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Avoid bathing altogether in the open air, if after having been a short time in the water it causes a sense of chilliness and numbness of the hands and feet.

Good care of the eyes should be taken in hot weather. It is injurious to the sight to read or sew when the body is hot or weakened by exertion in hot weather.

Those who are subject to attacks of giddiness or faintness, and those who suffer from palpitation and other sense of discomfort at the heart, should not bathe.

A quarter of each generation dies before attaining the age of seventeen, but a man at thirty-two in good health may expect to live for another thirty-two years.

The vigorous and strong may bathe early in the morning on an empty stomach. The young, and those who are weak, had better bathe two or three hours after breakfast.

Irish Potato Puff.—Stir two cupfuls of mashed potatoes, two tablespoonfuls of melted butter and some salt to a fine, light, creamy condition; then add two eggs well beaten, separately, and six tablespoonfuls of cream; beat the whole lightly together, then pile it in rocky form on a dish, and bake it in a quick oven until nicely browned. It will become quite light.

Remedy for Earache.—There is scarcely any ache to which children are subject so hard to bear and difficult to cure as earache. But there is a remedy never known to fail. Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up and tie it, dip in sweet oil and insert into the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief.

Potato Snow.—Select large Irish potatoes of uniform size, and boil in their skins in salt water until perfectly done. The great art of boiling Irish potatoes is not to allow them to remain in the water a minute after they are done, and if they are not properly cooked this dish is a failure. When the potatoes are done, drain dry and peel them. Then rub them through a coarse sieve upon a hot dish on the stove. This must be the dish that goes to the table, as it will never do to touch them after the flakes fall into the dish. Let the cover of the dish be hot before it is put on. Serve immediately.

Baked Cabbage.—Cook a cabbage till perfectly done in salted water. Take it up with a skimmer so as to drain out the water as much as possible. Put it into a dish, cut it up fine, season to your taste with butter and pepper, adding a little more salt if necessary; then add a cup of rich, sweet milk—less if the cabbage is small. Put the whole in a baking-dish and cover the top a quarter of an inch thick with rolled cracker or fine bread crumbs, on which put minute pieces of butter here and there. As soon as it browns it is done. Serve in the same dish. This is the most delicious way cabbage was ever cooked. The rolled cracker is put over it to absorb the moisture.

Chicago, Ill., U. S. A., Oct. 13th. '93.

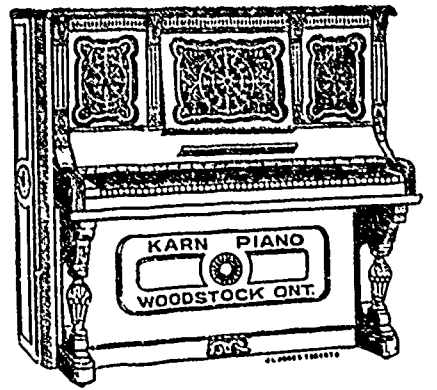
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Neukirch, a German engineer, proposes that in building foundations in quicksand, the sand itself should be turned into solid concrete by blowing into it through a tube, by air-pressure, powdered dry hydraulic cement. The air insures a thorough mixture, and the concrete formed in this way is very satisfactory, though taking several weeks to harden and requiring months to attain full strength. It is found that the mixture of the sand and cement occupies less space than the sand alone before the operation. This method has already been successful in cofferdam construction and sewer work in quicksand.

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THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, AUGUST 15th, 1894

No. 33.

Notes of the Week.

Premier Crispi in closing a general debate in the Italian Senate, appealed to the members to grant a "truce of God," to enable the Government to reorganize its finances. In making this appeal the Premier spoke most earnestly, and called the attention of the Senate to his own act of self-abnegation in accepting office at a time of unparalleled trouble.

The Rev. R. W. Dobbie, of Hevchairn Free Church, Glasgow, has been calling attention to the facts of so many of the recently made Scottish D.D.'s having done little or nothing to deserve this title: from the Scottish universities. He puts in a plea for the American degree, cordially congratulating Dr. Denney, of Broughty Ferry, on his well-merited and much valued honor. Mr. Dobbie affirms that American degrees are not bestowed in Britain unless something has been done to merit them, and that the same cannot be said of the Scottish ones.

A Woman's Medical Institute is to be established in St. Petersburg. It will be in charge of the Ministry of Education, and the school will be opened in the fall. The number of women physicians is exceptionally large in Russia, but their work is confined entirely to practice among their own sex and the children. One reason for this is the fact that the Czar has twelve million Mohammedan subjects, and Mohammedan women will not permit male physicians to treat them, and only in exceptional cases to enter the nurseries, which are in connection with the women's department of the houses.

Affairs in Samoa are much disturbed, and the situation very critical; severe fighting between the rival parties is daily looked for. It is a pity that the poor Samoans cannot be left alone by the Great Powers. We have reliable evidence for saying that annexation or a protectorate by Great Britain would be most acceptable to the natives, and if that is impossible then the next most acceptable settlement would be annexation with New Zealand. The present "Triple Alliance" management is a pitiable affair for the poor natives, and if continued, will be one of the quickest ways of exterminating the race.

In reply to an inquiry as to surveys for a trans-Pacific Cable, in the House of Commons, the Secretary of the Admiralty recently stated that soundings had been taken by the *Egeria* in 1888, 1889 and 1890, between the North Cape of New Zealand and the Phoenix Islands, two hundred miles south of the Equator. The positions of several islands upon that line were fixed in order to determine their suitability as cable stations. The work was done in accordance with communications between the Admiralty and the Colonial Office. The distance between the extreme points examined was more than 2,000 miles.

The Hælegonians have been giving a right royal welcome to Lord and Lady Aberdeen, who has been accompanied on her return to Canada by her mother the Dowager Duchess of Tweedmouth. While all Canadians are, we might say, ultra-loyal, and have never failed to welcome heartily the representative of royalty because of his vice-royalty, yet the high personal and social qualities of Lord and Lady Aberdeen, and the breadth and manifest sincerity of their interest in all classes of the people, and in everything that can advance Canada's best interests, give a heartiness and universality to the manifestation of that interest which must to them be very gratifying.

The death is mentioned recently of Dr. Henry Carrington Alexander, until about two years ago a professor in Union Theological Seminary in Virginia, in which he served for more than twenty years. He was of the third generation in that illustrious line, being the son of Dr. James Alexander, and the grand-son of Dr. Archibald Alexander. He was

born in Princeton, while his father was a professor in the college there. He was a frequent and able contributor to church periodicals and reviews, and ever made manifest a fund of scholarship and a keen power with the pen. In his earlier days he wrote the life of his famous uncle, Dr. Addison Alexander, the great scholar of Princeton.

The General Conference of the Australasian Wesleyan Methodist Church, recently in session at Sydney, adopted resolutions in favor of union with the other branches of Methodism in Australasia. The resolution provides for a standing committee on Methodist union who shall have power to act in the matter during the interval between the present and the succeeding General Conference. The Conference directs each of its annual conferences to ask the other Methodist bodies to join in creating within its own bounds a federal council of Methodist Churches. There was a debate on the subject lasting three days. When the vote was taken it was found that a large majority were in favor of union, the vote being 101 to 14.

It may be in the memory of some of our readers that, on February 1st, 1891, a frightful explosion occurred in the Springhill mine, Nova Scotia, by which 125 lives were lost, 58 women were made widows, 169 children became fatherless, eight aged widows lost their sons, and 16 boys of 16 years old or under met their death. Liberal contributions in sympathy with the bereaved to the amount of about \$100,000 were made. A monument in memory of the terrible calamity is about to be erected in the neighbourhood. It has been designed by Mr. F. W. Gullet, a sculptor of this city. It will stand about 25 feet high, being surmounted by a figure in white Italian statuary marble of a model in life-size of a well-known miner. On the four faces of the base of the monument will be the names of the victims of the great disaster.

It is exceedingly desirable that the supply of the spiritual needs of all our destitute mission fields in Canada should be in the hands of men of a thoroughly godly, evangelical, earnest spirit and character. Such an one is the Anglican Bishop of Algoma, Rev. Dr. Sullivan. We regret to learn by the *Evangelical Churchman*, that the bishop has been so over-weighted by anxiety for his diocese, and has had to bear such a long-continued attack of ill-health, that he feels it his duty to send in his resignation to the Archbishop of Ontario, the chief officer of the Provincial Synod. Algoma will lose an able and faithful bishop, who has devoted all his great powers to the advancement of Christ's cause throughout that vast district. Responsibilities connected with the financial state and care of his diocese which ought to have been borne by the church generally, were unfairly thrown upon the Bishop. We cannot wonder the strain proved too great even for his robust strength.

The object of the Victoria Institute, whose headquarters are in London, England, is to investigate all philosophical and scientific questions, including any alleged to militate against the truths of revelation. At its annual meeting, lately held, Sir G. Gabriel Stokes, Bart., F.R.S., took the chair, as president. The honorary secretary, Captain F. Petrie, in reading the report, referred to the value of the work recently done. The institute's membership had slightly increased during the year, among those lately joined being Lord Kelvin. Among its members and contributors are such men as Sir W. Dawson, Dr. Prestwich's D.C.L., F.R.S., Dr. Woodward, president of the Geological Society, Major Conder and many eminent men. Among the subjects taken up were Dr. Prestwich's paper on "A Possible Cause for the Origin of the Tradition of the Flood;" Dr. Warren Upham's paper on the period of the Great Ice Age; Eastern Exploration; the Babylonian Records of a Primitive Monotheism. The annual address was given by Professor Duns, F.R.S.E., the subject being Archæology and Anthropology especially as connected with Folk-lore, and more particularly Stone Folk-lore.

In an official letter the Government of India congratulates Sir Mortimer Durand, who is now busily employed in preparing for his duties in Teheran, Persia, on the splendid work recently accomplished by him in Cabul, and observes of his career generally in our eastern Empire that it "cannot be closed without a feeling of regret on both sides." The Governor-General in Council rejoices, however, to think that in the high office to which Sir Mortimer is called in Persia he will still be in a position materially to serve the interests of India. The letter concludes as follows: "The Governor-General in Council bids you a cordial farewell. You have before you an opportunity of winning great fame and distinction in a career which offers a far wider scope than service in India can. You leave behind you a record which gives a brilliant promise of success in the future."

It is surely about time the election protest business of our politicians were coming to an end. If, in the opinion of honest and responsible men, there are really good and sufficient reasons for protesting so many of the late elections, then the electorate of Ontario is more corrupt and purchasable than we have been wont to give ourselves credit for, or our election laws must be very defective and it is time we ceased proclaiming our virtues in that regard. If there is no adequate ground for so many protests, surely the exercise of the franchise and the matter of elections are too serious things to be made sport of in this way. It is calculated to bring both into contempt if they are made the plaything of unreasoning faction fights. It ought to be borne in mind that Ontario has a character before the world to care for, and self-respecting politicians and men who prize Ontario's and Canada's good name, should set their face against trifling with what is so important to us among the nations wherever Canada or Ontario is known.

President Warfield, of Lafayette, discussed at the recent meeting of the National Educational Association, at Asbury Park, N. J., the question of student co-operation in college government. He said the parental relation in college administration had ceased to be real. It has become less and less possible, and more and more objectionable, to the students, and nothing has been adopted as a substitute for the decaying system. A new and definite system is demanded. "Amherst has tried student co-operation, Cornell and Princeton have tried committing special functions to students, Chicago and others have tried regulating the dormitories by the inmates. All report a general approbation. Indeed, on every side there is a growing feeling that college students are no longer boys, but men; that they are generally earnest and self-respecting; that loyalty to their own institution is an increasingly influential sentiment. In recognition of these facts it seems as though nothing could be more natural than to give these sentiments outlet and direction by enlisting them in the cause of college government."

A year ago in July last ground was broken at the corner of Notre Dame and Charlotte streets, Winnipeg, for the construction of a new church for Westminster congregation, Rev. C. B. Pitblado's. On Sabbath, August 5th, it was opened with appropriate public services at which the Rev. D. J. Macdonnell, of Toronto, officiated. The church is of native white brick on Selkirk stone foundation, built in the form of a square, with added corners at the south-east and north-west sides. The basement is laid out for a Sunday school. "The floor slopes slightly down toward the pulpit from the north-west sides of the church. The gallery occupies the same sides and is of a design in thorough keeping with the building as a whole." From the pulpit platform the seats radiate in directions north and west to all the remaining corners of the building. "Great credit is due all the contractors for the thorough way in which they performed their work and the architect adds another to his already long list of successes as a designer of artistic and inexpensive buildings suited to the extremes of climate to which Winnipeg is subject."

Our Contributors.

ON THE NORTHERN PLAY-GROUND.

BY KNOXIAN.

Last week we left you at Orillia in the hope that you would enjoy a visit to the most beautiful town in Canada. No doubt you had a good time. You, of course, observed that nature has done a good deal for the town and the inhabitants a good deal more. Did you go up to the height on which the high school stands and take a look over the surroundings. The view from that point is said by good judges to be one of the finest in the Dominion not even excepting the view from Cape Diamond at Quebec. Of course you drove out to the asylum, took a row on Lake Couchiching, and did the town generally. If you saw his worship the Mayor you must have been convinced that Orillia has the handsomest, best-natured and most comfortable-looking chief magistrate you ever met. The town constable is said to be an active and industrious official, but we hope you had no interview with him.

Orillia always has a full share of summer visitors. Christopher Robinson, Q.C., Mr. Pellatt and other prominent Toronto citizens usually spend the hot season there with their families. Any point of land on the South end of Lake Couchiching is worth perhaps as much as an ordinary farm. Tourists on their way to and from Muskoka often stay over a train and "take in" the beautiful Northern town. People who have friends in Orillia generally find them out in July and August. By taking the census some day in one of these months when two or three excursions are in town Orillia could easily find sufficient population for a city.

Nine miles over in Lake Simcoe is a perfect gem of an island called Strawberry Island which has been used as a summer resort for several years. There is a comfortable hotel and all the modern appliances for making a holiday pleasant and healthful. For beauty of situation and pure air Strawberry Island is quite equal to any resting place in the North. Mr. John A. Paterson of Toronto usually takes his vacation there with his family.

About five minutes after you leave Orillia for the North on the Muskoka express you cross the Narrows, a neck of water that connects Lake Simcoe with Lake Couchiching. Look North or South and you see some of the finest scenery in the country. In about an hour you are at the Gravenhurst wharf. Close by are two of Cockburn's fine fleet, the *Nipissing* and the *Medora*. If you want to take the Lake Joseph route get on the *Medora*: if you wish to go by the Rosseau route take the *Nipissing*. Perhaps the first thing that strikes you is that the officers on the Cockburn boats are civil, polite men. Even when you ask them a stupid question several times over they always give a civil answer.

Now you are in Muskoka. Muskoka is a general term used by many people to describe all the country between Gravenhurst and the jumping-off place. As a matter of fact, that Northern region is divided into three judicial districts called Muskoka, Parry Sound and Nipissing, each one of which sends a representative to the Legislature. For holiday purposes, however, Muskoka means the three lakes Muskoka, Rosseau and Joseph. The first breeze that cools your massive brow at Gravenhurst comes off the waters of Lake Muskoka. The scenery for a few miles beyond Gravenhurst is somewhat disappointing. You have read descriptions of Muskoka scenery and have heard people grow eloquent about the number and beauty of the islands, and you are tempted to come to the same conclusion about Muskoka tourists that the Psalmist came to in his haste about all men. A sail of ten miles brings you among some lovely islands, and you begin to feel glad you came. Three miles further on you stop at Beaumaris right in front of a large hotel in which guests get first-class dinners. We know they do because we have taken a few dinners there on which the landlord had but a small margin of profit. The Cockburn fleet gather at Beaumaris every awful afternoon and exchange passengers for

the different places in the three lakes. That cottage there on the other side of the wharf is the summer residence of ex-Vice-Chancellor Proudfoot, one of the most learned jurists that ever sat on the Equity Bench of Ontario.

Having finished business at Beaumaris, your steamer backs out and starts for Port Carling, two or three miles distant. Here the scenery increases in beauty, several perfect gems of islands being quite near. Among others is one inhabited by an Ingersoll colony, under the care and we presume command of Mr. Joseph Gibson, the famous temperance orator of Ingersoll. Joe, as his friends call him, is easily one of the best platform men in the Dominion. He was about the only man in Ontario that could successfully handle King Dodds in the old Dunkin Act campaigns.

