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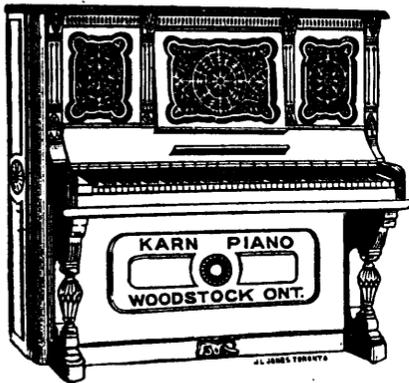
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To take oil out of carpets or woollens, put on buckwheat flour, and brush it off very carefully into a dustpan. Keep on applying till all the grease has been absorbed.

Cut glass should first be thoroughly washed and dried, then rubbed with prepared chalk, using a soft brush, and being careful not to neglect any of the crevices. This will give it a fine polish.

An egg, well beaten, added to a tumblerful of milk well sweetened, with two table-spoonfuls of the best brandy or whisky stirred in, is excellent for feeble or aged persons who can take little nourishment.

To take grease out of white marble, apply a little piece of whiting or fuller's earth saturated with benzine, and allow it to stand some time. Or apply a mixture of two parts washing soda, one part of pumice stone, and one part chalk, all first finely powdered and made into a paste with water; rub well over the marble, and finely wash off with soap and water.

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For the Sickroom: Do not keep a sick person too long in one room without taking him out and fumigating it. Put sulphur in an iron or earthenware pan that will stand the heat and set it on bricks placed in another and larger pan containing water up to the top of the bricks. Set the sulphur on fire; close all the windows and crevices so that it cannot escape. Loosen and hang upon chairs all the clothing to be freshened; keep the door closed six or eight hours; then open all the windows and doors and freely ventilate the room for a day. Nothing rests a sick person so much as to think of the pure clean room he is lying in.

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THE CANADA PRESBYTERIAN.

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Notes of the Week.

The school board of St. Paul, Minn., having recently adopted the step of fixing the same scale of wages for teachers of both sexes in the public schools of that city, is in line with the policy adopted by school authorities in various parts of the United States and Great Britain. The rule, however, is not general in either country, although the reason why it should not be is not apparent.

At the British Conference of the Young Men's Christian Associations at Sheffield, Mr. W. H. Mills, of Glasgow, stated that there were now over 5,000 associations in the world. In the past ten years they had doubled their number, their membership, and their income, which was a good record. The work in India and Egypt by the English National Council representatives had been so far most promising and successful.

The members of the Secession party of the Free Church in Inverness have already got into the civil court. A summons has been served on one of their number by the Music Hall Company for 12 guineas and expenses as the rent of the hall up to 30th July, for which period it is alleged to have been taken. The defendant notified a fortnight ago that he would not require the hall, and, according to the summons, his only excuse is that "the agitation in support of which he took the hall has not been supported as he anticipated."

A war between England and France from which happily we now shrink with almost loathing and horror, as too terrible to think of, has for the present, at least, let us hope permanently, been averted, partly through the grasping, unrighteous rapacity of the demands of France upon a weak power, Siam, and still more by the calmness of the English people, and the courtesy, dignity and firmness of the English government as expressed in the conduct of the Earl of Rosebery, Foreign Secretary, and of Lord Dufferin, the English Ambassador at Paris. The conduct of England in this case appears to meet with as hearty approbation from the civilized world generally, as that of France with disapproval, if not disgust.

The death in London, at the age of 80 years, is announced of Dr. John Rae, who in 1854 conducted the exploring party of the Hudson Bay Company which first ascertained the fate of Sir John Franklin and his devoted band of followers. Dr. Rae was a native of the Orkney Islands, his father being the agent of the Hudson Bay Company at Stromness, which, before the era of steam navigation, was the last port at which the company's vessels touched on their annual trips to Canada. After leaving the service of the Hudson Bay Company, he resided for some years in Toronto and Hamilton. Since 1859 he had lived in London, where it was his delight to welcome with warm hospitality his many Canadian friends visiting the Old Country. Mrs. Rae, who survives her husband, is a daughter of the late Captain Thompson, Toronto.

The special correspondent of the Berliner Tageblatt, in Uganda, has sent to Berlin a comprehensive account of the plans of the British Commissioner, Sir Gerald Portal. These include the construction of three large military roads.

Halfway houses are to be erected. By these roads a weekly express letter service is to be established, and the chieftains of the respective provinces are to be held responsible for the continuity of the same. All trading caravans under European leaders will receive every possible protection, and no duties will be exacted from them except the tax on ivory. Arabs, on the other hand, will not be allowed to enter Uganda, Usoga and the northern districts; and Swaheli caravans only on payment of heavy securities and by routes occupied by Europeans. By these means it is hoped that the slave trade from Unyoro, Usoga, Kavirondo, etc., will be considerably reduced, if not stopped.

In his new book, "The Defence of Professor Briggs," the professor utters defiance at the Conservative Presbyterians in caustic paragraphs. He designates the Assembly prosecutors as the "so-called prosecuting committee," and emblazons this phrase upon the front corner in a conspicuous fashion. Speaking of the General Assembly which convicted him, he says: "It is evident that the Assembly voted with little discrimination and the determination to sustain the appeal, at any cost to truth and right." Rev. C. Montford remarks: "This book is a deliberate insult to the General Assembly and the Presbyterian Church. The disrespectful way in which Prof. Briggs speaks of the alleged prosecuting committee, which was officially recognized by the Assembly and the Church, is an insult of no small proportions." There are some things that will not down, and Professor Briggs and his books appear to be for the present of this kind. It does appear to us that a protracted course of treatment of severe letting alone would be the best that could be administered to the Rev. Doctor, and best for the Church.

Last year, says the British consul at Mannheim, was memorable by the coming into legal force of the law for Sunday rest. It gave legal effect to the tendency of the age. Work during the week grows ever harder, so that almost everybody feels the necessity of a change; one day in seven they must have enjoyment, which they call rest. To secure this for themselves, merchants and manufacturers have for a long time past limited the Sunday work to the utmost, and their subordinates have had the benefit. As might have been expected so sweeping a change has been attended with some friction, so that a compromise has had to be made by allowing shops to remain open a few hours. It is, however, only a temporary arrangement, and at no very distant period, the vast majority of shops in Germany will be closed altogether on Sunday. On the other hand, the Sabbath appears to be on the down-grade in England. Modern Society is not one of the "narrow" religious papers; and yet the writer of the "Woman's Mirror" article in this week's issue, is obliged to confess we have developed a craze for frivolous diversions, and pass every spare moment in amusement; and as for Sabbath-breaking, as the old Puritans had it, can any Continentals now beat us at that? I trow not. In many great houses the servants within the gates have their hardest day's work on a Sunday: and though the ox and the ass may be held exempt, the horses have no easy time of it. It follows, as a matter of course, that smaller people adopt the same fashion, giving their underlings no day of rest, though this is supposed to be a universal privilege, almost a right, in all Christian countries.

PULPIT, PRESS AND PLATFORM.

Samuel Johnson: Hope is itself a species of happiness and, perhaps, the chief happiness this world affords.

Plutarch: To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds though he risks everything.

Fenelon: O Lord, take my heart, for I cannot give it; and when Thou hast it, O keep it, for I cannot keep it for Thee; and save me in spite of myself, for Jesus Christ's sake.

The Mid-Continent: The broad, liberal ministers in our cities who advocated Sunday opening of the World's Fair for the sake of the down-trodden labouring man are—up to the time of our going to press—maintaining a silence profound and eloquent. After all, the sensible, untrodden American knows just about what he wants.

A Missionary in China: If there is anything that lays hold of the people here, it is the simple story of the crucifixion of our Lord Jesus Christ. Not His miracles, not even His wonderful sayings or teachings, but the old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and in awakening the conscience.

Theodore Cuyler, D.D.: The man who is climbing the Alps has but to follow his guide and set his foot in the right spot before him. This is the way you and I must let Christ lead and have Him so close to us also that it will be but a short way to behold Him. Sometimes young Christians say to me, "I am afraid to make a public profession of Christ; I may not hold out." They have nothing to do with holding out, it is simply their duty to hold on.

Bishop Wilberforce: Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plans, your success, your following—above all, speak as little as possible about yourself. The inordinateness of our self-love make speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

N.Y. Observer: It is for the advantage of youth that they should be made familiar with all forms of doubt? We are led to make the inquiry after reading a letter lately written by a friend in whose house a number of young men have a home during their college term. The letter says: "I am burdened in mind and heart over the teaching in our professedly Christian college. The text book upon faith and ethics is Professor Caird's Evolution of Religion. The students interpret it as rejecting the supernatural entirely. Some of the young people are distressed, some are rejoicing in the greater latitude given their doubts, and all admit that they do not know now what they believe if they believe anything. It is lamentable, and the only hope I have is that this may be the dark hour which precedes a dawn." Is it for this that Christian parents intrust their impressible youth to professedly Christian teachers?

United Presbyterian: Some people go to church every Sabbath unless providentially hindered; others go half-time, or less frequently; a few go occasionally; many do not go at all. Every person who enjoys the opportunity, ought, ordinarily, to worship in his own church every time it is open for divine service. And this is the uniform practice of the best people in all our churches. We do not agree with the extreme view of some of the good fathers of a century ago, who honestly opposed all "occasional hearing," but in all ordinary circumstances everyone ought to have a place in the church and ought regularly to be in his place.

Rev. James Stalker, D. D.: Some one has said that ours is an age when everyone wishes to reform the world, but no one thinks of reforming himself. We must begin with ourselves. Are we to have ought to give to the world? Then we must first have received it. Life for God in public is a mere sounding brass and tinkling cymbal, unless it is balanced by life with God in secret. It makes a great difference whether we are going out, in a kind of social knight errantry to live for humanity of our own motion, or whether we have met with Jesus Christ in secret, and go forth with His commission and promise at our back, and with His love and inspiration in our souls.

S.S. Times: Work in the line of winning a soul to Christ, or of training a soul for Christ, is often recognized as a duty, but it is not generally looked at as a privilege for which the worker should be profoundly grateful to God. When we consider the fact that Jesus loves every soul for which He poured out His life, and that He counts every service done to that soul for His sake as done to Himself, we cannot think of such service as mere duty. Love impels to it, and love revels in its doing. What pleasure it is to do for one who is dear to a friend, dearer to us than our own life! How thankful we are for an opportunity of this sort! And when our divine Friend permits us to do for Him in doing for one of His, how glad we should be, and how grateful! "It is an immense mercy of God," said Frederick W. Faber, "to allow anyone to do the least thing which brings souls nearer to Him. Each man feels for himself the peculiar wonder of that mercy in his own case." Have we never slighted any opportunity for such loving service to souls and to Christ?

Gladstone: The one thing that comes to the mind of the old man when he speaks to the young, is this: O that it were possible to make them know how precious are the hours, how fraught with consequences of incalculable importance, which now fill up each and every day of their comparatively easy lives! I would not ask you to relax your attention to the games that fill up your leisure hours; but, I say, let everyone with the same energy with which he plays cricket or football, with the same energy with which he applies himself to leaping or running, or to any exercise whatever of his corporeal powers—and he wants very little exhortation, so far as my experience goes, to be energetic with that part of his duties—let him carry the very same spirit into the work which is intended to develop his mental faculties. The extension of the government employments has enormously enlarged what may be called official classes—in fact, there is a much larger number of professionals competing now than competed together in the days when I came into this world; but, depend upon it, the profession of the clergyman, if it be more arduous than it ever has been, is on that account nobler than it has ever been.

Our Contributors.

A SHORT AND EASY WAY TO DISTINCTION.

BY KNOXONIAN.

Distinction real and permanent in any department of human activity, as a rule, comes slowly and is the result of long-continued, earnest plodding. A few men may, like Lord Byron, wake up some fine morning to find themselves famous, but the great majority of men who attain even moderate distinction have to wake up a great many mornings rather tired before any distinction comes their way. An occasional man like Professor Drummond makes the world hear about him early in his life, and apparently with little effort, but the great majority who beat anything into the drum of the world's ear have to work much longer and perhaps harder than the author of "Natural Law in the Spiritual World" ever worked. Eminence comes slowly and pre-eminence still more slowly and only to the few.

Lawyers rarely, if ever, go to the top rung at a bound. The eminent lawyers ripen slowly and are generally at their best between fifty and sixty. Edward Blake, Sir Charles Russell, Christopher Robinson, and if we are not mistaken nearly all the great living jurists, are well on towards three score. A great legal reputation has to be made slowly.

There may be some exceptions, but the same is true of the medical profession. The facts, we believe, would show that most of the acknowledged authorities in the healing art have won eminence by long-continued, patient toil and study.

In America, the clerical profession seems to be an exception. The preacher's most eminent days often come at or about the time he leaves college, and from that time forward he sometimes dwindles until he reaches the point at which he can scarcely get a hearing. A Western road used to begin as a waggon road, then narrow into a footpath, then into a cow path, and end in a squirrel track up a tree. Just why the law which obtains in most human callings should seem to be reversed in the clerical, is not easily explained.

In business of all kinds, the solid men are, as a rule, the men who made money slowly. Were it not for such men the country would go to smash in ten years. Some of our neighbours across the line and our kinsmen in Australia are paying the penalty for trying to get rich too fast and too easy. Perhaps they deserve all they are getting. The sad feature of the case is, that so many of the innocent suffer with the offenders against sound, sensible business methods, but that awful mystery meets us everywhere. If none but those who sneer at sensible business men and call them slow suffered from a financial cyclone, one could almost wish that the cyclone struck often.

Long-continued persevering work, is the price usually paid for even moderate distinction in any secular calling. There is, however, a short and easy way of getting a kind of distinction that may last as long as your holidays, provided none of your near neighbours happen to be around. When you get a safe distance from home pose as a distinguished person, and there may perhaps be a few people who will take you at your own estimate.

When you go into a railway car make a great fuss. Act as though you owned the C.P.R. and were buying the Grand Trunk. Question the conductor, give orders in a loud voice to the baggage and brakeman, distribute yourself over as many seats as possible, and when you have made a nuisance of yourself for an hour or so, there may be a few fools on the train who mistake you for Sir Henry Tyler, or Van Horne.

As soon as you go on board a steamboat, be sure to do something that will attract the attention of all the passengers. Next to throwing yourself overboard, the

very best thing is to try to get on after the gang-plank is drawn in. Do that at a few ports and everybody will notice you, and in a cheap and easy way you will become temporarily distinguished.

The chances for distinction at a summer hotel are good. In fact, there is no sphere in which one can rise faster.

Once upon a time, we happened to be a guest at a well-known Muskoka hotel. One day a distinguished aristocrat of the pinch-beck variety arrived and made a tremendous fuss. He registered in a most patronizing way, gave loud orders about his baggage, asked many questions about rooms, rates, and nobody knows what all. Every part of his anatomy from his little head down to his flat foot seemed to say, "I am come—look at me." When the noise had subsided, a well-known Toronto Q.C., a guest at the hotel, walked leisurely up to the register to see what General, or Admiral, or Emperor, had come. A broad smile played over his handsome face as he saw that was only—

In our little summer tours, between the Atlantic and the Pacific, it has been our happy privilege to look at not a few men who have won high distinction in various directions. We never saw one who was not quiet, modest, retiring and scrupulously careful not to give anyone unnecessary trouble. The people who give loud orders to waiters, porters and other useful servants, are people who have no servants at home. The people who make the most noise about their meals in hotels and on steamboats, are people who have very little to eat at home. Of all the excruciating nuisances you meet on a tour, the most excruciating is the creature who keeps up a fuss to let you know he is there. He has to make himself a nuisance to attract attention. Sometimes the creature is not a "him."

ENGLISH STUDENTS FOR THE WORK OF FRENCH EVANGELIZATION.

BY A. C. REEVES.

At every General Assembly the Report of the Board of French Evangelization attracts a great deal of attention. The report generally receives a favourable criticism, and deservedly so, because the work of evangelizing the French is being prosecuted with ardor and enthusiasm. Success has attended the efforts of the missionaries, and for this we are thankful.

At present, with a few exceptions, these missionaries are of the French race. This is what one would naturally expect. English students, as a rule, are not able to use the French tongue; and, what is more, they generally are loath to put forth the efforts necessary to master it. Thus it comes to pass that very few of the English students engage in French work.

The Presbyterian College, Montreal, affords training to those going into French work; but, although in the Calendar of that college there is a paragraph dealing with English students preparing for this service, and though there is thus an opportunity afforded to English students to prepare for it, yet there is not a single English student who is taking advantage of such provision; nor has there been any for several years past. Now, this is not as it should be. English students ought to join in helping their French brethren in this great undertaking. The need of their co-operation is urgent, because of the state of affairs among the French Roman Catholics. In the Province of Quebec there are many who are as ignorant of the vital truths of Christianity as are some of the heathen Chinese. There is as much superstition and ignorance prevalent in certain parts of this Province as one will find in countries where the name of Christ is not known, and where the precepts of the Christian faith have never been taught. Men are going to China, to India, to the Isles of the sea. They are doing this in obedience to their Master's command. But why should not

some of our English Canadian students give themselves up to the work of preaching the Gospel in its purity to the Roman Catholics of Quebec?

We have already spoken of the great need of workers of every kind in such an enterprise. Let us enlarge on this point. Any person at all acquainted with the province of Quebec knows that the Roman Catholic clergy are making strenuous efforts to drive out the Protestants. These priests, as a class, are tyrannical, arbitrary and self-seeking. The people are not encouraged to read the Bible. Protestants are continually denounced as heretics. The people are also being led to death, in order to build fine mansions for the priests, commodious convents for the Sisters, and fenced castles for the monks. Laymen have very little control in educational matters. What is not under the control of the priests is not education at all. As regards the ownership of Church property, the people have hardly any voice at all. *M. le Cure* attends to that matter also. As a result of all this the French people are far behind their English neighbours from a material standpoint. The principal business houses and mercantile concerns are English. The English farmer is more prosperous and intelligent than the French farmer.

Again, there can be no doubt that the type of piety produced by the teachings of the Church of Rome is not as exalted as that produced by the teachings of evangelical religion. There can be no doubt that the Romish Church, by its laying more stress on the letter of the law than on its spirit, and by the easy way of obtaining forgiveness of sins which it furnishes through its priests, has induced a tendency to think lightly of sin, and has caused the French people to be guilty of a great many sins and small vices.

Is there not here, then, room for work? Why are some so eager to go to foreign countries, when there is a people at our own doors who need the pure Gospel as much as any heathen nation? Why does not the Board of French Evangelization take some steps to try to persuade some of those now thinking of going to China, and like places, to change their minds and devote themselves to work among the French race of this Dominion? We would like to know what the Board thinks about the matter of English students going into French work.

We are glad to observe that there are many encouraging signs in connection with French evangelization. One of these is the changed feeling on the part of the people in certain parts of Quebec. Where, formerly, the French missionary would be driven out of the place, now he is allowed to remain, and in many instances welcomed to the homes of the people. But still the idea that a French Canadian, by becoming a Protestant, has denationalized himself is instilled by the priests, and believed all too readily by the greater part of the people. So that, when a French student, who is a converted Roman Catholic, seeks to work among those of his own race, he is often called "suisse," "turncoat." But French Roman Catholics never use such epithets to English students, because they think it quite natural that an Englishman should be a Protestant. Hence, in this respect, the English missionary has an advantage over his French brother.

