom none were regarded with more contempt and hatred by the Romans. They then charge them with being exceedingly troublesome to the city by teaching religious practices unlawful for Romans. Rome tolerated all religions, but it was unlawful for a Roman citizen to adopt a foreign religion. Moreover, the Jews were expressly forbidden to proselytize even Roman pagans. The charges were formally false, since Judaism was con- founded with Christianity. Yet substan- tially they were true. The authority under which the apostles acted in propa- gating the Gospel, could not but collide with the Roman laws. The charge led to a general cry from the mob for pun- ishment. To this, the magistrates gave effect by ordering the prisoners to be stripped and beaten with rods, which was done with great severity, and seemingly such tumultuous haste, that no oppor- tunity was afforded to protest against its unlawfulness (v. 37). The jailer to whom they were delivered, receiving a special charge concerning them, placed them in the remotest part of the prison (not necessarily the underground dun- geon) and further tortured them by con- finement in the stocks. These were a heavy block of wood with holes for the feet, so far apart that they painfully distended the limbs.

11. Conversion of the Jailer. Though the bodies of the Apostles were fettered, their free spirits expressed themselves in prayers and praises, doubtless largely in the devotional language of the Old Tes- tament, which were listened to by the other prisoners. Suddenly the prison foun- dations were shaken by an earthquake. At the same time, perhaps miraculously, the doors were thrown open, and each prisoner's chains were loosed. Through either the terror of the scene, or some di- vine restraining influence, no one sought to escape. The awakened jailer, know- ing that his life was answerable for the safety of the prisoners (chap. xii. 19) re- solved to kill himself, but was withheld by the assurance of Paul, that none had fled. Calling for lights, and falling at the feet of the apostles in reverent fear, he brought them into another room, and put the question: Sirs, what must I do to be saved? The abrupt question shows the new turn the jailer's thought had taken on hearing Paul's voice. Knowing that these men claimed to teach the way of salvation, perhaps having wit- nessed in the past days, their bearing, and heard somewhat of their teaching, he was convinced by this event that their claims were true, and impelled to seek the mercy offered in the name of Christ. The answer indicates that the object of faith is not simply a truth or series of truths, but a person, the Lord Jesus Christ. In its nature it is simple reli- ance, receiving and resting on Him. In its issue it is saving, because of what He is. The warrant for exercising it rests on the offer made, not on anything in the person called to believe. The house are joined in the answer, not only because the same way is open to them, but be- cause the faith of their head is a sort of blessing to them as well as himself. More particular instruction respecting the way of salvation was next given, to which the jailer and his family responded. The fruits of the new faith were at once seen in the tender care given to the apostles' lacerated bodies. Immediately thereafter the jailer with his family confessed Christ by receiving baptism. Then he still fur- ther provided for the comfort of his pris- oners, by taking them into his house, and setting food before them. A further fruit is manifested in the joy of himself and all his house.

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## The Canada Presbyterian

WEDNESDAY, JUNE 28TH, 1893.

Professor Patton's baccalaureate sermon to the graduating class at Princeton, had an unpleasant vein of pessimism running through parts of it. Among other things, he said:—

The danger to this nation is not immigration, or the export of gold, or wrong ideas of the tariff, or State socialism. Our danger is that we are losing sight of the great heritage of the Puritans—faith in manhood, allegiance to conscience, belief in God.

The President should of course know, but to a large number of people at a distance, the election of Grover Cleveland by such a crushing majority, looked like a marked return to honest political and fiscal methods.

The Halifax Witness, and several other esteeming contemporaries, make a sad mistake when they say that there is no Presbyterian in the Ottawa Government. John Haggart represents, as Dr. Douglas would say, the Presbyterian Church in the Ottawa combination of orange and green. We are not in a position to say how much "he does at it," but Mr. Haggart is certainly a Presbyterian, and our representative—if we have any. By the way, we see it stated that Mr. Haggart has very nearly put the Intercolonial on a paying basis. Well done, our representative: We always say a good thing for Presbyterianism when we can. Will Dr. Douglas now tell us when any Methodist "representative" in a Government did any such big and good thing as stop the leak in the Intercolonial.

Viewed as a whole, or viewed in most of its parts, the meeting of the nineteenth General Assembly furnished much cause for profound gratitude to the Head of the Church. Let us thank God for blessings so freely bestowed in the past, and take courage for the future.

The people of Brantford took care of about four hundred guests during the meeting of the General Assembly, and did the work without even the appearance of strain, or friction, or fuss. The big Court was never better accommodated. In eight days, we never heard one commissioner complain about his billet, nor one committeeman complain about the business arrangements in the Church. The citizens more than redeemed every promise made by Dr. Cochrane a year ago, when he asked the Assembly to meet in the telephone city.

The hap-hazard way in which standing committees, or boards, are nominated, was rather painfully suggested by the appearance of the name of a deceased minister among the names of esteemed brethren who are to have the management of one of our colleges for the next twelvemonth. The report containing the name was going through in due course, when the Principal of the college mildly objected, and suggested the name of a living man. It is more than time that this important part of the Assembly's work were done in some systematic way. There are about twenty-five committees or boards to appoint; many of them are large, and it is simply impossible for a small committee to strike twenty-five committees in a hurry, without making some mistakes. The material of which the committees are made, is scattered from the Atlantic to the Pacific, and there

should be some plan adopted by which mistakes will be reduced to a minimum, if they cannot be avoided.

We do not wish to give our readers too strong a dose of General Assembly this hot weather. Duty, however, compels us to call the special attention of the Church to the fact, that the annual revenue has dropped to about the amount it was in '88. In '89, '90, and '91, the total income exceeded two millions; it is down now below two millions. The drop is mainly in the item for church and manse building. In the absence of any better explanation, this one will, we suppose have to be taken for what it is worth, but a good Presbyterian could scarcely be charged with impertinence, if he asked why, in a young country like ours, the people built finer churches and manses than they used to do. The drop in the total income, is not, however, the most serious thing in Dr. Torrance's report. An examination of his paragraph of "averages," shows that for congregational purposes there is a decrease per family of \$1.19, and per communicant of 18 cents. In the average rate for the schemes of the Church, there was a decrease, per family, of 22 cents, and per member, of 3 cents. For all purposes, there was a decrease, per family, of \$2.29, and per member, of \$1.09. Winking hard at these figures, and passing on, will not mend matters. As a veteran member of Assembly observed, calling a hundred and eighty dollars two hundred dollars, won't make it two hundred dollars. Dr. Torrance has done his duty by laying the decreases honestly before the Church. The Church should now say what is to be done about it.

The published list of Standing Committees is somewhat arbitrary in the matter of titles. Degrees in Divinity are given and withheld with a freedom that almost amounts to recklessness. The lawyers, however, fare worse than the clergymen. About half the Q. C.'s have their titles given, while the other half have nothing affixed to their names to indicate that they are even members of the bar. One learned gentleman wears his silk gown, and sits within the bar as a Q. C. in one committee, but in another his name is so reduced that he might be a student of the first year in the law school. As Principal Caven observed, the right way is to "give all titles, or none." If there is anything to be gained by striking Q. C., or D. D., or Hon., or LL. D., from anybody's name, by all means strike it off. If leaving out the titles will add one more child to a Sabbath school, or one more worshipper to a prayer meeting, or bring one careless sinner to church, or help one brother with his "thirdly," let them be left out. On the whole, we fail to see that James McLennan would be anything better than Mr. Justice McLennan, or that changing Chief Justice Taylor, into plain T. W. Taylor would help the Church to any great extent. If striking LL. D. from one end of G. W. Ross' name, does any good, the "Hon." should have been struck from the other end, and, perhaps, more good might have been done. "All or none," should be the rule in regard to titles, and we fail to see that giving none would hasten the millennium.

There will be no trouble about the appointment of professors for our theological halls. Whatever misunderstanding exists, arose, mainly, from the impression that the mode of appointment throughout the Church, was uniform, with the exception of the mode followed in Queen's. As a matter of fact, professors, and good ones, too, have been appointed in four different ways. The two men, who, of late years, have done conspicuously useful work, were appointed by different methods. By efforts that might almost be called superhuman, Principal Grant lifted Queen's out of a financial ditch, and put the institution on a good financial basis. Principal Grant was appointed by a Board of Trustees. In ten years, Principal King has paid off a heavy

debt that rested on Manitoba College, a good endowment fund has been started, and a new wing to the building will soon be completed. Principal King was appointed directly by the London Assembly, without nomination by any other body. Of course both Principals were ably assisted by their colleagues, or the work never could have been accomplished; but still these Principals have rendered most signal service to the Church. The three senior Professors of Knox were nominated by Presbyteries, and appointed by the Assembly. No better could have been secured. Prof. Baird, of Manitoba, Prof. Thomson, of Knox, and Prof. Ross, of Montreal, were practically nominated by College Boards, and appointed by the Assembly. They are all good men. The fact is, a good or a poor professor may be appointed by any method. The main thing is to get good men, and keep them in such relations to the Church that the Church can—well, can admish them if they do not keep good.

The Illinois Court of Appeal has unaniously decided in favour of opening the World's Fair on Sunday. The court holds that the local directory is in full control and that the Government has no standing. As the Supreme Court does not meet till October this judgment is final. This decision will be read with profound and lasting regret by thousands of good people in Canada as well as the States. Though due probably more to the feeling and persistency of the local directorate than to any other cause, except a great, though not preponderating body of public opinion behind it in favour of or indifferent about Sunday opening, yet this action will be regarded by the rest of the world as national and the nation will be saddled with the blame and responsibility. This is much to be regretted. In any case, it is the most portentous and deadly lesson on Sabbath-breaking given to the world by any Protestant nation. There is no part of the Union, no city, town or hamlet, nor any quiet country neighbourhood where its malign influence will not be felt. We shall not be surprised, we shall fully expect to find a rapid increase of Sunday desecration throughout the whole country. We here in Canada are most deeply interested in this whole matter, as no step of that kind can be taken by our neighbours, be it good or evil, the effect of which is not at once felt here. We accordingly, and with good reason, deplore it.

The N. Y. Christian Intelligencer says: Chicago, apart from the Fair, has gained probably the bad pre-eminence of the chief Sabbath-breaking city in the Union. Many of the stores on the South Side, in the business district, are open on Sunday. Thousands of clerks are on duty on Sunday as on other days. The custom of transacting business on Sunday has increased about ten-fold in the past ten years. The Fair will tend to augment still more the iniquitous practice.