Now you are in the mouth of the Carling river, and if you don't say the scenery from this point up to the canal is fine, we fear your education in matters of scenery was sorely neglected. Here we must leave you for a week, but you need not be lonesome, for there is always plenty of company at Port Carling.

HOW AND WHERE TO INVEST.

BY H. W. C.

Man is naturally a selfish animal. All his instincts lead to selfish ends, but in his attempts to gratify this self-love, he often mistakes the way and is baulked in his purposes. In nothing is this more clearly shown, than in his preparation for the future. In these days of financial unres', the old question is often repeated, "How, and where, shall we invest so as to receive the highest possible interest, at the least possible risk?"

The only solution is found in the inspired word, "Lay up for yourselves treasures in heaven." This bank never fails, and unlike every other bank pays a dividend after death.

We are often reminded, however, that old age requires some provision. True, but it is an open question what constitutes "enough" for old age. We fear it is made an occasion of covetousness in many. They add dollar to dollar, till, when the dreaded period arrives, they cannot use even the interest of what they have accumulated. Having restrained their hands so long they have no desire now to give of their abundance, so that when the gates are opened, they leave much behind, but go as beggars into the kingdom.

An old Scotch farmer was often urged by his wife to save money, but she could never induce him to bank more than four hundred dollars.

To her pleading he would reply, "Woman dinna temp me: what for should I lay by siller? The Lord didna pit me on the earth to grip a' thing and gie naething. Na, na, if my treasure's in heeven my hert 'll be there and there'll be naething hadden me when He ca's."

"But, Wullie, we need something for a sair fit. Have we got it? If a coo dees, or the barn burns it'll pit us on our feet, and we need nae mair. What'll we dae when we're auld?"

"If a hunner acres 'll no raise oor breed, we'll better gang unner the girse noo."

"And what about the weans?"

"They are nae better than their faither afore them; they maun just pit their han to, and help themsels."

Years after when his wife told this, she added, "He was richt too; I never wanted for anything but himsel since he went awa, and the bairns have a' done rale weel and have plenty."

In the earthly banks our names are enrolled in the books because we have brought a deposit. Not so in the heavenly bank; our name must be in the book before any deposit can be accepted and placed to our credit. Good works do not bring us to heaven; they only give us our standing when there, though all the glory and praise is His, who has wrought these works in us.

The non-Christian says, "My deeds are as fair as my brother's who is a Christian; why should they not be accepted?" No gift in itself is worthy to be presented to God; the altar sanctifieth the gift. Between the Christian and God rises the altar Christ Jesus,

Touched by His precious blood, perfumed by His merits, our slightest word or work goes up like incense and is kept as a memorial before God. Self is the altar on which the non-Christian lays his offering. It is so high and wide that God is hidden from his view, and he is left worshipping the work of his own hands. God looks at the motive, men at the deed. Outwardly the Pharisees were more devout than the disciples, but what did Jesus say concerning them, "Their inward parts were full of ravening and wickedness."

When they asked, "What shall we do, that we may work the works of God," Jesus told them plainly it was not *doing* but *being*. God wanted first. There must be life before there can be work. "This is the work of God that ye believe on him whom he hath sent." Unless we are in union with God, we cannot do the works of God. Works are a proof that we are saved, not a reason for being saved.

The doors of the bank of heaven are open to all who meet these requirements; nothing is too small to be treasured there; even a smile, though it has no appreciable value on earth, is weighed in heaven and placed to our account. If we had to bring large sums of money or great deeds we might well despair, but it is far otherwise.

All He asks is the simplest offices of every day life—feeding the hungry, clothing the naked, visiting the sick, welcoming the stranger, relieving the prisoner. We know these things, but are we doing them?

In every Christian stranger is the Christ seeking admittance and a welcome into our churches and homes. How are we receiving Him?

At our door stand the poor, according to Christ's promise, that we may have an opportunity of proving our good-will to men and love to the Master, besides laying up treasure for ourselves. How are we using them? They are undeserving we oft cry. True, and so are we, yet the Lord makes His sun to rise on the evil and the good. Many places in His Book bid us feed the hungry, but He nowhere requires that they be worthy.

Beyond the home-land lies the almost untouched regions of heathendom. The Master looks sorrowfully upon them yearning for the time when we will lift Him up before the people, that He may draw them unto Him. How long shall He stand outside these needy homes and hungry hearts, His head filled with dew and His locks with the drops of the night, while our bank account with heaven shows little change. Every dollar put into the collection plate does not always mean a dollar to our credit in heaven. The dime dropped into the beggar's hand simply to get rid of him, never rises higher than the earth-born motive that prompted it. "If there be first a willing mind it is accepted." The five dollars given to foreign missions are often recorded as twenty-five cents in the books of heaven because that was all that was given willingly.

Again we hear the Master's voice saying, "What thou doest, do quickly, for the night cometh when no man can work." There is a Jewish legend that a youth found himself struggling in the water; strong hands seized him, put him in a boat and carried him to a beautiful island, where they made him a king. All the time he could snatch from his kingly duties, he spent in enjoyments of various kinds. At the end of a year an old man told him, he had only two years more to spend on that happy island; at the end of that time he would be taken to an island where there would be nothing but what he saw before him. Upon hearing this, the youth dismissed his old companions and set diligently to work to prepare for the future. Boat-load after boat-load he sent over till the island was more beautiful than the one he was on. When his old companions tried to draw him back into their gay life, he resisted manfully, saying, "I'm not going to risk my eternal future for a few moments of pleasure here." When the boat came for him he went joyfully, for he knew everything was ready for his reception. What have we got to our account in the bank of heaven? Is it so paltry we will be ashamed to hear it read, or like the poor widow's, is our all laid up there?

Huntingdon, July 16th, 1894.

THE PLACE OF WOMAN IN THE CHURCH.

BY R. DOUGLAS.

In the issue of THE CANADA PRESBYTERIAN of 25th July you publish a long "slightly condensed" address on "The Place of Woman in the Church." As one of your readers, permit just a word on some points. The address, as I view matters, contains many inaccuracies, to say the least. In column one it is said, "For the knowledge of truth in regard to woman's place in the church we go to the Scriptures," the best place to go for it, certainly. In column two, "But as Christ fills all the offices and works of God in grace and nature, so women fill all the offices and works of man on a perfect equality with him." Is this so? Verily no: "the head of the woman is the man," 1 Cor. ii: 3, which involves privileges, responsibilities and duties pertaining to him as head; how can she be her own head? In column three, "He admitted women to His Theological College;" etc. when or where? He chose and trained the twelve (in His mysterious providence one of them a Judas), but not a woman amongst them. The first seven (deacons) were all men; this is significant. In column four, "Besides, the action of the Apostles and early church was not always infallible. They ordained Matthias to fill the vacancy caused by the defection of Judas, but the Holy Spirit called Saul of Tarsus instead." When I had read thus far I was amazed. It seemed to me clear that what was said about Saul of Tarsus was not in accordance with truth, and that the eleven made a mistake when they ordained Matthias. I felt your paper slipping out of my hands and I wished it had not left 5 Jordan St. I hastened to look how long the address was and scarcely understood the "common sense exegesis" in column six. The conclusions I read first, which, when I had pondered over numbers one, four, five and part of six, I was grieved that you should have published as much as you did. Numbers one and four I consider not a correct statement of facts; number five, when or where does it appear that women exercised "the functions of the gospel ministry" in dispensing the ordinances of baptism or the Lord's Supper for example? In column seven, "The gospel has made man and woman equal at the cross and in the spiritual relation to Christ." This is a grand truth, but not very accurately stated. Long before the gospel era they were made equal in their spiritual relation to Christ. The gospel came equally to restore man and woman, but the woman being in the transgression has suffered and still suffers in many ways more than man, and will suffer, I suppose, as long as time lasts at any rate, the pangs and agony of childbirth. Woman has been specially honored by being the mother of our Saviour, and she has in many cases, nobly, modestly and wisely, shown her solicitude, her gratitude, her devotion, more than man. For her sake and our own, let us the stronger jealously guard the weaker vessel, and take care lest we dishonor her by pushing, or allowing her to push or be pushed into man's sphere. It is man's God-given prerogative to rule in the family, in the church and in the state, in the nature of things as well as of revelation. The British Constitution even, the best in the world—a limited monarchy—does not tolerate divided headship. True, we have a queen sovereign at present, but not because she was a woman nor even a good one, but because at the time no man was found of the Royal line. By all means let woman exert her mighty influence for good, first in the family, second in the church or state, when she can becomingly; but let her not essay to rule or usurp authority. She has a high and glorious mission indeed in her own sphere, assisting man to rule himself and others, righteously and humbly. The mothers make the men, in childhood, youth, full manhood, and in old age sympathizing with, soothing, solacing, succoring, strengthening and sanctifying the whole man and by so doing she is elevating herself. She has a great work in making manly men and womanly women, the two most delightful and essential things in the world. Doth not nature itself teach us woman should not stand up in pulpit

or platform and teach all and sundry? There is a great deal of sentimental twaddle and drivel uttered in these times about women's rights and women's wrongs. Keep Canada a long way from Yankee notions about woman's place and position, even to the riding of a bicycle. They are neither so womanly, graceful nor modest as their grandmothers were, even when on horseback. I believe, sir, but for the essentially sinful licensing system of strong drinks that prevails, we would have had little clamour for women's votes in politics. Let us take care and not be led away from the truth by belittling apostolic injunctions or by casting discredit upon New Testament inspiration or misrepresenting it as has been done by the ministerial association of Galt and vicinity in their pamphlet. How can the writer of it, or those members who requested its publication, escape condemnation?

Wroxeter, July 31st, 1894.

SETTLEMENT OF VACANT CHARGES.

DEAR SIR,—I send you a few thoughts re settlement of ministers and vacant charges. Divide vacant congregations into three classes. First class find their own supply. Second class find half supply, other half provided by Presbytery. Third class provided supply solely by Presbytery.

All congregations paying a stipend of fifteen hundred dollars and over would be first-class. Second-class congregations would embrace those paying from \$750 to \$1,500. Third-class would embrace mission stations and augmented charges.

I think it is a recognized fact that first-class vacancies cannot be reached by any scheme or committee of the church. As regards second class vacancies let the charge have half supply, Presbytery providing other half until a settlement.

Let Presbytery have complete control of third-class vacancies, in providing supply and securing a settlement. Two ways of settling this class:—1st, give the vacancy one year for settlement; if it fails, let Presbytery send a minister for one or two years, by superintending the field. 2nd. Let Presbytery place a pastor there at once for two years. This will avoid long vacancies. Each Presbytery to superintend its own vacancies, and to take an active oversight. NEMO.

HOME RELIGION.

The Bible is in a very special sense a book for the home, full of sweet pictures of home life, and counsels how to make home happy and holy. In the Old Testament we have glimpses into the home in Eden, where Adam had fellowship face to face with God; the home of Abraham, where Isaac was nurtured into piety; the home of Jacob, in which Rachel was the sunshine and the quarrels of the children the clouds; the home of Jesse, where David learned how to sing and how to do deeds of bravery, and the home of Hannah, where Samuel grew up in an atmosphere of faith and prayer, which made him strong for a great lifework. Equally beautiful are the revelations of the home life of the New Testament. The home of Bethany, in which the Saviour always found rest and sympathy; the home of Timothy, where mother and grandmother taught the child the Holy Scriptures, and above all, the home of Nazareth, where the Son of God, incarnate in the flesh, spent his boyhood, suggest pictures to the Bible student which abide with him as a delight and inspiration. One of the reasons, and not the least of them, why the Bible should be a well thumbed and much prized volume in every fireside circle is because it is so distinctly a home volume.

In the home are the beginnings of life social, national and ecclesiastical. So it comes about that the religion of the home enters into the religion of the church and the state as a determining factor. The Bible has much to say about the religion of the homes it describes. Family worship in some form it emphasizes from the very dawn of family life. Patriarchal customs, depicted in the chronicles

of the Book of Genesis and the Book of Job, found a place for home religion. It is very significant that the only acts of worship we read about in the Book of Job are family sacrifices offered by Job on behalf of his children, sacrifices which correspond to the family worship of the Christian dispensation. It was in the capacity of heads of their respective households that Noah and Abraham, and Isaac and Jacob, in all their journeys, reared altars to Jehovah. The patriarchal religion was peculiarly and emphatically home religion. The father of the family was always the priest of the household; and the most eminent commentators are of the opinion that the sacrifices they offered were distinctively family sacrifices of thanksgiving for family blessings, or of petition for the removal of family afflictions. When the family organization widened into the tribal organization, the old arrangement still held good, the head of the enlarged family being at once chief and priest of the tribe. Thus Melchizedek was king of Salem and priest of the Most High God. The heads of the families and the chieftains of the tribes remained priests of their respective households and tribes until the giving of the law, when Aaron and his sons were consecrated and the tribes of Levi set apart to priestly functions. Home religion sanctified the family life from its very foundation.

It is instructive to notice that even after the establishment of the Levitical priesthood, exercises of family worship had their own place and value. There were frequent family festivals which partook of a religious character. "Our family had a sacrifice in the city, and my brother, he had commanded me to be there." These family sacrifices are supposed to have been continuations of patriarchal customs incorporated into the Levitical ritual, and served not only to cement into hallowed unity the fellowships of the household, but also to preserve the individuality of family religion. Over and over again in the later history of the Old Testament do we meet with hints of the existence of home religion as distinct from the national religion of the children of Israel.

Thus, for example, we read that at the close of the solemn celebration of the bringing of the ark into the city of David, "all the people departed, every one to his own house; then David returned to bless his own household." What is the meaning of the italicized phrase but, to quote the words of a capable commentator, "that at the close of a day of great public interest, after he had as king taken part with his people in the national rejoicing, David returned to unite with those who called him by the more sacred name of father, in rendering more special thanksgiving for what was indeed a blessing to all the people over whom he ruled, but a peculiar blessing to the family of which he was the head."

Home religion is, then, inseparable from the home life of Bible homes. The father is the priest of the household, and in every home there ought to be an altar on which sacrifices of thanksgiving and petition ought to be offered. This is, we fear, a neglected truth in our day, and because it is neglected the vitality of the religion of the church and the state is seriously threatened. As water cannot rise above its level, no more can the religion of a country rise above the level of the religion of the families which make up the population of the country. Of all the problems of our age not one is more important or urgent than the preservation of the religious exercises of the home in their primitive purity and power. Back of all social and political questions stands this question of home religion, holding in it the key of the position. There can be no doubt that if all our homes are really Christian, the Christianizing of the rest of life would be an easy task. Homes are the need of the world, and the supreme force in home-making is the religion of Jesus Christ as an atmosphere to pervade and an influence to mould the life of the fire-side. The highest patriotism seeks the best welfare of the state, and that best welfare is inalienably bound up with the constant and universal practice of home religion.—*New York Observer.*

Christian Endeavor.

HOW TO BRING OTHERS TO CHRIST

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

Aug. 19—1 Cor. ix. 19-27.

When Andrew had found Christ he desired to bring others to Him, therefore he went out and brought his own brother Peter. (John i. 42.) When Philip has experienced the joy of salvation he was anxious that others should share that joy with him; accordingly, as soon as he found Nathanael, he told him of Jesus. (John i. 45.) When the woman at Jacob's well had heard the glad message of salvation, she went into the city of Samaria and said to the men, "Come see a man that told me all that ever I did; is not this the Christ?" (John iv. 29.) The late C. H. Spurgeon once said that as soon as he knew that he was saved he wished to go and tell others what a great Saviour he had found. It is very natural that a man who has found Christ should wish to go and tell the good news of salvation to others. "Nobody ever gets a real blessing from God without wanting everybody else to go and do the same thing." He knows that his own joy and satisfaction will be greatly enhanced when he shares them with others. But when a Christian attempts to lead others to Jesus he may find some very serious obstacles in the way. He finds that some are utterly indifferent; others are so charmed with the pleasures of sin, sunk so low in the quagmires of sin that it seems almost impossible to reach them, and others still are so steeped in prejudice, and so stubborn in their opposition that he stands perplexed at the task of winning them for Christ.