Other reasons why we English students should join in the work of French Evangelization might be given, but we merely content ourselves with reiterating the main contention of this article, viz.: that the need of a pure Gospel among the French is so great that all classes of workers are wanted, and hence the Englishman should join hand in hand with the Frenchman.

Presbyterian College, Montreal.

The existence of members of the Hebrew race in every corner of the known world is just now again attracting notice by reason of references to the black Jews and the white Jews of India. The latter are few in number, but the former form quite a community. There is even a Jewish paper in the Hindoo language.

THE LATE MRS. MACKENZIE, OF EFATE.

Although we have already drawn attention to the death of Mrs. Mackenzie, the wife of our missionary on Efate, and herself a missionary, the following touching letter from the Rev. Dr. J. G. Paton will, we are sure, be read with much interest. (Ed.)

Dear Sir,—In reply to yours I may say that Mr. and Mrs. Mackenzie, of Efate, were among our dearest friends on the New Hebrides. Mrs. Paton, our daughter and I spent our last evening in Australia, before sailing for Canada, at a friend's house with dear Mr. and Mrs. Mackenzie and their children. The children appeared healthy and strong, but the parents were thin and careworn, though considerably improved in health by the change in the short time they had been in Sydney, and happily reunited to their children; but looking hopefully to their return to the islands after another sad parting.

Mr. and Mrs. Mackenzie joined the New Hebrides Mission in 1872, and were placed at Erakor, Efate, where Mr. and Mrs. Morrison, also from Canada, had been for a short time before his death. At that station for twenty-one years they have laboured devotedly with unabating zeal, teaching the Islanders to love and serve Jesus Christ, and with wonderful success in all departments of His work. All who were once cannibals on their half of Efate are now professed Christians, trying to live for and serve Jesus, through their teaching. And for a number of years they have been chiefly engaged in educating and training the most promising young men and women as teachers and evangelists for Efate and the northern islands of our group, where they have proved themselves better adapted for the work than the Aneityumese and southern Islanders.

I am exceedingly grieved to hear of the death of Mrs. Mackenzie. For her profound piety and thorough consecration to Christ's service she will be mourned not only by her bereaved husband and children but by all who knew her. She was indeed a devoted missionary, and her cheerful, kind manner and just treatment of all will make her death a great loss not only to her dear husband and children, but to our mission and Christ's cause on the islands. May Mr. Mackenzie and the children be comforted by the blessed consolations of the Gospel and the presence and sustaining power of Jesus in all their future, till again they meet, not one awaiting, an unbroken family in Heaven with the Lord.

She was a hard worker on Efate in civilizing and elevating the natives, especially the women and girls, by teaching them every thing possible; to them she is the greatest loss. They were exceedingly attached to her, and appreciated all her self-denying labours for their good; nor in her teaching did she neglect her family and household work. They also were trained carefully in the fear of God, and her house was a model of neatness and order. They were always cheerful and happy in the blessed Lord's work, beloved and respected of all around them more and more. To all who passed or repassed in the Dayspring it was a great pleasure to go on shore, visit them, and see the steady progress of the work at their station.

Their house stands at the end of a native village, on an island made by the two arms of a large river running into the sea, which is healthier than the mainland. In the corner of a small garden in front of their house are a number of little graves covered with coral and whitewashed; and now the mother, Amanda Mackenzie, will have a white covered grave beside her darling children's, in the corner of that garden, a sad, dear spot for her sorrowing husband and children. May Jesus sustain and bless them. And may the mother's piety, devotion, and zeal rest upon her surviving children, and may the Holy Spirit consecrate every one of them, all through life, to the service of our dear Lord Jesus. What a reward

hers will be in the great day! May we all be prepared for death and eternity, so that when called hence, it may be to be forever with the Lord in glory!

Yours faithfully,
JOHN G. PATON.

THE REV. J. G. PATON AT MIDLAND.

Knox church, Midland, was filled to its utmost on Saturday by an appreciative audience which had gathered to hear the great missionary, Rev. Dr. J. G. Paton, although the hour, 2 p.m., was not the most convenient one for business men to get away.

As Dr. Paton had to leave again at three o'clock, he had but three-quarters of an hour to speak, but in that short time he gave a most graphic and interesting account of his work.

Besides many from Midland, quite a number came from the surrounding neighbourhood; from Penetanguishine, Wyebridge, Sturgeon Bay and Waubauskene.

The collection taken up on behalf of Dr. Paton's mission amounted to \$70.

Quite a touching incident occurred in connection with this visit to Midland. When Dr. Paton stepped from the train he was met, along with others, by a Mr. Wallace, whose wife had been a member of his Bible class when superintending the Glasgow city mission.

When a few explanations had been given, the venerable missionary recalled the family to which she belonged as one at whose home he had often visited, and stepping into the waiting room he clasped the hand of his former scholar, down whose face the tears fell fast as she recalled the past and looked upon the form of one whom she remembered as a stalwart young man labouring for the cause of Christ in far-away Scotland.

Mrs Wallace remembered being present at Dr. Paton's ordination, and spoke of the change in his appearance. Then his hair was black, now it looked like sunlight, driven snow.

PRESBYTERY OF MAITLAND.

ORDINATION AND DESIGNATION OF MR. K. McLENNAN AS A MISSIONARY TO HONAN, CHINA.

The Presbytery of Maitland met in Knox church, Kincardine, July 25th at 5 p.m., Rev. A. Sutherland, Moderator pro tem. The Rev. Dr. MacDonald, of Seaforth, and Rev. J. Stewart, Kincardine, were invited to sit as corresponding members. Mr. Kenneth McLennan, B.A., B.D., delivered his trials for ordination. The ordination trials were sustained as very satisfactory, and the Presbytery again met at 7.30 p.m. for ordination service and to designate Mr. McLennan as a missionary to Honan, China.

There was a large congregation present. After devotional exercises, the Rev. A. Sutherland preached a very suitable and earnest sermon on Mark 16, 15. Sermon being ended, the Moderator asked the Rev. Dr. MacDonald, of Seaforth, who was present representing the Foreign Mission Committee, to state the principal steps which led to the calling of Mr. K. McLennan. The Dr. stated in substance that the great point with the committee was that the person be called of God. They inquire as to the suitability of the person whom they call; as to knowledge, motives, disposition, ability in acquiring languages, and as to his possessing a good healthy constitution and they felt satisfied that they found a suitable person in Rev. K. McLennan. The questions to be put to missionaries at ordination, were then addressed to Rev. K. McLennan, to which satisfactory answers were given.

The Moderator then, surrounded by the brethren engaged in solemn prayer. Mr. K. McLennan knelt, and was by the laying on of the hands of the Presbytery and earnest prayer, solemnly set apart to the office of the holy ministry and commended for guidance and success therein to the grace of God. The Moderator gave to Mr. McLennan the right hand of fellowship, and in the name of the Lord Jesus Christ, the only King and Head of the Church, and by the majority of the Presbytery of Maitland, invited him to take part in the Gospel ministry, and designated him as a missionary of the Church to Honan, China.

Rev. John Ross addressed the newly-ordained missionary. He spoke of the importance and necessity of deep and earnest personal piety, of diligence and activity in the work of the Lord, of holy bold-

ness and steadfastness, and bade him God-speed in the work to reinforce the band of missionaries already in the field. "Go, and the Lord be with you." Rev. J. Malcolm addressed the assembly present. He spoke of foreign mission work in general, the vastness of the field, the inaccessibility of foreign fields of labour and the duty and responsibility of Christian people to spread the message of salvation.

The Rev. Dr. MacDonald, representing the Foreign Mission Committee, addressed the congregation also. He spoke of the benefit of foreign mission work, commercially, socially and spiritually; of the difficulties to be met and overcome, of the natives' hatred of foreigners, of the duty of the Church to sustain the missionaries by liberal giving and earnest prayer.

Dr. MacDonald, in behalf of the Foreign Mission Com. and the Presbyterian Church in Canada, presented the missionary-elect with a copy of the Word of God—a symbol of the power of Jehovah God—that which elevates the nations and evangelizes the world. His closing words to the missionary were, "Do the work of God faithfully." The newly-ordained missionary signified his willingness to subscribe the formula when asked to do so.—John MacNabb, Pres. Clerk.
Lucknow, July 27th, 1893.

PRESBYTERY OF MONTREAL.

The special meeting of the Presbytery to take into consideration the relevancy of the libel prepared at the last meeting against Professor Campbell, was held in that city on Tuesday, Aug. 1st.

In the absence of the Moderator, Rev. E. Scott presided. Among those present were Revs. Dr. MacVicar, Dr. Coussirat, J. Nichols, Dr. Scrimger, Prof. Ross, J. Myles Crombie, Jas. Fraser, A. J. Mowat, F. M. Dewey, W. D. Reid, J. MacGillivray, Dr. Muir, J. M. Boyd, W. Forlong, Dr. Paterson, Jas. Patterson, R. P. Duclos, and Messrs. W. Drysdale and W. Paul. Rev. Messrs. Gordon, of Sarnia; Anderson, of London; J. H. MacVicar, of Honan, and E. M. Hill and T. S. McWilliams, being present, were invited to sit in the court as corresponding members. Prof. Campbell, the accused, was not present, although he was notified of the meeting by letter and was requested to be present.

THE FORM OF THE CHARGES.

The form of the charges prepared at the last meeting did not seem altogether satisfactory. They were as follows: "You are indicted and accused at the instance of the said Presbytery, that albeit to hold and teach: 1. That disbelief in the entire inerrancy of the inspired revelation of the Old Testament; 2. that God does not smite either in the way of punishment or discipline, and that He has nothing to do with the judging or punishing of the wicked, is contrary to the Word of God and the standards of the Presbyterian Church of Canada."

Rev. C. B. Ross, of Lachine, moved, seconded by Rev. John McGillivray, that all the words after "that" in count 1 be struck out, and that the following be substituted: "Many of the writers of Scripture and especially of the Old Testament Scripture, held such erroneous views of the divine character as to prelude all possibility of its being inspired by God."

Prof. Scrimger moved an amendment, seconded by Rev. A. J. Mowat, that the following be substituted as the first charge: "The Scriptures of the Old and New Testament are not entirely infallible in matters of faith and morals."

Principal MacVicar read a letter which he had received from Rev. Robert Campbell, chairman of the committee which had drafted the libel, suggesting certain changes. These were embodied in the following amendment to the amendment, moved by Prof. Ross, seconded by Mr. Walter Paul: "A view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth."

After some discussion, the amendment of Prof. Ross was adopted on a vote of 18 to 2.

The second count was slightly altered and adopted unanimously.

At Prof. Scrimger's suggestion a number of quotations from the Bible were added to those already contained in the libel. "The Father judgeth no man," suggested Rev. John Nichols, "but hath committed all judgment to the Son."

"This text was quoted by Prof. Campbell himself," remarked Mr. Crombie, a supporter of the professor.

Rev. Dr. Patterson, Rev. John McGillivray, Prof. Scrimger, and Rev. James Patterson were appointed a committee to incorporate these motions and suggestions in the libel, and to re-cast the form of it. As finally presented to the Presbytery for adoption it read as follows:

THE LIBEL.

Dr. John Campbell, Professor of Church History and Apologetics in the Presbyterian College, Montreal, and under the

care of the Presbytery of Montreal: You are indicted and accused at the instance of the said Presbytery, that albeit to hold and teach: Count I.—A view of the inspiration of the Holy Scripture which impugns and discredits them as the supreme and infallible source of religious truth, and (Count II.) a view of God which sets Him forth as one who does not smite either in the way of punishment or discipline and who has nothing to do with the judging or punishment of the wicked, is contrary to the Word of God and the standards of the Presbyterian Church in Canada, since: "Count I. According to the Word of God (1) Jesus Christ uniformly spoke with approval of the Scriptures that were then written, and appealed to them as authoritative on religious question: Lk. xvi. 31; Mk. v. 17, 18. (2) The Apostle Paul referred to Scriptures as the oracles of God: Rom. iii., 2; II. Tim. iii. 15, 17; I. Thess. iii. 13. (3) The Apostle Peter declared, II. Pet., 1, 21, "The prophesy came not in old time by the will of man," etc., Jas. v., 10.

Reference was next made to the Confession of Faith, Chap. I., sections 2, 4, 5, and 8.

Count II. The following passages were given in support of this count, viz., Ex. xxiv., 6; Eccl. xii., 14; Rom. xii., 19; II. Pet., ii., 4; Deut. xxxii., 35; Matt., vii., 22, 23; Matt. xlii., 40-43; Matt. xxv., 31, 46; II. Pet. ii., 5, 6; Acts x., 42; Heb. x., 30, 31; Hebs. xii., 6. The references to the Confession of Faith under this count are (1.) Chap. ii., sects. 1, 2; (2.) chap. xxxiii., sect. 1.

"The erroneous doctrines, yet true it is, and of verity, that you, the said John Campbell, hold and have taught the erroneous doctrines above stated, in so far as an address delivered by you in Convocation Hall of Queen's University on the day of — one thousand eight hundred and ninety three, or about that time, and since published by the students of that University have stated as follows. Here follow a large number of selections from the address quoted in support of the charge formulated in the libel.

The Rev. Dr. Patterson reviewed the evidence bearing on the two counts in the libel and moved, seconded by Mr. Walter Paul, "that the libel be declared relevant." After discussion, taken part in by Rev. Dr. MacVicar, Mr. Wm. Drysdale, Prof. Scrimger, Rev. Messrs. James Fraser, Grenville, and J. Myles Crombie, the latter two objecting to the relevancy of the first count, the motion of Dr. Patterson was put and carried by 15 for, to 2—Messrs. Fraser and Crombie—against.

It was decided that the libel should be served upon Professor Campbell, and that he should be cited to appear before the next meeting of the Presbytery, on Tuesday, Sept. 19th, when the trial will be gone on with.

The book of rules of the Church says: When the Presbytery meets, the accused is asked if he has any objections to the relevancy of the libel, and the court proceeds to consider the question. If found relevant and further dealings with the accused fail to produce any satisfactory result, the libel is served on the accused, and he is furnished with a list of witnesses to be called and of documents to be produced in probation. By consent of both parties, the trial may at once proceed or a day is fixed for the purpose. If the charge or charges be found proven in whole or in part, the Presbytery proceeds to the infliction of adequate censure. When in the course of process, a libel has been found relevant, the accused, ipso facto, ceases to exercise the functions of his office until the libel has been finally disposed of.

We would ask the sympathetic attention of our readers to the appeal of Rev. Dr. Paton in another column on behalf of the mission ship for the New Hebrides. We ought to remember, what perhaps many are apt to forget, that this is our mission, that we are equally interested in its success, or ought to be as we are in the prosperity of any other of our missions. It is evident that a ship service, either of our own, or supplied by some other means, is simply indispensable to the very existence of this mission. The Australian Churches and Sunday schools have done much for it, and will undoubtedly do more as they grow in wealth and numbers. The present is a time of great financial difficulty with them, and for this reason, we ought gladly to help them and this work in the hour of need, seeing we have so largely escaped from the money troubles now so widely existing. The splendid record of this mission in the past, its baptism in the martyr blood of our own brethren, the claims of the heathen yet to be evangelized in these islands, and above all the claims of Christ, unite to make his appeal, as it will be, we hope, grandly successful.

Christian Endeavor.

HOW MUCH HAVE WE BORNE FOR CHRIST?

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

August 13.—Acts 21: 30-36; Phil. 1: 29.

How much have we borne for Christ? This is a hard question. There are so many elements in the consideration, that it is difficult to determine what the reply should be. So differently are men constituted, that what is a heavy cross to one, is a comparative pleasure to another. The shrinking, timid, endeavourer finds it a most difficult task to conduct a meeting, while another of a different temperament, rather enjoys it. One thinks he has borne much when he has quietly endured the taunts, the sneers and the reproaches of the godless; another would regard such things as only a trifling annoyance. Not only are men differently constituted, but they are differently conditioned, and this fact, too, makes it difficult to estimate how much they have individually borne for Christ. The Endeavorer who is away from home, and is perhaps obliged to mingle with all classes of men, has to endure a great deal more than the one who is carefully nurtured in a Christian home, where he is surrounded by the most ennobling influences. This difference was recognized by Christ himself, for in sending a message to the Church in Pergamos, He said: "I know where thou dwellest, even where Satan's seat is." Do not His words imply that it was more difficult to serve God there than in some other places?

But whatever may have been the peculiarity of our circumstances, it is certain that we have never borne too much for Christ, and it is equally certain that we shall never have any reason to regret anything that we have ever done or suffered for Him. (I. Peter, 4; 14). Indeed, the best we have done for Him is but little in comparison with what He has done for us; our sufferings in His cause have been but a drop in the bucket when compared with His on our behalf. We have not resisted unto blood, striving against sin. (Heb. 12; 4).

In all our labours for Him and in all our sufferings for His sake, we have been sustained by His grace. It has been supposed by some that when Jesus was going out to the place where He was to be crucified, He carried one end of the cross and that Simon, the Cyrenian, bore the other. Whether that be fact or fancy, it matters little to us now, but our hearts should be filled with thoughts of gratitude as, looking back, we remember that He has helped us in bearing every cross and that He has supplied grace to meet every trial, every difficulty, every danger, every foe. (Phil. 4; 18). His grace has been sufficient for us; His strength has been made perfect in weakness (II. Cor. 12; 9). Without Him we could have done nothing (John 15; 5).

It is well for us to remember that if we are ever called upon to endure a greater trial than any we have yet borne for His sake, more grace will be given. "He giveth more grace." (James. 4: 5)

Perhaps as we read how a certain martyr went with calm, unflinching courage to the stake, we fear we are not sufficiently endowed with grace to go through a similar ordeal in the same courageous manner, but we should remember that grace is given in proportion to the greatness of the trial. He is able to make all grace abound.

Let us be comforted by the assurance that Christ will reward us liberally for all that we have ever done or suffered for His sake. Though He Himself supplies the needed grace, He rewards us as if we deserved all the credit. His promise is "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10; James 1; 12).

Ram's Horn: Giving as God wants us to is the only way by which we can become truly rich.

Pastor and People.

THE BIRD.

Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, O so lovingly,
Her tiny wings upon my breast.

From morn till evening's purple tinge
In winsome helplessness she lies;
Two rose leaves, with a silken fringe,
Shut softly on her starry eyes.

There's not in Ind a lovelier bird;
Broad earth owns not a happier nest:
O God, Thou hast a fountain stirred
Whose waters nevermore shall rest!

This beautiful, mysterious thing,
This seeming visitant from heaven,
This bird with the immortal wing,
To me, to me Thy hand has given.

The pulse first caught its tiny stroke,
The blood its crimson hue, from mine;
This life which I have dared invoke,
Henceforth is parallel with Thine.

A silent awe is in my room,
I tremble with delicious fear;
The future, with its light and gloom,
Time and Eternity, is here.

Doubts, hopes, in eager tumult rise;
Hear, O my God, one earnest prayer:
Room for my bird in Paradise,
And give her angel plumage there!

PROOF AGAINST DROUGHT.

While riding across the hot and parched valley of the Jordan you have ever in your eye a luxuriant belt of foliage; it marks the course of the river itself. That thick growth of oleanders, tamarisks and other trees is "planted by the waters, and spreadeth out its roots by the river," the leaves are ever green, and have no dread of the drought of summer. So is it in travelling over the barren plains of Nevada; whenever you deery a belt of willows and alderbushes you safely prophesy a water-course.