## THE SUNDAY STREET CAR QUESTION.

This question is again up for discussion and will be also most probably for practical action by the citizens of Toronto. By virtue of an arrangement made by the City Council on Jan. 19th, 1891, it was agreed that, "if at any time a petition, signed by 5,000 ratepayers qualified to vote for members of Council, asking that the question of street cars on Sunday be submitted to the ratepayers, the said question shall be submitted in due course." A petition, actively promoted by the Toronto World, has been signed and laid before the Council, and also a notice of motion given proposing to submit it to the vote of the people. All those who are interested in preserving for our city, and, we may add, for the country, because the example of the city will deeply affect the whole country, the continued enjoyment of our quiet Sabbath, must closely watch this movement. Eternal vigilance is the price all who believe in and love our weekly day of rest must pay for its preservation as a day of rest, and if not prepared to pay this price, we shall

assuredly lose it. The stock arguments which a hundred times before have done duty for Sunday street cars, and in which it may at once be confessed there is much plausibility and some force, are again brought to the front. It may be necessary again to meet and answer them. In the meantime, let all who are opposed to the introduction of this evil in itself, and parent of other evils which will assuredly follow it, be on the alert. The greatest danger arises from indifference or simple neglect to take prompt and effective action. We cannot but recall the glad testimony visitors from the States and other countries, where the Sabbath is not so well observed as with us, have borne to the quiet, order and restfulness of the Sunday, as it is kept in Toronto. Why should we throw away or lose by indifference that which elsewhere would be thought by multitudes a blessing? We only as yet sound a note of warning. The pulpits of Toronto, we know, will not be silent; and we trust that all thoughtful working men, in whose interest this movement is proessedly urged, but whose highest welfare will be imperilled by its success, will strenuously oppose and vote against a movement which is only the beginning of evils manifold and great which all experience shows inevitably follow in its train.

## FOREIGN MISSION REPORT.

The report for this year is of special interest as it is the first presented under the auspices of our Foreign Mission Secretary, Rev. R. P. Mackay, also of a full report upon Jewish Mission work, and accompanied by very helpful, though necessarily small maps of our mission fields in N. Formosa, Honan and India. The growing size, and, we may add, interest of this report, is an indication of the ever-growing extent of our Church's operations, and we hope, equally of an ever-developing and extending interest. We can now only notice this report very briefly and generally, and hope to draw materials from it and other sources, to quicken the interest, zeal, and liberality of our Church in this great work of carrying the Gospel to the ends of the earth.

It begins with the New Hebrides, giving the island, the name of the missionary, date of his appointment, and the names of the native helpers employed, and generally this order is kept up throughout. The mission in Trinidad, among the Indians in the N. W. and British Columbia; to the Chinese in Formosa, Honan and in B. C., and last, in Central India, are taken up in the order set down. Few, we suspect, comparatively, among our people, at least, have an adequate idea of the extent of our foreign missionary work, the number of agents employed, and consequently the large amount of money needed to keep up so great and ever-enlarging work. It must rest very much with our ministers to bring this knowledge home to the people, and it can only be by doing this that an intelligent interest can be sustained in our foreign missionary operations, and a spirit of liberality kept up wherewith to carry them on. Upwards of one hundred and fifty agents are engaged by our Church in this part of her work. Even their very names are a source of interest to those who are missionary in heart. Not a few have grown so familiar that they are household words over all the Church; some, many, are strange to our ears, and some are mentioned only as having fallen on the field, or having become disabled, and sadly, though resignedly, leaving the work they love to others. The reports of these missionaries, brothers and sisters, in their far-off fields, are inspiring, and yet often filled with a pathos which goes straight to the heart. It is a story of health and sickness, of visitations of disease and hurricane, of hopes and fears, of disappointments and reverses and triumphs, of unquenchable hope, of patient endurance and dauntless courage, of giving thanks always in all things; though cast down, not destroyed, though faint at times, still pursuing, is the prevailing tone. Although our Foreign missionaries are not without their failings

no one can read their and our Home missionaries' reports without a feeling of high admiration for the sterling Christian character and qualities of the men and women who represent our Church at home and abroad, and carry aloft and carry forward its banner. Difficulties and dangers are faced, borne with, or overcome in a manner which shows that the love of Christ to-day, as of old, is almighty to constrain men not to live unto themselves, but unto Him who died for them, and rose again. A feature of the report which strikes one, is the endless variety of work which a foreign missionary is called to put his hand to teaching, preaching, itinerating, visiting sick and well at homes, in bazaars; reading, debating, facing mobs, digging wells, building houses, translating, printing, and in a word, being ready always for all things. The Foreign Mission Field has no use for any one who has not this adaptability and readiness to put head, or hand, or both, to any kind of work that constantly new and unexpected energies may call for. It is richly due to the wives of missionaries, and other elect ladies on the field, to pay welcome and well-deserved tribute to their noble services. It is but the simple truth to say, that without them a great source of our strength and success would be lost. In this respect, our women abroad well sustain the reputation for zeal and efficiency of those who at home carry on with such distinguished success the Women's Foreign Missionary Society of our Church.

It is interesting to notice from the reports of our missionaries, what a large amount of time and work are given to women, in teaching, visiting, and healing them; and to girls, as well as boys, apart from preaching to adults, and labouring amongst men. It must necessarily be so. Women and youth, form everywhere the majority of the population, and in getting hold of, and transforming them, lie the hope of the world for the future. By all these various agencies, under the blessing of God, a marvellous change is most surely going on among all the people to whom our missionaries, and those of other Christian Churches have been sent. The Gospel is still as in Paul's time, the power of God unto salvation to all who receive it, and we are not ashamed of it. Slow and disappointing, in many cases, and for long it may be imperceptible, perhaps, to any but the eye of faith, but the change is being wrought as surely as God reigns. As Judson said, "the prospects for the conversion of the heathen world are as bright as the promises of God." "The future," says one of our missionaries, "looks very bright, every feature of the work is gleaming with hope." With trifling exception, this is the spirit and language of all.

Another impression, and the last we shall at present notice, strongly conveyed to the mind by this report, is the constant and irrepressible tendency of this work to grow upon the Church's hands. "Doors are open," says one, "and there is all the work the most energetic can desire." Let us be thankful for this. What else can our missionaries do but branch out on all sides, when they see so many millions perishing, when they hear them calling for the "bread of life." The cry comes over the ocean for more labourers, more labourers, and still more labourers. The call of the one man of Macedonia is being taken up by vast multitudes, and louder and louder it rises in the Church's ear, "Come over and help us." Let our Church arise, and under the inspiration, and in the might of the Divine Spirit, and under her great Leader and Head, go forth to do her part in that great work committed to the Church, "to preach the Gospel to every creature."

The one place in the world where Christian Endeavor societies are forbidden, is the land of the Turk. The Government has pronounced them foolish and outrageous, and no Endeavor literature can be published.

CHRISTIAN LIFE AS IT IS IN OUR CHURCHES. \*

BY REV. R. G. ANDERSON, M.A., B.D.

OUR ELDERS.

1. The first point on which information is asked by the Assembly is regarding the work done by elders and deacons in visiting their districts, conducting prayer-meetings, and teaching the young.

Visitation of the Sick. There is in the minds of many only a vague idea as to the duties expected of elders. We shall learn from the reports what they themselves consider to be necessary duties. Were a stranger to the Presbyterian system reading the answers to the point before us, he would probably conclude that an elder's primary duty is to visit the sick. In the great majority of cases there is mention made of the performance of this duty.

S. S. Work. From the prominence given to it, and from the attention paid to it by members of session, we would gather that they rank Sabbath School work next to the visitation of the sick. There are few sessions that have no representative engaged in it. Evidently, if we read the reports aright this department is looked upon more as voluntary or as a matter of choice than as the visitation of the sick. Not more than one or two sessions have all their members engaged in it, while the average number engaged would not probably reach a half. In view of the importance of the training of the young, it is pleasing to find that many of the elders have so far undertaken it; and that while two or three churches have to complain that their elders are heedless of this responsibility, yet others can rejoice in elders who, not content with purely congregational schools, have established others in outlying districts.

The Prayer Meeting. The third duty of the eldership in order, to judge from the reports, is attendance and assistance at Prayer-meeting. But it would seem that the idea of any other than the usual church Prayer-meeting would strike some as being as great an innovation as an organ. There are few congregations where district prayer-meetings would not be an advantage, and yet only two or three elders are mentioned as regularly engaged in this work. In the case of the former duties there was some trace of enthusiasm visible even among the dry facts, but here there is very little. There are saving exceptions, but the majority evidently consider that they have done enough if they put in an appearance and occasionally take part in the exercises of the regular meeting. Some do not even that. Things are changed now-a-days, and Moses has often to hold up the hands of Aaron and Hur.

The question to be considered is: Have the duties of the eldership been rightly estimated? Are they merely voluntary, or a matter of choice? Is the chief end of an elder merely to attend session-meetings? Ought there not to be fixed qualifications, and as binding duties, as in the case of the minister? There is a power in our system largely undeveloped here. As a Presbytery we have much to be thankful for on this point, we have also something to regret. May the coming year augment the former and lessen the latter.

INSTRUCTION OF THE YOUNG.

2. The second point on which information is asked by the Assembly is the course of instruction pursued in Sunday-Schools and Bible-classes, the extent to which the Shorter Catechism is used, with additions made to the membership of the Church among the young.

The International Scheme of Lessons seems to be in universal use in the Sabbath-Schools. Sometimes Bible Classes are taught from private syllabuses of subjects. To judge from the use of the Shorter Catechism there is no need to fear for the orthodoxy of Mainland Presbytery for a generation to come. The Catechism is in almost universal use, except in infant classes; while there is one school, fearful of these troublous times in which we live,

\* Condensed from Report on State of Religion prepared for Presbytery of Mainland.

who have begun it among the infants. They think that, like vaccination, they cannot get it too soon. We have reason for a measure of thankfulness in the additions that have been made to Church membership from among the young. While your Committee cannot help thinking that additions of one or two are not a fair proportion, they rejoice that there are others who have to record additions of twelve and twenty-two.

THE MISSIONARY SPIRIT.

3. The third point on which information is asked as to the means employed to inform congregations, and especially the young, regarding the missionary and other work of the Church, and to cultivate liberality in supporting the same.