How, then, can he meet this indifference, overcome these prejudices, and surmount these obstacles? He must enter upon his work in a spirit of love. He cannot drive men into the kingdom of heaven with inexorable logic; he cannot force them in by argument. He may hurl sharp sayings at such men and hit them every time, but he will not bring them nearer heaven. Harsh denunciation and bitter invective will not accomplish the end he has in view. It has been said that a pound of sugar will attract more flies than a barrel of vinegar. The Christian who would bring others to Christ must therefore meet them in a spirit of love. When this is the impelling motive he will deal patiently with those whom he desires to help; he will study them to ascertain in what channel their thoughts run; he will try to discover some common ground on which he and they can meet, and thus he will compel them to see that he is greatly interested in them.

The words which Dr. John Hall addressed to the students of Yale Seminary might well be pondered by Endeavorers everywhere. He said, "it is not love in general, and in the abstract, that makes a channel to the human spirit, but love to individuals, into whose faces, and in some degree into whose hearts, you have looked." Beecher's words to the students of the same institution are worthy of special consideration by Endeavorers: "There is nothing in the long run that can withstand a wise tenderness, a gentle benevolence, and a sympathy that melts the heart by a genial fervor, and which is continued in season and out of season, in sickness and in health, year in and year out. Nothing can withstand that." Then he referred them to Paul's conduct in Thessalonica. (1 Thess. ii. 7-11.)

Now suppose the Christian worker has reached that point where men have confidence in him, what is his next step? He must try to show them their real condition, their danger, and their need of Christ. This is a difficult and delicate task. But let him attend to it kindly, tenderly, sympathetically and men will listen. He need have no hesitation in speaking of the terrors of the law if he will only speak in love.

Having shown men their need, his next duty is to show them how Christ meets that need; how He satisfies the hungry soul; how He fills the longing heart; how He gives pardon to the sinful, and how He saves from death and hell. He should hold up Christ before their eyes and urge them to look by faith to Him who bears away the sin of the world.

A WORD TO PASTORS.

Here are some strong and wise words, which we find in the *Illinois Union*. We venture to commend them to the notice of all the pastors that read this paper.

No earnest, Christian young people can work on month after month to keep up a strong, energetic society, if their efforts are treated with indifference. These drop out one by one, and the society begins to fail; and is it altogether the fault of the society?

The church takes its missionary society, its benevolent society, and its Sunday School into full fellowship. It keeps itself always in touch with the work of these different departments; it knows what they are doing, and stands ready to help each along its line of work. In short, it recognizes them as a part of the church.

When the church chooses workers in these different lines, it selects the best material for these positions, and sees that they do their work well. If a church establishes a mission, it gives this branch strong, reliable helpers; and, above all, it keeps an interest and an oversight in its welfare.

Is the Christian Endeavor Society any less a part of the church? Has it any less right to assistance? Should it not be given leaders that shall make it strong? Has the church any less responsibility in regard to its management? There are numberless ways for the church to fulfil its duties to the Christian Endeavor Society. The first and most essential is for the church to show its society that it wants its help, and that it is interested in its work.

The first annual convention of the Wellington (Australia) Union was held July 10 and 11, the date of the Cleveland Convention.

A letter from Victoria, Australia, received too late for the Cleveland Convention, tells us that twenty societies in Victoria desire places on the missionary Roll of Honor. These twenty societies gave more than £380 to missions.

Four societies in Wellington, Australia, and eight societies in Tasmania, are entitled to places on the missionary Roll of Honor. The information, however, arrived too late for the Cleveland Convention, on account of the delayed mails.

The Christian Endeavor movement is gaining ground. Presbyterians are a large and important factor in it. Their influence will prove helpful. Pastors and elders must keep pace with it, and wisely, and lovingly control it in the individual church. Give it a God-speed, and utilize it to the highest spiritual and practical results. Let the church get the best possible returns out of it.—*The Presbyterian.*

Here is good doctrine. It comes from the *National Presbyterian*. "Presbyterian Endeavorers do not complain of presbyterial oversight, but in many instances they have a right to complain of presbyterial neglect. It is our conviction that in most instances where there is a lack of sympathy between the church and the Christian Endeavor Society, it is the fault either of the Presbytery or of the church. But while we say this, we say also to the young people, See to it that neither the Presbytery nor the church has occasion to find fault with your society."

Australia's Christian Endeavor growth, considering the population of the continent—only 3,400,000—is marvellous. Here are the figures for last April:—

	Societies.	Members.
Victoria	460	15,000
South Australia	270	7,000
New South Wales.....	197	6,000
Tasmania	25	1,300
Queensland	37	1,248
Western Australia.....	5	150
New Zealand	124	4,172
Totals.....	1,118	34,870

The sensibility of man to trifles, and his insensibility to great things, are the marks of a strange inversion.—*Pascal.*

I have known men who have been sold and bought a hundred times, who have only got very fat and very comfortable in the process of exchange.—*Ouida.*

Reason shows itself in all occurrences of life; whereas the brute makes no discovery of such a talent, but in what immediately regards his own preservation or the continuance of his species.—*Addison.*

Pastor and People.

"HE LEADETH ME."

In pastures green? not always, sometimes He
Who knoweth best, in kindness leadeth me,
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with sorrow and affright.

Only for this—I know He holds my hand;
So whether in green or desert land,
I trust although I may not understand.

And by still waters? no, not always so;
Oft times the heavy tempests round me blow
And o'er my soul the wave and billows go

But when the storm beats loudest, and I cry
Aloud for help, the Master stardeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond the darkness lies the perfect day;
In every path of thine I lead the way."

So whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead,
He gives to me no broken, helpless reed,
But His own hand, sufficient for my need.

So where He leads me I can safely go;
And in the best hereafter I shall know
Why, in His wisdom, He hath led me so.
—Philadelphia Times.

ANSWER TO PRAYER.

[The following very striking narrative has been sent us by a venerable and honored official of our church, who mentions that "it was handed to him by a friend whom I know and whose veracity and reliability are assured." We gladly publish it as well fitted to strengthen the faith of God's people, that He is a rewarder of those that diligently seek Him.]

On the 6th April, 1844, a family consisting of father, mother, and seven children—the youngest just one year old that day, went on board a steam packet, engaged in the coast trade, at the town of Goole in Yorkshire, England. They came from Sykehouse, one of the agricultural districts of Yorkshire, and were on their way to seek out for themselves a new home in the then comparatively unknown parts of America. A few days afterwards they took passage at Hull in the *Stentor*, bound for Quebec. Those were the days of sailing vessels, and long uncertain voyages. The course of their vessel, sailing as she did from an eastern port of England, must necessarily take her either through the Strait of Dover and round the south of England, or round the north of Scotland. She chose the latter, and in the voyage was met by adverse winds, which drove her far to the north, even to the latitude of Iceland. In this way her voyage was prolonged much beyond the usual time and beyond that for which provision had been made for the families of the passengers and the crew.

When they had been about two months at sea, the ship's officers became suspicious that their stock of provisions must be nearly exhausted. An examination was made, and their worst fears realized. They had food on hand for only two days; while under the most favorable conditions for sailing possible, they were ten days from the nearest port.

What could they do? They were far out of the course usually taken by the few vessels that then plied between the Old World and the New. As far as their eyes could reach and beyond there was nothing but the hungry waves of the Northern Atlantic. The prospect of having their children cry to them for bread, while they with increasing weakness must helplessly look on their children's tear-filled eyes and gradually wasting forms for more than a week, was enough to make the stoutest heart grow faint.

But the mother mentioned above was not utterly dismayed. She repaired to the family's private berth, and with strong cries and supplications made her requests known unto God. She read in His word, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." Believingly she called, and confidently expected deliverance. How it would come, she knew not; but she dare not question the word of Him that cannot lie. The eternal God was consciously her refuge, and underneath she felt the everlasting arms.

Before and during the time of her pleading with God a stout wind was blowing. Soon a sail came in sight. Just as the two vessels were opposite each other, the wind ceased, and a dead calm prevailed. Neither of them could get away from the other. Even in that position the ship's officers did not think of obtaining relief from the vessel so providentially brought to them, until that mother suggested it. They sent, and obtained flour, meat, water and other provisions, enough to satisfy all on board until the end of their voyage.

That mother still lives, now in her eighty-eighth year. Since that signal deliverance she has had many others, and now glorifies God in the recital of them to her intimate friends. She is nearing the port of glory, filled with "abundance of wheat."

Toronto, July, 1894.

A VISIT TO TWO INTERESTING SPOTS.

The first was Golgotha, or rather, I should say, the site which General Gordon, and after him Dr. Merrill have fixed upon as most probably the scene of the Crucifixion. Whether they are right it is impossible to say, but their choice seems to satisfy all the conditions of the case in a most striking way. The first time we went there was on a Sunday afternoon. It was cold and cloudy, and the city and wide amphitheatre of rolling hills lay under the shadow of a solemn sadness. In the Dominican convent below where we stood a procession of monks was wending its way slowly round the precincts chanting their litany, and the stately cadence of the music rose and fell on the gusts of the passing wind. The second time the day was bright and beautiful, and I was more struck than ever with the appropriateness of the site. It is a green hill to the north of the city wall, and the highest and most prominent point for some distance round. The main road to Galilee passes, and probably always passed, just beside it. In the front of it, facing the city, is the supposed grotto of Jeremiah, and at the side of it, in what may still be described as a garden, which runs close up to the rock, are several ancient tombs, one of which may well have been the Holy Sepulchre itself. If Jesus was lifted up there He hung in sight of the whole city, and on the very spot from which the legions of Titus delivered their terrible assault. When His own people executed upon Him their sentence of rejection from there came that unparalleled judgment which He had foretold as the inevitable penalty of their impenitence.

The second place was the wall of the Haram, where it overlooks the Mount of Olives and the Valley of the Kedron. Passing the Damascus Gate eastward you soon pass the north-east angle of Saladin's picturesque battlements, and, passing the Gate of St. Stephen, near which the protomartyr is said to have been stoned, you mount a knoll covered with Moslem graves, and the Kedron and the Mount of Olives are right in front. It was getting towards sunset, and the shadow of Jerusalem, which lay behind us to the west, was thrown across the valley, and just enclosed the Garden of Gethsemane immediately below. The slopes of Olivet were bathed in sweetest sunshine, and in the clear light every feature in the landscape was distinct. You could easily trace from the summit the two roads which descend the face of the hill, starting from different points, but meeting exactly at the northern angle of the present Gethsemane. They looked like a great V cut out in the face of the hill. The one to the right is the more direct road from Bethany, and where it begins to dip from the ridge tradition has fixed upon as the spot where Jesus, beholding the city, wept over it. Immediately over the summit of Olivet floated a purple cloud, its fringes lustrous with the glow of the setting sun, just such a cloud as must have received Him out of their sight. An unearthly stillness and beauty seemed to lie upon the scene. It seemed almost as though He had just gone, and the echoes of the words were yet lingering in our ears: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."—REV. CHARLES MOINET.

HOW TO MEET TEMPTATION.

Very many meet it in places where a pure moral atmosphere does not pervade the store, the office, the workshop; but, instead, obstacles stand at every turn of the way. "Make money," is the creed of a large proportion of labor-employing men and women, "honestly if you can, but by all means make it." Falsehoods of various kinds are practised, and methods that are unquestionably dishonest are pursued, and the young man who started with the determination to do right has soon to choose for himself the way in which he will go, without the authority of a preceptor or parent to fall back upon. He realizes that he has crossed the Jordan, and that the pillars have been left behind. How necessary, then, it is, that he keep close to God; for faith, the Bible, and the companion ship of God's people are the surest safeguards in those days of temptation.

In some cases the companions of the workshop are vicious, and their influence corrupting, and their conversation disagreeable. What can he do in the circumstances? Whose advice can he ask? Must he leave his situation, and seek elsewhere for more congenial surroundings, or shall he stay and do as they do, and speak as they speak? Shall he purchase freedom from their scorn and scoffing by compliance with their conduct? There are men, by no means saints, who will respect the feelings of the youth, and who will refrain from the godlessness that marks their speech and actions elsewhere; just as they will put away their cigars in the presence of a lady. But all men in the workshop are not gentlemen, and many take a fiendish delight in increasing the unpleasantness of the youth's first combat with this phase of life and the struggle for a living.

At this stage nothing can help the young man so much as a consciousness that he is keeping in touch with God and doing what He would have him do. To be faithful to the truth, to be pure in thought, speech, and conduct, to be honest and conscientious, to be godly, under such circumstances, calls for much strength as well as boldness, and for strong principles as well as sound training.—REV. JAMES MILLAR, Hamburg, N. Y.

THREE MISSIONARY SISTERS.

In the *May Record* we reported the return home of Miss M. Johnstone. Since her return home she has passed through protracted and serious illness; and while she is now recovering, it is clear, as we previously indicated, that she cannot return to Old Calabar. Thus ends a beautiful chapter of united sisterly labor for Africa. The first to enter the field was Mrs. Goldie (Jane Johnstone), who went thither in 1847, along with her husband, the Rev. Hugh Goldie, after they had labored together for seven years in Jamaica. In August, 1855, her sister, Euphemia Carmichael Johnstone, entered the field, and labored till 5th June, 1873, when she entered into rest. The Presbytery of Biafra in a memorial minute characterized her as "a zealous, hard-working laborer in Christ's cause, whose life has been one of generosity and self-denial—a warm-hearted sister to her fellow laborers, and a sincere friend to the native women." To fill the vacant post, her younger sister, Miss Mary Johnstone, now went out, arriving in 1874. For seventeen years the two sisters labored side by side, and then on 20th August, 1891, the call came to Mrs. Goldie to join her sister in heaven. The story of her life is told in the *Record* for November, 1891. Three years more Miss Mary Johnstone labored on, and now she is bidden to spend what we trust may be a restful and happy eventide at home. The three sisters have thus given amongst them eighty years of service to Old Calabar. Their names, as well as that of Mr. Goldie, who has now spent forty-seven years in Old Calabar, and is still able to take an active share in the work, shall be held in everlasting remembrance.

It is not often that missionary annals tell of three laborers in the foreign field out of one family. But our church is familiar with the parallel instance of the three missionary brothers—James, William, and Gavin Martin. The two latter gave their life-service to India,

and died there, William in 1883, after twenty-three years' service; and Gavin in 1874, after eleven years' service. James, the oldest brother, went to Jamaica, and after nearly forty years' faithful service there, found it necessary to seek the healthier climate of California, where he still survives.—U. P. *Missionary Record*.

ARE MINISTERS MARKETABLE?

The *United Presbyterian* recently discussed this question in an excellent little article and decided in the negative. "Are they to be had," it asks, "for the highest price?" We have heard them discussed in that spirit even by congregations seeking pastors. This estimate of them is a gross injustice. We have a fair opportunity of knowing, and we are able to say that they are as free from the mercenary spirit as any body of men can reasonably be expected to be. We know of none who render so much service without thought of compensation, and who serve those to whom they minister with so much of unselfishness. They could as a body make more money in other occupations, but they choose the higher work. As pastors they generally consider their work first and their salary afterwards. It is right for them to consider stipend as an element in the question of removing to other spheres, but in the great majority of cases it is a subordinate consideration. The number of cases where ministers accept a larger salary is heralded in the public press and commented upon everywhere, but the far larger number of cases in which they decline even to consider the question of leaving their congregations for larger financial prospects remain entirely unknown.

THE MAJESTY OF BIBLE PRECEPTS.

There is no weakness in them. No one of them is emasculated by the modern prefix "try." The Bible says, "cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Cease to do evil, learn to do well." "Depart from evil and do good." And thus through the whole book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible saying, Try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth to one another! And instead of "do not kill," "do not steal," "do not commit adultery," suppose we had, Do try not to kill! Do try not to steal! Do try not to commit adultery! It is time to stop experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and majesty of the precepts of the Bible.

That glorious book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was and never can be justified.