What the root is to a tree the heart is to a Christian. Both are invisible; but external signs show plainly where they both are and what they are about. Dryness below ground soon signifies deadness above ground; dryness in the heart soon reports itself in the daily conduct. We may wonder why certain church-members are so much oftener at the opera than at the prayer-meeting, and are more ready to keep a carriage than to keep up a Christian character. The reason is that while their invisible branches hang over on the Church side of the wall, their roots work underneath into the dry soil on the world's side. Outwardly there is a Christian profession; inwardly there is a stronger love for money-making and stylish living, than there is for the crucified Saviour. Such root down into worldliness; others into sensuality and imbibing habits of fleshly indulgence; others still into covetousness or ambitions for political preferment.

A thorough-going Christian draws his motives of action from his deep heart-love to his Master. Up through these roots of affection come his faith, his prayerful spirit, his zeal, and his staunch devotion to the true and the holy. The double office of a root is to hold and to feed. Such a man is held firm against sudden gales of temptation. Such a man never falls off in spiritual declension. Jesus holds him, and Jesus sends currents of spiritual strength into his life as the sap of a fruit tree percolates to the outermost twig. As long as the soul reaches down into Christ and draws its supplies from Christ, there is little danger that the leaves will wither. Some professors wear a very dingy and dusty look; they are powdered all over with worldliness, so that there is no visible verdure. Some very ugly caterpillars build their webs in the dry limbs. Others there are whose leaves began to turn yellow soon after they were set out in the Church. This betrays a lack of spiritual moisture in the heart; perhaps secret "borers" of sin are at work there killing the tree itself by inches. The leaf tells the story. It is a grievous mistake to suppose that a Christian can be kept

fresh, foliage-laden, and fruitful by a mere Church covenant or dread of discipline, or a respect for "appearances." His inner life must be hid with Christ in God.

A well-rooted Christian is proof against drought. There is a kind of religion that is only green and flourishing during the heavy rains of a revival season; the rest of the year it is brown and barren. Pastors come to recognize these periodical professors and expect little from them except in seasons of excitement. They drop out of the prayer-meeting, grow lax about the "second service" on the Sabbath, and swing over into a careless worldly style of conduct, until the dash of a revival-shower starts them into new life again. Then for a time no one is so eager to hear the celebrated evangelist who is holding his special services; no one sings the Sankey hymns quite so loudly as they. They quite distance steady-going Elder Goodgold and Deacon Steadfast and the other solid brethren, who bear just as much fruit during a dry time as they do under the down-pour of a revival. We ministers understand such periodical Christians, and estimate at its right value their brief show of glossy leaves and pretentious blossoms. In fact, their course during a season of Church awakening is the severest condemnation of their habitual course at all other times.

But let us be thankful that there is a type of piety that is never affected by a drought. During the midsummer when the pastor is off recruiting, when the prayer-meeting dwindles, these thirsty souls keep coming to the well, and keep the heart-roots moist by unceasing communion with Christ. Away from home—at the summer resort—over among the seductions of foreign travel, or wherever they are, their life is as legible and beautiful as a palm-tree. Down under the surface, away down in the heart of them, there are innumerable rootlets of affection that are in the wells of everlasting water.

The spiritual weather never affects such Christians; they thrive under every condition of the thermometer and the barometer. Every year is a bearing year. They are in the habit of serving Christ, in the habit of praying and of delving in their Bibles, and of giving systematically their money to good objects, as well as of paying their other debts; they produce the fruits of the Spirit, such as faith, patience, truthfulness and benevolence, just as my "Bartlett" tree yields its annual tale of juicy pears. Sometimes God shakes the tree by a sudden trial, and then how the fruit does rattle down! I sometimes think that God gives certain of His people those severe jars, just to show how firm the roots are, and how abundantly the fruit will drop. These are His choice trees; they are planted close to the rivers; they do not "see when the heat cometh"; they are not troubled in the years of drought, neither do they ever cease from yielding abundantly. It is perfectly possible for every one of us to be just such a Christian.—New York Evangelist.

DETERMINATE DECISIONS.

In the community at large there are plainly two classes of persons, concerning whose moral character we cannot easily make any mistake. The one is made up of those who are practically wicked, grossly vicious in daily life. The other class is made up of Christians. Devout in demeanor, they are aiming, with sometimes a poor success, perhaps, but with unceasing constancy, to know the right and do it.

But between these two classes lies a third, made of such a flit in manifest fickleness from one extreme to the other. We can hardly venture to pronounce upon their moral posture in the sight of a holy God.

Why do we need to pronounce? What business is it of ours? Because we feel it to be our duty to exhort all men to obedience and bid them come to love and peace in the Gospel. And just in the moment of approach these persons turn sud-

denly upon us with the startling question, "What have we been doing now?"

It requires a careful discrimination to avoid being staggered by such a challenge. One needs to keep calm and clear while he says "God judges people for not doing as well as for doing." Much there may be in any given young man to admire, much to praise, much to commend, while at the same moment he may be in his character before God, faulty and wrong. He may be fatally losing all his vantage-ground of virtue just through lack of decision to become religious.

Such people are always fair game for Satan to pursue. Unsettled dispositions are most frequently open to insidious attack. The one great deception which the devil employs is found in compromise. So he constantly works to obliterate the fixed lines between right and wrong, between virtue and sin, between the world's friends and God's friends, while on the other hand, God's providence works toward clearness and positive decision. "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

The Scotch say when contemplating two desirable acquisitions for a choice one, "Baith's best." But they never see that of two opinions. Of two opposing views of life before God, both cannot be best. Men are foolish beyond expression who try to mix right and wrong; you might as well try to mix quicksilver and honey; the one is not sweetened and the other is made poison.

Those listeners in Elijah's time tried all this. They thought they did a fine thing when they patronized both deities. They "swore by God and they swore by Malcham." They "feared the Lord and served their graven images." And unto this wretched confusion came the ringing challenge of the prophet: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."

Our young men imagine they make great headway when, as they phrase it, they "knock off" some dissipation, or retrench some folly, and start for some feeble reform. They will relinquish the most insipid of their sins; they will take up some unembarrassing duties; and they call this beginning in a "manly" way. But they do not believe in any serious committal. They do not hold to make piety morose and offensive. Does not even the Bible say something somewhere about being "righteous overmuch?"

Meantime the Bible explodes a whole canister of denunciation underneath such subterfuges "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the tables of devils. Do we provoke the Lord to jealousy? are we stronger than He?"

We have somewhere read of one of the old ribald kings of England who had a shield upon which was a figure of God alongside of a figure of Satan, with the motto in bold letters beneath, "Ready for either; catch me who can." This is speaking more frankly than most young men, but it says what they say by their irresolute action. It cannot be done safely, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

So there comes a moment in which the soul stands poised between the two roads. One cannot even wait. Waiting is worse for him there than anything else. The most violent figure in the Bible is used to show how the holy God detests and loaths an undecided man. He declares, "I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth!"

It is extremely easy to be as egotistical as Montaigne and as conceited as Rousseau; but it is extremely difficult to be as entertaining as the one or as eloquent as the other.—Colton.

ONE WOMAN'S WORK.

A notable example of the activity of women, in these days, in various directions of benevolent undertaking, is afforded in what the London Christian World says of the work of Miss Agnes Weston among sailors: "This devoted lady may fairly be regarded as the Mother-in-chief of the British Navy. The extent of her influence may be estimated from the fact that, among other things, ten thousand letters, all purely personal, were written last year by herself and her lady helpers, in reply to as many written by officers and men of the fleet throughout the world. In addition to these, two monthly general letters are printed, of which, last year, half-a-million copies were circulated. What is remarkable is, that the crews of the American men-of-war, envying the privileges of the British marine, have applied to be taken in hand in the same way, and in consequence, a special edition of the letters is prepared for them, and is now distributed regularly in every American warship, amid every token of thankfulness and appreciation. That is not all. Miss Weston is bringing about a divorce between Jack and his grog. Her temperance work has been so splendidly successful, that it is now calculated that about one in six of the sailors in the British Navy are total abstainers."

THE DUTY OF THE PREACHER.

One great aim of your preacher is to refresh, assist, and satisfy considerate, inquiring persons. But he has no new Gospel to offer, finding the old one better than any new one, and sufficient, which no new one is. That the fear of God is the beginning of wisdom, and that wisdom is the condition of all honourable happiness, is part of the most ancient orthodoxy—true thinking, right belief—of the world. The newer and more perfect orthodoxy, that Christ—Son of God and Son of man—is the special divine promise and power for the world, contains, not contravenes, this early one. To Christian truth, the private peace and purity of a million hearts have borne witness, and its divine worth has been with "public splendour shown." But every age has its own work and tongue; and everlasting truth must be illustrated and applied in manner native to your heart and time. This your preacher endeavours to do, seeking himself to advance, and to lead others from the poor, imperfect present, to the better future—counting to-day's light, twilight; and to-day's strength, weakness. And it is his desire and effort to turn worldly persons to that godliness, which is the highest, and only abiding form of manhood; to bring individuals, whose tendencies rather than their characters are Christian, to a distinct Christian course and convictions; and to awake gently, or roughly if it must be, formalists asleep on the pillow of usage, of which smooth words are the soft feathers, that they may enter on the studies, the obedience, and the energetic happiness of faith.

A SUNDAY SERVICE IN CHICAGO.

Rev. Dr. Whitelaw, of Kilmarnock, describes, in the Androssan Herald, a service which he attended in Chicago, which was addressed by Mr. Moody and the Rev. John McNeill. The circus tent in which the meeting was held, was filled with a crowd of fifteen or twenty thousand persons. Dr. Whitelaw says: "It is not asserting too much to ascribe to the musical part of the programme, a large amount of the credit due, if not for attracting, certainly for impressing the monster congregation."

When Mr. McNeill ended, another preacher, writes Dr. Whitelaw—God Himself—stepped to the front. Mr. Moody rose, holding in his arms a beautiful little boy who had got lost in the crowd, and had been handed up to the platform by one of the circus men. Calling aloud to the audience, he asked them to note how God, by this incident, was illustrating the truth he had been trying to set before them. Here was this lovely child, who could not find his papa or his mamma, who, doubtless, were seeking him. There was no question but they would find him. Was Christ going to find those whom He was seeking in that audience to-day? Then, telling how, as he held the little fellow in his arms, he felt the child's heart beat with alarm until his eyes lighted on his father, when, with a bound of joy, he sprang into his father's arms, the audience as he did so, clapping their hands with joy. Mr. Moody closed with one more appeal to his lost hearers to spring into Christ's arms with alacrity and gladness, like that which the child evinced on being restored to its parent. The incident was intensely dramatic, and fittingly closed a most impressive service. I can well believe that all retired, thinking that, while Mr. Moody and Mr. McNeill preached well, God preached best by that simple but affecting incident of the lost boy.

Our Young Folks.

THERE'S A DEAR LITTLE GIRL COMING HOME TO-DAY.

"Oh, what do you think the angels say?"
Said the children up in Heaven;
"There's a dear little girl coming home to-day,
She's almost ready to fly away
From the earth we used to live in;
Let's go and open the gates of pearl,
Open them wide for the new little girl,"
Said the children up in Heaven.

"God wanted her here, where His little ones meet,"
Said the children up in Heaven;
"She shall play with us in the golden street!
She had grown too fair, she had grown too sweet
For the earth we used to live in;
She needs the sunshine, this dear little girl,
That gilds this side of the gates of pearl,"
Said the children up in Heaven.

"So the King called down from the angels' home,"
Said the children up in Heaven;
"My little darling, arise and come
To the place prepared in thy Father's home.
To the home that my children live in;
Let's go and watch at the gates of pearl,
Ready to welcome the new little girl,"
Said the children up in Heaven.

"Far down on the earth do you hear them weep?"
Said the children up in Heaven;
"For the dear little girl has gone to sleep!
O'er the earth we used to live in;
But we'll go and open the gates of pearl!
Oh, why do they weep for their dear little girl?"
Said the children up in Heaven.

"Fly with her quick, Oh, angels dear,"
Said the children up in Heaven;
"See—she is coming! Look there! Look there!
At the jasper light on her sunny hair,
Where the veiling clouds are riven!
Ah—hush, ah—hush! all the swift wings furl!
For the King himself at the gates of pearl
Is taking her hand, dear, tired little girl,
And leading her into Heaven."
—Sabbath School Visitor.

A FAITHFUL STUDENT.

It was in a plain, unpretentious little house in the gay city of Paris that Rosa Bonheur first opened her bright dark eyes. That was over seventy years ago, as the family register shows the important event occurred in 1822. Her father was an artist, and it may be said that she inherited her wonderful talent for picture-making. No doubt she did, for artists are born, not made, but her remarkable success did not come to her without constant, persevering labour.

The mother died when Rosa was quite a little girl, and she and her two brothers were sent to board with a good woman who tried faithfully to do her duty to the motherless little ones committed to her care. She sent them all to school, but Rosa did not take kindly to books, and insisted upon playing in the woods of the Bois de Boulogne and gathering the buttercups and marigolds which grew there in great abundance. After she had become famous she often talked of those two years in which "she never spent an hour of fine weather indoors." When her father brought home a new wife she was taken back to the little vine-covered cottage, and when it was discovered that she really disliked to be tied down to her books, she was told that she must learn a trade by which she could earn her own bread. Consequently she was apprenticed to a fashionable dressmaker, but she was so dissatisfied and unhappy, and cried so much for the sunshine and freedom to which she had been accustomed, that her father took her from the establishment, and sent her to a private school. Here she amused the other girls by drawing witty caricatures of the teachers and pasting them against the walls with paste made of chewed breadcrumbs. Although scarcely pleased with the subject of her sketches, the teachers were impressed with the force of her drawings, and preserved them in an album. At this time she was not what you might call a happy child. Her

father was not able to dress her as handsomely as some of the other girls, and even her wonderful success with the pencil did not in her mind make up for the difference that troubled her artistic eye. She loved beautiful things, and it hurt her sorely to eat from tin cup with an iron spoon while her companions were sipping with silver spoons from dainty silver or china mugs.

Realizing that he did not understand his sensitive little daughter, her father decided to leave her to her natural tendencies and watch what course she would pursue. It did not take him long to find out the wisdom of this decision, for as she went about her work of drawing from nature, copying and making models, he discovered that she possessed talent far beyond his own. She was happy, too, and sang like a bird while labouring with a will. After teaching her all he was able, her proud father sent her to the Louvre, and there she soon displayed her wonderful ability in copying the works of the old masters.

One day a grand-looking gentleman stopped before her easel and said kindly "Your copy, my child, is superb. Persevere and you will be a great artist." This remark sent her home as joyful as a queen, and strange as you may think it, her thoughts were not about her wonderful picture so much as about the silver mug and spoon she would buy so soon as the picture could be turned into money.

Before she had reached her seventeenth birthday, she had painted a goat so true to life that her father urged her to study animal life and give herself to the special work of painting animals. She had no money to buy models, so with a sandwich in her pocket she would start on long trips to the country where she could study animal life from the living models on the farm without costing her a cent. Another plan of study was to visit the slaughter pens on the outskirts of the city, where while her tender heart was throbbing with pity at sight of the suffering endured by the animals she loved, she might learn how to put that very suffering into the pictures she was painting. The butchers saw how she persevered in her loved work and how eager she was to perform it perfectly, and they made it a point to assist her in every way in their power.

On the roof of her father's house Rosa made a garden and filled it with honeysuckles, roses and nasturtiums, and here she kept a beautiful sheep, which served for a model.

When she was nineteen she sent two pictures—one of goats and sheep and the other of rabbits—to the Fine Arts Exhibition. Two years later she had finished twelve beautiful pictures, and before she was twenty-seven, her magnificent painting, "Cantal Oxen," took the gold medal, and all over the world the story of her wonderful success was freely discussed. But the fame she had so early achieved did not cause her to slacken her work or make her careless about the performance of it. She continued to labour on early and late, and only a very short time ago, when nearing her seventieth milestone, she said to a friend, "I have been a faithful student since I was ten years old." A faithful student, although as she often admitted, she felt the power within her for her lifework—a power to paint. Even with her artist-soul born in her, it required faithful work and faithful study to develop it and make her what she is—a queen among artists.

—B. V. C.

HASSAN AND THE THREE YOUNG MEN.

The wise old Hassan sat in his door when three young men pressed eagerly by.

"Are ye following after anyone, my sons?" he said.

"I follow after Pleasure," said the oldest.

"And I after Riches," said the second. "Pleasure is only to be found with Riches."

"And you, my little one," he asked of the third.

"I follow after Duty," he modestly said.

And each went his way.

The aged Hassan in his journey came upon the three men.

"My son," he said to the eldest, "Methinks thou wert the youth who was following after Pleasure. Didst thou overtake her?"

"No father," answered the man. "Pleasure is but a phantom that flies as one approaches."

"Thou didst not follow the right way, my son."

"How didst thou fare?" he asked of the second.

"Pleasure is not with Riches," he answered.

"And thou?" continued Hassan, addressing the youngest.

"As I walked with Duty," he replied, "Pleasure walked ever by my side."

"It is always thus," said the old man. "Pleasure pursued is not overtaken. Only her shadow is caught by him who pursues. She herself goes hand in hand with Duty, and they who make Duty their companion have also the companionship of Pleasure."

ABOVE THE CLOUDS.

A story is told of some workmen who were building the tower of a church in the city of London. There was some last work to be done on the spire, and but the one day in which to do it if the church was finished in the desired time. On the morning in question, one of the heavy fogs settled down, and the master workman was almost in despair. One of the men more thoughtful and more in sympathy with his master's anxiety than the rest, observed "If it is possible to climb to the top, it might be we would get beyond the fog and be able to work," and he volunteered to make the attempt, which was successful; and when at sunset the fog lifted from the city, the last beams of the sun shone upon a beautiful church finished from foundation to top of glittering spire, and the church had been completed in the given time.

The general lesson to the Christian to be learned from this story is so apparent that it scarcely needs to be drawn, but there are special lessons that enter into the everyday working life of the mother which may not be so close to the surface. How often we hear of "blue" Mondays, of days when in the familiar parlance of our childhood "we got out of the wrong side of the bed!" This state or condition of things does not belong only to the children of the household, for the mother is still a child of nature, and liable to like feelings with them; and it is no wonder that the fog of discontent settles more and more closely over the household, and things grow more and more criss-cross. Now is the time for mother to get above the fog into the clear light of God's sunshine.

If mothers of to-day took time as our mothers did for a morning prayer hour—in the words of Scripture "Enter into thy closet and shut thy door," though the time spent on the mountain-top with the Father beyond the clouds was but a few moments of time, perhaps we as did our mothers would come to our households with faces as the faces of angels, and mother's face with its blessed light would dissipate the fog, and content and sweet agreement one with another would take the place of discontent and disagreement.

Above the fog
Shines bright the sun;
The morning work
If well begun,
With light of heaven
In mother's face,
Will make the day
So full of grace
That eventide
In sweet content
Shall prove the day
As one well spent.

—Alice Hamilton Rich.

Goodness answers to the theological virtue charity, and admits no excess but error. The desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess; neither can angel or man come in danger by it.

Teacher and Scholar.

Aug. 20th, 1893. } PAUL BEFORE FELIX. { Acts xxiv. 10-25.

GOLDEN TEXT.—Watch ye, stand fast in the faith, quit you like men, be strong.—I Cor. xvi. 13.