The pulpit is universally used for this purpose. It is one of the signs of the times that God's servants are recognizing the importance of aggressive work. Special sermons on the work of our Church at home and abroad; on the grace of good giving and the giving with a good grace; as well as frequent allusions to missionary work in ordinary discourses, are aimed to stimulate and instruct the people. The Prayer-meeting is also specially brought into requisition for this purpose by a few. Your Committee deems the work among the young on this subject very important. The Children's Record is very frequently distributed in Sabbath Schools; the Presbyterian Record is in some cases placed within their reach. Several announce that they take up missionary collections. Your Committee would deprecate the asking for money without the giving of information. In view of the ever-increasing field of mission work, they feel that the subject should be brought home to the young as one requiring special study. There are already one or two Mission Bands in our Presbytery; there is also a Young People's Bible Class where all the Schemes of the Church are discussed from time to time; the grace of liberality is encouraged at these. Your Committee looks upon such societies as well calculated to aid and foster the true missionary spirit.

FAMILY RELIGION.

4. The fourth point on which information is asked is as to the discharge of parental duties and the cultivation of family religion.

It is here that we have brought before us a very general expression of regret and dissatisfaction: "Great room for improvement." "Far from satisfactory among families—not over 40 per cent. hold family worship or make any attempt to teach the young." We believe that here lies well-nigh the chief explanation of the want of spiritual life in our churches. One says: "Parents think they have discharged their duties when they have sent their children to the Sabbath Schools." Parents look for the conversion of their children in the church, while God looks for their conversion in the home. "A pound of mother is worth a ton of minister," as the Spanish proverb says. We are glad to record that several sessions have words of encouragement and of satisfaction. "Pleased to say that many attend to them." "Family-worship in every family. Where parents cannot read, the children read and the parents pray." "There is a desire on the part of parents to teach children and to set them an example." It is to the parent, not to the Church or to the Sabbath School that God gives the command and the promise, "Train up a child in the way he should go, and when he is old he will not depart from it."

WOMAN'S WORK IN THE CHURCH.

5. The next returns are on the services rendered by associations of the women of our Church and other organizations.

Two societies are prominently mentioned in the Reports. The first of these is the Woman's Foreign Mission Society. The other society is that of Christian Endeavour. Here, too, though the Society is young, there are signs of good being produced. Your Committee feels that we have cause for gratitude in the work of the Woman's Foreign Missionary Society and the Young People's Society of Christian Endeavour in our congregations, as they serve to deepen the spiritual interest and life at home, and send the blessings of civilization and Christianity to the heathen.

SPECIAL AGENCIES.

6. Our Report on the next point is brief. The employment of Special Agencies and the results; efforts made to reach the careless and non-church-goers, the intemperate, etc.; humane and benevolent works. Personal dealing with the careless is recognized as the only truly effective way of dealing with them. The evils of the Liquor Traffic are combatted by Temperance Societies and Temperance

pledges in some instances. Help is given to the poor. Evangelistic services were employed in one town. The Church was planted at the beginning by special efforts. It was resourceful—all things to all men. Has it not become too conservative and stereotyped—making them feel how far it is from them, instead of how near they are to it?

HINDRANCES TO SPIRITUAL PROGRESS

7. We come now to notice the causes which operate against spiritual progress and the development of Christian character. These rise partly outside of the Church. Proanity is prevalent in some districts and has as deadening and searing an influence as when God issued His commandment against it. Immorality in thought or word or deed is the curse lying on one or more communities. The pursuit of pleasure is as fatally fascinating to-day as it was when the world was young. Worldliness, greed, the wealth-at-any-price methods of business to-day, send many away still after the young man with great possessions. There seems a feeling on the part of several sessions that the secular societies, or perhaps rather, the use or abuse made of them, is against the progress of spiritual life. There is such a thing as being righteous overmuch, and there are certainly many members of benevolent societies who are benevolent overmuch. They give too much time to the mere secular side of philanthropy, and produce in direct apostolical succession the legitimate successor of the Pharisee who thanked God that he was not as other men. The religious side is neglected, and if the interests of the Church and the Society come into conflict, it is almost invariably the interests of the Church that are sacrificed. The hindrances to spiritual progress are almost equally divided between causes outside and causes inside the Church. There are some that are to be found both outside and inside. Demas is still in our pews, as any manager can tell you after he has taken the collection-plate round. Intemperance is not confined to the non-professors of Christianity. Moderate drinking is denuded by some; but your Committee thinks that it does not look well for the Church and the saloon to be on the same side of the street. Indifference can sleep in church as well as in bed at home on a Sabbath morning. Christians as well as worldlings are not unknown who prefer a tea-meeting to a prayer-meeting; and the devil still gets a holiday when Christians go gossiping and talking scandal on Sunday, or on any other day. There are hindrances, however, in the Church itself. The want of practical Christianity is one—faith without works is dead. Men expect that if only they have the Shorter Catechism in their pocket, it will be a passport into the Kingdom of Heaven. Strife among Christians is another cause. So common is it that if a heathen to-day were repeating the words of the pagan, seventeen centuries ago: "Behold these Christians, how they love one another," we would look twice to see if he were not speaking sarcastically.

ADDITIONAL INFORMATION.

8. The additional information respecting the spiritual condition of congregations is not very extensive. Sessions have not paid very much attention to the special appeal of the Assembly's Committee on this point. Many have given no answer at all—indeed the majority. Where it has been given it is nearly always of an encouraging nature. "Growing interest among young," is noted by one. "The regular attendance at religious services," by another. "People making progress in the Bible," by another. It is our prayer that the cry of one congregation for an outpouring of the Spirit of the Lord and for a revival of genuine Christian living may be granted in the experience of all the congregations in your bounds and throughout the Church.

Looking at the Report as a whole, your Committee recognizes that there is in many individual cases causes for thankfulness. The amount of satisfaction we find must depend, however, largely on the ideal which we believe in and which we seek to attain. We cannot but feel that if the Church were a commercial enterprise, those interested would be seriously complaining of dull times. They would be for overhauling the business and trying new methods; or they would be for demanding more energy and exactness in the execution of the old. To judge, however, by the somewhat half-hearted conduct of members, or at least by their labours carried on with little enthusiasm, the Church of Christ has been cultivating largely the grace of thankfulness—thankfulness for small mercies. If we are to have true, genuine, and speedy progress in spiritual life, it must be by raising our ideals, increasing our efforts, deepening our consecration, learning and interpreting in our lives the truth which our Master taught when He said: "Whosoever will come after me, let him deny himself and take up his cross and follow me."

## Pastor and People.

### THE CITY OF GOD

Four square it lies, with walls of gleaming pearl  
And gates that are not shut at all by day;  
There evermore there wings the storm winds furl,  
And night falls not upon the shining way.  
Up which by twos and threes, and in great throngs,  
The happy people tread, whose mortal road  
Led straight to that fair home of endless songs,  
The city, beautiful and vast, of God.

Eye hath not seen, ear hath not heard,  
The joy,  
The light, the bloom of that sweet dwelling place,  
Where praise is aye the rapturous employ.  
Of those who there behold God's loving face.  
Here, fretted by so many a tedious care  
And bowed by burdens of the weary road,  
We can not dream of all the glory there,  
In that bright city, beautiful of God.

There some have waited for our coming long,  
Blown thither on the mystic tide of death,  
They catch some fragments of our broken song.  
The while the eternal years are as a breath.  
There we shall go one gladsome day of days,  
And drop forever every crumbling load,  
And we shall view, undimmed by earth's low haze,  
The city, beautiful and vast, of God.

In that great city we shall see the King,  
And tell Him how He took us by the hand  
And let us, in our weakness, drag and cling,  
As children when they do not understand,  
Yet with the mother walk as night comes on,  
And wish that home was on some shorter road.  
O, with what pleasure shall we look upon  
Our Saviour in the city of our God!  
—Margaret E. Sangster.

### THE PRODIGAL SONS EPITAPH\*

This is the Old Testament story of the prodigal son. What you have in the New Testament, set forth in wondrous detail by our Lord in His inimitable story you have condensed into this brief epitome of the experience of the man who wrote the psalm. There, as here, you have the history of a man who once lived, and of whom it is implied here, and expressed there, that he wandered on the wrong track; that he came to the end of that—he came to himself, he wandered back again, and brought himself into all temporal and eternal blessing by his return.

It is just, I sometimes think, what one might have expected to be seen on the headstone of the prodigal son after he died, and was buried. We hope he lived long and did well, and that in the end of the day he redeemed the follies and disasters of the early part; then, at last, filled with years and honors, he lay down and died, and was buried. "Devout men carried him to his burial, and made lamentations over him;" and we will suppose that, as they do in this country, they put up a headstone and inscription. If so, I cannot think of an inscription more suitable than our present text.

"I thought on my ways." The beginning lies in serious thoughtfulness. Religion is not magic, it is miracle; but it is not jugglery, it is not witchcraft, it is not being "hypnotized"; it is not any of these things. You never put your intellect to a higher use than when you turned its powers upon your own ways, enlightened by the surest guide, the Word of God. I rather fear that many people think that, while you need to take your intellect with you when you go to hear a lecture on philosophy or on science, you can bring your addled head when you come to hear the Gospel. Get rid of that idea. Bring your best brains with you when you come to hear God's Word.

"I thought," that is the beginning;

\* From a sermon preached by the Rev. John McNeill, in Chicago, May 28th, 1893.

to think for ourselves. Do not let me do your thinking for you. No, no; it is not "I thought on my sermon," but "I thought on my ways." In God's providence I may be a great help to you, or I may not be, but the thing has to be done by yourself. It is your own soul that is the issue at stake, and the thinking that will save it must be done by that soul's powers themselves.

"I thought on my ways"—a man who thought for himself, that was the beginning with him of all his blessings. Are you doing it? For there is an essential thoughtfulness in all our hearts, naturally, as regards the Gospel. You will get men who sit under the best preaching intellectually, and from the point of view of interest and of power to awaken the heart and the conscience and emotions, and they sit, and they sit, and they grow white, and they grow old, and they die, and leave no sign that ever once they were awakened up to think for themselves about their eternal drift and destiny.

While the stream of the minister's sermon is flowing, the mill-wheel of your thinking is going; but, after the sermon stops, how long does the mill-wheel turn? When the sluice is shut down, and the mill head is turned off, how long does the mill go? Before we get home, our thinking machinery has come again to a dead stand.