Rev. Dr. Barrett delivered an address at the annual meeting of Yorkshire College, on "How far has our preaching been affected by the changes which have taken place in theological thought in our own time?" He said he did not think modern congregations realized the sinfulness of sin as their fathers did. The true philosophy of sin lay at the bottom of the true philosophy of atonement, and a true sense of sin was the beginning of the true philosophy of sin. Referring to the new attitude which had been taken up on the doctrine of eternal punishment, he asked whether there was not a danger of sermons losing some of that solemn and searching tone which we heard in the New Testament. Dr. Berry, in seconding a vote of thanks, said he did not share some of the fears expressed by Dr. Barrett. He considered that the place formerly occupied by the severe conception of God was now no less impressively filled by the awfulness of a love which was as pitiless as it was pitiful, and would not let men go. He thought the pulpit of to-day was positive in its message as it well could be.

Missionary World.

FOREIGN MISSION JUBILEE.

THE NEW HEBRIDES.

[The following is taken from the supplement to the Foreign Mission Report of our church presented to the last General Assembly.—ED.]

On the eleventh day of July, 1844, the Synod of the Presbyterian Church of Nova Scotia resolved "to embark in the Foreign Mission enterprise." This little body was one of eight Presbyterian Churches then existing within the bounds of the present Dominion of Canada. After several local unions the number was reduced to four in 1867, and these four in 1875 became one as the Presbyterian Church in Canada. This then is the jubilee year of Foreign Missions for our Church. We cannot over-honor nor too closely imitate the faith, zeal, sacrifice and loyalty to the Captain of our salvation, of the little church of fifty years ago that so nobly resolved to undertake the sending of a missionary to some region of moral darkness and to equip a station for him there, that the heathen might "see a great light" and have their night of misery dispelled.

In the providence of God they were led, after diligent and prayerful inquiry, to adopt some part of the South Sea Islands as their post of work; and later on, when Mr. Geddie, the missionary designated, to whose earnest pleading in the pulpit, the press and the church courts, the awakening of the missionary fervor is principally to be attributed, reached the islands of the south, he was directed by the leadings of God to Anetium, one of the New Hebrides group of islands, as the spot where he should set up the standard of the Cross. In that group the work has ever since been carried on, and at the close of 1893 there were reported by the clerk of the Missionary Synod, eighteen missionaries, representing, besides the Presbyterian Church in Canada, seven other churches who are engaged with us in prosecuting this work. Our interest in this field should surely be undying, for, besides Dr. Geddie, the apostle of the mission who, with his devoted wife, laboured four years without a colleague, a goodly cloud of witnesses testify to the longing of the fathers for the evangelization of the whole field. The dust of four of our former missionaries, and four of the noble women that toiled there, mingles with the soil. The names of Matheson, Johnson, the Gordons, Mrs. Matheson, Mrs. Copeland and Mrs. MacKenzie will ever be enshrined in the memory of the Church, and will consecrate to her the field whereon her first triumphs in heathen lands were achieved. Others, like Dr. Geddie and Donald Morrison and their wives, who wore themselves out in the effort to save the New Hebrides and went to Australia or elsewhere to die, as well as the faithful band that are now toiling on for us, and winning every year their way into the hearts of the people and bringing many of them to trust in our common Saviour, will, while history runs its course, invest the New Hebrides Mission for the Presbyterian Church in Canada, with an imperishable interest.

The year of our missionary jubilee should impress us deeply with the sense of God's great goodness to us as a church in all the departments of our work, and should so stir us up to a sense of our failures and feebleness of effort that a new departure of redoubled energy shall be made by us in the great work which, in common with all the churches of Christ, we are aiming to compass in obedience to our Master's parting commission—the work of "preaching the gospel to every creature."

In whatever field the Providence of God leads us, there let us labor with all our might; and from whatsoever place he recalls us, because others may be ready to carry on without our aid the work which it was our honor to inaugurate, thence let us depart, that we may spend our strength where it is more needed. Duty must govern sentiment, then feeling will have full scope to widen the objects of its attachment, whilst it proves faithless to no old love, but makes the fond memory a stimulus to greater fidelity amid the changed surroundings.

Pursuant to the resolution of the last General Assembly, remitting for the consideration of the Synod of the Maritime Provinces the question of transferring the New Hebrides Mission to the Australasian Churches, the said Synod, after full discussion, resolved as follows:

"That, while acknowledging the guiding hand of an all-wise Providence in directing our church to the New Hebrides as the field of her first missionary effort; and while gratefully recognizing the Great Head of the church in the wonderful success which has attended the labours of her missionaries there for the long period of well-nigh fifty years; yet in view of the proximity of the New Hebrides group to the Australasian Churches, the Synod regards it as more natural that these churches should assume the evangelization of these islands if able to overtake the work, and thus set our church free to extend her operations in fields lying nearer, and which are at least equally necessitous and urgently calling for our aid. The Synod would therefore look forward to the time when such transference might take place, and would grant the request of the committee by authorizing them to correspond with our missionaries and the churches of Australasia on this matter subject to the approval of the Assembly, but that no further steps be taken until the results of such correspondence be submitted to the Synod."

In accordance with this finding of the Synod, the committee respectfully request the Assembly to authorize the procedure indicated in the resolution.

Since last report was made to Assembly we received the sad tidings of the death of Mrs. McKenzie, the wife of our missionary on Efate, which took place Sabbath morning, April 30th, 1893. Deepest sympathy is felt with the sorrowing husband and motherless children, and many prayers have ascended to God that they may be sustained and blessed in their bereavement. Mrs. McKenzie was a true and successful missionary, as well as a model wife and mother. She has finished her work on earth, and the Lord has promoted her to her everlasting reward.

During 1893, the maritime service of the mission was performed by a sailing vessel, chartered for the purpose, which could only make three trips from Australia during the year, and could not gather the missionaries for their usual Synod meeting. For 1894 an arrangement has been made by the Day-spring Board with the Australian New Hebrides Steamship Company, whereby there shall be an ocean steamer from Melbourne and Sydney every ten weeks, or five times in the year, to Anetium, and an inter-island steamer, the *Croydon*, from that point through all the mission stations in the group and back, also every ten weeks. This is a vast improvement on the sailing vessel, as the trips are regular, if far apart, and the trade of the mission, as well as the accommodation of the missionaries, is assured thereby. The cost to our church is £250 stg., which the children of our Sabbath schools are expected to cover by their contributions and collections.

This mission, notwithstanding severe drawbacks, such as the continued removal of many young men to Queensland as operatives on the sugar plantations, and a fatal epidemic of dysentery, has made much progress during the past year. It is gratifying to note that the authorities at Washington have agreed to enter into the convention with the other great maritime powers of the world to prohibit the sale of firearms and rum to the natives of these islands. If this prohibition can be enforced, as we have reason to believe it can, it will prove a great help to the work of evangelizing the people.

There died in Glasgow the other day James Gilchrist, who was known as "the Scottish Stradivarius." Gilchrist, who was 62 years old, was a mechanical genius. He made the most difficult and delicate instruments, and was the chief aid of Professor Pettigrew in making his models for investigating the laws governing the flight of birds. He died a poor man, his wife often saying, "He can make everything but money."

PULPIT, PRESS AND PLATFORM.

Archdeacon F. W. Farrar: I say that our drinking system is nothing less in its present form than a national crime.

Bishop Horatio Potter: The testimony of physicians is uniform and unequivocal. They pronounce alcohol a poison.

Cumberland Presbyterian: One good consecrated church member won from the world is usually worth half a score of the sort who can be easily proselyted from other churches.

The Pulpit: We are nearer the Light in proportion as our religion has made us more lovely, more and more beautiful, more and more tender, more true, more safe to deal with.

Rev. Dr. Jessup. I have not heard since my return to the United States public prayer offered for the President of the United States. Queen Victoria is prayed for in all British churches.

Lutheran Observer: If you look for the assistance of those who are above you, remember that those who are less favored than yourself also have a right to look up to you for encouragement and help.

Sunday School Chronicle: What the glass is to the lantern, what the windows are to the lighthouse, that is the Christian to Christ. "No man hath seen God at any time," yet the world is ever seeking after Him.

Interior: For a fit of passion, walk out in the open air. For a fit of idleness, count the ticks of a clock. For a fit of extravagance and folly, visit the workhouse. For a fit of ambition, go to the churchyard and read the gravestones.

Kate Lindsay, M.D.: The woman of fifty can do much for the rising generation by giving to young mothers the benefit of wisdom gleaned, it may be, amid tears and heart-aches. She can caution the young girl who, through the glamor of false lights named pleasure, is setting her feet in slippery paths, and what work will have greater reward?

Presbyterian Witness: We have good reason to love our own country, and do all in our power to advance its interests. Here we are enjoying the loveliest summer weather while in the great cities south and west of us the people are sweltering in the ceaseless worries of the "heated term." Here we are in the enjoyment of perfect peace from the Atlantic to the Pacific. Better law and liberty, liberty with law, than hordes of European or Asiatic immigrants. Better order and comfort than myriads of idle factory hands.

The Occident: President Warfield recently made a happy suggestion in regard to literary criticism. Beaumont and Fletcher were two well-known poets in England at the beginning of the seventeenth century. Jointly they issued a book of poems. In these last days some of our best scholars have not been able to separate the poems and say which belong to Fletcher and which to Beaumont, although they had the help of books written separately by each of these men. Are we not following blind leaders when we fall into line with those men who say, "this word in Genesis was written by Moses, but that by some editor."

The English Presbyterian: Envy is a malicious discontent excited by the happiness, reputation, or superiority of another. It seems to combine quite a number of the master passions, as anger, jealousy, hatred, revenge, etc., and effectually prevents us from discovering good in others—a habit which as Christians we should assiduously cultivate. It frequently blinds us to our highest advantages, and makes us treat with injustice and unkindness those whose only offence is that in some respects they are better than we. It is in direct opposition to the spirit of religion which says, "In lowliness of mind let each esteem other better than themselves," because it will tolerate no rival.

Teacher and Scholar.

Aug. 26th, 1894. } THE FIRST MIRACLE OF JESUS. } John II. 1-11.

GOLDEN TEXT.—John II. 1-11.

This is the second recorded event in this year of beginnings, the first of Christ's public ministry. It took place three days after the calling of Philip and Nathanael at Cana of Galilee, a place eight or nine miles north-east of Nazareth, and 60 north of Bethabara. Jesus left Bethabara and came to Nazareth, and finding his mother gone to Cana, followed her with the disciples who accompanied Him—probably six.

I. vv. 1, 2. **Jesus at a Marriage.**—It is interesting and instructive to find Jesus at the very beginning of his public life and work, at a marriage, though he was the Messiah, sent on the most important mission ever undertaken to the world. This puts anew the stamp of the divine approval upon the family and home, which, next to the Sabbath, are the first of divine institutions, and sanctions and hallows marriage, and the marriage feast, which from the first and among every people inaugurates them. The marriage was no doubt that of some intimate friend or possibly a relative of the family; it was therefore an event in which Mary and Jesus himself took a lively interest, and to which both were invited, and His disciples as His friends. The feast on such occasions lasted several days, and Jesus, the Son of God, was present at, and took part in it. Home and social joys of a lawful kind may be heartily entered into, for God manifest in flesh took part in them.

II. vv. 3-6. **Wine Wanted.**—Whether because the family was not able to provide a plentiful supply, or on account of additional unexpected guests, the wine failed. It formed an important part of the marriage feast, and by the customs of the country nothing could be a cause of greater shame and mortification than that the supply them should fail. It was therefore a most suitable time for Mary and Jesus to show their friendly interest and sympathy. The absence of Joseph's name is noticed and it has been conjectured that probably he had died. Mary had in any case learned to look to and depend upon Jesus in her difficulties, and now, probably privately, with a delicacy natural to the circumstances, said to Jesus, "They have no wine," implying, "What is to be done?" If the family possessed means there could have been no difficulty in getting a fresh supply; if they did not, the greater the need of kind, friendly help.

Jesus saith, Woman, etc. The language in our ears has a sound of harshness, a lack of filial respect. It is not so in the original. The word might fairly be rendered, lady. Everything would depend on the tone of voice. It does not appear to have hurt Mary's motherly feelings, for she said unto the servants, "Whatsoever He saith unto you, do it." Mine hour, etc. The hour set for the public display of His real character and mission.

III. vv. 7-11. **Wine Supplied by Miracle.**—This first miracle deserves specially close attention. Notice:

- (1) The vessels used were water jars, not wine vessels, so that there could be no suspicion of a sediment of wine left in them to lend flavour to water poured in them.
- (2) The servants were told to fill the vessels with water, they could not know either the intentions of Jesus or that He had power to turn water into wine, and they filled them up to the brim.
- (3) The quantity. This in one sense is subordinate, for if Jesus could change one gallon of water into wine, He could change more, but it precludes the possibility of any substitution by a deception of such a quantity of wine for water. The six jars would together hold from 108 to 162 gallons.
- (4) The testimony of the ruler of the feast, v. 9, 10.
- (5) It is called a miracle or a sign, and had an effect corresponding. His disciples believed on Him.

Everything is here narrated as has been observed so as to exclude any possible appearance of collusion or imposition.

The bearing of the working of this miracle upon the question of total abstinence is important. Notice:

- (1) That it is perfectly right to abstain if one thinks proper, from wine, and all intoxicating drinks.
- (2) Christ's example shows that, drinking some kind of wine is not a sin in itself. There is a right and proper use of some kind of the fruit of the vine.
- (3) It is a wrong inference to suppose that the precepts and principles of Christ do not require total abstinence in our circumstances. Because a certain act or course of action is right in one set of circumstances, it does not follow that it will be right under entirely different circumstances. It is clear that neither Christ's precepts nor example justifies the ordinary drinking usages of our time with its bars, its wine and gin shops, its beer gardens, its fiery wines, and strong liquors and all their attendant evils.

IV. **The Glory of Christ Manifested in this Miracle.**—

- (1) The glory of His goodness and almighty power, ministering in kindness to the needs of His children.
- (2) The glory of His teaching by precept and example, and of His mission to this earth attested by such signs.
- (3) The glory His Divine nature as seen by glimpses amid His human surroundings. Practical suggestions:
 - (1) Jesus sanctified by His presence the common joys and duties of daily life.
 - (2) That kind and place of enjoyment is safe where we may expect and welcome Jesus.
 - (3) Jesus loves to have us happy, and approves of pure pleasures in their place, and by His presence makes them more delightful.
 - (4) We should be careful to do even our good deeds at the right time.

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O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, AUGUST 15TH, 1894.

WRITING about a bishop recently made by Lord Rosebery, Dr. Dale says "he is cordial in his personal relations to individual Nonconformists." A Toronto bishop once put that very much better when he said that he always cultivated a "street acquaintance" with Dissenting ministers.

A NARCHISM has been transplanted to America already and perhaps the people of Chicago might be able to express an opinion in regard to its merits. We doubt very much if the men who cheered the orientals in the Parliament of Religions would care to have the oriental systems introduced to their own country.

I N round numbers Japan has a population of about 40 millions, and China of about 400 millions. Korea has a population of about 10 millions. Japan has about sixty warships and China something over a hundred. According to these figures the war should not last long, but the battle is not always for the strong.

S OMEBODY writes that one of the advantages of a holiday to a minister is that he can, while on his vacation, take a side view of his work. True, no doubt, but the work may be all the better done if he takes no view of it at all during vacation. Most men can do much more and better work in eleven months than in twelve if they rest the twelfth.

A GOOD deal of anxiety is felt for the missionaries in Japan and China. In civilized warfare they would no doubt be protected, but nobody can be sure of what might happen in such countries as China, Japan and Korea. The danger of any will be in the interior. British gunboats can easily protect English-speaking missionaries on the coast.

T WO or three of the most prominent public men of Newfoundland have been disqualified for promising money for "improvements" during the recent elections in the island. One of the most common methods of carrying an election in Canada is to promise money for a railroad, or canal, or new post office building or public work of some kind. Are the people of Newfoundland political Puritans or do we Canadians go to the other extreme.

M USKOKA is having even more than the usual number of distinguished tourists this summer. Sir Oliver Mowat spent a few days in Lake Joseph at the summer home of Mr. Justice McLennan. Principal Grant is at Yoho, the guest of Dr. John Campbell. Sir John Thompson is spending his vacation on Senator Sanford's island in Lake Rosseau. Nature is on the side of Muskoka and in any kind of a contest nature eventually wins.

T HE *Review of Reviews* calls the American millionaire a "human pest." Whether that unsavoury description is correct or not depends on what kind of a millionaire he is. The millionaires who endowed such seminaries as Princeton and Union are a long way from being human pests. The millionaires who found and endow hospitals are public benefactors. Undoubtedly the vulgar, coarse, swaggering millionaire who blows about his money, puts on bullying airs and tries to trample over people, is a most odious pest.