Paul's speech on the stair leading to the castle only served to inflame the Jews again. The assertion of his Roman citizenship prevented the scourging by means of which the commander thought next to examine him. Another attempt was made to find out of what Paul was accused by bringing him before the Jewish council. But Paul's claim to be a Pharisee, and assertion of the necessary connection between his belief and Pharisaism, produced a division in the council, the Pharisees taking his part. The night following, the Lord strengthened him in a vision, in which Paul was assured that he would bear witness at Rome. A conspiracy to kill him was frustrated by Lysias sending him under a strong escort to Felix, the Roman Governor at Caesarea. Here Paul was kept till the high priest and other accusers came down, when his case was pled. A professional advocate conducted the case against Paul, preferring the three charges of sedition, being a ring-leader of the sect of the Nazarenes, and profaning the temple. These charges were confirmed by the other Jews. Paul's speech is directed against them.

1. Denial of charge of sedition. Paul commences with a courteous reference to Felix's long official experience in Jewish matters, which would better enable him to appreciate what the Apostle had to say. Felix had for about six years been procurator of Judea, and for some time previous had governed Samaria. Paul points out that the charges may easily be sifted, since they relate to his acts during the last twelve days. His purpose in coming up to Jerusalem was worship, not sedition. In the most explicit manner the charge is denied. Neither in temple, synagogue, nor throughout the city, was he found even engaging in religious discussion, much less stirring up a crowd. On any of these points he challenges proof.

2. Denial that Nazarenes are apostates from the Jewish religion. Paul acknowledges that he belongs to what his opponents call a sect (R. V.). But this is no crime. The Roman law allows every nation to worship its own deities, and he is worshipping the God of his fathers as truly as the sects of Pharisees and Sadducees. Nay more, he accepts the Old Testament Scriptures as truly as they. To him this sect represents the fulfillment of Judaism. Also he shares with the Jews present the hope founded on the word and promises of God, that there shall be a resurrection of all, which was a prevalent article of Jewish faith (ch. xxvi, 7). In view of that awful day Paul makes it his study, the great principle of his life, to preserve a blameless conscience towards God and man, a thing utterly remote from the factious sectarianism charged.

3. Denial of charge that he profaned the temple. The purpose for which he had come to Jerusalem, after years of absence, should preclude the thought that he would profane the temple. He was the bearer to his nation of alms, which he had collected in Macedonia and Achaia. This is the only reference in Acts to this important part of Paul's work. Rom. xv. 25, 26; I Cor. xvi. 1-4; II Cor. viii. 1-4. He was also there to make offerings in the temple (ch. xxi, 26), and which (R. V.) he was found purified (ch. xxi, 24) and so not profaning the temple, also neither gathering a crowd nor raising a stir. The Asiatic Jews, whom Paul refrained from charging with exciting the tumult, as he might have done, should be here, if there was any truth in this charge. He closes by challenging the Jews present, before whom he had already appeared (ch. xxiii, 1-9) to say whether in their council they had found any wrong-doing, unless, indeed, it were that utterance which made them as Pharisees espouse his cause for the moment.

4. The case deferred. Felix did not condemn Paul, knowing more exactly than the Jews had supposed the Christian faith. Its designation as the Way (ch. ix, 2; xix, 9, 23; comp. Jno. xiv, 6) perhaps indicates that what is most characteristic of the Gospel is the way of preaching it through a crucified Saviour. The case is postponed till further inquiry might be made of Lysias. Paul is kept a prisoner, but treated with indulgence, his friends being allowed to minister to his wants. Felix with his wife Drusilla, a younger daughter of Agrippa (ch. xii, 1) whom he had persuaded to desert her husband, sought an audience of Paul to hear of the Christian faith. Before this man, who "ruled with a mixture of cruelty, lust and servility," (Tacitus) Paul shows his faithful boldness by discoursing of righteousness and self-control in the light of a coming judgment, with such effect that Felix was terrified, and dismissed him with words which have become classic as the expression of a fatal procrastinating spirit.

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, AUGUST 9TH, 1893.

One almost trembles to think what might have happened if the Italian warship, Etna, had steamed out of Montreal harbour last week because no salute was fired. Many countries have been frightened by the arrival of a fleet, but Canada nearly suffered by the departure of one vessel. We had a narrow escape.

There are few ministers in the Presbyterian Church less likely to speak unadvisedly with their lips, as our old friend, Dr. R. F. Burns would say, than Professor Scrimger, of Montreal. All the more pity, we think, that the learned professor said anything at the meeting of the Presbytery of Montreal last week about the newspapers that indulged in low, coarse, shallow sneers at what they call heresy hunting. Journals of that class like to be noticed by men of the character and standing of Professor Scrimger. The only person their sneers injure is Professor Campbell. The proper treatment for a Canadian journal that apes the semi-profane style of the American "reptile" press, is silent, dignified contempt.

The Montreal Presbytery have agreed upon the form of libel, have declared it relevant by a majority of 15 to 2, and by this time it has probably been served upon Professor Campbell at Yoho, Muskoka. The proceedings in the Presbytery have so far been characterized by moderation, dignity and Christian courtesy. So far as we know, Prof. Campbell is on the most friendly terms personally with his co-Presbyters, and the duties that devolve upon them in this matter must be all the more painful on that account. One scarcely knows which to pity most, the professor of twenty years standing, who appears at the bar, or his brethren who have to try him on a most serious charge. Let us all hope and pray that the painful business will end at the next meeting of Presbytery.

The thing chiefly to be feared in regard to the unfortunate case now pending in the Presbytery of Montreal, is that the minds of the people may be taken off their Church work and unduly fixed on this particular case. No one who understands Canadian Presbyterianism, has any doubt that the standards of the Church will be maintained and her laws faithfully carried out. No one, we hope, has any doubt that Prof. Campbell will receive even-handed justice from any tribunal before which he may appear. Whatever difference of opinion there may be in regard to the wisdom of beginning the proceedings—and there is some difference—on that point in the Church—not that they have begun, every true Presbyterian will say, let the case be continued and issued in a manner that will bear the scrutiny of the ecclesiastical world. Let the people go on with their work, avoid clamour, and trust the courts of their Church, and all will be well.

The member who struck the first blow in the British House of Commons is a graduate of Oxford, and most of those who assisted him, are what is called "educated" in the sense of having taken a university course. This last outbreak of ruffianism in high places, was not required to show that a university course

does not necessarily make a young man a gentleman. Too often we hear universities and colleges blamed for the conduct of their graduates. A graduate acts like a fool, or an ass, or a ruffian, and thoughtless people pounce upon the college he "went through," and lay all the blame upon the institution. The backwoods idea that a college can do everything for its students, should be given up. Canada is old enough now to be done with that delusion. The sooner it dies the better for all our educational institutions. Theological seminaries are often blamed for not making good preachers out of impossible material.

The question of running Sunday cars in Toronto, has been pretty well threshed out. Little more that is new can be said at public meetings. The duty of the hour is to perfect the organization for bringing out the whole vote against the attempt to introduce the Chicago Sabbath. Speeches are well enough in their way, but it is the ballots that will count on the evening of polling day. Nothing should be taken for granted in the way of organization. Nothing should be left to chance. So far as possible, every arrangement for taking voters to the polls, should be made perfect. Votes are sure when they are polled and not a moment sooner. The friends of the Sabbath should take a lesson from election managers in campaigns of another kind. These astute and experienced gentlemen assume that organization is more than half the battle. No cause is so good that its friends can afford to dispense with proper means for carrying it at the polls. None is so bad that good organization cannot mightily help it.

Has there not been enough said about the position taken by Canada at the World's Fair? Everybody in the world who knows anything about wheat, knows that "Manitoba hard" is the best wheat in all creation. Everybody who knows anything about cheese, knows that Ontario can beat the Yankees in that product any morning before breakfast. The man who does not know that in certain lines, Ontario is one of the best countries in the world, cannot have that fact pounded into him by any amount of newspaper writing. What is the use in everlasting harping on the fact, that we make a good appearance at the great show? We never intended to make anything else. We made a good appearance in Philadelphia seventeen years ago. We can make a good appearance anywhere. Is it not a little childish—a little colonial, to talk so much about our appearance? The man who does not know that Ontario is one of the best countries in the world, has a great deal to learn.

The old howl about "clerical domination" is again heard. Citizens of Toronto opposed to Sunday cars are said to be "priest ridden." The last time this cry made itself heard was during the Scott Act agitation. Men soaked in whiskey, men who could scarcely pass a bar-room without going in, if their lives depended on the passing, denounced the friends of the Scott Act as priest-ridden. They, of course, were free. Everybody who knew them, knew that they had been rum-ridden for years, but still they put on a bold face and shouted "clerical domination," "priest ridden." It is exactly so now in Toronto. The veriest slaves of every malign influence that is trying to destroy the quiet of the Sabbath, are the loudest shouters about clerical domination. Even if the question were one of being ridden, most decent men would rather be ridden by such citizens as Principal Caven and Rev. D. J. Macdonnell, than by a soulless bargain-breaking railway corporation. What in the name of common sense are ministers of the Gospel for, if they should not take an active part in the discussion of moral and religious questions. Can anybody name a question in which it is more clearly the duty of a clergyman to take part, than that of remembering the Sabbath day to keep it

holy. What would any man of average honesty, not to speak of piety, think of a minister who was ashamed or afraid to protest against what Principal Caven is reported to have very properly called "an infamous attack upon the Sabbath." Does any man deserve a place in the pulpit who can connive at Sabbath desecration? The most insulting, as well as most stupid part of the attack that is being made on the Toronto clergy at the present time, is the assumption that because they are ministers they should take no part in the campaign.

THE SUNDAY STREET CAR STRUGGLE.

The meetings which have been held recently in the Horticultural Pavilion and in other parts of the city of those opposed to Sunday street cars, have been thoroughly representative of all classes, and have given a powerful impetus to the movement. The addresses made at them have upon the whole been good, those at the Pavilion notably so; fair in spirit, and because fair, and able as well, they have been forcible. The following are some of the points which have been especially emphasized.

The advocates of street cars persistently seek to make it appear that the Sabbath is a Jewish institution, and therefore we are under no obligation to observe it. The falsity of this contention has been exposed unanswerably by Rev. Principal Caven, and the true basis on which it rests, its universal authority, and its beneficent design as regards the whole human race, clearly and forcibly insisted upon.

The bearings of the street car question upon labour were made very plain, not by clergymen, who, although their work brings them into close and constant contact with working people, are not supposed to know anything about this aspect of the matter, but by men who are either themselves at work every day, or are, or have been closely connected with labour as employers. The utter hollowness of the pretence made by those who advocate Sunday street cars, that they are forcing on this question solely in the interests of the working man, has been mercilessly exposed. Allowing that in some cases, this is done honestly, but in ignorance, arguments, facts and experience were brought to show that, the real interests of the working man as regards the length of the hours of labour, are conserved by the observance of the Sabbath as it is now amongst us. It is freely said by those who ought to know that it is a matter of the very greatest consequence to the Company whether they succeed or not. They do not take into consideration the comfort of the citizens or the wisdom of taking them to the parks for Sunday pleasure. They simply want the five cents. The Railway Company, as everybody knows, looks upon the question purely and simply as a financial one. It is money they are after, and more money.

It has also been shown that, apart from all other considerations, this most important question was now to be considered and decided, whether the citizens of Toronto are to retain the government of it in their own hands, or whether it is to be handed over to the tender mercies of a company, which on other grounds altogether, is charged with being greedy, unscrupulous and overbearing. This itself is a most important and far-reaching question for the citizens to consider and settle once for all. The struggle becomes keener every day. Under the guidance of the Lord's Day Observance Society, with the co-operation of the Churches and many earnest and influential ladies, those opposed to street cars are being thoroughly organized for work, and the other side is following their example. An appeal has been made for the money needed to carry on the campaign which has been forced upon those who are determined to maintain our Sabbath quiet. Surely this will be forth coming to the full extent needed. This will supply one important test how far those who profess to love and

prize the day of rest, really do so. Let our faith now show itself by our works.

One most important matter in this whole agitation is that there seems to almost no safeguard to secure an honest vote. Had those who advocate Sunday street cars been desirous or willing for fair play, for a full, true and earnest expression of the opinion of the city, they would at once have conceded to the proposal to defer the vote until January. Their unwillingness to do so of itself justifies the fear that an honest vote will not be obtained, and that they rely upon the chances they have as things are to carry the day, if not by fair means, at least by some means. Let all who love fair play rebuke and repel this attempt to carry a great and sweeping change without every possible precaution on the side of justice and righteousness. The treatment of the question and the arguments and reasons urged against the change, have been by their fairness, moderation and force, in striking contrast to the course pursued by the loudest and most persistent advocate in the city for it, while the secular press upon the whole has been fair and candid. The Sunday street car organ to make up for the lack of better arguments, persistently strives to set class against class, the working class, its pets for the time being, which also it would like to make its tools, and the tools of the street railway company, against those who can afford to hire on Sunday, or who do it at least, whether they can afford it or not. The clergy are especially obnoxious to it. As on all such occasions they are freely charged with attempting to coerce their fellow citizens, with intermeddling, with inconsistency, with bigotry, and when very hard up for a worse charge, with hypocrisy. All this is a note of distress, and plainly enough indicates the dearth of really sound argument and reason. The charge of hypocrisy, one need not condescend to notice. It is a strange thing that the clergy should be the only class, according to this champion of freedom, which cannot be allowed the privilege of having an opinion, and that while the advocates of street cars may freely use the press and platform to advance their ends, it is an impertinence for the clergy to use either. As for coercing their fellow citizens, everyone who knows the Protestant clergy of Canada and the Canadian people, knows that it is both ridiculous and false. Yet they are gravely warned to mind their own business, as if by becoming a minister of a Church, a man thereby ceases to be a citizen and to have any rights as a citizen. It would be for the good of the country did all our clergy at the proper time and in the proper place, make a more manly and patriotic assertion of their rights as citizens than they do. This is just a time for them to speak out and act in every manner legitimately within their reach. Did they keep silence, those who are now most ready to charge them with intermeddling, would be the first to reproach them with unfaithfulness and cowardice.

There are two classes who may be depended upon to vote, those keenly for, or keenly against the change. The decision really in a great measure lies with those who are too easy or too indifferent to take the trouble to vote, or who are ignorant and do not care to become enlightened on this very important matter. Public meetings, personal appeal, and the circulation of literature bearing upon the subject, should be pushed with unflagging zeal and diligence, so that everyone may as far as possible be aroused and no vote be lost when the time comes to poll it, because this class has been left unreached and unmoved. The advocates of street cars who were at first all confidence are much less so now, and if only the measures which have already been taken are zealously and without pause, pushed on, there is good reason to hope for a second and unmistakable triumph for the success of a struggle which shall remain for Toronto what may justly be regarded as one of its greatest blessings, a Sabbath restful from labour and of quiet for worship.

THE REV. J. M. GIBSON, D.D., OF
LONDON, ENG., ON SUN-
DAY STREET CARS.

We take pleasure in adding to the accumulating testimony against the Sunday street cars, that of one so well known throughout our Church and far beyond it, as the Rev. J. Munro Gibson, D.D., of London, England. Passing through Toronto the other day on his way to Chicago to take part in Mr. Moody's meetings now being held there, he was interviewed by a Globe correspondent. His judgment is as follows, and is marked by that moderation, good sense, and large view of the whole subject, which are the well-known characteristics of Dr. Gibson: "If I were living in Toronto I would most decidedly vote against Sunday cars," was the reply, "unless at least I should discover that there are congested districts of the city from which it is impossible to reach a park or an open space and secure a bit of pure air; and, though I do not know the city of to-day very well, I hardly think such a condition as that prevails here. Toronto enjoys a high and enviable reputation on account of its manner of observing Sunday. It is a feature of Toronto life that I very much admire and enjoy myself. I can't regard Sunday cars as a necessity in Toronto, though, of course, I say so with some diffidence, not being a resident here. The situation is different no doubt in London. The city is so vast, and the distances are so great, that people in many parts would be debarred from communication with each other, or from reaching parks or open spaces but for Sunday conveyances. At the same time there might be fewer Sunday conveyances with advantage even there. Any amount of the Sunday travelling is done by people who derive no benefit from it. I never take a conveyance on Sunday if I can help it, but it is sometimes necessary if I am to keep my engagements. On the other hand, if it were impossible to obtain a Sunday conveyance I should very often not have made such engagements, and I do not know that anybody would have suffered. That applies in Toronto as well as in London, for while I was here last year I made an engagement to preach that I could not comply with without using a hack; and if I could not have got a hack I should not have made the engagement. All Sunday travelling is objectionable, and the less of it the better. There is no doubt that it usually ends in causing the employees to work every day in the week. In London the bus men are certainly terribly overworked every day in the week, and fare little better. If at all, on Sundays. There may be rare cases in which serious inconvenience may be caused by the absence of Sunday cars. It used to be said in England as an argument for Sunday trains that it was a great hardship not to be able to go from London to Edinburgh on a Sunday in the case of the serious illness of a friend or relative. So it was; but such a hardship would have to be borne in that case as in the case of friends with a continent or an ocean between them. But such inconveniences, it may safely be said, are counterbalanced by the inconveniences that would certainly be caused to probably a much greater number of people by the running of Sunday trains or cars. Taking one thing with another, I have no hesitation in saying that the advantages in retaining the present quiet, restful Sunday of Toronto are far greater than would be derived from a Sunday car service."

In our issue of August 2nd, we inserted an article against gambling, by the Rev. E. D. McLaren, of Vancouver. This vice appears to have grown to such gigantic proportions among our neighbours in the United States in connection with horse-racing, as to have brought down upon it a simultaneous assault from several of the leading newspapers, secular as well as religious. It is well known that this vice of gambling can attach itself to almost anything. It is most insidious, depraving and ruinous. While it does not exist among ourselves as yet to any such

extent as to attract general attention, it is well to be on our guard, and especially to caution the young against it, and everything which leads to it. We are in such close and frequent contact with the neighboring republic as to be largely influenced by it for evil, as well as for good. It is well therefore for us to keep our eyes open, to be on the watch, and especially to warn the young against every form of it. Our fall fairs will soon be on, and in connection with them there is a danger of the horse-racing passion being awakened, and ministered to, innocently, in many cases at first, we can well believe, but naturally tending to lead to what has become so great an evil on the other side. In this case, the warning contained in one of our American exchanges to its readers, may be laid to heart by ourselves: "The mere perusal of the picture of horse-racing drawn, ought to stimulate us to have it carefully excluded from our country fairs and from all places where our families may go. And in the racing be not excluded from such places, then we can keep our families away from the scene of temptation."

One of the arguments often used by those in favour of Sunday street cars is based upon the alleged inconsistencies of professing Christians and even ministers of the Gospel in employing carriages upon the Sabbath. This argument is often a trumped-up one, because the inconsistencies in most cases are more apparent than real, and in others, there is no inconsistency at all. But it does not suit those anxious for Sunday cars to see this, and so it is reiterated again and again. However, it may serve to show professing Christians how necessary it is to avoid giving any occasion for this charge. At this holiday season, many very regular church-goers and good Sabbath keepers at home, think it allowable to take liberties with the Sabbath when away, by conduct while in their temporary residences, by abstention from attendance at church even when easily within their reach, or by indulgence in amusements which give ground for and point to this charge of inconsistency. People who would not be absent from their places in church at home on the Lord's day, have been known when away in the holiday season to spend a part of the day in fishing, for instance, or other forms of recreation, not because no church was near, but simply owing to it being their holiday season. It is needless to say that the sacredness of the Lord's day does not change with the seasons, or with place, and that the duty of keeping the day holy, and the conditions of receiving the blessings connected with doing so, are equally imperative at all seasons and in all places. At a time when others who regard the day chiefly from motives of decency and deference only to public opinion, allow themselves to take liberties, it is the more incumbent upon those who regard it really unto the Lord and from the highest religious considerations, to give no real occasion for the charge of inconsistency, and so weaken not only all that they themselves may say or do in defence of the sacredness of the day, but weaken also by their inconsistency, the force and weight, both of the argument and appeal of the Christian Church as a body, in maintaining and upholding one of her great bulwarks, and of the chief sources of blessing to mankind.