Secondly, he tells us he thought about himself. . . . To ourselves we ought to be in every sense of the term interesting creatures. And this text helps the preacher; it relieves him of a great responsibility that ought never to be put on him. I do not know your ways; you are a deep mystery to me. You do not know my ways. I can only see the surface current, and the winds that blow and curl and crisp the water on the top of it; but of those deep strong under-currents that flow through what can I know? . . . Do not expect me to work miracles. I don't know your ways. I don't know the secrets that lie within your ken. If I did, God knows I would use them; God knows I would preach them to you. I would spread them out before you till your heart stood still with this thought: "God Almighty must have told that man all my ways."

Two or three channels into which we may run our independent thinking: Who am I? Where am I? Where am I going? All that is covered by the expression "thinking of one's ways." Who am I? The Bible and my own conscience give the only and the sure answer to that question. What is man? Ask philosophy, ask science, and, to their infinite shame, they are not quite sure whether we are gradually developed, not yet perfectly developed monkeys—or donkeys, maybe; they don't know which, nor whether we are going up or back. They have not made up their minds yet. Between my finger and thumb (when holding a few leaves of God's Book) there is what is of more value, as a contribution to that A B C question, "Who am I?" than is contained in all that ever the philosophers wrote, either ancient or modern. God's Word says: (my own conscience rings responsive to it) I am an immortal soul. God breathed into our nostrils the breath of life and man became a living soul. There is in us a spark of God's own kindling, and God shall die the day I die. That is to say, I shall never die—never never. My body goes down, but my body is not I any more than my coat is I. I can do without one. I can do without the other. The old heathen poet was far ahead of some of the modern ones when he said, "Non omnis moriar" ("I shall not all die"). . . . Think of it. Born never, never to go out of conscious existence. You know what Christ said about one unturned sinner. The only thing Christ could think of was, "Good had it been for that man had he never been born." A good, alas! that could never, never, come his way; for he had been born.

Where am I going? The Bible tells us more than the vague word "eternity." The Bible tells us where we are going. . . . We must all appear—put in an appearance before the judgment-seat of Christ. . . . You and I must take our turn to drift across the blinding blaze of light that streams from the judgment-seat of Christ. We must, like specks in the sun, take our turn of appearing in front of the judgment seat of Christ to be interpenetrated, to be shot through and through with that piercing light that will discover everything. . . . We are going to meet Jesus, and yet while I speak the hearts of some of you here cringe with fear or turn away with aversion. You do not like Jesus! Man, your hell has begun in that feeling; know what your hell will be. You do not like Jesus; God grant you may get put right to-night, so that the judgment day may have no terror for you, and that the judge may be your friend.

That is what I am trying to do—to fill your soul with the image of Him, and the idea of Him, and the presence of your Saviour, a really human being, and yet God—having a name like you, a being like you, and a personality as you have; not a mere myth or a phantom, but Christ Jesus, who lives, who loves, who wept, who died, who rose, who is coming again.

## Missionary World.

### OUR FOREIGN MISSIONS, 1843 AND 1893.

BY GEORGE SMITH, LL.D.

From the Free Church of Scotland Monthly we take the following interesting and timely article:

The foreign missionary enterprise now carried out by the Free Church of Scotland, began in Africa in 1821, and in India in 1822, when the old historic Church of Scotland had not become a missionary Church. 1. The Glasgow Missionary Society sent out M. R. Thomson and John Bennie in 1821 to Kafiraria, and John Ross in 1823. John Ross remained, till his death in 1878, the father of our African Missions, leaving as his legacy his two sons, Bryce Ross, D.D., and Richard Ross, M.A., still in the field, though the latter is about to be succeeded by his son Brownlee Ross, M.A. 2. The year after, the Edinburgh or Scottish Missionary Society, which since 1796 has been working in West Africa, sent out the young Highland officer and son of the manse, Donald Mitchell, as the first Scottish missionary to India. He was followed by John Cooper, of the Secession Church; by John Stevenson, D.D., who became a chaplain of the Established Church; by Alexander Crawford, whose health soon failed; by James Mitchell, Robert Nesbit, and John Wilson, D.D., who in 1835, became missionaries of the Church of Scotland, and in 1843 of the Church of Scotland Free. 3. In 1829, the General Assembly of the Church of Scotland sent out to Calcutta the first missionary appointed by it as a Church, Alexander Duff, D.D., thus, after a whole generation, atoning for the faithlessness of the majority of the General Assembly of 1796, and justifying the protest of Dr. Erskine, and the evangelical minority in that year. The Kafir Mission founded in 1821, locally kept jubilee in 1871 in South Africa. The jubilee of the Indian Mission, actually founded in 1830 by Alexander Duff, who survived to 1878, was observed in Scotland by order of the General Assembly of 1879, when the capital sum of £5,600 was raised as the nucleus of a supplementary sustentation fund for the native pastors of its India congregations.

Since 1830 continuity has marked the missionary history. In 1843, all the thirteen missionaries—twelve ordained, and one a teacher, afterwards ordained—and all the converts, leaving only the buildings and endowments, created chiefly by themselves, continued to carry out the commission first given to Alexander Duff in 1829 for Bengal, to John Wilson and Robert Nesbit in 1835 for Bombay, and to John Anderson in 1837 for Madras. In 1844, the General Assembly of the Church of Scotland, Free, added to these the Nagpoor Mission in Central India under Stephen Hislop, and took over half of the Kafir Mission in South Africa, the other half going to the United Presbyterian Church of Scotland. As in Scotland, the Disruption was the greatest Home Mission movement of the century, adding to the 222 extension churches organized chiefly by Chalmers, at a cost of £100,000, churches which now number about 1,100, so it proves to be the first of the two greatest Foreign Mission revivals of the same period, the other being that of 1858 which followed the Indian Mutiny, the first return of David Livingstone after crossing the continent of Africa, and the opening up of Japan and China.

The last General Assembly, moved by gratitude to God for the success of the Foreign Missions, and for the pledging of their services as missionaries of sixty-four students, spontaneously invited from its members a special thank-offering during this jubilee year of the Church, to be applied to the work of the Foreign Missions Committee, of the Livingstone Mission, of the Ladies' Society, and of the Committee for the Conversion of the Jews. The amount of the thank-offering was to be reported to the Assembly in the

course of its session, but the fund will be open for the receiving of contributions after it rises.

The largest sum raised by the old historic Church of Scotland, after Dr. Duff's personal efforts for nearly five years was not above £8,000 in the year before the Disruption. The Church of Scotland, Free, began in 1843, with only £327 in its treasury to support thirteen missionaries, their families and the native assistants, and to build and equip colleges, schools, and native churches. Such was the loyalty to Christ of that generation of its members, and such the catholic sympathy of evangelical Christians in India (led by Sir William Muir), in America, and other lands, that the India Mission started almost full-fledged as to the finance, no less than as to the spiritual staff of missionaries and converts. These fifty years have seen the pre-Disruption £8,000 increased to £13,433 in 1843-44, and now to upwards of £108,000 a year from all sources, of which £18,209 alone is from the collections of communicants in Scotland. The missions possess sums amounting to about £142,000, capitalized chiefly by the donors to endow certain stations and meet the repair of buildings, besides annual endowments of at least ten missionaries' salaries. This is exclusive of the capital of the missionaries' part of the Widows' and Orphans' Fund.

Of the sum of £108,004 raised and spent last year on the missions, two-thirds were from Scotland and one-third from the countries in which the missionaries labour. The personal staff of 13 India missionaries in May, 1843, has increased in May, 1893, to 153 men and women ordained, medical, and unordained, sent out from Scotland, besides a noble band of 43 missionaries' wives. The whole staff of Christian agents, Scottish and native, is 975, or nearly as many as the congregations of the Church in Scotland. There are at work in India, South Arabia, and Syria; in Cape Colony, Natal, and British Central Africa; and in the New Hebrides group in the Pacific Ocean.

In the year ending 31st March last, the whole sum raised and spent by the Free Church of Scotland on missions to the Hindus, Parsees, and Mohammedans of Asia, and to the fetish-worshippers of Africa and the islands of the South seas, was £108,004, 18s. 11d.

Never before have our missionaries been privileged to admit to the Church of Christ so many adults from the dark races as 1,022 in the twelve months, besides 917 children baptized. Most hopeful of all is the fact that the year closed with 2,909 catechumens under training for baptism. At our six colleges in India and South Africa, and 355 schools, so many as 24,641 were enrolled, and 21,957 were under daily Bible and secular instruction. The year was one of village movements towards Christianity, and only the first-fruits of a great harvest had been reaped, alike among the aboriginals of Santalia, the Pariahs of Madras, and the Bantu peoples of Central and South Africa. On its first jubilee, which is contemporaneous with the opening of the second modern missionary century, the Spirit plainly saith to the Church: "Behold I have set before thee an open door, and no man can shut it" (Rev. iii. 8).

A young woman who was trying to organize a boy's mission band, asked a friend to use his influence in interesting his younger brother. He replied: "Oh, you women must do the mission band work, but we men give the money. The Church to which this young man belongs boasts a new stained glass window costing \$1,500.00, while its annual record for 1892 shows the foreign missionary collection to be more than \$500. Have we grasped the Master's thought for His Church, or felt His great longing for the world."

What is the opium traffic? For the last ten years the average amount of opium sent from India to China, and the Straits Settlements has been 90,000 chests, each chest containing 140 pounds weight of the drug. All this opium is carefully prepared to suit the tastes of the consumers, and so to minister to the "opium habit."

## Our Young Folks.

### THE WORLD'S MOST USEFUL RIVER.

The Nile, probably is the most wonderful river in the world. It has made Egypt possible by turning an arid wilderness into the richest land in the world. It has provided at the same time an admirable commercial highway, and made easy the transportation of building materials. The ancient Egyptians were thus enabled to utilize the granite of Assuan for the splendid structures of hundred-gated Thebes and of Memphis, and even for those of Tanis on the Mediterranean coast. At a time when the people of the British Isles were clad in the skins of wild beasts and offered human sacrifices upon the stone altars of the Druids, Egypt was the centre of a rich and refined civilisation. Most of the development of Egypt was due to the Nile, which not only watered and fertilized the soil annually, but was and is one of the greatest and best natural highways in the world. From the beginning of winter to the end of spring—that is, while the Nile is navigable—the north wind blows steadily up stream with sufficient force to drive sailing boats against the current at a fair pace; while on the other hand, the current is strong enough to carry a boat without sails down against the wind, except when it blows a gale. That is why ancient Egypt did not need steam power nor electric motors for the immense commerce that covered the Nile, nor for the barges carrying building material for hundreds of miles.