D R. TALMAGE is on a tour round the world and gives the following as one of his reasons for taking the nice little trip:

"I want to see what Christianity has accomplished; I want to see how the missionaries have been lied about as living in luxury and idleness; I want to know whether the heathen religions are really, as tolerable and as commendable as they were represented by their adherents in the Parliament of Religions at Chicago; I want to see whether Mohammedanism and Buddhism would be good things for transplantation to America, as has again and again been argued; I want to hear the Brahmins pray."

T HE application of the closure in the British House of Commons has again raised the old problem. When is a question sufficiently discussed. We should say any ordinary question is quite sufficiently discussed when further speaking throws no new light upon it and cannot reasonably be expected to contribute anything towards a proper decision. Of course it may be urged that any member of a deliberative body has a right to express his views. Certainly he has, but if every member of the British House of Commons expressed his views on every question the government of the Empire would become an impossibility. If every member of the General Assembly of our church spoke on every question, the Supreme Court might sit all the year round and would not then overtake all the business. Strictly speaking, every member of the General Assembly has a perfect right to discuss the merits of every name on every standing committee. When would such a discussion end. Besides it should always be remembered that the people who hear rights as well as those who speak and the church as a whole has a right to protest against being spoken to death.

GOOD CITIZENSHIP.

C HRISTIAN citizenship, or as we have called it, good citizenship, is one of the lines of work to which the Christian Endeavor Society is paying special attention. We hope the Christian Endeavor may not weaken its power for good by directing its strength to too many objects at once. This simply by way of caution. There can be no question of the great importance in every way of good citizenship, and still more of truly Christian citizenship. It is hinted in the excellent communication which we published last week on the C. E. Cleveland Convention as a reason for the society not having done more in this line in Canada than it has, that "the urgent necessity for effort has not existed here that has existed in the United States." We hope and believe that this is true. But no one who has considered the subject will say that we have any accumulated reserve of good works in this respect to fall back upon. It would not do for us to boast or congratulate ourselves very enthusiastically in this regard. It might tempt some one from the other side to inspect our record as to good citizenship, and it will be wise for us not to invite very close inspection if we would preserve our good name. The way to avoid becoming like our naughty, wicked cousins across the border is to take timely warning and precaution. The state of things existing there is indeed serious, and a cause of sorrow and lamentation to all good and patriotic citizens. If as a people we would be strong and wise, contented and happy, we must cultivate good citizenship. To do this we must know or seek to have some clear and correct idea as to what it consists in.

To proceed in this enquiry after the orthodox manner of a sermon, for instance, it may be observed by way of introduction, that good citizenship in a state in the aggregate, must rest upon good citizenship in the individuals who compose the state. A fountain cannot rise higher than the spring which supplies it. Most obviously, then, to be a good citizen one must be law-abiding. Laws are the crystallized or formulated beliefs or convictions of the majority in the state of what course of conduct or action or state of things will be for the good of the state. No one, speaking of things in their normal condition, can claim to be a good citizen who habit-

ually and persistently places himself in opposition to the will of the majority of those among whom he must live, that is, to the law of the land. This must produce perpetual friction and disorder. This law-abiding, however, means more than individual keeping of the law; it must include encouraging and upholding the keeping and enforcing the law by the constituted authorities of the country. One may believe certain laws to be bad, but there is a legitimate and proper method of obtaining the repeal or amendment of what one believes to be bad laws other than violation of them on one's own part or encouraging it in others. This is one of the very first conditions of good citizenship.

Good citizenship must also evidently include the taking of interest by the citizen and promoting everything that can tend to advance the good of the state, the private, social, civil and political well-being of the people who compose the state. Under this head we might include all means of education, whether secular or sacred, the purity and happiness of the home, schools and colleges, the press, the morals and religion of the people, the right exercise of the franchise and intelligent interest in all public affairs. As man cannot live by bread alone, so to be a good citizen it is imperative that one should feel an interest in, keep one's self informed about, and lend countenance and aid to everything that tends to promote a pure, vigorous, healthy life, as regards morals, religion and general intelligence in the home, the township, the village, town, city and state. And here is just where many fail, many especially of those who above all others should take a deep interest and exert a powerful influence for good in the state. We refer to a very large body of professedly and really Christian people, many perhaps not so, but intelligent, modest, quiet and most peaceful in their tastes, habits and pursuits, who, because there is a certain amount of turmoil, of conflict perhaps, of publicity, of contact with men uncongenial and undesirable, of exposure to public criticism, keep aloof altogether or take only the smallest part in the life of the state.

Not to speak of never letting their voice be heard in local gatherings for public purposes, or those of still wider interest, how many are there, perhaps it might be said especially among the clergy, who do not even exercise the franchise. It is not for us to say how far any should go in these particulars, but sure we are of this, that no greater mistake could be made, no more unpatriotic thing could be done, it is next to a crime for such men as we have referred to, for fear of criticism, because it will interfere with their quiet life, bring them into contact with undesirable or uncongenial associates, to stand aloof from and take no part in the civil, or social, or political life of the nation. What is thought of such a course by many may be gathered from the fact that, so far as the franchise is concerned, it has been suggested from time to time that voting be made compulsory. Good citizenship is certainly not exhibited by those who stand aside and take little or no interest in life beyond the range of their own home, or church, or school section, or township. Hardly could there be a greater failure in good citizenship, hardly could a greater disaster befall a people, there could scarcely be a swifter and surer way of consigning a nation to disgrace and ruin, than by good men, such as we have spoken of standing aside and leaving the nation's highest life in the hands only of the selfish, the unprincipled, the ignorant, the grasping, the ambitious. If the national life is less noble than it might be in a free country like our own, should its very existence ever become endangered, it will not be owing so much to this latter class, as to the supine, the criminal, the fatal indifference and neglect of good men, who have failed to discharge constantly, with fidelity and a due sense of responsibility to God and their fellow-men, the duties of good citizenship.

Every man is his brother's keeper, and one most important means of doing our duty in this respect is by an intelligent idea of what good citizenship requires of us, and faithfully as in God's sight coming up to that requirement. If the state of things in the neighboring country is less favorable as regards its national life in some respects than with us, it is, intelligent men and its press say, very largely because the moral, the virtuous, and religious part of its population do not discharge to the extent they ought to do, the duties of good citizenship by taking an active, efficient part in the nation's affairs. This is evident, because when in its past history a sufficiently grave crisis has arisen to rouse into activity this part of the people, it has always hitherto been of sufficient strength to determine the balance unmistakably on the right side. But it may not be always so. A course of indifference followed too

long, carried too far may, must in the end prove fatal. Let us take warning, and both seek by intelligent thought and observation to know what good citizenship means, calls upon us to be and to do, and under a solemn sense of responsibility to Him who has placed us in this land in the relationships which it implies, discharge faithfully its sacred duties

REV. DR. J. G. PATON REPUDIATED.

UNDER this caption a paragraph, which we saw first in the *Mail* of the 31st ult., has been going the rounds of the press. Whatever intention may have been of him who furnished the item, it bears on its face a sinister look, and with the unreflecting or ignorant is calculated to damage a good man. As the statement concerns chiefly the ministers and members of our own church we would venture in the mean time to ask a suspension of any unfriendly judgment upon Dr. Paton until all the facts become known. So far the information consists of a motion, which purports to have been moved by Prof. Harper, of Melbourne, Australia, when the report of the Committee on Foreign Missions was submitted to the Commission of the General Assembly of the Australian Presbyterian Church. This is to the effect that no such steamer exists as that for which Dr. Paton has been pleading, no scheme has been sanctioned or is likely to be for procuring such a steamer, and therefore he is requested to desist from pressing it upon the public.

With respect to this let it be noticed, it is not said that this motion was carried, or even seconded. If it has been, the source which furnished the information would in all likelihood have intimated this; if it was not, that fact should certainly have been stated. It gives to Dr. Paton's action somewhat the appearance of asking money under false pretences. But everyone who knows anything about the matter, knows very well that no such vessel exists. That was the reason why Dr. Paton was collecting money. It is well known also that there is a difference of opinion in the Australian Church whether it is better for it to have and operate such a vessel of its own, or to depend for getting its mission work done upon such mercantile shipping arrangements as already exist. Dr. Paton holds strongly that to get its mission work efficiently done it is all but indispensable for the church to have a mission ship of its own. Some other churches or missionary societies doing mission work among the islands of the Pacific have found it necessary to own and work their own ship. The Australian Presbyterian Church having already had two mission vessels and lost both, and the mission and missionaries suffering now for the want of one, and being deterred from getting another vessel, largely from inability to procure one on account of the expense of purchasing and working a suitable vessel, Dr. Paton's position, as we understand it, is that, if means could be procured wherewith to purchase and maintain, without expense to the Australian Church, a mission steamship, they would gladly accept what would be of such service to it in its work of christianizing these islands; and this is the work which Dr. Paton has been seeking to do for the church, and which by this time he has been or he will be successful in doing very soon, through the liberality of the Canadian and British churches. He is now, we expect, on his way home to Australia, and some considerable time must elapse before he can place the matter before the church from his point of view, and state his case. Until this can be done, we ask on Dr. Paton's behalf, as we have already said, simply a suspension of judgment. It casts suspicion on this so-called repudiation that it should only appear now, after Dr. Paton has been months in Britain, where communication with Australia is frequent, prosecuting this and other objects for the good of the New Hebrides mission. And that the man who has given the whole proceeds of his most interesting autobiography, whose ambition for his family is that they would give themselves to the work of christianizing these islands, who has spent the largest and best part of his own life in this cause, should seek to obtain money for any but what he conceived to be the most efficient means of carrying the gospel of salvation to every one of these islands, is too incredible to be believed. He may indeed, differ from some of his brethren as to what is the best plan to be pursued; he may err in judgment, but the purity and sincerity of his motives none will question.

The Gospel in All Lands, illustrated, is full of excellent missionary articles and interesting information of different people and lands. Hunt & Eaton, 150 Fifth Ave., New York, U. S.

IN common with all his numerous friends in the city we were deeply pained to hear of the bereavement sustained by the Rev. W. G. Wallace, B.D., of Bloor Street Church, by the death of Mrs. Wallace while away on a holiday visit to Scotland. It took place in Crieff, Perthshire, Scotland after a brief illness. The deceased lady was very highly esteemed by a wide circle of friends, and especially by the members of the congregation of which the Rev. Mr. Wallace is the pastor and her help and presence will be greatly missed. We desire respectfully to join with many others in tendering to the bereaved husband, relatives and friends our heartfelt sympathy in this time of sore trial. Mrs. Wallace was a daughter of Rev. Dr. Stuart, formerly of Parliament Street Baptist Church, and now of the Toronto Bible Training School. She was but 32 years of age, and is survived by two young children, who are in this city.

THE *Evangelist* this week announces the result of the vote recently taken among the Presbyterian Sunday-schools of the country to determine the "best 100 books for a Sunday-school library." The results are very suggestive. "Ben Hur," by Lew Wallace, leads, appearing upon 91 per cent. of the lists. "Stepping Heavenward," by Mrs. Prentiss, follows close upon it. The third in popularity is Bunyan's "Pilgrim's Progress," and the fourth is "In His Name," by Edward Everett Hale. Among other well-known books are "Schonberg Cotta Family," by Mrs. Charles; "John Halifax, Gentleman," by Miss Muloch; "Black Beauty," by Anna Sewall; "The Wide, Wide World," by Miss Warner; "Uncle Tom's Cabin," by Harriet Beecher Stowe; "Little Lord Fauntleroy," by Frances Hodgson Burnett, and "Ramona," by Helen Hunt Jackson. As the library is for scholars between the ages of 12 and 17 years, the story books with a moral have it largely their own way. The "Pansy" books, by Miss Alden, are the greatest favorites, as a class, no fewer than twenty of them gaining places among the one hundred. The books by Miss Alcott, Kate D Wiggin, and Margaret Sidney, are also prime favorites. Poetry, biography, history, and moral philosophy find but little place. But the character of the fiction is notably high, both as regards its moral tone and its literary merit. Of the one hundred volumes, eighty-five were written by women.

A PAISLEY, Scotland, exchange notices the arrival in his native place of the Rev. Dr. Cochrane so well known as the indefatigable Convener for so many years of our Home Mission Committee. The *Paisley and Renfrewshire Gazette* says of him: "His visits home are rare, and widely welcome. It is gratifying to find Paisley's sons leaving their mark so frequently for good, at home and abroad, and Dr. Cochrane is one who has earned high distinction during thirty years in the land of his adoption. As Convener of the Canada Presbyterian Church's Mission Committee, the Great West owes him much. In the pulpit, the pastorate, and general business of the church few have rendered greater services than he has by his zeal and energy, his eloquence and fertile pen. Those who remember his early years in Paisley recognize the father of the man, in unflagging effort which seldom fails of success when directed to worthy ends, such as Dr. Cochrane has pursued." On one Sabbath during his visit he occupied in the morning the pulpit of the Free Middle Church, in the afternoon that of Canal Street U. P. Church, the Rev. Principal Hutton's, and in the evening that of the recently opened and magnificent Coat's Memorial Baptist Church. In London he preached for the Rev. Dr. Munro Gibson, of St. John's Wood. The *Brantford Expositor* contained the other day a newsy letter from his pen, written from Paris where he says that, "The funeral obsequies of the late President Carnot were just over when we arrived, and the shop windows are full of photographs of the funeral procession at different points on the way to the Pantheon." We hope that the worthy doctor and others of our ministers now recruiting on the other side of the Atlantic, may in good time return to their work here well and greatly invigorated.

Pentecostal Hymns is described as a "Winnowed Collection for Evangelistic Services, Young People's Societies and Sunday Schools," selected by Henry Date. Its musical editors are E. A. Hoffman, W. A. Ogden and J. H. Tenney. As the taste for hymns and music is almost endlessly varied, so each new publication of this kind will appeal to its own circle of admirers. No doubt this new candidate for public favor will meet the wants of some lovers of hymns and music. The Hope Publishing Company, 56 Fifth Ave., Chicago.

Books and Magazines.

The *Arena*—The number for August of this magazine well sustains its character for thoughtfulness and suggestiveness, for being fully abreast of the thought of the day. Among some of its most valuable and timely articles are: "The Value of Hypnotism as a Means of Surgical Anæsthesia," by James R. Cocke, M.D.; "The Present Conflict for a Larger Life," by Rev. M. J. Savage. Sydney Barrington Elliot, M.D., discusses the subject of "Parental Influence." "Money in Politics," is treated by Hon. John Davis, M.C. S. B. Rigger writes on "The Land Question and the Single Tax." "A Light in the East," is by B. O. Flower, the editor of the magazine. In an article upon the "Male and Female Attire in Various Nations and Ages," by Ellen Battelle Dittrick, accompanied by illustrations, the writer falls foul in a good natured, sarcastic way, with Mr. Goldwin Smith. We have, by Heinrich Hensolt, Ph.D., Part II. of "Occult Science in Tibet"; "Insurance and the Nation"; "Aerial Navigation"; and "Fostering the Savage in the Young." The last named is also by the editor. In it he takes strong objection to the system of military drill, parading and marching which has been introduced into our schools as calculated to encourage the fighting spirit and inclination among the people. In closing, many books of the day are noticed in this magazine. The *Arena* Publishing Company, Boston, Mass., U.S.

The August number of *Scribner's Magazine* is entitled "Fiction Number." Its frontispiece is "The Poet with the Mandoline," by Carolus Duran. An account is given of the painter of this picture and some of his other works by Gilbert Hammerton. The first article is devoted to a very fully illustrated sketch of Newport, the well known watering place. The first illustration is that of a spirited horse in a buggy, with its head so checked up with a rein, that the sight gives instant pain to one looking at it, and must be nothing less than torture to the poor dumb beast. A very pretty ballad is that of "Crossing the Brook," by Charles G. D. Roberts. "Lowell's Letters to Poe," will of course be turned to and read at once with interest. "An Undiscovered Murder" is by T. R. Sullivan. "The End of Books" is an ingenious article by Octave Uzanne, showing how books are to become things of the past and be replaced by means of discoveries now being made. "John March, Southerner," is continued. "She and Journalism," "The Point of View," with other articles make up a very pleasant fiction number. Charles Scribner's Sons, New York.