COLIGNY COLLEGE, OTTAWA.

The opening of this college is advertised elsewhere in our columns. It was founded over twenty years ago in the centre of a region, at that time very destitute of the means of giving a good education to young ladies, under at the same time, good religious influences. During all this time, the college has been doing a good work for our Church, and the whole of that part of the Dominion. In 1889 it was, by the sanction of the General Assembly, acquired for the Church, and is now one of our institutions for imparting education in close connection with and under the control of the Church,

and for that reason as well as for others is entitled to that patronage and support which we commend it to and hope it may obtain. It is felt by the authorities of the college that it can be made a marked success, and be the means of accomplishing much good, if it receive the hearty support of the ministers, office-bearers and congregations of our Church, and especially of those within the bounds of the Synod of Montreal and Ottawa. Circulars containing full information will be gladly furnished by the Rev. Dr. Warden, Montreal.

A PLEASANT FAMILY GATHERING.

A very pleasant reunion of the members of the family of Mr. S. Wallace took place on Tuesday last at his residence, in Brampton. On that day Mr. and Mrs. Wallace had reached the 55th anniversary of their marriage. Mr. Wallace is now 84 years of age, and his life partner, 10 years younger. Their family in which until the present death has never entered, were all present, namely: Mr. Jackson Wallace, N.Y.; Mr. S. Wallace, Toronto; Mrs. Cheyne, Brampton; Mrs. Sharpe, Sudbury; Mrs. Smith, Orillia; Mrs. Perdue, Campbell's Cross and Miss Wallace, together with members of their families. Tea was served on the lawn after which addresses were delivered by Mr. Jackson Wallace and Mr. L. Cheyne, congratulating the aged couple upon their many years of happiness and prosperity. Mr. Wallace settled on lot 1, 4th concession Chinguacousy, in 1829, and has been a resident of the county ever since. He is one of Peel's pioneers, has been successful through life, and has gratification in knowing that his family are all in prosperous and happy circumstances. Mr. Wallace's three brothers and four sisters are all living. Mrs. Hewson, who was present, being upwards of four score years, and like her brother, more active than many a person of twenty years younger. That they may all continue to enjoy the happiness which has long followed them, is the wish of numerous friends, a wish in which we heartily join.

THE MISSION FOR THE NEW
HEBRIDES.

As the Dayspring, our New Hebrides mission ship, has become old, was severely damaged on a reef, and condemned as unseaworthy, she had to be sold for what she would bring, for it would have taken more to repair her than she was worth; and she had become far too small to carry supplies for eighteen white mission families on the group, all depending on Sydney, fourteen hundred miles from Anceitym and nearly eighteen hundred from Santo, for their provisions. A steamship trading company did our ship work for for two years at £1,500 per annum, but it was unsatisfactory to us all, as we had no control over its men and conduct, but as the company has failed, its ships are withdrawn, so our mission is now without a ship or any regular means of getting provisions and letters from Sydney, or of communicating with the outer world. And as every mission conducted in the South Sea Islands must have its mission ship, for no mission could exist there, or do its work without a ship, we must have another, or withdraw from the New Hebrides, and give up the glorious work God has enabled us to accomplish on those islands, and surely that will not have to be done.

Chiefly in answer to prayer in the voluntary contributions of His people, the Lord has sent us the money to build a new steam auxiliary Dayspring for our mission; but with steam power, she will require a thousand pounds more yearly to keep her than we had for our sailing Dayspring. This sum we cannot raise by our present supporters, hence, we cannot build till some other Church comes to our help. Our Australian Churches have great difficulty in keeping their present work going, and we cannot do more. Their Sabbath schools have all along, since the first Dayspring was launched, raised £1,500 yearly to help in keeping her, and besides all their other home and foreign work, they support thirteen of our mis-

sionaries and about 175 of our native teachers and evangelists on our islands.

When in your late Assembly at Brantford, it seemed as if our dear Lord Jesus Christ telephoned to me from Heaven: "Now this is your only chance left for getting help to keep your new mission ship," so I was impelled to plead before it that your Canadian Presbyterian Sabbath schools and Endeavour Societies take up this scheme and come to our help, by each scholar and member taking shares at five cents each yearly to help to keep our Dayspring, and also, if possible, another missionary to teach the remaining 40,000 cannibals there to love and serve Jesus Christ. This would lead them to feel that they are doing a great and direct work for Jesus, without which our mission could not exist, and on which the salvation of many thousand savages depends. I believe it would do much to deepen their zeal in missions generally, and bind them as one in all Church work, to feel that they were so working for Jesus and the salvation of the perishing heathen on our South Sea Islands.

I don't ask a donation yearly, for that would be voting away money, some might say, was raised for another purpose, but I plead with the Superintendents of Sabbath schools, and the leaders of Endeavour Societies, to have a Dayspring Mission day once a year, when all able and willing so to help, might pay their five cent shares, or more, if able, when all the remainder of the year would be free for other work—for we don't want to reduce or take from any work they are now doing in other branches of Christ's service. I earnestly pray and hope that the Board of Foreign Missions will be led by God to approve of this scheme, and the Sabbath School Union to take it up cordially, and all the Canadian Sabbath schools and Endeavour Societies to help in this great work by which they may have very many souls for their hire in His service.

I have directly appealed to the Foreign Mission Board; and, as I give the first fortnight in September to the Nova Scotia Board, to help to pay their arrears, my time here is now limited to about six weeks, as I must be in England for important work and meetings, either on the first or the fifteenth of October next, I would exceedingly like to know how my scheme, on which the very existence of our mission depends, is to fare here before I leave. All the schools and Churches I have proposed it to since the Assembly, cordially approve of it.

As dear Dr. Reid, the honored Church Treasurer, has informed me that owing to his work now, he could not become treasurer for my scheme, J. K. Macdonald, Esq., Toronto, from his deep interest in missions and in all Church work, would make a good treasurer, work cordially with Dr. Reid, and I hope he led to accept the office for a year or two at least, till the scheme is in fairly good working order in Ontario and in any other parts, willing to join, so to work for Jesus.

I shall feel greatly obliged if you will publish this letter and get any other Church organ to do so as soon as possible. Pleading for the sympathy, prayers and help of all appealed to, I remain, Yours faithfully,
JOHN G. PATON.

TORONTO PRESBYTERY.

The Presbytery of Toronto met on Tuesday, the 1st of August. The Moderator, Rev. James A. Grant, presided, and a fair number of members was present. A communication from the Rev. G. H. C. Macgregor, of Aberdeen, was read, stating that he had decided to remain in his present charge, and that he could not accept the call addressed to him by the St. James' Square congregation. The Secretary of the Assembly's Committee on the Distribution of Probationers wrote to say that the Committee had decided that ministers desiring to be placed on the Probationers' list must be recommended by that Presbytery in whose bounds they have last been labouring, and that no application can be received from a Presbytery that fails to report all vacancies. It was felt this bore heavily on the probationers, and a committee was appointed to consider the matter and prepare a resolution expressing the mind of the Presbytery and present it at the next meeting. Dr. Gregg presented the following resolution of sympathy with the Rev. W. Meikle, in his recent bereavement: "The Presbytery, having been informed of the death of Mrs. Meikle, wife of the Rev. W. Meikle, after a long-protracted sickness, which she bore with exemplary Christian resignation, agree to record the expression of their deep sympathy with their esteemed copresbyter in his bereavement." The resolution was unanimously adopted, and a copy ordered to be transmitted to the Rev. W. Meikle. A call from Fort Massey congregation, Halifax, addressed to Rev. A. Gandier, B. D., of Brampton, was laid upon the table, and the Clerk was instructed to cite the session and congregation to appear at the next meeting of Presbytery to be held on Tuesday, Sept. 5th next.—R. C. Tibb, Pres. Clerk.

Choice Literature.

DOT MACREA.

"I will go with you, if you think I may, Down to the corner," said sweet Dot Macrea; Shaking her wayward curls away, as she Gazed at me with her blue eyes anxiously.

And so we fared together down the street, Holding each other by the hand: her sweet Glad face aglow with dignity, and each Of her five years reliving in her speech. O winds of memory! blow back, until Her very presence and her laughter fill My room as well as heart; and all her hair's Pale glory floats about me unawares.

And when I go into the glaring street, Be with me still, child-presence; that thy feet May lead me ever, like those eyes of thine, In paths of honour; and thy hand in mine.

Be with me always, little Dot Macrea, In dreams by night, and strength beset by day; My guardian angel from the morn till even, Down that long street whose only end is Heaven!

—Charles Gordon Rogers, in *The Week*.

A QUESTION OF COURAGE.

BY MARGARET SEYMOUR HALL.

During the days that followed she was destined to see a great deal more of him, for, on investigation, it proved that the accident was of a complicated kind and beyond the power of local talent to repair. The village blacksmith was sent for, and came with his entire stock of implements hung around his waist. By his aid matters were rendered more hopeless than before, and the only resource was to send to Cairo for a workman. As the railway goes but a few hundred miles up the river, and the rest of the journey must be made by boat, the party settled themselves for at least a week of waiting. But, after all, not many places are dull when everyone is young and cheerful and ready to be amused.

They made excursions into the desert, they rode camels, they inspected the work of the irrigating company, and always the missionary was invited to make one of their party.

One morning they rose before day-break. The rosy light of dawn was shining through the palms and flushing the river as they came down to where the felucca lay moored to the bank. Above the trees hung one bright star—"Fhreiha," said the dragoman, as he pointed to it. There was something witching and eerie about the scene. Unconsciously they moved and spoke softly as the fellaheen rowed them across toward the distant purple hills. The path wound up through a wild gorge where black basalt cliffs stood up on either hand, and fossil shells strewed the ground beneath their feet, where once, they say, when earth was young, old Ocean made its bed.

They rested for luncheon in the shade of ruins that were old when history began. The desert children crept softly out from behind the great pillars and squatted in a row to watch the strange proceedings.

As they were going into the temple they passed a woman seated on the ground, her head resting against a pillar. Her face was veiled, but in the whole figure and the attitude there was something that suggested the abandonment of grief. The missionary knew Oriental etiquette too well to speak to her, but he glanced at her uneasily, and said something in Arabic to one of the men.

"What is it?" said Elinor Wright.

"A common enough trouble," he answered sadly. "She was married to the village sheikh, and he has grown tired of her and sent her away. She and some others in the same condition live together somehow or other until another husband buys them."

"And what do they live on?"

"Cost 'em nothing to live," said the dragoman. "Make house, pots, everysing out of mud. Raise melons and eat goat's milk cheese. No need any money."

"Poor souls!" said Elinor Wright. "What lives the women must lead!"

"Yes," answered the missionary soberly. "You see only the outside of their story. There is darkness enough in Egypt, poor country! She is handed about from ruler to ruler and always undermost in every struggle. The English are practically rulers now, and there is something like justice to be had in the courts; but the women, there is little help for them. They are very gentle and industrious, but the men are an excitable, violent-tempered lot."

"I should think so," said one of the Harvard men. "Did you hear the workmen this morning? I thought there was an insurrection, and that all the inhabitants were massacring each other; if it had been in a Western town I should have listened for pistol-shots; and when I came out on deck it was just nothing at all. To be sure the whole lot were yelling and beating each other over the head with sticks, but then, that's nothing."

"No," added Jim Williams; "when I see a fellow throw a stone at another, and the other get up and hit him with a club, I know that's only the Arabian way of remarking, 'I wouldn't do it that way if I were in your place,' and of answering, 'Who's running this thing anyhow?'"

They were leaning back against saddle-bags and idly chattering. It was only a little pause, an incident in their lives. Even Eastern slowness accomplishes results at last, and the next day would see them upon their way. How could they dream what dreary pain of homesickness and loneliness was waiting to devour the Reverend Elisha Courtney? And it was while his heart was weak within him that temptation came.

They were sipping the small cups of rich Turkish coffee when Mrs. Genet began to speak. "Mr. Courtney," she said, "we have a confession to make. We have formed a conspiracy against you, and we are all in the plot. You must know that we are not always wanderers on the face of the earth. We have homes, in which we stay sometimes, and we have country houses in a very pretty and prosperous town in Massachusetts. Now comes the point. Like the nursery rhyme, in that town there is a church; by that church there is a rectory, and in that rectory, there is, at present, no rector. Our last, a dear, old gentleman, died six months ago, and we have been seeking for another ever since. We have not known you very long, but we have seen enough of you in these days to be sure that you are the very man we want. Mr. Pelham-Bronson and my husband have the matter in charge, and it will be settled by their word. Now, will you let us give you the call? You need not fear idleness; there are large factories and plenty of work among the hands; and we truthfully think that you will be doing quite as much good with us as out here among the savages."

The minister was very pale when she had finished. His mouth was set, and he gazed off across the sandy waste with unseeing eyes. "You must excuse me," he said, a trifle unsteadily; "it is so sudden, so unexpected." He rose to his feet. "I must have time to think of it. Pardon me if I leave. I will tell you to-morrow. Of your goodness I cannot trust myself to speak."

He turned and left them. He felt conscious of a fever of excitement through his veins. As in a mirage he saw green fields, ideal rivers, waving trees, home, country, friends, and above all, like some transcendent, heavenly vision, a fair face with violet eyes, that waking or sleeping, had haunted his senses for days; and, as a companion picture, dreary desert, dirt, flies, moral darkness and degradation, months and years of loneliness.

"I am going to speak to him myself," said Elinor Wright, springing to her feet with sudden resolution. She

hurried after him through the arches of the temple. The statues stared stonily at these two young things of a later day, who yet were contending, perhaps, with much the same old problems as stirred once the breast of those ancient pharaohs and their lotus-crowned companions. He was leaning against a broken papyrus column, and he started as he saw her, then stood gazing at her without a word, but with such a world of love and longing in his eyes that she stopped suddenly. Though she had inspired admiration enough in her young life, yet she felt instinctively that it was no common sentiment which confronted her.

"I only wanted to add my word to the rest. I hope that you will come."

He smiled faintly. "Do you think I need urging? I am trying to see the truth. Do you know what this means to me? But my poor people! I am their friend; I have work here to do that perhaps another would not understand. How can I tell if there would be one to fill my place, and even if there were, would it not be cowardice for me to shirk this? No! I must try to do the best."

The last rays of the dying day lighted the room where the missionary sat, his head bowed on his hands thinking. It was a bitter sight. Outside the dogs howled, the jackals brayed, and a Soudanese band banged and thrummed. Nearer at hand he could hear a fellow singing at his work the song, with its old dreary refrain, that has, they say, come down from the days of the Pharaohs.

Work, my brother, rest is nigh;
Pharaoh lives forever!
Beast and bird of earth and sky,
Things that creep and things that fly,
All must labour, all must die,
Pharaoh lives forever!
Work, it is the mortal doom;
But Pharaoh lives forever!
Shadows passing through the gloom,
Age to age, gives place and room,
Kings go down into the tomb,
But Pharaoh lives forever!

There was a low screeching at the door. He raised his head. Again it came. He rose, went to the door and opened it. By the faint light he saw a woman standing at the threshold. Her feet were bare; she was dressed in a blue cotton robe, and was veiled as she stepped into the room. She uncovered her face for a moment disclosing the features of the sheikh's discarded wife. He knew her well; she was the mother of Zanouba, the brightest and prettiest of his scholars. Her eyes had a fixed look of fear and misery. She glanced cautiously around, then stooping, put her head to the edge of his coat and touched rapidly, with her fingers, her forehead, lips and heart.

"Temil ma ay el-ma-arooof atragak?" she said.

"Yes," he answered; "I will help you if I can. What is it?"

"May the compassion of Allah fall upon his poor slave. The teacher knows who I am and how I am homeless—I and the rest. We live in a tomb, and others fill our place—but of that I speak not; let it pass. But a great horror has befallen me. The teacher remembers my Zanouba?"

"Has Zanouba been hurt?" asked the missionary, and his face grew anxious. The mother bowed her head.

"When I was driven forth, the strangers entered, and none of them held dear the child of the old woman. She was naught to them. May afitres haunt them, may they be barren and accursed, may their eyes fail and their tongues be withered, that they did not watch the child. At night she came not back; morning comes, and still she comes not. I go to look for her. None can tell me of her. I go to the Beshareen, and they are silent, and I ask the wandering Bedawin. At last I find a woman who has mercy. She tells me how they have stolen her to take her to the south. The teacher knows what that means. They will carry her across the border and sell her to El Mahdi. While I speak, perchance the slave-dealers seize my little one. The teacher is wise, and can speak to the

English, who alone have power. Will he have pity and go quickly? The Bedawin travel fast."

"I will do my best," he answered. "Have hope and pray. Allah is compassionate." There was no time to lose, he knew, as he started for the nearest point from whence he could communicate with an officer of the mounted police.

Temptation had gone—fled away into the desert. The poor, insignificant Egyptian woman was rival strong enough against the world. There was only one thought in his heart as he rode swiftly through the darkness. For good, or evil, his choice was made, his lot cast with these suffering people. All night he rode about on horseback, sending messages to the frontier, rousing the armed sentries. In the morning he rode up to the Armenartas, looking rather pale and haggard, to say good-by. "I can never forget your kindness to me in this offer and everything else," he told them; "but it is not for me. My place is here, and I must stay. I must travel through Nubia at once, perhaps cross the border, in search of one of my children who has been kidnapped." And he told them the story briefly.

"But, my dear fellow," expostulated Colonel Genet, aghast, "you know El Mahdi is making things uncommonly lively down there. The chances are against your coming back alive."

"I think you are the greatest hero I ever knew," said Elinor Wright, tears springing to her eyes as she held out both her hands. "I shall never forget you."

He took her hands and held them while he looked at her for one long moment with the look of one who lingers upon a dream too bright for earthly hopes. The he stepped ashore. The great sails filled and the boat glided away. He watched it dwindle upon the river, then vanished forever from his sight. And he turned his face towards the Soudan.

(Concluded.)

THE MORALITY OF ANTS.

Sir John Lubbock is as much interested in ants as in ledgers. For years he has been investigating the nature and habits of these industrious, but pugnacious insects, several colonies of which he keeps in his study. Among the curious facts which his studies have brought to light, there is one over which the Republican leaders of Europe should rejoice. Sir John has discovered that even ants are susceptible to the influence of democratic ideas, when they become acquainted with them. If an ant's nest loses its queen, and gets accustomed to living without one, nothing will induce it to admit a queen, even for a day. In one case, Sir John exhibited a queen to a queenless nest for three days. To guard her majesty from the fierceness of the nascent democracy, and to accustom them to the sight of royalty, he confined her in a wire cage. But the moment she was introduced into the nest, the ants ruthlessly killed her. Evidently they regarded her as an expensive superfluity, which they would not support.