### UNDESIRE FRIENDS.

"It seems as if grandmamma could not find enough fault with my friends," a young girl was heard complaining to her sister the other day; and grandmamma, not beyond hearing, felt sore and indignant over the unjust remark. Why had she found fault with the friends of her darling? Because she loved to pick a rose to piece, and throw its petals to the wind, or because she did not love the young girl and want her to be happy? Far from it. Her whole thought in the matter was love. Yet, for all that, perhaps her eye was not altogether single in the direction in which that love looked. For, in the first place, she was moved by a desire that her grandchild should have about her the best companionship, and her anxiety that it should be the best made her inspect and criticise and find fault, made her difficult to please; for what was there quite good enough for the occasion, and who was there to be fully trusted to do no harm of blight or tarnish to this opening flower of her hope? And then, in the last place, it is not impossible that a little jealousy of the companion who has possibly more beauty, or more talent, or more money, or more position, more of the world's advantage, in general, perhaps even a prettier manner or a better temper, than her own young girl, made her look askant and speak bitterly, seeing in her own dear the demerit that only eyes made keen by jealous love are quick enough to see, but which only the tongue which champions a rival is sharp enough to announce. At any rate, in either case it is love, even if love perverted. But is it not better for those of us who have reached the dignity of the elders, who are grandmothers and aunts, without actual responsibility and power to forbid, to remember that youth and years behold things from entirely different points of view?

If we look back over the intervening space of our own lives we shall remember how ardently youth took everything in hand, how we chose our friends, few out of many, for reasons surely appealing to ourselves, and having chosen them, how we clung to them, confided in them, held them as a part of us, felt censure of them as censure of us, not only as censure of our choice, but of all the life of ours, the thoughts, the feelings, the acts that had entered into it. We did not sympathize with that love for us which would separate these friends from us, and we would have despised the jealous thought that saw the wrong side of these young friends who were the other half of our souls. As Horace has it, had we been aware of it, would it not be best, then, to reserve the fault-finding from loud expression, to endeavor to improve the young companion under our displeasure, and if that is not possible, then to break up the undesired companionship by long visits elsewhere of our own young girl, by journeyings and occupations, or by bringing forward companions beyond reproach, whom the propinquity may make as dear as were the undesired.—From Harper's Bazar.

## CANADIAN PLUCK.

A SUCCESSFUL CANADIAN BUSINESS EXTENDED TO ENGLAND.

Although but a Short Time in that Country the Press Pronounces the Success Phenomenal.

We have much pleasure in reproducing the following article from the Montreal Witness, relative to the success in Great Britain of a well-known Canadian firm. We have done business with the firm in question for a number of years, and can heartily endorse what the Witness says concerning their honorable business methods, and the care exercised in the publication of the articles appearing in the press relative to their preparation. These cases are always written up by influential newspapers, in the localities in which they occur, after a full and thorough investigation that leaves no doubt of their impartiality and truthful character. We are quite certain that the confidence reposed in the firm and their preparation, is not misplaced:—

The phrase "British pluck," has become an adage, and not without good reason, for wherever, enterprise, courage, or "bull-dog tenacity" is required to sweep away or surmount opposing obstacles, in order that the pinnacle of success may be reached, your true Briton never flinches, and facing all obstacles, works until success has been achieved. This same "British pluck" is the characteristic of the native-born Canadian, and there are very few walks in life in which it does not bring success as the reward. This much by way of prelude to what bears every indication of being a successful venture on the part of a well-known Canadian house. When it was announced, a few months ago, that the Dr. Williams' Medicine Co., of Brockville, intended establishing a branch of their business in the motherland, there were not a few who were inclined to be skeptical as to the success of the venture, while some boldly predicted failure. "There would be an objection," they urged "to taking up a colonial remedy," "their business methods differed from those prevailing in Canada;" "the field was already crowded with proprietary remedies, long established, and well advertised." These, and many other objections, were urged, as reasons why the venture was a doubtful one. But the Dr. Williams' Medicine Co. was not to be deterred by any objections that might be raised. They had unbounded confidence in the merit of Dr. Williams' Pink Pills for Pale People, and the pluck to back up their confidence with their cash. This latter is well known to Canadian newspaper men, who know that less than three years ago, the company first put upon the market, in the form of Pink Pills, a prescription which had previously only been used in private practice, and with a skill and audacity that has not been surpassed in the annals of Canadian advertising, pushed it in the van of all competitors. Of course, the remedy had to have merit, or this could not have been done, and it was the company's sincere belief in the merit of their remedy that endowed them with the pluck to place their capital behind it. It was this same conviction that merit, skillfully advocated, will command success, that induced them to enter into competition with the long-established remedies of the motherland. And we are glad to know—indeed we believe that all Canadians will be glad to learn—that, short as is the time the Dr. Williams' Company has been in that field, their success has been rapid and ever increasing. As an instance of this success, the 'Chemist and Druggist,' the leading drug journal of the world—and probably the most conservative—in a recent issue states that the success of Dr. Williams' Pink Pills in Great Britain has been unprecedented and phenomenal. While, no doubt, it is the advertising that has brought this remedy into such rapid prominence in England, it is the merit of the preparation that keeps it there, and makes it popular with the people. There are few newspaper readers in Canada who have not read of the cures that, to say the least,

border on the marvellous, brought about by the use of Dr. Williams' Pink Pills, and already we see by the English papers, that the same results are being achieved there. Is it any wonder then, that Pink Pills are popular wherever introduced? We have done business with this firm for a number of years. We have found them honorable and reliable, and worthy of credence in all that they claim for their remedy.

We cannot close this article better than by giving, in a condensed form, the particulars of a striking cure in Nottingham, England, by the use of Dr. Williams' Pink Pills. The cure is vouched for by the Nottingham Daily Express, the leading journal of the Midland Counties.

"The picturesque suburb of Old Basford, some three miles from the marketplace of Nottingham, has just been the scene of an occurrence which has excited considerable attention among the local residents, and of which rumors have reached Nottingham itself. The circumstances affect Mr. Arthur Watson, of Old Basford, formerly an employee in the bleach yard at Messrs. H. Ashwell and Co's hosiery factory, in New Basford, and afterwards employed at the Bestwood Coal and Iron Co's factory, near Nottingham. In consequence of the gossip, which has been in circulation, with regard to this case, a local reporter called upon Mr. Watson, at his bright little house, situated at No. 19 Mountpleasant, Whitemoor road, Old Basford, and made inquiries as to the curious circumstances alleged. The visitor was met by Mrs. Watson, but Mr. Watson himself immediately afterwards entered the room, looking very little like the victim of sudden paralysis. He told the story of his life's health, as follows: In boyhood he was prostrated by a severe attack of rheumatic fever, which, after his slow recovery, left behind it a permanent weakness and uncertainty of action in the heart, and he had always been debilitated and more or less feeble. On giving up his work at Messrs. Ashwell's bleach factory, he sought change of employment, and undertook the work of attending to furnaces at kilns at the Bestwood Coal and Iron Co's Works, being at the time an out-patient at the General Hospital, Nottingham, where he was treated for weakness of the heart. The circumstances of his work at the furnaces were somewhat peculiar. Exposed on one side to the extreme heat of the furnace, he was attacked on the other by the chilling winds which proved so distressing to many people last October, and one day in that month, he was suddenly prostrated by a stroke which had all the appearance of permanent paralysis, and was pronounced such by the doctors who attended him. The course of the stroke appears to have been down the entire right side. His leg was entirely powerless, and he was unable to stand. He could not lift his right arm from his side, or from any position in which he was placed. His face was horribly distorted, and the organs of speech completely paralyzed, so that he was able neither to stand or speak. His condition is described, by those acquainted with him, as being most pitiable. He lay in this condition for more than three months, suffering intermittently considerable pain, but more afflicted by his utter helplessness, than by sufferings of any other kind. His wishes were indicated by signs and feeble mumbings. The distortion of his face was rendered more apparent by the ghastly pallor of his features, and he lay in bed, anticipating nothing better than that death should eventually relieve him of his helplessness.

The Rev. Walter Cooper, Wesleyan Methodist minister, whose flock have their spiritual habitation in a substantial building in High street, Old Basford, took a pastor's interest in the case of this unfortunate man, and is acquainted with the circumstances from almost first to last. A week or two ago, Mr. Watson began to astonish all his neighbours by the sudden improvement in his appearance and capacity. He is able to walk about, and his right arm, which was formerly perfectly incapable of motion, is now moved almost as readily as the other, though the fingers have not yet recovered their usual delicate touch. Perhaps the most striking circumstance, however, is the great improvement in the personal aspect of the man. The deformity of features caused by the paralysis is entirely removed. His speech is restored, and the right leg, the displacement of which kept him to his bed or chair, has now recovered its functions so completely that he is about to take some out-door work in Basford and Nottingham.

Questioned as to the cause of this remarkable improvement in a case universally regarded as incurable by the medical profession, Mrs. Watson, wife of the patient, unhesitatingly attributed her husband's miraculous recovery to the use of a medicine called Dr. Williams' Pink Pills for Pale People, and brought into considerable prominence by the publication of some remarkable cures effected by their means in Canada and elsewhere. "Since I have taken Dr. Williams' Pink Pills," said Mr. Watson, "I have unquestionably been better, not only than I was before the stroke of paralysis seized me, but than I have been at any time since my boyhood," a statement confirmed by Mrs. Watson, who said the appearance of her husband now was proof of the enormous improvement in his health. "The pills," she said, "seem not only to have cured the paralysis of the face and leg, but to have effected a most remarkable change in his general health."

Mr. Watson was always remarkably pallid, and of a sickly appearance, but the ruddy glow of the patient's face confirmed Mrs. Watson's words. "I assure you," said she, "we can speak in the highest possible terms of Dr. Williams' Pink Pills. Nothing, either at the General Hospital, or from the doctors, who have attended my husband at different times, has done anything like the good which the few boxes of Dr. Williams' Pills he has taken have effected, and, under Providence, we feel he owes his life, and his restoration to work and usefulness to this wonderful medicine."

Mr. Charles Leaysey, Insurance agent, at Cowley street, Old Basford, has among other neighbours, been deeply moved by the sufferings of Mr. Watson, and profoundly impressed by his miraculous restoration to health. The case has, in fact, been a topic of conversation in the entire neighbourhood.