The Treasury of Religious Thought. Its midsummer number (August) comes well laden with the sincere meat of the Gospel. In the Sermonic department the initial sermon is found in full by the Rev. William Hervey Albright of the Pilgrim Congregational Church, Boston. Other sermons are by Drs. M. V. Macduffie, J. B. Whitford, J. Robinson, and James Stalker. Under the heading "Thoughts of Eminent Educators" are giving extracts and outlines from baccalaureate sermons and addresses from a number of our leading college presidents and educators. Leading Sermonic Thoughts and Bible Themes are outlined from Drs. Barrows, Bristol, Stone, Burnett, Mansfield, and Storrs. The departments of Pastoral Work, Christian Edification, Home and Family Life are given their usual space by Drs. John Hall and J. H. Barrows and others. Current Religious Thoughts and Thoughts on Secular Issues are carefully edited and fill an important place, and there are also Illustrative Thoughts, with Points of Wisdom and Bits of Humor. E. B. Treat, Publisher, 5 Cooper Union, New York.

The August *Altruistic Review* has for frontispiece a good photogravure likeness of the Hon. Henry Waterson. Following it is the "Monthly Round Up." Then come two articles entitled "A School of the Kingdom," giving an account of the organization of that name and a "Retreat" held in connection with it at which a number of lectures were given and papers read in the line of teaching of the Rev. Dr. Herron, who visited Montreal about a year ago and whose views were somewhat fully reported in the *Witness*. Following this is "A Character Sketch of Walt Whitman," by James L. Onderdink. "Winnowings," containing brief notes from or notices of the prominent monthlies and quarterlies, closes the number. The *Altruistic Review*, Springfield Ohio.

The Ninth Catalogue of the International Y.M.C.A. training school, Springfield Mass, U. S. gives full information as to the officers, instructors, subjects taught and objects of this institution with text-books, expenses, etc. Its design is to train young men for the work of Secretaries, Physical Directors, Educational Directors, or other officers of Young Men's Christian Associations. The corresponding secretary is Oliver C. Morse, Springfield, Mass, U. S. Received, *The Ninth Catalogue* of the School for Christian Workers, Springfield, Mass, U. S.

The Great Redemption is an addition to the number already legion of sacred hymn and tune books. There appears to be room for some time at least for all, and in the end it is a question of the "survival of the fittest." The object of the author, John M. White, is good, being sent forth with the hope that it may share in the great mission for the salvation of the world through our Lord and Saviour Jesus Christ. Toronto, Willam Briggs.

The Pulpit for August contains sermons or brief selections on the following subjects by preachers of different denominations. "The Clank of the Chain," "The Atmosphere of Manhood," "Why," "Profession and Obedience," "The Development of Love," "Brains Wasted in Pleasures," "Looking for the Handfuls," "The Virtue of Belief," and "The Study of Social Conditions." Edwin Rose, Buffalo, N. Y., U.S.

Littell's Living Age, No. 2612, contains, "Handel, Man and Musician," "The Dean of Killering," Part XII, "The Beginnings of the British Army," "Halt," "White Joanna was Away," "The Art of Dying," and with "R. L. Stevenson in Samoa" together with poetry. Littell & Co. Boston, U. S.

Gleanings in Bee Culture by A. T. Root, Medina, Ohio, U. S.

The Family Circle.

THE BLIND POET.

Give me thy hand, and when the songsters wake
The woodland world to melody of love—
When the faint ripples of gray-silver break,
And leaping light enfolds the deep above—
Lead me where sedges murmur and the lush
Flag-lances quiver o'er the foamy rush.

Moss at my feet, and overhead the green—
The deepening green of beeches; while below,
The river-teach, through willows dimly seen,
Laves leaf and lily with its murmurous flow.
O fair, fair earth! O breadth of summer skies!—
The gladdest memory of my darkened eyes!

You bring me flowers, the pale and fragrant bells,
That when the meek-eyed violets are fled,
Fold in blue mist the bracken-bowered dells,
And float sweet music o'er the flower-dead,
While from some leafy arbor, clear and strong,
A brown-winged lover lifts serenely song.

The beetle booming through the breezy air,
The laboring bee, the feathered butterfly,
Life lowly-lived, but life exceeding fair—
With myriad eyes are yet more poor than I,
For darkness breaks in death, and pure sight
Waits on the dawning of eternal light

—C. A. Dawson.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER VII.—CONTINUED.

'Do you know, Ramsay,' said the professor, fixing his deep, thoughtful eyes on the flame that was leaping up from a lump of black coal, 'it's pleasant to set such a story as that of Isaac Jogues beside the present interest in our living, struggling Gordon—living still, I trust at least! It makes one realize the unity of the Christian life and spirit; one under all differences of time and character and creed; the one inextinguishable, persistent power of divine love and sacrifice, leaping up even from our dark humanity, as that flame leaps up from that black coal, the latent power of the light and heat that have, somehow or other, pervaded its very essence. And then he repeated in a low, half-soliloquizing tone the lines Marjorie had heard so often from her father:

'Wherever through the ages rise
The altars of self-sacrifice;
Where Love its arms hath opened wide,
And man for man hath calmly died,
I see the same white wings outspread
That hovered o'er the Master's head!'

'Oh!' exclaimed Marjorie half-audibly, with an involuntary expression of recognition.

'What is it?' asked Professor Duncan, glancing at her with quick interest.

'Oh! nothing; only my father is so fond of that poem. It seemed so strange to hear you repeating it,' exclaimed Marjorie.

'Yes; I should quite imagine that would be one of his favorites,' said Professor Duncan. 'But you know you haven't got a monopoly of Whittier over there any more than we have of Tennyson. We love your Quaker poet, some of us, quite as much as any of his countrymen can do.'

'But now I see Millie is thinking I have forgotten Jogues. Well, Miss Marjorie, as it is for your benefit I am to tell it, let me ask you first if you have read Parkman's History of the Jesuits in North America.'

'No,' Marjorie said; 'papa always said I must read all Parkman's books by and by. But he said it needed courage to read that one.'

'So it does my dear; Christian courage, that is! There are things in it too dreadful for tender-hearted girls to read, unless indeed they can appreciate the compensations, which all can't do! If we could only feel what is in a martyr's heart when he suffers, I fancy we could bear to hear of his sufferings as calmly as he takes them. We don't realize the truth of the promise, 'As the day is, so shall thy strength be!'

'Well, if you haven't read Parkman you don't know, perhaps, how, when the Christian church at large hadn't yet waked up to its missionary duty, some earnest men, zealous even to fanaticism, banded themselves together to extend Christianity according to their lights, and called themselves the "Society of Jesus," we call them the Jesuits. And after Jacques Cartier's discovery of Can-

ada, and the visits of other adventurers had opened up a new continent to the ambition of France, as well as other countries, an intense enthusiasm arose there, led by the Jesuits, to convert the wild, roving, miserable Indians to the true faith. Queens and noble ladies and knights and noblemen vied with each other in their zeal and liberality to help in this great enterprise. And the Order of the Jesuits supplied one brave hero after another, ready to devote himself for life to this noble endeavor, and ready, too, to meet with joy not only exile from all he held dear on earth and from all the comforts of the most civilized social life in the world, but also cold, starvation, sufferings of all kinds, and even death by the most horrible tortures, always contemplated as a not remote possibility, and with terrible examples constantly before their eyes.'

Professor Duncan raised himself a little in his chair, and drew a long breath, as if himself oppressed by the mental image he had conjured up. Then he went on again:

'It seems almost wrong to exalt any one individual above another, among so many brave, enthusiastic men, all self-devoted to their object from the brave soldier Champlain himself, who declared that the conversion of a single soul was better than the discovery of a continent, down to the humblest *adonne*, or lay brother, who because he had not learning nor riches to give, was said more especially to have given himself! But yet, to my mind the story of Isaac Jogues is one that for tender pathos and grand simplicity and unconscious humility and noble, self-forgetful devotion is the most touching and beautiful of all the heroic stories of these true-hearted Christian men.'

'Well, you must know, Miss Marjorie,' he continued, 'that the conversion of the great Huron nation or tribe was the special object of all these heroic missions. The Algonquins and their relations, the Hurons were, from the time of Champlain, the fast friends of the French, who had always treated them kindly, and who unfortunately took up arms to aid them in their great and destructive feud with the Iroquois. This was a great and fatal mistake of Champlain's. The white men should have used their influence to make peace among these warring tribes, instead of taking sides in their cruel warfare. But he thought that if he could help the Hurons to conquer the ferocious Iroquois, he would have no difficulty in establishing the French ascendancy in North America. But unfortunately the Iroquois had white allies too. The Dutch traders who had settled in New York, and the English settlers of New England, were jealous of the French, and willing enough to help the Iroquois by supplying them with fire-arms for the 'thunderbolts' they had first seen Champlain use, with such terrible effect. In fact, it was their policy always to use them as a breastwork against the advances of the French.'

'It was about 1640 that a terrible series of Iroquois incursions began to harass the French colonists and the Jesuit Missions. Here in Ville Maria, as Montreal was then called, the few settlers were in constant peril of their lives, and skirmishing bands of the Iroquois were perpetually hovering about the St. Lawrence and the Ottawa to waylay and capture any passing canoes; for these were the great highways down which the Hurons used to come, from their western towns and villages to trade with the French. The Jesuit missionaries had, with great peril and difficulty, established a mission on the wild shores of Lake Huron. They had a central mission-house, where lived some ten or twelve of the devoted brethren, and from which they went out, generally two and two, on preaching and visiting tours among the Huron villages, healing the sick, when they could, by their simple remedies, baptizing the Indians and their children, when permitted, and certainly by degrees winning these savage hearts to feel that this new religion they taught was a religion of love and mercy.'

'Among the pious brethren assembled at Sainte Marie, then their central mission station, was Isaac Jogues, who came to join the Canadian mission in 1636, as a young man still under thirty. He was delicately moulded in face and figure, sensitively organized, and—don't forget this by and by—constitu-

tionally timid. He was a scholar and a student, and doubtless had had his own literary ambitions, but his deep religious nature and sensitive conscience had led him to become a Jesuit, and to join this brave band in the wild West. Though far from robust, either physically or even perhaps mentally, he was light and active, a fleet runner, and, as you shall see in the end, his spirit was simply unconquerable! He was one of two men—the other as delicately constituted as he—brave Garnier, who were sent on one of the most perilous missions among these Great Lakes, that to a fierce tribe called the Tobacco Nation. Starved, hooted, dreaded as conjurers, their lives constantly menaced, they wandered through the snow-blocked forest, from one miserable cluster of bark cabins to another, seeking to gain a hearing for their message of love. But as yet, all hearts and homes were sullenly closed against them, and they only escaped with their lives under cover of darkness, from a band of young men who pursued them with their tomahawks, intent on their destruction. Another perilous pilgrimage he had, soon after that, with another brother, Rambault, along the shore of Lake Superior, preaching on one occasion to an assembly of some two thousand Ojibways, a branch of the Algonquins.

'But there was a still more perilous mission to be undertaken, and Jogues was the man chosen for it. This was to go down to Quebec by the Iroquois-infested St. Lawrence, with the canoes of some Huron traders, to get the various supplies needed for the mission, which were quite exhausted. The long voyage down the Ottawa and the St. Lawrence was accomplished safely; and Jogues set out on his return, with the prayers and blessings of his brethren at Quebec, taking back with them two young lay brothers, who were eager to take part in the Huron mission. They had a convoy of twelve canoes, most of these being filled with Huron traders, still heathen, while there were also a few Christian Indians, one of them a noted chief.

'The little fleet was quietly gliding through a long stretch of bulrushes on Lake St. Peter on its way up here, when the Iroquois war-whoop, and the whistling of bullets, announced the dreaded enemy, whose war canoes bore down on them from their ambush. The Hurons were panic-stricken. The heathen Indians leaped ashore and made for the woods. The Christian Hurons rallied to the support of the French at first, but the sight of another approaching fleet of canoes put them all to flight. Goupil, one of the young lay brothers, was captured, and Jogues, who might have escaped, would not desert his friend, and surrendered himself to the astonished savages who were guarding the prisoners.

'Forgetting himself, Jogues began to baptize the poor captives. The other lay brother, a fine fellow named Couture, also escaped at first, and also returned to share the fate of his friends. Unhappily, in a moment of excitement, Couture fired his gun and shot an Indian who had presented his own weapon at him. The Iroquois sprang upon him like savage beasts, and Jogues ran to try to shield Couture. But the enraged Iroquois beat and mutilated the three unfortunate missionaries, even gnawing their hands like savage dogs, as was their brutal custom with their prisoners. Then they and the other captives were carried off in the canoes of the marauders, up the winding Richelieu and across the beautiful Lake Champlain, to the charming solitudes of Lake George, of which Jogues was thus the first discoverer, and which should have borne his name. But he was thinking little of discovery then; indeed, it was a wonder he was alive! For on the way they reached a large camp of the Iroquois, and there they were again brutally beaten, lacerated and tortured, till Jogues, who, as chief man, fared the worst, was half dead.

'It would be too painful for me to tell, or for you to hear, about all the sufferings of the blood-tracked pilgrimage, across the primeval wilderness, through which one now travels so swiftly, to the palisaded Iroquois town on the Mohawk, where the same horrible scenes of torture were repeated with redoubled fury. The Iroquois must have seemed like demons

of hell to the maimed and suffering missionaries. Yet even when enduring the full force of their savage fury, Jogues was thinking of the perishing souls about him, and as, you know, these Jesuits esteemed the mere rite baptism of supreme importance, poor Jogues managed to baptize two of the dying Huron captives with the rain-drops he found on an ear of Indian corn given to him for food!

(To be continued.)

IRRIGATION PROGRESS IN AUSTRALIA.

A formidable competitor to the American farmer and orchardist is rapidly developing in Australia. On the foundation stone of irrigation the Australians are rearing a gigantic industrial fabric, destined to make a deep impression upon the world. Already they are producing large quantities of choice fruit and placing some of it in the British markets in competition with the best efforts thus far made by the successful orchardists of California and New England. Tasmanian apples stand high in the London markets, and the dried apricots of the Murray River region are reported to excel in quality, so far as the British markets may be allowed to judge, the best sent over there from the United States. But all this is being developed from a region in almost every way similar to the arid region of the United States; and those who doubt the ability of irrigation to work the same wonders here as there may possibly imbibe some degree of inspiration from the following citation from a late number of the *Australian Agriculturist*:

"Step by step the great Australian interior is being invaded, and he would be a bold man who would say where the movement is to stop. The old idea of the land was a coast and a riverside strip of habitable territory, and beyond it the great Australian desert. All this is being changed, however. Every successful artesian well marks the site of an advanced post into the forbidden land."

Irrigation by means of artesian wells—or "bores," as they are called in Australia—is rapidly on the increase in that country as well as in various parts of the United States. They have even gone so far as to bore wells for the purpose of irrigating the sheep pastures in Australia; and it is hoped and expected to very greatly increase the wool clip of the colony by this means. Enormous as the sheep interests now are in that far-off corner of the world (the number of sheep being given at 130,000,000), it is expected soon to vastly augment the product of both wool and mutton by securing better pasturage through systems of irrigation so generally felt to be desirable and necessary. So sanguine are some of the best informed men of the countless benefits to flow with the waters of irrigation that they allege the time is not far away when, through the numerous systems of irrigation sooner or later to be established in the interior of the continent, many hundreds of bales of wool will be grown then where one is now produced. But not only is the wool interest and the mutton interest to be thus developed, but the fruit industries will receive a phenomenal development also, as well as all the collateral activities dependent thereon. The fact is, that the modern world is just awakening to the possibilities of irrigation, and a new agriculture and horticulture are building up around us. In India, in Egypt, in Argentina, in Australia and Mexico, as well as in the United States, the spirit of progress in irrigation is abroad, and we Americans are quite likely to be distanced in this race unless we take hold of the great problem as presented by the arid belt of Western America, and work it out upon its merits, along the lines of a broad and comprehensive statesmanship, unhampered by local jealousies and unchecked by sectional or partisan rancor. The opportunity of the century is now before us to lay the foundations broad and deep, of the mightiest and fairest structure of modern times—the greatest fabric of irrigation as exemplified upon millions of small, intensely cultivated farms, the homes of millions of happy and contented citizens. All this is no figment of the imagination merely, but an easy possibility within the grasp of the present younger generation of American voters. Shall it be realized? An affirmative answer must depend upon the enterprise, persistence, honesty of purpose and unflinching perseverance of the men of arid America.—*Irrigation Age*.