But Sir John does not speak so well of the morality of his ants as he does of their democratic sympathies. He says their reputation for veracity is bad, and he is afraid that they are as much addicted to lying as are human beings. He bases his opinion upon sundry facts he has observed, which convince him that one ant never believes another until he has clear and independent evidence of the truth of the other's story. For instance, an ant finds some booty too large for him to bring to the nest. He hurries home and reports his discovery. Several recruits languidly accompany him on his return to his booty. But their hesitating movements indicate that they suspect he is leading them on a fool's errand. If he hurries on and they lose his tracks they turn back to the nest. The suspected discoverer is often obliged to return two or three times before he can persuade his sceptical brethren to follow him unto the end. But as soon as they themselves see the object sought their languor gives place to an activity, which soon brings the booty into the nest. On one occasion, Sir John pinned an ant a little distance from the nest. Its cries summoned help, which was responded to by several ants. They came forth from the hill, but moved slowly, as if suspicious that the crying one was fooling them. Sir John's explanation of the facts he has witnessed is, that ants are so much in the habit of telling big stories as to create a common feeling of distrust.

Missionary World.

HER LIFE FOR THE LEPERS.

Vancouver, B.C. July 18.—Two years ago five cases of leprosy occurred in the Province, and the victims were sent to Darcy Island, in the Gulf of Georgia, which was transformed into a pest house. The disease developed, and some cases were found to be in a horrible condition and unable to tend to their own wants. The sufferers were supplied with implements, seed, fowls and swine when placed on the island, and houses were built and other means provided for their maintenance. A physician is sent occasionally with provisions and to see that all are doing well. On his last visit it was found that some of the worst cases are suffering terribly. A young woman of Vancouver, Lizzie Hausel, has offered to devote herself to the care of the unfortunate Chinese. She is a trained nurse of Ann Arbor College, but some years after her marriage she fell into sinful ways. Through the efforts of the Salvation Army she mended her ways, and for the past two years has led a most exemplary life, giving very devoted care to smallpox patients here last summer. She has been entirely unostentatious in her good deeds, and thus sacrifices the remainder of her life to these unfortunates with no blazon of trumpets.

JEWISH MISSION.

Mr. G. A. Newmark, the Jewish missionary has returned to Montreal after an extensive tour in Ontario, where for the past two months he has been constantly at work visiting the Jews resident in Toronto, Ottawa, Kingston and other places in that province. In each city Mr. Newmark says he found quite a number of Jews, a large proportion of whom knew practically nothing of Christ as the Messiah. Mr. Newmark spent several weeks in Toronto visiting among the two thousand Jews of that city. He was, as a rule, received most courteously, and a great deal of interest was manifested in his message, that the Old Testament prophecies had been fulfilled in Jesus Christ. So great was the interest aroused in Toronto that Mr. Newmark hopes that some young man will take up the work thus begun there. In the different cities visited Mr. Newmark found it necessary to use different languages in conversing with those upon whom he called, they being from various European countries, and having but a slight knowledge, in many cases, of English. German, Hebrew and Polish were most frequently called in to requisition. To the Jewish seekers after the truth sixty-eight New Testaments were either given or sold, according to the means of the seekers. Five hundred tracts in German and Hebrew were also distributed.

Of the work in Montreal Mr. Newmark says: "We hope to do much more than last year. The work here is now under the supervision of a committee of the Montreal Presbytery. The Rev. F. M. Dewey is Convener, and the other members of the committee are the Rev. D. MacVicar, the Rev. Dr. Mackay, the Rev. A. J. Mowatt and Mr. D. Yuile. The meetings have been resumed at the Jewish Mission Hall, 662 1-2 Craig street, and addresses to Jews are given every Saturday afternoon on the question of the Messiah. Instruction is also given in English and German reading and writing. The hall is also open every Sunday afternoon for the study of the Old Testament prophecies. It is hoped that another hall may shortly be secured for a free reading room for Jews, to be open every evening."

Mr. Newmark is deeply impressed with the importance of a Jewish mission, similar to that here, being established at Toronto, and one at Winnipeg. In Winnipeg and vicinity, he states, that there are some four thousand Jews, about the same number as in this city.

OUR MISSION FIELDS.

We propose from time to time in this column to notice the Foreign or Home Mission field of our own Church as presented in the General Assembly Minutes. We begin with the New Hebrides Mission and the island of Efate. The Rev. J. W. Mackenzie, appointed in 1872, is the missionary on this island. The death, lately, of Mrs. Mackenzie was noticed last week, and is touchingly told in another column. He has nine native helpers. He and Mrs. Mackenzie had been in Sydney, Australia, for rest and change and to see their children, and had but recently returned to Efate, when Mrs. M. was taken away. From Sydney Mr. M. writes: "We hear regularly from our people. The good work is progressing in our absence. Imtang was once the worst part of the island. It was there the notorious old chief, Marik Tunell lived. When I first visited him he had about thirty wives, and he was so jealous of them that he kept a number of young men about him, armed, to put to death any one seen speaking to them. Those thus murdered were generally cooked and eaten. Now it is one of our out-stations, and from there a few days ago we had the cheering tidings that their little church is now too small for the number who attend. The heathen in that part of the island are all in now. Some of the letters we receive are very touching. They tell us how they are longing for our return, and that at all the meetings they pray for us, that we may be restored to health. They have implicit confidence in us, and we regard them almost as our children. The native teachers are of great service to a missionary. They assist him at house-building or any other manual labour. They go in his boat, visit the heathen; teach in the schools, take charge of the work and conduct the services in the absence of the missionary."

Since coming to Australia a good deal of my time has been devoted to translating. I hope to take back with me a Scripture History, and a new edition of our Hymn book, with about forty additional hymns.

When in Sydney we heard that Mrs. Mitchelsen, of Tongoa, an island a little to the north of us, died in London. How our mission has been suffering of late! The Lauries had to leave work, then the Mortons, and now word has come that the gentle Mrs. Mitchelsen will return to us no more. Mrs. Legatt died last year. A Mr. Wilson, a carpenter from New Zealand, who came down with Mr. Milne, of Uguna, about the middle of last year, to assist in the erection of some buildings, died from sun-stroke a few weeks ago. What a sad blow to his wife whom he left in New Zealand!

And now I have glad news to tell you about our own work. At last we have a teacher settled in Mele, and a church erected there. What a glad surprise it was for us the night we arrived from Sydney to hear that some of the natives of that village were waiting for a teacher. We can scarcely realize that its hostility, so long continued and so intense, has come to an end. But such is the case. I do not wish you, however, to think that the whole village is in. The majority of them may not for some time attend church, but they have surrendered, having had to admit that God is stronger than they. A number are not only friendly, but anxious to receive the truth; and in due time they will all acknowledge Christ as their King. Since we returned we have also had the happiness of settling a teacher at Womentapou. It is a small village, but has always been opposed to the Gospel. At present only one man has renounced heathenism, but the rest are friendly, and brought food for those who built a house for the teacher.

During our absence another small village, Woronorou, at the extreme end of our district, moved to Eton, a Christian village. All the villages on our side of the island are now occupied. On Mr. Macdonald's side, too, the work is progressing favourably, so that soon Efate will contain no heathen. The only sad part of it is that the population of the island is gradually growing less."

It has been computed that the average giving of Protestant Christians to missions is about thirty-seven cents a piece annually.

A mission to lepers, India, founded in Edinburgh in 1874, has thirty different centres, in connection with twelve missionary societies.

When the missionaries first went to Uganda, sixteen years ago, there was no written language. Now ten thousand of the population are able to read their language.

In order to provide a single missionary for every 20,000 of the inhabitants of India, the Church of Christ would need to send to that land at once a fresh supply of 13,000 missionaries.

An effort is under way in England to have a translation of the Bible made in the Jewish dialect now spoken by the majority of the Jews all over the world. As very few Jews understand Hebrew, the Bible has long been to them a sealed book.

Dr. Guinness says that in less than three and a half years the Congo-Balolo Mission has established four stations, translated portions of Scripture, preached to the natives, and witnessed the baptism of fifty who were delivered from savagery.

A Hebrew-Christian Mission is being conducted by the Rev. Herman Paul Faust, Ph.D., a converted rabbi, in the Allen Street Presbyterian Church, 126-128 Forsyth Street, New York. Dr. Elliot, pastor of the church, speaks highly of the good work.

The 306th translation of the Bible has just been completed. This translation was into the language of the Gilbert Islands. An edition of 2,000 copies has been printed by the American Bible Society. Hiram Bingham, a missionary among the natives of the Gilbert Islands, has worked thirty-four years on the translation.

Mr. James Munro, C.B., late commissioner of the London police, now honorary missionary in Bengal, addressed a meeting in Edinburgh, lately, under the auspices of the Zenana Bible and Medical Mission. He emphasized the importance of women's missionary work in India, and appealed for missionaries for the province of Behar, which has a population of 22,000,000 and only 13 male and 18 female missionaries.

A CLERGYMAN'S STORY.

A PROMINENT MINISTER RELATES HIS REMARKABLE EXPERIENCE WITH THE GRIPPE.

How He Was Affected And How He Was Cured. An Article That Everyone Should Read And Remember.

From the Philadelphia Item.

Rev. Thomas L. Lewis, who resides at 2549 Neff Street, and is pastor of the Richmond Baptist church, relates a very interesting account of his experience with la grippe and how he secured relief by taking Dr. Williams' Pink Pills for Pale People. Mr. Lewis is thirty-nine years old, and is recognized as one of the most popular preachers of Philadelphia.

He is an alumnus of Bucknell College at Lewisburg, Pa., where he attained the degree of Master of Arts. With his other work, he edits and publishes The Richmond Baptist, a monthly journal devoted to the interests of the Church. He looks upon the practical side of life, both preaching and publishing, the importance of good health, and when asked to tell what Dr. Williams' Pink Pills had done for him, he went before Eugene Ziegler, a Notary Public, at 2738 Neff street, and cheerfully made affidavit to the following narrative:

"I began taking Dr. Williams' Pink Pills for Pale People, two weeks ago this Sunday. I had the grippe for more than two weeks. I had great trouble during that time with my eyes and head. The disease also affected my appetite and my stomach. It required great determination and effort on my part to do my work as pastor, and I did it when I should have been in bed.

"In a week's time the effects of the grippe were completely removed. I then continued the remedy on account of my stomach difficulty, being confident that it would remove that. I want to recommend the use of Pink Pills to all those who are affected as I have been. I believe they will build up grippe patients.

"As for myself, I cannot say too much for them. I went on the scales two weeks ago to see what I weighed, and again to-day, wearing the same clothing. I found I had gained two pounds—a pound a week.

"On account of the sedentary habits natural to my occupation, and to some internal injuries sustained years ago, I have had a severe stomach affection, and have been troubled, beside, a great deal, with indigestion. Since taking the Pink Pills my appetite has improved, my digestion is better, and my stomach has been relieved of its pain.

"I was struck accidentally in the stomach by an iron bar, and once I was kicked by a mule in the same place. It was 20 years ago when I was first hurt. Since that time I suffered much from stomach difficulties. I was treated frequently, but not cured. I feel better now than at any time since I was hurt, and I am so pleased with my improvement that I am glad to let the public know of my bettered condition. I have heard of other cures effected by the Pink Pills, but I prefer to speak only of my own case.

Sworn and subscribed before me this 29th day of April, A.D., 1893.

Eugene Ziegler.

(seal.)

Notary Public.

The discoverer of Dr. Williams' Pink Pills for Pale People certainly deserves the highest tribute that pen can frame. His medicine has done more to alleviate the sufferings of humanity than any medicine known to science, and his name should be handed down to future generations as the greatest servant of the present age.

An analysis proves that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, that tired feeling resulting from nervous prostration; all diseases depending upon vitiated humours in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppression, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

Although prepared in quantity and handled in the drug trade as a proprietary article, Dr. Williams' Pink Pills are not a patent medicine in the sense that name implies. They were first compounded as a prescription, and used as such in general practice. So great was their efficacy, that it was deemed wise to place them within the reach of all, at a price which anyone could afford to pay. They are now manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and made be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment inexpensive as compared with other remedies or medical treatment.

C. C. Richards & Co.

Gentlemen.—For years I have been troubled with scrofulous sores upon my face. I have spent hundreds of dollars trying to effect a cure, without any result. I am happy to say one bottle of MINARD'S LINIMENT entirely cured me, and I can heartily recommend it to all as the best medicine in the world.

RONALD McINNIS.

Bayfield, Ont.

VOLUMES COULD BE WRITTEN, filled with the testimony of women who have been made well and strong by Dr. Pierce's Favorite Prescription.



It's a medicine that's made especially to build up women's strength and to cure women's ailments—an invigorating, restorative tonic, soothing cordial, and bracing nerve; purely vegetable, non-alcoholic, and perfectly harmless. For all the functional derangements, painful disorders, and chronic weaknesses that afflict womankind, the "Favorite Prescription" is the only guaranteed remedy.

It must have been the medicine for most women, or it couldn't be sold on any such terms.

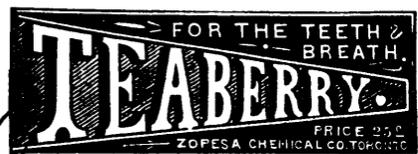
Isn't it likely to be the medicine for you? Sold by druggists everywhere.



Those suffering from indigestion are the first to be attacked by cholera. K. D. C. is the Greatest Cure of the Age for indigestion. It is the best cholera preventive.

Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State

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TORONTO
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Excelling all others

New Stables, New Cattle Sheds
And many other Improvements.

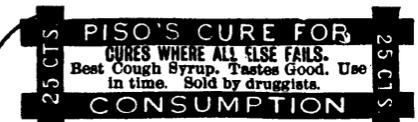
SPECIAL ATTRACTIONS

Greater and Better than Ever.

THE PEOPLE'S GREATEST ANNUAL OUTING

Cheap Excursions on All Railways.

J. J. WITHROW, President. H. J. HILL, Manager, Toronto.



A wild note pierced the midnight air. It was not the first that had done so, and there was no reason to fear that the air would soon be full of holes. It was the voice of a maiden. It rose and fell in what seemed to be an agony of despair. There was another sound—like the destruction of a far-off city; like a monster in agony. The roar and rumble increased momentarily. Then there was nothing heard but the shrill voice of the maiden. Nearer and nearer the startled wayfarer drew. Then he discovered the cause of his dismay. The monster in agony was an upright piano. And the maiden. Alas! the traveller could not fly to her rescue. She could not be saved. Sorrow had entered her soul, and it had come to stay. She was the girl whose stern male parent refused to purchase her a bow-wow.

Ministers and Churches.

Rev. Dr. Grant, of Orillia, is taking his summer vacation.

Rev. Dr. Armstrong, of Ottawa, has been visiting relatives in Owen Sound.

Rev. R. M. Craig, of Fergus, preached in Knox Church, Ottawa, on Aug. 6th.

Rev. E. Smith, of Mid. Stewiacke, has resigned. He has been pastor there for twenty years.

Rev. Dr. Isaac Campbell, of Ottawa, has been preaching in St. Andrew's church, Peterborough.

Rev. Dr. Bryce opened a new Presbyterian church at Clear Springs, Man., on Sunday, Aug. 6th.

Rev. J. McKinnon, B.D., who has been visiting relatives in Prince Edward Island, has returned to his work.

Rev. Dr. Wardrope, Guelph, is spending his holidays at Ottawa with his daughter, Mrs. W. H. Alexander.

Rev. J. H. Simpson and wife, of Brucefield, have returned from Buffalo, where they spent their summer vacation.

Rev. M. N. Bethune, of Beaverton, was in Orillia last week. He has a month's vacation and will go to Muskoka and Parry Sound.

The Rev. J. A. Macdonald, pastor of Knox Church, St. Thomas, will spend a portion of his holidays at Ashbury Park, New Jersey.

Rev. Robt. Johnston, B.A., and Mrs. Johnston left Peterboro' this week for a month's holidays visiting friends at Kincardine and other points.

Rev. Dr. Moment, of Brooklyn, N. Y., preached with eloquence and acceptance on Sunday, in Victoria Hall, London. Dr. Moment is the guest of Dr. Hodge.

The Waterloo Presbyterian church held a congregational meeting on Monday last and unanimously agreed to extend a call to the Rev. John McNair, of Burr, Ont.

Mr. Wm. Thomson has had a handsome stone buggy step built at the Orillia Presbyterian church for the convenience of those members driving in from the country.

The Protestant Ministerial Association of Montreal has decided to invite Rev. B. Fay Mills, the noted evangelist, to hold a series of services in Montreal during the coming winter.

Westminster Pres. Church has been supplied, during the pastor's vacation, by the Rev. James W. Rae, Acton, whose sermons show careful thought and study. The congregations are large for this season and all are delighted with the supply.

Mrs. Meikle, wife of Rev. Wm. Meikle, a well-known pastor of the Presbyterian Church, a former Moderator of the Presbytery of Toronto, and now retired from the active work of the ministry, died at her residence on Oxford street, Toronto, Sunday night, July 30th.

An event of much interest was consummated in Knox Church, Milton, July 11, when the pastor of the church, Rev. R. Haddow, was united in wedlock to Miss Caldwell, in the presence of a large company of invited guests. The congregation presented Mr. Haddow with a purse containing over \$100 in gold.

Rev. Peter Wright, B.D., of Knox Church, Portage la Prairie, has just completed his four years' pastorate of the congregation. He may feel encouraged at the progress the church has made, both spiritually and financially, and at the strong bond of union which at present exists between himself and his people.

Rev. Dr. J. S. Black, formerly of Erskine Church, Montreal, and now of the First Presbyterian Church, Minneapolis, preached to Westminster congregation, Winnipeg, in Victoria, on the evening of July 30. Dr. Black is one of the most eloquent preachers of the Presbyterian Church.

Rev. J. C. Wendell, of Pontypool, preached an excellent sermon on Sabbath last at Omamee, from the words "Time is short." The congregation was a large and appreciative one. Mr. Wendell and Rev. J. Ewing are among the oldest Presbyterian ministers in the Dominion, both having been preaching the Gospel for over forty years.

Rev. Mr. Gauld occupied the pulpit of MacNab St. Presbyterian Church, Hamilton, evening of July 19th. He chose the words, "In me," John xiv. 1, for his text—a short one, he said, not considering it advisable to have a lengthened service, owing to the temperature. The impressive character of Christ as a teacher was referred to in several aspects in a clear and edifying manner.

In the course of his sermon on Sunday evening, July 30th, on "Christ, the King of kings," Rev. Dr. Cochrane, of Brantford, touching upon the tendency of the times to desecrate the Sabbath, referred to the Sunday street-car question in the city of Toronto, and expressed his sincere sympathy with the noble band of men and women who were standing fast against the attempt to steal the Sabbath by "grasping and unscrupulous corporations, ungodly politicians and all classes of atheists."

The Presbytery of Glengarry has made a series of recommendations with a view to the simplification of funerals. It proposes, especially, that Sunday funerals be dropped, and that the custom of putting crape on the hats of persons other than immediate relatives of the deceased be abolished. A very curious recommendation is embodied in these words, "that wakes be discontinued." If the Glengarry Presbyterians resort to wakes, their customs differ from those prevailing elsewhere in the Dominion.

Sunday, July 23rd, was a memorable day in Port Elgin. Evangelists Crossley and Hunter were there. At 10.30 a.m. the service was in the Methodist church. It was a time of spiritual power. At 1 p.m. about 500 men assembled in the rink to listen to these brethren on some special subjects, which particularly concern men. At the same hour about 400 women assembled in the Methodist church. At night about 2,000, from all parts of the country, were in and around the rink. Hundreds are professing conversion. Port Elgin never witnessed the like before.

Rev. Mr. Knowles, pastor of Stewarton Presbyterian Church, has occupied his own pulpit again, after his holiday trip. The people of this church were well pleased with the ministrations of Rev. H. C. Ross, of Erie, Pa., during Mr. Knowles' absence. He is a speaker of rare eloquence and unction. Mr. Ross returns to Erie on Wednesday. The tenders for the addition to Stewarton Presbyterian church are returnable on Thursday, and on Thursday evening the building committee will meet to award the contracts, when the work will be at once proceeded with.