Attention is drawn to the circumstance that every fact in the above remarkable history, is vouched for by independent evidence, which it would be morally impossible to doubt. It is shown by conclusively attested evidence, that Dr. Williams' Pink Pills for Pale People, are not a patent medicine in the ordinary sense, but a scientific preparation, from a formula long used in regular practice. They are shown to positively and unfailingly cure all diseases arising from impoverished blood, such as pale and sallow complexion, general muscular weakness, loss of appetite, depression of spirits, anaemia, green sickness, palpitation of the heart, shortness of breath, pain in the back, nervous headache, dizziness, loss of memory, early decay, all forms of female weakness, hysteria, paralysis, locomotor ataxy, rheumatism, sciatica, all diseases depending on vitiated humours in the blood, causing scrofula, rickets, hip-joint diseases, chronic erysipelas, catarrh, consumption of the bowels and lungs, and also invigorates the blood and system when broken down by overwork, worry, diseases. These pills are not a purgative medicine. They contain nothing that could injure the most delicate system. They act directly on the blood, supplying to the blood its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way the blood becoming "built up," and being supplied with its lacking constituents, becomes rich and red, nourishing the various organs, stimulates them to activity in the performance of their functions, and thus to eliminate diseases from the system.

These pills are manufactured by the Dr. Williams' Medicine Company, of 46 Holborn Viaduct, London, England, (and of Brockville, Ont., and Schenectady, N.Y.) and are sold only in boxes bearing the firm's trade mark and wrappers, at 2s. 9d. a box, or six boxes for 13s. 9d. Pamphlets free by post on application. Bear in mind that Dr. Williams' Pink Pills for Pale People are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form, is trying to defraud you, and should be avoided.

Dr. Williams' Pink Pills may be had of all chemists, or direct by post from the Dr. Williams' Medicine Co., from the above address. The price at which these pills are sold, make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

C. C. Richards and Co.  
Gents, I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied Minard's Liniment freely, and in 48 hours could use my leg again as well as ever.

Joshua Wynaught.  
Bridgewater, N. S.  
That string on your finger means "Bring home a bottle of Minard's Liniment."



**THE WAY OUT**  
of woman's troubles is with Doctor Pierce's Favorite Prescription. Safely and certainly, every delicate weakness, derangement, and disease peculiar to the sex is permanently cured.

Out of all the medicines for women, the "Favorite Prescription" is the only one that's guaranteed to do what is claimed for it. In all "female complaints" and irregularities, periodical pains, displacements, internal inflammations or ulceration, bearing-down sensations and kindred ailments, if it ever fails to benefit or cure, you have your money back.

So certain to cure every case of Catarrh in Dr. Sage's Catarrh Remedy that its proprietors make you this offer: "If you can't be cured, permanently, we'll pay you \$500 cash."



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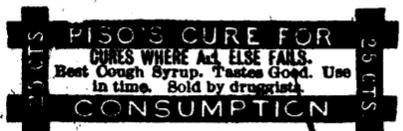
## THE RURAL CANADIAN.

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## Ministers and Churches.

The address of the Rev. G. M. Clark, of Ottawa, will now be 203 Pleasant street, Halifax, Nova Scotia.

Rev. John A. McDonald, of Alberni, B.C., has gone to Carleton Place, Ont., with Mrs. McDonald's sister who is very ill.

A few copies of Mrs. Clark's sketch of Trinidad and our mission are still for sale by Jas. Hope and Co., Spark's street, Ottawa.

Rev. Mr. McKillop, Lethbridge, who has been attending the General Assembly, has been the guest of Col. Highbotham, Guelph.

Orillia Presbyterians have decided to place a fine pipe organ in their church. The instrument will be ready for use early in the fall.

The Presbyterian congregation, Belgrave, has chosen a site for their new church which is to be erected next year on the street leading to the station.

Rev. Dr. and Mrs. Smellie recently celebrated their golden wedding at Fergus, Ont. Members of the family were present from Manitoba, Port Arthur, Toronto and other parts.

The Presbyterian Church, Bobcaygeon, has had a thorough cleaning and white-washing; and a great improvement has been made in the iron platform and approach to the church.

Rev. A. McNabb, the popular pastor of Eskine Presbyterian church, Meaford, left last week on a trip to Scotland for the benefit of his health, having been granted three months' leave of absence by his congregation.

The General Assembly's Committee on the Distribution of Probationers will meet the first week in July. Presbyteries are requested to report upon their vacancies as soon as practicable, and those applying for appointments, their names, duly certified, to the Rev. Dr. Torrance, Guelph.

The Rev. Dr. Jackson, of Galt, has a very cleverly written paper in the June number of the Presbyterian Monthly, on Woman's Work. He is decidedly in favor of women taking a very large share of church work, as he maintains that there are many departments of work in which they far excel the men.

Rev. J. H. McVicar, B.A., a returned missionary from Honan, occupied the pulpit of the First Presbyterian church, London, at both services last Sabbath. In the evening he gave a spirited and vivid account of the riots instigated by the natives against Christians in what is literally the "rowdy province" of the Chinese empire.

The charge of Alvinston and Euphemla, now vacant, is a very desirable one for a young, vigorous man, not afraid of work. Drive of five miles, cosy manse. Alvinston has two lines of railway. Euphemla is practically a new field with good material to work up. Rev. John H. Graham, Watford, would like to hear from available candidates.

The Rev. Mr. Winchester, former pastor of St. Andrew's church, Berlin, who has been attending the General Assembly at Brantford, conducted the prayer meeting service on Wednesday evening last, and as it was known he would be present he was greeted with a large congregation. The Rev. Mr. Atkinson on behalf of his people heartily welcomed Mr. Winchester, who delivered an interesting address.

The induction of Rev. Jas. McMillan, late of Alvinston, into the congregation of North Bay, will, D. V., take place on Thursday, 6th July, Rev. D. D. McLeod, of Barrie, to preach and address the minister, and Dr. Grant, of Orillia, to address the people; Mr. Findlay, Superintendent of Missions, to preside. Dr. Grant will also deliver one of his popular lectures in the evening of that day. Induction service at 2.30 p.m.

Rev. Robt. Johnson, of Lindsay, chaplain of the 45th battalion, was called to Kingston, last week, to preach to the volunteers now in camp. The service was held on Sabbath morning, 18th inst., on the camp grounds, the Methodists and Presbyterians of the entire brigade joining in the service. From the words in 1 Sam. 18:17, "Fight the Lord's battles," the preacher pointed out the heroism of Christian life, and urged the soldiers to take service under Jesus Christ in war against sin.

Rev. Chas. McKillop, of Lethbridge, Alberta, formerly of Admaston, arrived in Renfrew from the west on Saturday morning last. His voice has lost none of the old cheerfulness. On Sunday evening, he conducted service in St. Andrew's church

here. Mr. McKillop will attend the sessions of the General Assembly in Brantford; and of the Christian Endeavour Convention in Montreal; and then return to visit friends in this locality. Altogether he expects to spend about three months in the east.—Renfrew Mercury.

A conference on the State of Religion in connection with meeting of the Presbytery of Kingston, is announced to take place at Madoc, commencing on the evening of the 4th prox. The chair will be taken by the Moderator, Rev. D. Wishart, at 8 p.m. Devotional exercises until 8.15. "Religious Life in the Church," Rev. J. Mackie, M.A., discussed until 8.50. "Religious Life in the Home," Rev. M. W. McLan, M.A. Discussion, "Religious Life Among the Young," by Rev. Henry Gracey; discussion, a profitable conference is expected; and it is hoped there may be a large attendance.

The editor of the Barrie Advance has been visiting Orillia, and writes in enthusiastic terms of that pretty town. He makes special mention of the Presbyterian church, styling it a beautiful building, with galleries all around, except the space for pulpit and choir. The pastor, the Rev. R. N. Grant, D.D., is greatly loved by his large congregation. Sabbath, the 4th, was the fourth anniversary of the opening, and the services were conducted by the Rev. Mr. Milligan, of Old St. Andrew's church, Toronto. At each service the attendance was about 1,100. This church has an excellent choir under the leadership of Mr. Cooke, and the chief soprano is Mrs. Hunter, Mr. Cooke's sister.

The Port Dover Presbyterian church, after undergoing extensive repairs, was reopened on Sunday, June 18th. Though beautifully situated, this church as to its exterior is plain and unpretentious enough; without, the efforts at beautifying have been expended on the grounds rather than on the building; but within it is really a thing of beauty. The opening services, morning and evening, were conducted by Rev. Dr. Howie. On both occasions large congregations greeted the reverend gentleman. His evening discourse upon "Christ, the Light of the world," called forth many congratulatory remarks, and was proof to all that he had more than ordinary claims to the title of thinker and orator.

The corner stone of a new Presbyterian church in Mitchell was publicly laid on Thursday of last week before a large assemblage of people. Rev. Messrs. Grant, of St. Mary's; McKibbin, of Millbank; Stewart, of North Easthope; Henderson, of Atwood, and Corney, Tully and Collings, of Mitchell, were present, as were also Mr. Pridham, M.P., of South Perth, and Hon. Thomas Ballantyne. Hon. Thomas Ballantyne laid the stone, in the cavity of which were deposited coins, the newspapers and a history of the congregation. The building fund was increased by a bequest of \$1,000 made by the late Thomas Mathieson, and \$1,000 subscribed by Mr. Andrew Forester. Mr. Speaker Ballantyne also gave a cheque for \$100.

Wilton Grove Presbyterian Church, Westminster, held its yearly mission feast last week. Forenoon and afternoon the beautiful church was full with a very earnest audience. Excellent missionary addresses were given by the Rev. Messrs. Macdonald, of St. Thomas, Murray, of London, Ballantyne, of Kirkwall, Currie, of Belmont, Currie of Glencoe, and Dr. Moffat, of Toronto. The choir added very much to the interest of the day, as well as some very suitable recitations. Refreshments and social intercourse from twelve till two made it quite a family gathering for old and young. This country congregation gave last year for its own home work \$1,410, and to the schemes of the Church \$1,434. So at the mission feast, no money was needed, not even the orthodox collection. It was a most enjoyable and successful gathering. May many of our country congregations have missionary festivals like that of the Rev. Mr. Savers and his sensible, kindly congregation.