Our Young Folks.

ONE OF GOD'S LITTLE HEROES.

A TRUE INCIDENT.

The patter of feet was on the stair,
As the Editor turned in his sanctum chair,
And said—for weary the day had been—
“Don't let another intruder in.”

But scarce had he uttered the words before
A face peered in at the half-closed door,
And a child sobbed out—“Sir, Mother said
I should come and tell you that Dan is dead.”

“And pray who is Dan?” The streaming eyes
Look questioning up, with a strange surprise;
“Not know him? Why, sir, all day he sold
The papers you print, through wet and cold.”

The newsboys say they could not tell
The reason his stock went off so well,
I knew! With his voice so sweet and low,
Could any one bear to say him ‘No!’

And the money he made, whatever it be,
He carried straight home to Mother and me.
No matter about his rags, he said,
If only he kept us clothed and fed.

And he did it, Sir, trudging through rain and cold,
Nor stopped till the last of his sheets was sold;
But he's dead—he's dead! and we miss him so!
And Mother—she thought you might want to know.”

In the paper, next morning, as “leader,” ran
A paragraph thus—“The newsboy, Dan,
One of God's little heroes, who
Did nobly the duty he had to do,
For mother and sister earning bread,
By patient endurance and toil—is dead.”
—Margaret J. Preston.

SADIE'S THANK-OFFERING BOX.

Clink! Clink! Mrs. Graham with a happy
face dropped some silver into her already
heavy thank-offering box, then sat down to
her sewing, singing softly to herself.

“There, mother has gone to her box again! she's always being thankful about something,” thought Sadie, who sat looking frowningly out at the bumble bees ‘bumbling’ about the lilacs.

“Your box on the mantel is still empty, Sadie.”

“Haven't anything to be thankful for that I know of,” answered Sadie sullenly.

“Why, Sadie, what a wicked thought!” exclaimed Mrs. Graham. Evidently Sadie was in a bad humor.

“There's Louise Howard now,” continued Sadie, “who has more money spent on her in a month than I have in a year. She's having an elegant blue summer silk made, and the loveliest hat—but I can have nothing but old sateen or gingham!” Sadie gave the footstool an indignant push from her.

“You must remember the Howards are very wealthy; besides, you thought this sateen I am making very pretty when we selected it.”

Mrs. Graham questioned the wisdom of allowing Sadie to be so much at the Howards. If the sight of so much magnificence excited envy in her heart, it would be dangerous to allow the feeling to take deep root. “There is nothing that undermines all virtuous and noble qualities more surely or more insidiously than the indulged vice of envy.” This Mrs. Graham knew; also that ‘there is no bad quality meaner, more degrading than that of envy,’ and that, ‘unless it is early detected and vigilantly controlled, its rapid growth is inevitable.’

But Sadie had not yet reached this fatal pitfall, and by a series of mental flashlights, her mother now determined to show her the danger she was nearing.

“We don't have even the common luxuries of life,” mumbled Sadie.

Mrs. Graham glanced about her pretty home. Nothing rich or costly met her eye. Still it was handsome enough to be happy in. Presently she asked:

“Do you think a blue summer-silk would make you happy, dear?”

“Oh, my, yes!” exclaimed Sadie, brightening.

“Then I think we will manage to get it for you.”

“Oh, will you? Now that's just lovely of you. I'll run right back and tell Louise. She wished I could have one off the same piece, and now I can!” Sadie snatched up her hat and ran down the street.

Mr. and Mrs. Graham had a confidential talk in the library before tea. When they sat

down to the table Sadie impatiently exclaimed; ‘There, Eliza has forgotten the butter! I'll go down cellar for it myself.’

‘No, dear,’ said Mrs. Graham, laying her hand on Sadie's arm, ‘butter is of no consequence compared to greater needs towards making us happy, so we will dispense with it for a time. Besides, twenty cents a day will be quite a saving towards the dress.’

Sadie flushed painfully. She was very fond of butter and crackers, and it nearly choked her to eat them dry. Butter had not been thought a ‘common luxury’ by her before.

At breakfast next morning tea and milk took the place of coffee, cream and sugar. Sadie said nothing, but her mind was busy. She began to see that many things she had taken for granted were actual luxuries. Then she thought of her empty thank offering box with shame. Nothing to be thankful for!

The next afternoon she discovered her mother engaged in ripping her last summer's bonnet to pieces.

‘Why, mother, what do you intend to do with that old thing?’ asked Sadie anxiously.

‘I've been looking my material over and I find I have enough to make this do for this summer.’

‘But you were to have a black lace bonnet this summer.’ Sadie's voice sounded very near tears. A black lace bonnet was the height of elegance to her mind.

‘Yes, I know you wanted me to have one, and I would like to please you; but then, it doesn't matter about me and that will be five dollars towards your dress.’

It did matter. Sadie despised girls who allowed their mothers to go shabby that they might have all the pretty things for themselves. She began to hate that long coveted dress, and herself for her selfishness.

It was Mr. Graham's custom to take his family to drive one evening in the week. Thursday evening came and the liveryman failed to appear.

‘Father, shall I run down to the stable and see why they haven't sent the carriage? And where is mother?’ asked Sadie coming into library where her father sat reading.

‘Eh? Ah! I believe your mother decided not to go. She wished to save the money for another purpose. She has gone to the dress-maker's.’

Not go! Sadie knew this was a pleasure looked forward to every week, and it had been sacrificed for her! It is true she had called the carriage a rattle-trap, and the horse a hop-toad, because she was always comparing them with the Howards' elegant equipage; but how much she had enjoyed those restful drives she never realized until now. We often fail to realize our blessings until they are taken from us. This was too much! Sadie ran down the street towards the dressmaker's, half blinded by tears, and met her mother coming up the street.

‘Why, Sadie! you here? Miss Smith and I have been looking at the styles. I think you can have your dress next week. She thinks a pretty way to make a dress for a girl of your age, will be to have—’

‘O mother! I won't have that dress. I hate that blue silk dress. I'll never have a blue silk dress as long as I live—never, never!’ and Sadie threw herself in her mother's arms in a passion of tears.

‘Why, Sadie, are you sure you don't want it? You thought it would make you so happy!’

‘No, I just won't have it!’ she exclaimed, drying her eyes. ‘I'll never want anything, I'm sure, if we can only get back to our old happy times again.’

‘Well, then, run along and order the carriage,’ said her mother briskly.

She did ‘run along’ with a hop, skip and jump, and soon drove up to the gate with a fine flourish.

What a delicious drive they had. Old Hickory jogged lazily along with his tail stretched full length on the lines. He knew who his indulgent drivers were, and never failed to allow them to carry his tail for him. Sadie thought she had never been so happy before. They met the Howards' elegant turnout, the much be-buttoned coachman driving the spirited horses which were skimming over

the ground in fine style. She bowed beamingly to the girls, whose attention was given to the holding on of their hats, and not a throb of envy disturbed her. A restful jog-trot with a contented mind, was far preferable to cutting through the air behind thousand-dollar bays, she thought.

After this experience, Sadie's box began to fill. She gradually grew into the habit of counting her blessings instead of her imagined troubles, and the heavier her box grew the lighter grew her spirits, the sweeter her disposition, the more kind and generous her heart.—CAROLINE MOSHER, *Advance*.

SAVED BY A PARROT.

It is seldom that that rare old bird, the parrot, gets credit for rendering the world or mankind individually, a service. It is generally looked upon as a sort of amusing nuisance. But at times the parrot can rise to an occasion and perform an act of inestimable service, as the following pretty little story handed down through ages will show.

It appears that the Greek Emperor Basilus had condemned his son Leo to death on the false accusation of a couple of trusted courtiers that he had formed a plot against the life of his father. The Empress, in her sorrow and anguish, tried her utmost to melt her husband's heart, but in vain. On the day before the execution she sat surrounded by her ladies, bemoaning her son's dreadful fate.

A favorite parrot which occupied a cage in the Empress's apartment was removed by her orders to a lonely spot in the grounds of the palace because she could not endure chattering and screeching in her grief and despair. Not long afterwards the Emperor entered the park and seated himself on a bench. He had not been sitting long, when he heard a plaintive voice uttering the words, ‘Oh! Leo, my son, my son!’ The Emperor started up and listened, and again the voice was heard to say, ‘Oh! Leo, my son, my son!’ followed by a heart-rending cry. It was the parrot, which had heard its unhappy mistress repeat nothing but these words during the last few weeks. Deeply affected, the Emperor hastened back to the palace, and immediately ordered his son to be set at liberty. Not long afterwards the matter was cleared, and Leo's innocence established. It is to be hoped that the fortunate Leo was grateful enough to his feathered benefactor to see that Polly had all the crackers she could possibly want, as well as a patient listener to her every word.

ORIGIN OF THE MAINE LAW.

Miss Willard furnishes the following account of the occasion which led to the creation of the famous Maine law:

‘There was a certain Portland citizen who occupied a Government position and who was addicted to periodical intemperance. One evening his wife came to young Neal Dow, who was even then a power in temperance circles, and told him that her husband was at a certain saloon, and that if he was absent from his duty on the morrow he would surely lose his position. Would Mr. Dow go after him and try to induce the rum-seller not to sell him any more liquor?’

‘Mr. Dow found him in the saloon, and said to the proprietor, ‘I wish you would sell no more liquor to Mr. B.’

‘‘Why, Mr. Dow,’ said he, ‘I must supply my customers.’

‘‘But,’ was the reply, ‘this gentleman has a large family to support. If he goes to his office drunk to-morrow, he will lose his place. I wish you would sell him no more.’ The rum-seller became angry at this, and said that he, too, had a family to support, that he had a license to sell liquor, and he proposed to do it, and that when he wanted advices he would ask for it. ‘So you have a license to sell liquor?’ said Mr. Dow, ‘and you support your family by impoverishing others. With God's help I'll change all this.’ He went home fully determined to devote his life to suppressing the liquor traffic. ‘The Maine law,’ says he, ‘originated in that rumshop.’

True gladness doth not always speak;
Joy bred and born but in the tongue is weak.
—Ben Jonson.

THE JUDGE'S STORY.

Hon. John M. Rice Tells How He Was Cured of Sciatica Rheumatism—Crippled for Six Years.

The Hon. John M. Rice, of Louisa, Lawrence county, Kentucky, has for many years served his native county and state in the legislature at Frankfort and Washington, and until his retirement was a noted figure in political and judicial circles. A few days ago a Kentucky Post reporter called upon Judge Rice, who in the following words related the history of the causes that led to his retirement: ‘It is just about six years since I had an attack of rheumatism, slight at first, but soon developing into sciatica rheumatism, which began first with acute shooting pains in the hips, gradually extending downward to my feet. My condition became so bad that I eventually lost all power of my legs, and then the liver, kidneys and bladder, and in fact my whole system became deranged. I tried the treatment of many physicians, but receiving no lasting benefit from them, I went to Hot Springs, Ark. I was not much benefited by some months stay there, when I returned home. In 1891, I went to the Silurian Springs, Wakeshaw, Wis. I stayed there some time, but without improvement. Again I returned home, this time feeling no hopes of recovery. The muscles of my limbs were now reduced by atrophy to mere strings. Sciatica pains tortured me terribly, but it was the disordered condition of my liver that was I felt gradually wearing my life away. Doctors gave me up, all kinds of remedies had been tried without avail, and there was nothing more for me to do but resign myself to fate.

‘I lingered on in this condition sustained almost entirely by stimulants until April, 1893. One day I saw an advertisement of Dr. Williams' Pink Pills for Pale People. This was something new, and as one more drug after so many others could do no harm, I was prevailed upon to try the Pink Pills. The effect of the pills was marvelous, and I could soon eat heartily, a thing I had not done for years. The liver began to perform its functions, and has done so ever since. Without doubt the pills saved my life, and while I do not crave notoriety I cannot refuse to testify to their worth.’

Dr. Williams' Pink Pills are sold by all dealers, or will be sent post-paid, on receipt of price (50 cents a box, or six boxes for \$2.50) by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y.

CHILDREN WHO SUFFER

from scrofulous, skin or scalp diseases, ought to be given Dr. Pierce's Golden Medical Discovery, for purifying the blood. For children who are puny, pale or weak, the ‘Discovery’ is a tonic which builds up both flesh and strength. What is said of it for children applies equally to adults. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength. In recovering from ‘grippe,’ or in convalescence from pneumonia, fevers, and other wasting diseases, it speedily and surely invigorates and builds up the whole system.

For all diseases caused by a torpid liver or impure blood, as Dyspepsia and Biliousness, if it doesn't cure in every case, the money is returned.

Platinum has hitherto been considered an absolute necessity in the fabrication of incandescent electric lamps, for the leading-in wires must pass through the substance of the glass, and any metal that expands faster or slower than the glass would crack it or admit air. Platinum expands nearly at the same rate as glass, hence its use for this purpose. Now, however, a lamp is being made in Boston, using iron wires. Before these are sealed into the glass a film of silver is deposited on the glass, which, it is claimed, makes a tight joint between it and the iron. The method, which is the invention of Mr. E. Pollard, is considerably cheaper than the one now generally in use.

May 2nd, 1894.

My Dear Sirs,—I may say that I have used your Acetocura with great results in my family. It has given great relief, especially in Nervous Affections and Rheumatism, and I can confidently recommend it to any troubled with these complaints.

I am yours truly,
J. A. HENDERSON, M.A.,

Principal of Collegiate Institute,
St. Catharines.

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you live. Send me your address and I
will explain the business fully; never-
theless, I guarantee a clear profit of \$3 for
every day's work; absolutely sure; don't
fail to write to-day.

Address A. W. KNOWLES, Windsor, Ontario.

Mr. John Wanless, Jr., has just returned from
a three months' trip on the Continent. He has made
extensive purchases in gold and silver novelties and
fine gold jewelry, pearl and diamond mountings,
some of the most exquisite designs ever shown in
Toronto.

Our Communion Wine

'ST. AUGUSTINE'

(REGISTERED)



This wine is used in hundreds of Anglican and Presbyterian
churches in Canada, and satisfaction in every case guaranteed.

Cases of 1 dozen bottles \$4 50
Cases of 2 dozen half bottles \$5 50

F. O. B. Brantford, Ontario.

J. S. Hamilton & Co., Brantford, Ont.

SOLE GENERAL AND EXPORT AGENTS.

Mention this paper when ordering.

Ministers and Churches.

Erskine Church, Claremont, has called the Rev.
John Muir, M.A.

The Presbyterian church at Shediac was burned
Saturday night, 28th ult.

Rev. Peter Wright, B.D., of Portage la Prairie,
has been spending a few days with friends in Strat-
ford.

The address for the future of the Rev. J. Mc-
Alpine, late of Chatsworth, will be 282 Wellesley
St., Toronto.

Rev. Dr. McMullen, pastor of Knox Church,
Woodstock, is away on a couple or three weeks
holidays and rest from pastoral labor.

The Rev. C. H. Cook, B.A., of Smith's Falls,
has been supplying two Sundays, lately, the pulpit
of Bloor Street Presbyterian church in Toronto.

Mr. Cropper, who is to be in charge of Dr.
Morton's station, Trinidad, arrived there on the
8th May—too late to see Dr. Morton prior to his
departure for Scotland.

Rev. J. M. Cameron, of Toronto, again very
acceptably occupied the pulpit of Chalmers church
Guelph on the morning and evening of the 29th
ult., to good congregations.

Rev. Jas. Hodges, B.A., Presbyterian pastor at
Tilbury, was married at Paisley, July 18th, to
Mary E., only daughter of Rev. J. C. Seymour,
retired Methodist clergyman.

Rev. G. D. Bayne, M.A., of Pembroke, Ont.,
preached recently in St. David's church, St. John,
N.B. He and his brother, M. J. R. Bayne, Mont-
real, are registered at the Royal.

Rev. A. Fowler, B.A., held a two weeks' series
of evangelical services in the Presbyterian church,
Macdonald, and as a result about 30 new members
have been added to the church congregation.