The monthly meeting of the W.F.M.S. of St. Andrew's Church, Lindsay, was held on the evening of Thursday the 13th of July, the members having decided to hold the meetings during the summer, in the evening instead of in the afternoon. The lecture-room was well filled with ladies. Mrs. Hodgins, of Toronto, was expected to give an address on the life of Dr. Paton, but as she failed to come, Rev. Mr. Johnston, after the routine business of the society was transacted, gave a brief address on "The Missionary Spirit." At the close of the meeting those present spent an hour together in a social way. The society has now one hundred members and continues to increase in numbers and in interest.

We regret to learn that, owing to bad health, Rev. J. A. McDonald, B. A., Indian Missionary of the Presbyterian Church at Alberni, B. C., has resigned his position, on the advice of his physician. This step has been taken much to the regret of the Church and to himself, as he was well adapted for the work, and was succeeding beyond his most sanguine expectations. Mr. McDonald was about to leave for the Adirondack Mountains, when his sister's death called him suddenly home. It is hoped and expected that a sojourn of a few weeks in the dry atmosphere of the Adirondacks will counteract the evil effects of the damp climate of Alberni and fully restore Mr. McDonald to his wonted health.

A meeting of prominent members and adherents of St. Andrew's Church, Berlin, was held lately on the occasion of the departure of John King, Esq., Q.C., with his family, to take up their residence in Toronto. A complimentary address was presented to Mr. King, accompanied with a beautiful Mexican onyx clock and handsome clock ornament, as testimonials of regard from the congregation. The address was read by Rev. Mr. Atkinson. Mr. King had been long connected with the Board of Management. Mr. King and family left for Toronto on Tuesday afternoon. A large number of their friends assembled at the railway station to wish them good bye and much happiness in their new home. Mr. King and family have always taken an active part in the work of the Church they have left, and will be a valuable accession to any church they may connect themselves with in the city.

A largely attended meeting of the Ministerial Alliance, of Brantford, was held on July 31st. The following resolution was passed: "The Ministerial Alliance of the city of Brantford, fully believing in the divine authority of the fourth commandment, and the binding obligation of all men to observe the same, also in the great physical, social and moral gain accruing to any country keeping the Sabbath day, desire to express our deep interest with

the pastors, churches and citizens of Toronto in strongly opposing and disallowing the introduction of street-cars on the Sabbath. The action of Toronto in this matter, being a great political, commercial and moral centre, looked to from all this Dominion, must tell for or against the morals of our Province and of our youth for years to come. We feel sure all the pleas put forth by the advocates of Sunday cars have no justification in the word of God, nor in the best interests of the laborers and all other classes of the community. Never may it be said that the metropolis of fair Ontario voted out the Sabbath law of our God."

A short time ago Rev. Mr. McKenzie demitted his charge of the Presbyterian congregation of Lower Stewiacke, Colchester Co., with a view to devoting himself to mission work in the foreign field. Unfortunately, from lack of funds, the Foreign Mission Board of the Presbyterian Church was not in a position at present to engage an additional missionary, albeit there were many doors opening. Under these circumstances Mr. McKenzie resolved to go out as a missionary to Corea, without any guarantee of salary, confident that the necessary funds would in some way or other be guaranteed. Some time ago he preached an impressive sermon on the missionary enterprise, in Fort Massey, and in the course of his sermon referred to the fact that the lack of funds prevented his being engaged by the Foreign Mission Board, and at present was the chief obstacle to his immediate departure. The sermon and the attendant circumstances so impressed some members of the congregation that they felt that something should be done by Fort Massey towards removing that obstacle. They determined to strike while the iron was hot, and forthwith started a subscription list with the result that in a very short time about \$120 were subscribed, and this will no doubt be largely added to.

A convention was held in the North Lunenburg Presbyterian Church, Stormont county, from June 25th to July 22nd, for the purpose of promoting spiritual life and quickening the missionary zeal among the people. The workers were Walter Russell, evangelist, and his wife, assisted by D. J. Craig, Bristol, Que.; Rev. James Robertson, Haddington, N.Y.; Rev. A. MacGregor and the pastor, Rev. A. Russell. There were three meetings held each day during the convention, which were attended with much interest and definite spiritual results. The last day, July 2nd, was principally devoted to missions, and in this respect was a decided success. At 11 a.m., Rev. Walter Russell preached the missionary sermon, in which he presented a vivid picture of the present state of the world, and the obligations and possibilities of the Christian Church. After the sermon opportunity was given to the people to pledge various sums of money for missions, to be paid during the present ecclesiastical year, and pledges were given amounting to over \$1,000. If a simple rural congregation could do this, what might the Church at large be doing for the evangelization of the world.

In the Synods of the Maritime Provinces are 11 Presbyteries, and 550 churches and stations, an increase of 16. Increase

Delicious Drink.

Horsford's Acid Phosphate
with water and sugar only, makes a delicious, healthful and invigorating drink.

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

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

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

of families during the year 1,227. Four Presbyteries report an increase, while seven report a decrease; in one Presbytery's report, a decrease of communicants of 1,172, viz., Truro, Wallace, Pictou and P. E. I.; seven report an increase of 471; added by profession of faith during the year, 1,878; by certificate, 653; removals, 771; by death, by certificate and other cause, 1,210; baptisms, infants, 2,468; baptisms, adults, 149; elders, 1,417. Over \$155,000 were paid in stipend; for all congregational purposes, \$227,600 was the total. For missionary schemes \$48,566 were raised. Of this the Sabbath schools raised \$4,377; Christian Endeavor societies, \$846; women's foreign mission societies, \$5,882; payments for all purposes, \$348,321; churches and stations (families), 98,898; single persons not in families, 17,538; communicants, 183,525; added by profession, 11,213; certificates, 8,497; baptisms, 10,350; infants, 912; adults, 6,364; on Sabbath schools, \$146,000; paid for stipends over \$922,000; for all congregational purposes, \$1,690,000; for the Schemes of the Church, \$297,590; of this was raised by Sabbath schools, \$28,100; Christian Endeavor societies, \$6,666; W.F.M.S., \$43,627; for all purposes, \$2,039,120, as against \$982,672 in 1876.

At Brussels Mr. G. F. Blair was recently waited on by a delegation from the teachers of Knox Church Sunday school and presented with the following address, accompanied by a beautiful pocket-book containing a Bank of Commerce cheque for a handsome amount:—

Fred Blair, Esq., Brussels, Ont.

Dear Sir,—We, the undersigned officers and teachers of Knox Church Sunday school, desire to express to you, on behalf of our classes, as well as from ourselves personally, our deep sorrow at your removal from amongst us, both as a citizen and as our superintendent. During the past two years your successful efforts in reorganizing the school, your ability at the desk, as well as your personal kindness and advice have been much appreciated by us. As a slight token of our sincerity, we present this purse and the enclosed cheque, which, we trust, you will accept. Our prayers will ever be with you; and trusting that you will keep on in the good work in your new home, and in proving faithful to the end, you may hear the glad welcome of the Master, 'Well done, good and faithful servant.' Yours in Christian love. The address was signed by Supt. Stiven and the entire teaching staff of the Sunday school. Mr. Blair made a brief reply, in which he expressed his appreciation of the great kindness that had prompted the very flattering address and handsome present. He intimated that if at all possible, he would meet with the teachers on Sabbath and personally convey to them his sincere thanks for their kind remembrance of him.

NEW PRESBYTERIAN CHURCHES IN MONTREAL.

Presbyterian church building would appear to be booming in Montreal at present. Before us lie woodcuts of two about to be erected. The new Erskine Church will seat twelve hundred people and is well supplied with school and session rooms and every modern improvement. The work has been in progress for the last six weeks. It is hoped that the exterior will be completed before the winter. The building will occupy about 100 feet frontage, by a total depth of 165 feet. It is about 90 feet square inside. The pulpit is to be placed in one angle of the church, with the choir and organ immediately in rear of the pulpit. The sides are arranged in amphitheatre form, radiating from the pulpit; and the church will contain a gallery of horseshoe form. There are to be two principal entrances to the church from Sherbrooke street, one placed in each tower. There will also be an entrance from Ontario avenue, giving access to the Sunday school. The rear portion of the building contains the Sunday school room and is to be surrounded at three sides by class rooms, session rooms, and vestry, arranged in two stories. These rooms are separated from the main school room by rolling partitions. A gallery, according to the plans, projects into the Sunday school room and surrounds it on three sides. A sliding door divides the church from the school room, and is arranged so that the church and school can be readily thrown into one. When so arranged the building will accommodate a large audience within sight and hearing of the speaker. The basement will contain a dining room, kitchen, pantry, lavatories, and also the heating apparatus. The heating is to be by indirect steam, the air passing over a large coil by which it is to be heated. It is then forced by a large fan, driven by an electric motor, into all parts of the building. The building is Romanesque in style. The exterior is of Montreal limestone with trimmings of olive green sandstone. The interior finish will be polished whitewood.

The new Taylor Church is situated on the corner of Papineau road and Logan street, opposite the site of the old military burial ground. The outside dimensions are 67 feet by 130 feet. The auditorium is 64 feet by 64 feet, and the Sunday school 65 feet by 65 feet. The choir and organ are behind the raised platform in a corner of the church, and from the front of the platform the pews radiate. A gallery runs round the church and is continued round the Sunday school. The church with gallery will seat 900 persons. The principal entrance to the church is from the Papineau road, with side entrances to the church and Sunday school on Logan street. The church is built with imported fire brick of a beautiful russet colour.

The history of Taylor Church congregation, is interesting, showing as it does the gallant struggle made by a few families to establish a Presbyterian church in the East End, and, after years of hard and successful work, steady growth and perseverance, their ultimate triumph, it having been found necessary to erect a larger building to seat the present congregation. On Sunday, July 23, 1876, the commission appointed by the Montreal Presbytery, consisting of Rev. Dr. Taylor, Moderator, and others, organized them into a congregation of the Canada Presbyterian Church, having 31 names on the communion roll. Since then the church has had a chequered history. Since the settlement of its present pastor, the Rev. Thos. Bennett, on Dec. 1st, 1885, its progress has been steady, until now there are 246 names on the communion roll, and 325 scholars in the Sunday school. Last year it raised for Church purposes \$2,183.

The new Knox Church is situated at the corner of Dorchester and Maxwell streets. The pastor, the Rev. James Fleck, B. A., at the laying of the corner stone, gave a historical sketch of the congregation's history. It was founded in March, 1786, by the Rev. John Bethune, who hired a large room and gathered his co-religionists in Montreal for public worship. This was the first Protestant place of worship in the Province of Quebec. On September 26, 1791, the lot was bought and the contract given. The dimensions of the church were to be 54 feet long and 40 feet wide. It cost £1,056, of which £850 was immediately subscribed and paid. That was our first church building and the first Protestant church of any kind in the Province of Quebec. While their church was being built the congregation worshipped in the Recollet Roman Catholic Church. The sacrament of the Lord's Supper was administered there by the Rev. Mr. Young, according to the Presbyterian form. In all the history of the Church there is nothing better worth noting than this. The only remuneration the Recollet Fathers would accept was a present of two hogsheds of Spanish wines and a box of candles. The church was opened for public worship on October 7, 1792, and the amount of collection on the occasion was £3 17s. 8d. The Rev. John Young was succeeded by the Rev. Jas. Somerville, of the Relief Presbytery of Glasgow. At his death in 1837 he bequeathed £1,000 for the erection of a manse. It was in connection with his settlement that St. Andrew's church was formed as an offshoot. The next offshoot was that of St. Paul's, twenty-eight years after. Twenty years of litigation with the Kirk of Scotland Presbytery over the church property, caused by its adhering to Free Church principles, were settled by a compromise, the congregation agreeing to accept from the Presbytery of the Church of Scotland the sum of \$5,800 and relinquish all its claims. A new church was built on its present site, then considered out in the fields, in 1865, at a cost of nearly \$23,000. The Rev. Dr. Irvine and Rev. R. M. Thornton were successively pastors until 1876, when the Rev. James Fleck, B. A., from Armagh, Ireland, became pastor. The chairman, Mr. Paul, then read a statement of the documents and items enclosed in the corner stone. The stone was then laid by Mr. W. D. McLaren, and congratulatory addresses were delivered by a number of local and visiting clergymen and laymen, when the services were closed with the singing of the doxology and the pronouncing of the benediction by the pastor.

A Galashiels tradesman had an extraordinary adventure with an eagle lately on the hills between Steel Road Station and Riccarton Junction. It happened between 12 and 1 o'clock, when the sun was shining in a cloudless sky. He was startled by an unaccountable shadow, and almost on the instant he was struck on the head and his hat knocked off. On looking up, he saw a large eagle hovering over him and poised for another swoop. Fortunately, he had an umbrella in his hand, and with it he managed to defend himself.—Westminster Gazette.

PRESBYTERY MEETINGS.

The Presbytery of Huron held a regular meeting in Blyth, July 11th. Mr. J. A. McDonald was appointed Moderator for the ensuing six months. Commissioners to the Assembly reported in due form. Rev. Messrs. McRae, of Cranbrook; Thomson, of Hamilton, and Taylor, of Blyth, being present, were invited to sit as corresponding members. A call was sustained from the congregations of Leeburn and Union church, Goderich township, to Rev. M. McKay. Mr. McKay accepted the call and his ordination was appointed to take place on the first of August at 2 p.m., Mr. McDonald to preside.—A. McLean, Clerk.

The Ottawa Presbytery met Aug. 1st. Rev. Mr. Doudlet was unanimously elected Moderator. The Clerk, Rev. James H. Beatt, read a letter from Rev. Mr. Moge, of Aylmer, tendering his resignation. He goes to take charge of the Home Mission Committee work in British Columbia. The resignation, after many expressions of regret, was accepted. The Commissioners to the General Assembly meeting at Brantford reported. The Presbytery Clerk read an extract of a minute of the General Assembly regarding the reception of Rev. T. W. Winfield, lately of the Reformed Episcopal Church, into the Church. The Moderator asked Mr. Winfield the usual questions in receiving a minister, and all being properly answered, the clergy gathered around him and shook hands in welcome. Rev. F. W. Farries, of New Berne, N.C., asked for his Presbyterian certificate, which was granted. The congregation of Stewarton Church were granted permission, to make extensions to their church, to increase the mortgage on the building \$2,500.

The Presbytery of Guelph, held its usual bi-monthly meeting in Knox church, Guelph, on Tuesday, the 8th of July. Notice was given of a motion to overture the General Assembly so to change its rules of procedure as to render a ruling elder as well as a minister eligible for the office of Moderator of Presbytery. Rev. Henry Norris, of Glenallan and Hollin, was unanimously chosen to occupy the chair, which he took, and returned thanks for the appointment. Mr. Burns appeared before the Presbytery and addressed it on behalf of the Aged and Infirm Ministers' Endowment Fund. At the close of his address it was resolved that the Presbytery thank him for the information furnished, record its appreciation of the service he has rendered since he undertook the agency, express their sympathy with him in the efforts he is making to increase the Endowment, and its willingness to render him what assistance it can. The clerk was appointed to co-operate with him in bringing the wants and merits of the scheme before the congregations in the bounds and appealing to them for suitable encouragement and liberal contributions. Extract minutes of Assembly were read to the effect that the application made for leave to Drs. Wardrope and Middlemiss to retire from the active duties of the ministry with an interest in the Fund for Aged and Infirm Ministers, had been granted by the General Assembly at the late meeting. Mr. Craig reported that at the request of Mr. McInnes he had moderated in a call in Chalmers' church, Elora, which had come out in favour of Mr. R. K. Horne, B.A., LL.B., a licentiate of the Church. His conduct having been approved, the call was laid upon the table signed by 127 members and 36 adherents, with a guarantee of stipend at the rate of nine hundred dollars yearly, payable monthly, and the free use of the manse. Commissioners from the Session and congregation were heard in support of the call, after which it was sustained, and ordered to be transmitted to Mr. Horne for his decision. In the event of his accepting, the Clerk was authorized to prescribe trials for ordination, and to call a meeting to receive the same, and, should they prove satisfactory, to proceed without delay to his settlement. A paragraph of a letter from Dr. Middlemiss, late of Elora, but now in Edinburgh, was read conveying his Christian salutation to the brethren, and stating that, on the whole, there was improvement in his health since he left for Britain.

The Winnipeg Presbytery met at 3 p.m. on July 11th. The Rev. Principal Grant, Prof. Thomson, Rev. Peter Wright, of Portage la Prairie; Rev. A. Manson, of New Westminster, and P. F. Langell, of Vernon, B.C., being present, were invited to sit with the Presbytery as corresponding members. Notification from the General Assembly was read to the effect that the division of the Presbytery with the view to the establishment of a new Presbytery in northwestern Ontario, was postponed for one year; it was also reported that the General Assembly had granted leave to the Presbytery to receive and ordain Mr. Alfred Fowler, of Morris. It was agreed to notify him that the Presbytery will be ready to take action on his permission at its next regular meeting. On motion of Mr. McKin-

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Distress After Eating the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Sick Headache "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or I did me little good. After eating I would have a faint or tired, ill-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food pleased and satisfied the craving I had previously experienced."

GEORGE A. PAGE, Watertown, Mass.

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Lowell, Mass.
100 Doses One Dollar

ley, the committee on the theological department of Manitoba College was instructed to prepare a scheme to be reported at the next meeting so that means may be adopted to urge on Sessions and congregations the need of larger contributions to the theological fund. Mr. J. B. Mitchell, on behalf of the Deacons' Court of Westminster church, wrote to the effect that the congregation had been unable to find a site within the bounds formerly assigned, stating that a lot had been purchased on the southeast corner of Charlotte and Notre Dame streets, and asking that this site be approved of by the Presbytery. It was moved by Mr. Colin H. Campbell, seconded by Mr. John Hogg: That the Presbytery in view of the representations of the congregation of Westminster church that they had been unable to secure a site within the limits assigned, approve of the site now chosen. It was moved in amendment by Dr. DuVal, seconded by Rev. Jos. Hogg, that "the Presbytery decline to grant the petition, and observe the original decision in order that peace may be preserved in the Presbyterian family." After a lengthy deliberation, the motion was carried. Dr. DuVal thereupon gave notice, on behalf of the Session of Knox church, protesting and appealing against this decision to the Synod of Manitoba and the Northwest Territories. It was agreed to instruct Westminster church to desist procedure of work on the church until the next meeting of the Presbytery, which is to be held on Thursday, the 21st inst., for the purpose of receiving the appeal of Knox church, and the reasons by which it supports its actions.

PREJUDICES AND OBJECTIONS DISAPPEARING.

DURING the past few years the people of Canada, and, in fact, of the whole world in general, have looked with more favour on the subject of life insurance, and it can be safely said to-day that a great many of the old-time prejudices and objections against it are gradually disappearing.

Nearly all business men will agree that stocks, bonds, and other securities will at times depreciate in value, but a life insurance policy in a responsible company will always be worth its full face value at maturity.

The Rev. Dr. Talmage, of Brooklyn, whose name is favourably known over the whole of this continent, considers the subject of life insurance a theme of vital importance, and which should engage the attention of every sound and sensible-minded man. Other gentlemen of equal ability to the reverend gentleman named have also pronounced their views in a similar manner in regard to the subject.