On the evening of Monday, June 12th, a large number of the members and adherents of the Presbyterian Church, South Mountain, gathered at the manse, for the purpose of giving a surprise to their pastor, the Rev. J. F. Macfarlane, B. A., on the eve of his departure to the General Assembly, and for a short but well earned holiday. After some time had been spent in social enjoyment, the pastor was called forward to receive a very appropriate, and affectionate address, read by Mr. Boyd, a student of McGill College, in the name of the congregation. An elegant easy-chair was also presented, as a slight token of the esteem and goodwill entertained for the reverend gentleman by the congregation. Mr. Macfarlane, in fitting terms, acknowledged his acceptance of such a hearty expression of sympathy and confidence, and expressed the hope that the pleasant relationship that he existed between himself and peo-

ple, might never know change. A very pleasant evening was brought to a close by singing, "God be with you till we meet again," and prayer by the pastor.

The corner stone of the new Presbyterian church, Stirling, was laid on the afternoon of Tuesday, 6th inst., by the Rev. T. W. Jolliffe, Grand Master of the I.O.O.F., Ontario. There was a large attendance of Presbyterians, Odd Fellows and friends. The Grand Master was presented with a silver trowel with which to perform the ceremony; and after an address by Mr. Jolliffe and prayer by Rev. James McFarlane, the stone was declared to be "well and truly laid." Thereafter the people repaired to the Agricultural Hall, where an excellent dinner was served, and suitable speeches were made by Drs. Bell and Bouter and Messrs. Hoyle, King and Grand Master Jolliffe. The building is to be Gothic in architecture. In dimensions 40x60 feet, with a projection on either side, making the extreme breadth 44 feet. The basement, which is of stone, is between 9 and 10 feet high and contains the general room or Sabbath school and prayer-meeting, one class room, the furnace room and a vestibule, of entrance from the upper floor, by way of the well side entrance. The total receipts of the day, including the concert in the evening, were over \$780, and the net proceeds \$660.

On Monday evening last a large number of the friends of Rev. Mr. and Mrs. McQuarrie, met at the manse, to give them some tangible token of the esteem in which they were held by their many friends in Wingham and vicinity. Mr. John Hanna was called to the chair, and after a few appropriate remarks, introduced Mr. Thos. Lettice, who read an affectionately worded address to Mr. McQuarrie, from which we make a couple of extracts: "As our pastor, we also remember with love and gratitude your deep sympathy and words of comfort ever shown to us in our trials, sorrows and bereavements. We believe you take with you the good wishes, not only of the congregation, but also of the general public. We assure you, our prayers and good wishes will follow you and your esteemed partner in life, and family, wherever your lot is cast." Mr. Wm. Lithgow then handed Mr. McQuarrie a purse containing \$200 in gold.

An address to Mrs. McQuarrie, read by Mrs. Alex. Ross, was also presented, along with two easy chairs. On Tuesday evening a number of young people met at the residence of Mr. Alex. Ross, to show their esteem to Miss McQuarrie. An address, expressive of the "heartfelt esteem" in which she was held by the young people, accompanied by a dressing-case, Bible and purse, was handed Miss McQuarrie, who replied in feeling terms. Mr. McQuarrie and family take up their residence in Toronto.

Last Sunday Rev. A. Simpson celebrated, with Park street congregation, Halifax, the completion of their twenty-fifth year as pastor and people. Rev. P. G. McGregor resigned partly on account of the failure of voice, and partly to devote himself exclusively to the work of Agent of the Church; and Mr. Simpson was called to be his successor in what was then

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Poplar Grove Church. The congregation was organized in 1843, and Dr. McGregor, then a young man, was their first pastor. Mr. Simpson is their second. It is not often in these days of change that two pastors complete fifty years. When the church was organized 18 were received by certificate, none of whom are living to-day. The membership is 300. The Sunday school has a membership of 400. The contributions last year nearly totalled \$4,000, which is larger than in the palmiest days of the congregation. The church organization is complete in every respect. Mr. Simpson was thankful for three things. The first was for health to carry on the work. During all that time he had not lost ten Sabbaths through illness. The second was for the assistance he had received. He had never been left without wise counsellors—a good Session is the very backbone of a Presbyterian Church. The officers of the Church have been faithful and hardworking. Out of the \$100,000 which had passed through their hands not one dollar has gone astray. The third was for the peace and harmony which has prevailed. During the past twenty-five years every Church in the city, both Protestant and Catholic, has changed its pastors, some of them a number of times.

The semi-annual meeting of the Owen Sound Presbyterial W.F.M.S. was held in Chatsworth on June 14th, at 2.30 p.m. There was a good attendance, several of the Auxiliaries being largely represented. The meeting was opened with devotional exercises, led by the President, Mrs. Somerville. A Bible reading was conducted by Mrs. Rodgers, on the subject of "Fellowship of the Lord Jesus," which was most interesting and profitable. Mrs. Somerville followed with a brief, earnest address, which was listened to with very close attention. After some consideration it was agreed, as so much valuable time was wasted at our annual meetings in the election of officers, to adopt the method followed in the Guelph Presbyterial Society, which was suggested by Mrs. McCrae, of Guelph, at last annual meeting. Mrs. McLennan then gave a most interesting address, pointing out that while our first duties are to our own homes, we should not let home work take up all our time and thought; that first at home, and then abroad, should be our motto; and that we should never allow ourselves to look upon our responsibilities as burdens, but rather as privileges to be highly prized. A solo, "Go ye into all the world and preach the Gospel," was sung with fine effect by Mrs. Mitchell, of Halifax. Mrs. Waits then read a paper on "The duties of officers of Auxiliaries and Mission Bands," after which a few minutes were spent in conference on methods of conducting meetings of Auxiliaries and Mission Bands, in which Mrs. MacLennan, Miss Carr, Mrs. Gardner, and Mrs. Somerville took part. A collection amounting to nearly \$11 was taken up and a very pleasant and profitable meeting closed with singing "Let people praise the Lord." All delegates were most hospitably entertained by the ladies of the Chatsworth congregation. The tables were loaded with good things, which were much enjoyed by all.

The Ville Marie Convent, at Notre Dame de Grace, two miles north of Montreal, was destroyed by fire last Thursday. The loss, it is said, will exceed \$1,000,000.

Harriet Beecher Stowe is living her childhood over again, cutting out paper dolls, and singing the old-time songs and hymns and nursery ballads. Her health seem to grow better as her mind becomes more and more impaired.

Just as the tested and rugged virtue of the moral hero is worth more than the lovely, tender, untried innocence of the child, so is the massive strength of a soul that has conquered truth for itself worth more than the soft peach-bloom faith of a soul that takes truth on trust. —F. E. Abbot.

The real rulers of India, says Dr. Murdoch, are the women. The men have, it is true, tried to make women their slaves. University graduates will, at public meetings, talk of the reforms needed in India, but at home they are timid, crouching Hindus, submitting to every superstitious requirement of the women. As a native writer says: "In battles between wisdom and prejudice, between knowledge and ignorance, the Hindu grandmother often proves successful, and so tenacious is she that she can be conquered only by death."

DIALECT LITERATURE.

Any lover of literature cannot help noticing that dialect writing is coming more into vogue than formerly. From India, in the east, where Kipling has been celebrating the praises of "Tommy Atkins," as the "hero of the barrack-room," in strains that go off with a rush and a crackle and a sparkle that fairly take one's breath away—to the free and almost boundless cattle-ranches of America, in the west, where the cow-boy also finds his poet, dialect literature has been making strong claims upon the attention of the reading public. It is evident, however, that the bulk of this literature is an imitation of dialect, rather than the genuine article itself.

A writer in a recent issue of The Week made some reference to dialect poetry, observing that it ought to be cultivated as worthy of a place in a nation's literature. His remark, though true with some qualification, can scarcely be regarded as very original, seeing that dialect poetry has held no mean place in our literature ever since the time (to go no further back) when Robble Burns opened up the flood-gates of Scottish poetry and song.

It seems of more consequence to inquire on what grounds should dialect poetry, or dialect writing, be deemed worthy of a permanent place in any literature. For it is plain that, while there may be dialect poetry or dialect literature, worthy of the name, there is also such a thing as dialect rubbish.

Dialect forms of expression are such as prevail in outlying localities of any country among the uncultured and illiterate; or such as are used by certain classes, more or less circumscribed, at the very centres, it may be, of a nation's life and thought. There is perhaps no influence so democratic as that which goes to build up a nation's language. Pure English, as a spoken language, is just that which is in use by the great majority of the Anglo-Saxon race to-day. The usage of the educated middle classes has been the chief factor in the formation and preservation of it. Hence the speech of the English Cockney may vary as much from pure English and be as much a dialect as that of the native of the Orkney Islands. The same is true also of that of the English lude, or Upper Ten-don, the "la-de-da" speech to which a recent correspondent of The Week, Mr. Hamilton, refers—so far, at least, as regards the peculiarities which it has taken on, such, e. g., as the broad, almost nasal (and therefore objectionable) sound given to the vowel "a" in many words, the effeminate, lisping pronunciation of the letter "s" and the ridiculous pronunciation, or rather non-pronunciation, of the letter "r," exemplified in making the word "morn" rhyme with "dawn." Although these peculiarities are sometimes observable even in the services of the Church, yet they are as much impurities in the "well of English undefiled" as the part, ridiculous and incomprehensible, which the letter "h" is made to play in the speech of many Englishmen.

By a dialect, however, is generally understood the rude, uncultured speech of the peasantry of a province or district. When deliberately employed in literature it is for the purpose of producing more graphic, realistic effects; for it is taken to be the natural expression of genuine, unsophisticated feeling. Dialect writing seems to bring the reader nearer to nature's heart; and therefore it may possess a charm of its own, and yield a pleasure akin to that which we derive from the artless prattling of a little child. The use of dialect is likely to attract attention and impart a quaint and piquant character to a composition. But for that very reason it is evident that it should not be often indulged in. Hence Tennyson, although a master of that style of writing, showed his good taste by only making use of it occasionally. No man of culture will make it the constant vehicle of his ideas.

Dialect poetry or prose—while it may possibly possess some extrinsic, illustrative value to the linguist, or some one else—can only win a permanent place in a nation's literature on the ground of intrinsic literary merit, just like any worthy composition in the pure and genuine lan-

guage of that nation. The mere employment of dialect forms cannot make up for the want of original ideas, clearness and vigour of thought, constructive skill, or any other good qualities that render any composition meritorious. Scott and Burns did much for the Scottish dialect; but it cannot be denied that a vast amount of rubbish has been written in imitation of them. In America the late James Russell Lowell made a hit with his Biglow Papers; but just as we sometimes see writers making use of slang (the vernacular of the street Arab) under the impression that it is humour, so many American writers, since Lowell's successful venture, have sought apparently to make dialect serve the purpose of original thought and genuine literary merit. The writer who has perhaps been led most astray in this respect is J. Whitcomb Riley, who has already dumped a good deal of dialect rubbish upon the outskirts—the vacant or empty lots, so to speak—of the literary world.