When such eminent men as those referred to speak so favourably and with such emphasis in regard to the importance of the subject, we think any one with ordinary intelligence should not be opposed to it on any moral ground whatever.

The reports issued by the insurance department from year to year show that the leading Canadian life companies have made rapid strides in the volume of new business, insurance in force, assets, and surplus for their policy-holders, and this is particularly noticeable in the case of the North American Life Assurance Company.

To any desirous of placing insurance on their lives, the following suggestions are offered:

Select a Company which is successful.
Has ample assets over and above all liabilities.
Has a competent, experienced, and economical management.

Is known to be prompt in the payment of its death claims.

Can offer a choice variety of plans—investment and otherwise—to select from.

The North American Life Assurance Company, head office in Toronto, Ont., possesses all the above-named requisites, and persons contemplating insurance will do well to communicate with that Company.

Ram's Horn: Whenever the devil asks a man to take a step away from God, he first tries to convince him that he is doing it with a good motive.

GOOD Food - - Digestion = Complexion

are all intimately connected—practically inseparable. Though the fact is often ignored, it is nevertheless true that a good complexion is an impossibility without good digestion, which in turn depends on good food.

There is no more common cause of indigestion than lard. Let the bright housekeeper use



The New Vegetable Shortening and substitute for lard, and her cheeks, with those of her family, will be far more likely to be "Like a rose in the snow."

COTTOLENE is clean, delicate, healthful and popular. Try it.

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BEST QUALITY OF BREAD.
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PUREST, STRONGEST, BEST.
Ready for use in any quantity. For making Soap Softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds 3al Soda.
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CAMPBELL'S SKREI
FAMOUS **COD LIVER OIL**
IT IS INVALUABLE IN CONSUMPTION CHRONIC COLDS, OBSTINATE COUGHS, WHOOPING COUGH, PULMONARY AND SCROFULOUS COMPLAINTS AND WASTING DISEASES GENERALLY.

Minard's Liniment is used by Physicians.

British and Foreign.

The churches built in America in 1892 numbered nearly 10,000.

A branch of the Scottish Women's Church Defence Union was formed in Glasgow on the 30th ult.

Miss Alice C. P. Lunn, Partick, has won the Pfeiffer Scholarship of £45, tenable for three years at Girton College, Cambridge.

Sir John Pender, M. P., will open a bazaar in Kirkwall this month in aid of the building fund of the Kirkwall Free Church.

The will of the late Martin Eichelberger, an attorney at York, Pa., bequeaths \$85,000 to Yale University.

Lady Aberdeen has been asked to open the Nursing Association bazaar, to be held in Dingwall in August.

The Free Church Presbytery of Edinburgh have declined, by 22 to 6, to petition against the Scottish Disestablishment Bill.

Rev. Joseph T. Dufyea, D. D., of Omaha, is occupying his old pulpit in the Clason Avenue Presbyterian Church, Brooklyn, for three Sundays.

Dr. Lushington, ex-Professor of Greek in the University of Glasgow, died on the 13th of July, at Maidstone, after a lingering illness.

Dr. Grant Bey has written to Scotland from Cairo announcing the discovery at Alexandria of the tombs of Alexander the Great and of Cleopatra.

Mr. D. S. Salmond asks if the Queen does well to expend £2,000 a year for a Commissioner whose function is, in the Church's opinion, mere idle wind?

During the last fifty years the congregation of Free St. George's, Edinburgh, has contributed, for all purposes, £114,819, including £191,000 congregational collections, and £55,000 for Foreign Missions.

At a meeting of the Aberdeen University Court, on the 14th ult., Dr. Joseph Ogilvie, rector of the Church of Scotland Training College, Aberdeen, was appointed to the newly-instituted lectureship on Education.

Rev. Dr. Walter C. Smith, Moderator of the Free Church Assembly, recently remarked that it was not exactly pleasant to him to get into silk stockings and knee breeches, and make a guy of himself with a cocked hat.

A notable figure has just been removed from the banks of the Forth, in the person of the Rev. John Wallace Laurie, minister of the Free Church, Tulliallan, who passed away at the Free Manse, Kin-cardine-on-Forth, on the 12th ult.

The Rev. Dr. Marshall Lang, Moderator of the General Assembly, on the 29th ult. opened a bazaar in the old Parliament Hall of Linlithgow Palace, to raise funds for the restoration of the adjoining building, St. Michael's Church, one of the oldest and finest ecclesiastical buildings in Scotland.

Rev. Daniel Gunn, of Lewes, England, well and affectionately known as Free Church minister at Dumbarton, Scotland, died recently after a period of lingering illness. He removed to the South of England, where he took up pastoral work, thinking the change would benefit his health, but he did not rally.

The long vacancy in the pastorate of Regent Square Presbyterian Church, London, caused by the resignation of the Rev. John McNeill, has come to an end, the Rev. Alex. Connell, colleague to the Rev. Dr. Morrison, Westbourne Grove Presbyterian Church, having accepted the call. A graduate of Edinburgh University, he is a fine Gaelic scholar, and took one of the highest places in the Celtic class. Mr. Connell's ministry in Regent Square Church will be the fifth of a series of famous pastorates, beginning with that of Edward Irving, and followed by Dr. James Hamilton, Principal Oswald Dykes and the Rev. John McNeill.

The "World's Fair" Edition, a new book recently issued by the Proprietors of that Great Remedy for Pain, St. Jacobs Oil, is filled with illustrations and accurate descriptions of all the principal Buildings of the Columbian Exposition. Ask your druggist for one.

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

A Gentleman

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.'"
"In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

AYER'S HAIR VIGOR

AYER'S HAIR VIGOR

Unlike the Dutch Process No Alkalies

—OR— Other Chemicals are used in the preparation of

W. BAKER & CO.'S Breakfast Cocoa

which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED.

Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

Dr. Stalker preached in the Free Assembly Hall, Edinburgh, recently on 'The Christian Worker,' taking as his text, 'Every scribe who is instructed in the kingdom of heaven bringeth out of his treasure things new and old.' Why, he asked, was the old word 'scribe,' which had such a bad name, retained by our Lord as a title for Christians? He thought the reference must be to their occupation with the Word of God. Christ foresaw that in all generations this must be the weapon with which His followers would conquer the world. No one will ever do much for the Kingdom of God who is not mighty in the Scriptures.

The following report of anniversary services in Berwick will interest many of our readers: "Anniversary services were conducted in Wallace-green Church, Berwick, by the Rev. N. A. Ross, M.A., LL.D., of Trinity Presbyterian Church, Newcastle. The collections, which were on behalf of a debt of £300, caused by the erection of additional buildings in connection with the church, amounted to £37 10s. On Monday, June 25th, a dedication service was held in Wallace-green church, Berwick, on the occasion of the unveiling of a memorial to the late Rev. Principal Cairns, D.D., who was formerly pastor of the congregation. The Rev. J. M. Witherow, M. A., present minister of the church, presided, and conducted devotional exercises. He also made a few remarks about the worth and character of the late Principal, which were followed by eulogies from the Mayor of Berwick, (County Councillor James Gilroy, J. P.), and County Alderman A. Darling, who spoke from personal recollection of the deceased divine. Thereafter, the congregation repaired to the front of the church, and the memorial, which is placed in the vestibule of Wallace green church, was unveiled. The memorial consists of a mural tablet. The architectural portion, which is Gothic in feeling, has been designed by Mr. Washington Brown, A.R.S.A. In the panel in the centre is an admirable head in marble of the Principal, the work of Mr. Stevenson, R.S.A. The memorial, which is white statue marble, is an excellent likeness. It has been erected by subscriptions from the congregation and friends."

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Special Designs furnished by our own draughtsman when desired. Our system of Sunday School Seating is unsurpassed. Full information furnished on application.

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Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

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The perfect equivalent of MOTHER'S MILK.

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Is a valuable food and tonic for the warm weather.

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Is the virtues of Prime Beef in a concentrated and easily digested form.

Invaluable

as a Strength-giving Food.

AGENTS WANTED for our marvellous picture of the Illustrated Lord's Prayer and Ten Commandments, which is a creation of genius, a masterpiece of art and an attractive household picture, beautifully executed in eight handsome colors; printed on heavy plate paper 16x22 inches. Sample copies sent by mail on receipt of 25 cts. Special terms.

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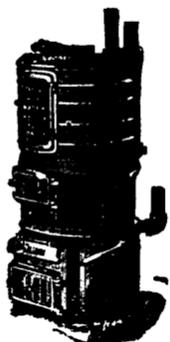
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IT CONQUERS PAIN
NEARLY TWO MILLION BOTTLES SOLD IN THE DOMINION IN TEN YEARS
REMEMBER THE PAIN KILLER

A SAFE, SPEEDY SURE CURE FOR RHEUMATISM & NEURALGIA

Ask your Druggist for it and take nothing else.

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FRAGRANT. LASTING AND PURE.
A PERFECT BOUQUET IN YOUR ROOM.
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Has the least number of Joints,
Is not Overrated,
Is still without an Equal

Note attractive design.

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MISS A. M. BARKER, SHORTHAND SCHOOL.

51 KING STREET EAST, TORONTO.

Apply for Circulars.

"To Save Time is to Lengthen Life."

MISCELLANEOUS.

Nearly a hundred of Senator Joe Blackburn's friends gave the distinguished Kentuckian an old-fashioned fish-fry and burgoon on the banks of the Elkhorn, near Lexington, recently.

To cure nervousness your nerves must be fed by pure blood. Hood's Sarsaparilla makes pure blood. Take it now.

Dr. Garfield, aged 77 years, of Algona, Ia., intends making a trip to the World's Fair on a bicycle. He expects to arrive in Chicago, over 400 miles distant from Algona, in less than nine days after starting.

MOTHERS AND NURSES.

All who have the care of children should know that Dr. Fowler's Extract of Wild Strawberry may be confidently depended on to cure all summer complaints, diarrhoea, dysentery, cramps, colic, cholera infantum, cholera morbus, canker, etc., in children or adults.

Samual Williams, of Bowie, Texas, has patented a machine to whip up horses working a draft horse-power. A man, standing at a distance, pulls a cord hanging from a post beside him and thus operates the whip.

THE WORST FORM.

Dear Sirs,—About three years ago I was troubled with dyspepsia in its worst form, neither food nor medicine would stay on my stomach, and it seemed impossible to get relief. Finally I took one bottle of B.B.B. and one box of Burdock Pills, and they cured me completely.

Mrs. S. B. Smith, Elmsdale, Ont.

The demands for aluminum in this country appear to be greater than the market will supply. "The Engineering News" says: "There is no necessity of hunting for new uses for the metal in order to find a market for the works at present in operation."

FROM INDIA'S CORAL STRAND.

Dear Sirs,—I have much pleasure in certifying that after suffering severely for 15 months from diarrhoea, which came on after childbirth, previous to which I had suffered from dysentery for some months, I was cured by Dr. Fowler's Extract of Wild Strawberry.

Annie M. Gibson, Brillpatam, India.

The edict has gone forth for the recall of the white stocking. Princess Alexis of Hesse has some in her trousseau, and so, also, has Princess May. The latter has one exceedingly pretty pair of fine white silk, with a wide piece of exquisite lace insertion running up the leg.

WHAT SAY THEY?

In popularity increasing. In reliability the standard. In merit the first. In fact, the best remedy for all summer complaints, diarrhoea, dysentery, cramps, colic, cholera infantum, etc., is Dr. Fowler's Extract of Wild Strawberry. All medicine dealers sell it.

To clean sewers a brush has been invented by S. E. Johns on, of Selma, Cal., which consists of a hollow cylinder from which wires project radially. There are swivels at the end of the central portion, and into these are fastened ropes, by means of which the thing can be pulled to and fro between manholes.

THE SAMBRO LIGHTHOUSE

Is at Sambro, N. S., whence Mr. R. E. Hatt writes as follows:—"Without a doubt Burdock Blood Bitters has done me a lot of good. I was sick and weak and had no appetite, but B. B. B. made me feel smart and strong. Were its virtues more widely known many lives would be saved."

A collection of the "Punch" drawings of Mr. Linley Sambourne has been exhibited recently at London. Mr. Sambourne was originally intended for an engineer and spent six years in practising that profession. In 1867 he met Mark Lemon, then editor of "Punch," who annexed him for that publication, for which he has worked ever since.

Talk's cheap, but when it's backed up by a pledge of the hard cash of a financially responsible firm, or company, of world-wide reputation for fair and honorable dealing, it means business!

Now, there are scores of sarsaparillas and other blood-purifiers, all cracked up to be the best, purest, most peculiar and wonderful, but bear in mind (for your own sake), there's only one guaranteed blood-purifier and remedy for torpid liver and all diseases that come from bad blood.

That one—standing solitary and alone—so'd on trial, is Dr. Pierce's Golden Medical Discovery.

If it doesn't do good in skin, scalp and scrofulous diseases—and pulmonary consumption is only lung-scrofula—just let its makers know and get your money back.

Talk's cheap, but to back a poor medicine, or a common one by, by selling it on trial, as "Golden Medical Discovery" is sold, would bankrupt the largest fortune.

Talk's cheap, but only "Discovery" is guaranteed.

The monkey wrench, according to "Hardware," does not derive its name from the animal which evolutionists teach us to regard as our distant cousin, but from its inventor, Charles Moncky, who patented the idea. For a time the manufacturers sold the article as "Moncky's wrench." Gradually this became distorted into "monkey wrench."

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith



Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good

Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

AYER'S Sarsaparilla

Prepared by J. C. Ayer & Co., Lowell, Mass.

Cures others will cure you

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RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

NEVER FAILS TO RELIEVE PAIN.

It is the best application for Bruises, Sprains, Cramps, Stiff Joints, Pain in the Chest, Back or Limbs.

It surpasses all other remedies in the wonderful power which it possesses of curing.

RHEUMATISM and NEURALGIA.

Thousands have been relieved and cured by simply rubbing with Ready Relief, applied by the hand to the parts affected and considerable of the adjoining surface; at the same time several brisk doses of Radway's Pills will do much to hasten the cure.

INTERNALLY.

From 30 to 60 drops in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Colic, Flatulency, and all internal pains.

A CURE FOR ALL SUMMER COMPLAINTS, DYSENTERY, DIARRHOEA, CHOLERA MORBUS

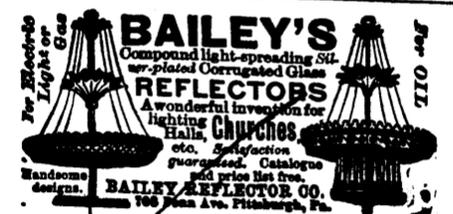
A half a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

MALARIA, CHILLS and FEVER
Fever and Ague Conquered.

There is not a remedial agent in the world that will cure Fever and Ague, and all other Malarious, Bilious, and other Fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

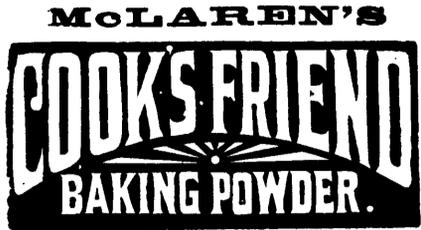
Price 25c. per Bottle. Sold by Druggists.

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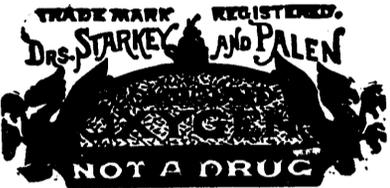


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Equal in purity to the purest, and Best Value in the market. Thirty years experience. Now better than ever. One trial will secure your continued patronage. RETAILED EVERYWHERE



Compound Oxygen is frail humanity's friend.

It expands the lungs and gives greater power. It nourishes every part through the blood. It Revitalizes every nerve and gives health. The whole need no physician—the sick and the weak should read our book of proof—sent free for the asking. CHARLES G. KING, 72 Church Street.

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MEETINGS OF PRESBYTERY.

BRUCE.—At Paisley, on Sept. 12th, at 9 a.m. BARRIE.—At Barrie, on Oct. 3rd, at 10.30 a.m. CHATHAM.—In First Church, Chatham, on Sept. 11th, at 10 a.m. GUELPH.—At Guelph, on Sept. 19th, at 10.30 a.m. GLENGARRY.—At Lancaster, on Sept. 12th, at 11.30 a.m. HURON.—At Clinton, on Sept. 12th, at 10.30 a.m. KAMLOOPS.—In St. Andrew's Church, Enderby, Sept. 12, at 10 a.m. LINDSAY.—In Sunderland, on Aug. 15th, at 11 a.m. LONDON.—In Knox Church, St. Thomas, on Sept. 12th, at 11 a.m. MONTREAL.—At Montreal, on Sept. 15th. MAITLAND.—At Wingham, on Sept. 19th, at 11.30 a.m. ORANGEVILLE.—At Orangeville, on Sept. 12th, at 10.30 a.m. OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday Sept. 19th, at 10 a.m. PARIS.—In Knox Church, Woodstock, on Oct. 3rd. PETERBORO.—At Port Hope, on Sept. 19th, at 9 a.m. QUEBEC.—At Sherbrooke, on 29th August at 8 p.m. REGINA.—At Broadview, on Sept. 9th, at 3 p.m. SAUGEN.—At Mount Forest, on Sept. 12th at 10 a.m. STRATFORD.—In North Easthope, on Sept 11th, at 7.30 p.m. SARNIA.—At Strathroy, on the third Tuesday of September, at 2 p.m. VANCOUVER ISLAND.—At Nanaimo, in St. Andrew's Church, on Sept. 6th. WINNIPEG.—At Winnipeg, on Sept. 12th. WHITBY.—At Oshawa, on Oct. 17th, at 10 a.m.

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Will leave Geddes' Wharf daily (except Sunday) at 7 a.m., 11 a.m., 2 p.m., and 4.15 p.m., for Niagara, Queenston and Lewiston, connecting with New York Central, Michigan Central Railways and Niagara Falls Park and River Electric Road—the short route to Falls, Buffalo, New York, and all points east. Tickets at all principal offices, and on wharf, JOHN FOY, Manager.

STAINED GLASS WINDOWS OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF JOSEPH MCCAUSLAND & SON 76 KING STREET WEST TORONTO.

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LORNE PARK! STEAMER GREYHOUND Three Trips Daily. From Miloy's Wharf at 10 a.m. 2 p.m. and 5.15 p.m. From Park 11.30 a.m., 4 and 7 p.m. Fare—30c. for round trip, or 4 TICKETS FOR \$1. Very cheap rates for Excursions during August. Apply FRED ROOPER, 2 Toronto street, or PETER MCINTYRE, 87 York street.

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For Indigestion and Dyspepsia a sure and genuine cure. On receipt of 50c. a box will be mailed to any address, postpaid. Prepared by JOSEPH DILWORTH, Manufacturing Chemist, 170 King St. East, Toronto.

SPECIALIST PILES. CAN BE CURED.

RECTAL TREATMENT: Polypus, Fissure, Diarrhoea, Piles, Fistula, Pectal Ulcer, Pruritus, Cured without the use of the Knife, Ecrasement or Caustic.

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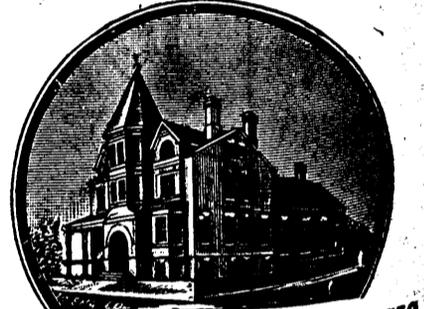
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