The taste for dialect writing is one that should be sparingly indulged in by a professional writer if he wants to leave behind him an enduring name. The reason is obvious. The purity of literature would be endangered, if we were to foster the growth of what is abnormal or merely an exerescence. Hence one does not like to see the youth of our land, who are daily in our schools supposed to be acquiring a knowledge of and a taste for genuine English literature, so liberally supplied outside of school with stories, etc., in dialect, in which words are misspelt and the language distorted almost out of recognition. There has been too much dialect trash appearing of late. Lovers of pure literature should join their voices to that of the "poet of the Sierras" in protesting against the influx of so much "cow-boy" or slang literature, which does not even need to be turned into good English to disclose its utter worthlessness. Why, for example, should a bar-room yarn, merely because rhyming syllables occur in it at regular intervals, be regarded as worthy of a place in the poets' corner of a respectable journal? A poem that is intelligible only to card-players or gamblers is not worthy of a place in literature.

WOMEN IN JOURNALISM.

In its report of the recent meeting of the Editorial Association of America, in Chicago, the Record of that city says that the two papers of the day that surpassed all the others in point of literary quality, were those of Miss Ethelwyn Wetherald, of London, Canada, and Miss Eva Brodlique, formerly a parliamentary correspondent at Ottawa, Canada, on the "Canadian Women in Art, Literature, and Journalism." Miss Wetherald's paper dealt with art and literature. She acknowledged that Canadian women had not done much for either, but the explanation made it clear, that the field of literature was not entirely neglected.

Miss Brodlique spoke about the Canadian women in journalism. She said in part: "The women of Canada have not been dawdlers. That they had not done more in journalism, has been from lack of opportunity, and not from lack of energy. One of the difficulties in their journalistic pathway has been the restricted scope of most of the Canadian papers. But the outlook holds much of encouragement. Even though literary journalism is in its infancy in Canada, there has been significant progress during the last decade. The largest Canadian dailies, have become more liberal, and following the American example have devoted a weekly supplement to literary articles, stories, and poems. This has been the women's opportunity. They have accepted the limitation for the sake of the training. Nowhere, perhaps so much as in Canadian newspaperdom has there been so great a need for the women's point of view on current questions and events, and the demand has been well met."

Whenever we do what we can, we can immediately do more.—Clarke.



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Of the 8,000 foreigners residing in China, 1,000 are Americans and a little over 3,000 are British subjects; one half of these foreigners reside at Shanghai. The population of China, being based upon no recent census, is always a matter of dispute. The best authority on the subject, now places the population at 350,000,000. In the year 1889 the total value of the foreign trade of China was, in exports \$111,490,000, and in imports \$123,500,000; somewhat less than one-third of these imports was in opium it is estimated.

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## British and Foreign.

The capital of the Irish Church has been increased by £400,000 since Disestablishment.

Rev. Dr. James MacGregor conducted divine service in Balmoral castle on Sabbath week, and afterwards dined with the Queen.

The income during the past year of the Ladies' Society for Female Education in India and Africa was £10,578, besides which there had been raised on the foreign field £8,000.

Rev. Dr. Andrew Thomson says that the Secession of 1783 and the Disruption of 1843 grew out of the same spirit. The Free Church never had a childhood, but the Secession had its day of small things.

Rev. Dr. Swanson, the veteran China missionary, has been laid aside since May 12th with a severe attack of diphtheria. Happily he is now convalescent and hopes to be able to resume work in the course of a few weeks.

Speaking at the annual meeting of the Women's Association for Foreign Missions, Rev. Dr. Lang, Moderator of Assembly, cited the appearance of an Indian Maharanee with her husband at the table of the Lord High Commissioner at Holywood as proof of the change taking place in India.

Mr. Henry Bobson has given £1,500 towards the movement inaugurated by the London Presbytery (North) for assisting Presbyterian Churches in the midst of large working-class populations. The scheme is in the hands of a strong committee, with Professor Skinner as Convener and Rev. A. Ramsay as Secretary.

The church of St. John's Perth, recently restored, is to be reopened by Rev. Dr. Marshall Lang, Moderator of Assembly. Rev. Dr. Bannerman, of Free St. Leonard's, Rev. Thomas Crawford, of the East United Presbyterian Church, and Rev. W. G. H. Carmichael, the minister of the church, will take part in the service.

A bust of the late Rev. Dr. Adolph Saphir has been placed in the New College, Edinburgh, by Mr. Stuart Gray of Kilmarnock, who at the handing over to the senate, remarked that the conversion of the distinguished family of the Saphirs, was one of the first-fruits of the Jewish Mission to Hungary. Dr. Rainy said there was a fine fidelity and nobleness in the work of the deceased.

Irish Presbyterians are greatly pleased at the handsome reference made by Sir George Bruce, when addressing the Free Assembly, to students of the Irish Presbyterian Church who have been and are attending college at Cambridge. "Irish students," Sir George said, "never desert their own Church, but keep steadfast to their early training and convictions."

A CANADIAN FAVORITE. The season of green fruits and summer drinks is the time when the worst forms of cholera morbus, diarrhoea and bowel complaints prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept in the house. For 35 years it has been the most reliable remedy.

Flooded crows in the Shetland Islands hold regular assizes at stated periods, and usually in the same place. When there is a full docket, a week or more is spent in trying the cases; at other times a single day suffices for the proceedings. The capitally condemned are killed on the spot.

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Gibbon's Toothache Paste acts as a filling and stops toothache instantly. Sold by all druggists.

STRONG AND PROSPEROUS. THE SUN LIFE ASSURANCE COMPANY OF CANADA.

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Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For 20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.'"



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AFTER YEARS OF TERRIBLE SUFFERING.

AN INTERESTING HISTORY.



### STATEMENT OF MR. WM. MCNEER.

For eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines but with no benefit. In 1883 it became so bad that I had to sit on one chair and keep my foot on another for four months. I could not put my foot on the ground or the blood would rush out in a stream and my leg swelled to twice its natural size.

### ELEVEN RUNNING SORES

developed on it which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black erysipelas and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout, who had been cured of a severe abscess on the neck by B.B.B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches, after taking three, I threw away the crutches, took a scythe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up, pieces of loose bone had worked out of it and the cords came back to their natural places again. That was nine years ago and it has never broken out since. I can walk five miles to-day as fast as anyone, and all this I owe to B. B. B., which certainly saved my leg, if not my life. I cheerfully recommend it to all sufferers. Give B. B. B. a trial, it will cure you as it did me.

Yours truly,

Wm. McNeer, St. Ives P.O., Ont. Mr. F. C. Sanderson, the druggist of St. Marys, Ont., certifies to the entire truthfulness of the remarkable statement made by Mr. McNeer and says that several other wonderful cures have been made in his district.

Do you read the testimonial published in behalf of Hood's Sarsaparilla? They are thoroughly reliable and worthy your confidence.



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THE GREAT REMEDY FOR PAIN

IT CONQUERS PAIN

NEARLY TWO MILLION BOTTLES SOLD IN THE DOMINION IN TEN YEARS

REMEMBER THE PAIN KILLER

A SAFE, SPEEDY SURE CURE FOR RHEUMATISM & NEURALGIA

### MISCELLANEOUS.

There are people whose good qualities shine brightest in the darkness, like the rays of the diamond; but there are others whose virtues are only brought out by the light, like the colors of a silk. —Justin McCarthy.

#### BAD BLOOD CURED.

Gentlemen,—I have used your Burdock Blood Bitters for bad blood and find it, without exception, the best purifying tonic in use. A short time ago two very large and painful boils came on the back of my neck, but B. B. B. completely drove them away.

Samuel Blain, Toronto Junction.

Hard water may be softened by boiling a small vial in a kettle of water. The carbonate of lime will become encrusted on the bottle.

#### FOREWARNED IS FOREARMED.

Many of the worst attacks of cholera morbus, cramps, dysentery, colic, etc., come suddenly in the night and speedy and prompt means must be used against them. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. It never fails to cure or relieve.

A London publisher has undertaken the publication of a newspaper on postal cards. The initial number contains four illustrations, a comic tragedy, a few alleged puns and some advertisements.

#### STICK TO THE RIGHT.

Right actions spring from right principles. In cases of diarrhoea, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Extract of Wild Strawberry,—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

In personal appearance Mr. Giffen, the Controller-General of the new Labour Department, is short and stout. He wears spectacles, and speaks in a soft, kindly voice, in which there is little left now of the Scotch accent.

#### A COMPLICATED CASE.

Dear Sirs,—I was troubled with biliousness, headache and loss of appetite. I could not rest at night, and was very weak; but after using three bottles of B. B. B. my appetite is good and I am better than for years past. I would not now be without B. B. B., and am also giving it to my children.

Mrs. Walter Burns, Mattland, N. S.

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For periodical pains, prolapsus, and other displacements, bearing-down sensations, and "female complaints" generally, it is so effective, that it can be guaranteed. If it doesn't benefit or cure, you have your money back. Is anything that isn't sold in this way likely to be "just as good?"

It were better to have no opinion of God at all than such an opinion as is unworthy of Him; for the one is unbelief, and the other is contumely; and certainly superstition is the reproach of the deity.—Bacon.

#### DON'T YOU KNOW

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

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



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Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered and threw out pieces of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong." —T. D. M., Norcatur, Kans.

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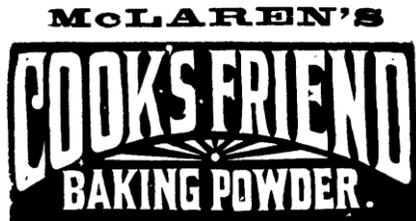
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LONDON.—In First Presbyterian Church, London, on 11th July at 1 p.m.
MAITLAND.—At Wingham, on 18th July at 11.30 a.m.
ORANGEVILLE.—At Orangeville, on 11th July at 10.30 a.m.
PARIS.—In Embro July 4th at 12 noon.
PETERBORO.—In Peterboro July 4th at 9 a.m.
REGINA.—In Qu' Appelle July 11th at 9.30 a.m.
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