The Rev. J. A. Mustard, B.A., a recent gradu-
ate of Knox College, will supply the pulpit of the
Glencoe Presbyterian church on August 12th, and to
do so for the three following Sundays while the
pastor Rev. R. W. Ross, M.A., goes east for holi-
days.

A special meeting of the Winnipeg Presbytery
was held in the Presbyterian Church in Morris on
Monday, 6th inst. The ordination of Mr. Bryce
Innis, a graduate of Manitoba College, and his in-
junction into the pastoral charge of the congregation
at Morris.

The managers of the Free Church, Pictou, N.S.,
intend making extensive alterations in the interior
of their building. We are informed it will be re-
seated and renovated throughout. A young mem-
ber of the congregation has headed the list by a
donation of \$500.

The members of the Presbyterian Church at
Edgington have let a contract to Messrs Logan &
Crockford, of Glencoe, to erect a new church building
at Edgington. The new church will be a sub-
stantial frame building 22 x 36, and to be finished
for opening the 1st Sabbath in September.

Stratford Presbytery will meet in the new
Presbyterian Church, Mitchell, on Tuesday, 11th
September next, at 9 a.m. The people of Mit-
chell will be glad to have members of Presby-
tery present on Monday evening, 10th Septem-
ber, at services in connection with the opening
of their new church.

Rev. D. Strachan, the popular pastor of the
Hespeler Presbyterian church, and Mrs. Strachan
have returned from their wedding tour to Britain
and the continent of Europe. Mr. and Mrs.
Strachan were tendered a reception in the
church which was filled with people to wel-
come home the young pastor and his wife.

Rev. Mr. Guthrie, assistant to Rev. Dr. Mc-
Donald at Seaford, and who has been preaching at
Knox Church, South London, with a view to a call,
has been called by the congregation of Knox
Church, Walkerton, to take the place of Rev. Dr.
James, in that town. Seaford also offers him
\$1,000 a year, free manse, and to make him co-
pastor with Dr. McDonald.

The repairs in the Parkhill Presbyterian church
are completed and great credit is due Wm. Harris
and staff for the excellent work they have done.
The church has now by far the prettiest interior of
any church in this section. It was re-opened on
Sunday, Aug. 12th, when the Rev. J. C. Tol-
mie, of Windsor, and the Rev. H. Bethune, of
Beaverton, conducted the services.

Rev. T. E. Ingles, of Bayonne, New Jersey,
occupied the pulpit of St. Paul's church, Bowman-
ville, on Sabbath, 5th inst., his discourse in the
evening being a comprehensive review of the mis-
sionary station in India, where he has rendered
lengthened service. Mr. Ingles, who is a Cana-
dian and a graduate of Toronto University, is a
preacher of excellent gifts and power.

The Rev. C. D. McDonald who for fifteen years,
up to 1890, was minister of the Presbyterian church
at Thorold, has been revisiting the scene of his for-
mer labours. In 1890 he accepted a call to the
historic old Kildonan church in Manitoba, where he
labored for a year or two, and then proceeded farther
west to Grafton, North Dakota, where he has since
resided, having been honored with the title of
D.D. in recognition of his great scholastic attain-
ments. He received a hearty welcome from many
old friends, and each vied with the other in doing
the social honors. On Sunday evening, 22nd ult.,
he occupied his old pulpit in the Presbyterian
church, speaking to an unusually large congrega-
tion, with much visible feeling.

Augustine Church, Fort Rouge, Winnipeg, held
its regular anniversary services on Sabbath, Aug. 5.
This is the anniversary of the first opening and
also the re-opening of the enlarged church two
years ago. In the morning the Rev. Prof. Baird,
who was for some years the pastor of the church,
conducted the services. In the evening Rev. D.
J. Macdonnell, of St. Andrew's Church, Toronto,
conducted the service to an overflowing con-
gregation.

The new Presbyterian church, Upper Stewi-
acke, has been completed. It stands on the
old historic site, where 101 years ago the first
church in this valley was dedicated to the worship
of the God of Zion, and takes the place of the
church which was burnt down on March 10 h,
1893. The people are justly proud of their new
church and expect to be able to say when it is
opened, that it is free of debt. During the past
year the Ladies' Aid Societies have raised over
\$120.00, with which furniture, carpets, chandel-
liers, etc., have been purchased. The Rev. James
McLean of Great Village preached the opening
sermon in the morning and in the evening Rev. A.
L. Geggie of St. Paul's, Truro, preached.

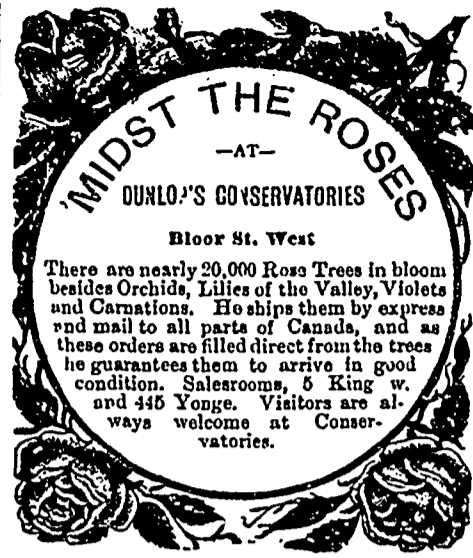
The Lord's Supper was observed in the con-
gregation of Cavendish, P.E.I., a short time ago.
For two weeks special services were conducted by
the pastor which were felt to be very helpful and
profitable. The jubilee of Foreign Missions was
also celebrated in this congregation by appropri-
ate services. Here Dr. Geddie was pastor before
he went to the New Hebrides. On the 8th ult.
Rev. L. G. McNeil, of St. John, preached from the
words "The Lord hath done great things for us,
whereof we are glad," and gave a most instructive
sketch of the history, progress and present
position of the Foreign Missions of the Presby-
terian Church in Canada. On the following Sab-
bath the services were continued by the pastor,
Rev. W. P. Archibald.

The old St. Andrew's Presbyterian church at
Niagara-on-the-Lake is about to celebrate its 100th
birthday. As this is the oldest Presbyterian church
in Western Ontario, and the oldest but one in the
Province, the celebration of its centenary will be
practically the commemoration of the founding of
organized Presbyterianism in Upper Canada. The
centennial services, in which prominent persons
amongst the clergy and laity of the Presbyterian
church in Canada will participate, will be held on
Saturday, Sunday and Monday, August 18, 19 and
20. The following will take leading parts in the
celebration: Sir Oliver Mowat, Rev. Prof. Mowat,
D.D., of Queen's University; Rev. Dr. Cochran,
of Brantford, and Rev. Dr. Battisby, of Chatham,
officially representing the Synod of London and
Hamilton; Rev. George Benson, of St. Catharines,
and Rev. W. Mitchell, of Thorold, similarly
representing the Presbytery of Hamilton. Many
other prominent Presbyterians will also be present.
The celebration will open with the unveiling in the
church at 4 p.m. on Saturday of a commemorative
tablet. A history of the church will then be read,
and a number of reminiscent addresses delivered.
On Saturday evening Sir Oliver Mowat will address
a gathering in the church. The three special Sun-
day services will be conducted by Prof. Mowat,
Rev. Dr. Cochran and others. On Monday after-
noon will be held a congregational reunion under the
management of the ladies of the congregation. The
celebration will be brought to a close the same even-
ing by a meeting addressed by former pastors of the
church and the clergy of the town.

PRESBYTERY MEETINGS.

The Presbytery of Hamilton met on the 17th
and 18th of July. A resolution was adopted disap-
proving of the street-car service, and the running of
excursion trains and boats in and from Hamilton on
the Lord's-day. A call from Hagersville in favor of
Rev. Andrew McNab, M.A., was sustained. Mr.
McNab asked time to consider. Extract minutes
were read showing that the Assembly decided that
Mr. McKnight is not a minister; that Mr. Tink-
ham is to attend one of the colleges for one session
before he is received; and that Mr. J. G. Murray
has leave to retire and receive benefit from the
A. and I. Ministers' Fund. The necessary steps were
taken to separate St. Ann's from Smithville, and
unite it with Wellandport; and to separate Muir's
settlement from Grimsby, and unite it with Smith-
ville to form one charge. Leave was granted to
Port Dalhousie to mortgage the church property for
any amount needed less than \$2,000. Arrange-
ments were made to raise the Augmentation deficit.
The Hon. Mr. Morton's resignation of St. John's
Church, Hamilton, was accepted. Mr. McKnight
applied to be received as a minister. After consid-
ering this matter for a whole day, it was resolved
to postpone the matter for two months, when Mr.
McKnight withdrew the application.—JOHN
LAINO, Clerk.

The Presbytery of Owen Sound met in Division
St. Hall July 17th, at 10 a.m. Dr. Waits was ap-
pointed Moderator for the current year. The resi-
gnation of Mr. McAlpine was accepted, to take
effect after the last Sabbath of July; and Mr.
Somerville was appointed to declare the pulpit
vacant on the first Sabbath of August, and to act as
Moderator of Session during the vacancy. The
standing committees for the year were appointed,
and also committees to consider remits. The fol-
lowing committees were appointed to visit congre-
gations in which arrears of salary are reported:—
1. Lake Charles—Messrs. Acheson and Cribbs,
2. Hepworth—Messrs. P. McNab and Hewit-
son, 3. Johnston, etc.—Messrs. Davidson and
Sword. Mr. Wells of Flesherton, appeared to show
reasons why leave should not be given to the con-
gregation of Markdale to sell the Orange Valley
Church. The Presbytery agreed to withdraw the
leave given to Markdale to sell the Orange Valley
Church, inasmuch as it is not clear to the Presby-
tery that Markdale has the exclusive right to the
property. Mr. Hamilton laid on the table his re-



signation of the charge of Keady, D. sboro and Pea-
body. Messrs. Acheson, Rogers and Smith were
appointed to meet with Mr. Hamilton and report at
next regular meeting. Leave was granted to the
congregation of Cruickshanks and Shallow Lake to
build a church at the latter place, and the people
were commended for their interest in the matter.
Mr. Jamieson resigned the charge of Hepworth and
Cruickshanks, and Presbytery agreed to cite the
congregations to appear at the regular meeting in
September.—J. SOMERVILLE, Clerk.

The Presbytery of Regina met in Knox Church,
Regina, on Wednesday, July 11th, Mr. Matheson
Moderator. Mr. Moore was elected Moderator for
the next year. Mr. Campbell was heard re Indian
Head and it was agreed that representatives of the
congregation appear in their own interests at the
September meeting. An application was received
from Ellisboro congregation asking for a grant from
the C. and M. fund; it was recommended and
ordered to be sent to the Secretary. The follow-
ing minute was agreed to: The Presbytery of
Regina at its first regular meeting after the resig-
nation of Rev. Alex. Robson, missionary at Fort
Qu'Appelle and other points in the Presbytery for
over ten years, desire to put on record their high
appreciation of his exceptionally valuable service
in organizing fields, building churches, faithful
preaching of the Word from the pulpit and in the
homes of his flock, by his life as well as by his pen
and example. His wise counsels in the courts of the
church will be greatly missed on account of his
soundness of judgment, kindness of heart, and we
earnestly hope and pray that he may be so led as
to return to help us here in the Lord's work in the
future as in the past, in a way of his
own choosing. A communication was read
from Prof. Baird re the new church on Muscow-
petung reserve. It was agreed that we do not
consent to use Foreign Mission money to build
churches for white men and that Indians and white
men should have separate services. At 8 o'clock
the Presbytery met. The ordination was then
proceeded with. The usual questions were put and
satisfactorily answered and Mr. Mackay was, by
prayer and laying on of the hands of the Presby-
tery, ordained and solemnly set apart to the office
of the Christian ministry. On signifying his readi-
ness to sign the formula, his name was added to
the roll. J. W. MUIRHEAD, Clerk.

A Tonic

For Brain-Workers, the Weak and De-
bilitated.

Horsford's Acid Phosphate

is without exception, the Best
Remedy for relieving Mental and
Nervous Exhaustion; and where
the system has become debilitated
by disease, it acts as a general tonic
and vitalizer, affording sustenance
to both brain and body.

Dr. E. Cornell Esten, Philadelphia,
Pa., says: "I have met with the greatest
and most satisfactory results in dyspepsia
and general derangement of the cerebral
and nervous systems, causing debility and
exhaustion."

Descriptive pamphlet free.

Kamford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.



IT LESSENS LABOR AND BRINGS COMFORT AND WILL SAVE ITS COST MANY TIMES OVER.

The Presbytery of Victoria met on the 19th ult., for the purpose of considering the application of the Central Church, to establish a congregation in James Bay. The Moderator, Rev. D. A. Macrae, presided. The papers in connection with the petition, with the exception of one letter, were received. Messrs. Joseph Shaw, William Burns, H. Hewetson, jr. and Joseph Jark, representing the petitioners, were in attendance and stated their views. They explained that in response to the recommendations of the Synod and Presbytery, they had secured a building in James Bay, the old school house, and they had held their first services last Sunday. They started free of debt. There were 42 children in the Sunday school, which number was likely to be doubled. The collections since the church started amounted to \$1,653, or at the rate of \$1,888 a year. The Presbytery could rest assured that the minimum stipend, \$1,000 a year, would be satisfactorily settled at the coming meeting of the congregation. The congregations of the First Presbyterian, St. Andrew's and Victoria West Churches had to objections to the formation of the congregation. Rev. D. Macrae, of Victoria West, regretted that the move had been made before the Presbytery had taken action and granted permission. Mr. Shaw explained that no defiance was intended. On motion of Mr. Fell it was resolved that the petition be granted upon the petitioners guaranteeing a minimum stipend of \$1,000. Rev. P. McF. McLeod was decided on as the organizer, the supplying of the pulpit to be left to the congregation, Messrs. Fleit and Finlaison to be elders to constitute the interim session. A lively discussion followed on the congregation's action in moving before permission was granted by the Presbytery. This was settled by the adoption of the following resolution, moved by Rev. Dr. Campbell. "That the Presbytery strongly disapprove of the action of the petitioners in moving to James Bay while their petition was before the court and before the Presbytery had granted them permission to organize a congregation."

Guelph Presbytery held its stated bi-monthly meeting in St. Andrew's Church, Guelph, on 17th July. Rev. A. Blair, B.A., Campbellville, was chosen Moderator for the ensuing year. The death of the late Mr. Norris, of Glenallan and Hollin, was reported, and a minute adopted expressive of the appreciation in which he was held by members, and of sympathy with his widow and children, and the congregations which had formed his pastoral charge, under the loss they had sustained. Mr. A. M. Hamilton, M.A., was

appointed interim Moderator of Session. A committee was appointed to make arrangements for annual missionary meetings and sermons, should they be judged necessary, and report at next stated meeting. The commissioners to the late General Assembly at St. John, New Brunswick, gave in reports of their diligence in the duties assigned them, with statement of their travelling expenses. These the treasurer was authorized to pay. A long time was spent in revising the list of vacancies and mission stations, and arranging the supply for these, so as to procure openings for those who had been assigned to the bounds by the committee in the distribution of probationers. Before the close it was understood that Mr. Henry Knox, ordained missionary and member of the Presbytery of Barrie, would be asked to take charge for a year of the congregations of Hawkesville and Linwood. A call was produced from the congregation of First church, Eramosa, in favor of Mr. W. D. Wilkie, licentiate, and sustained. A communication was read from Mr. Wilkie, stating that he intends to accept. On motion it was agreed to hold an adjourned meeting in the church at Eramosa on Monday, 6th of August, at 10 o'clock forenoon, to hear Mr. Wilkie's trials for ordination, and, in the event of these proving satisfactory, to meet again in the same place at half past 2 o'clock in the afternoon to proceed to his ordination and induction. An application was made by the congregations of Alma and Cummoock for leave to moderate in a call. This was granted, and Mr. Mullan was authorized to moderate on such a day as may be deemed most suitable. Similar permission was granted to the congregations at Glenallan and Hollin. A committee appointed to examine the constitution of Knox church, Elora, reported, recommending certain changes, which were approved. Leave was granted to the congregation at Alma to mortgage its church for a sum not exceeding eighteen hundred dollars, and to that of Knox church, Acton, to purchase a site for the erection of a new church which they are taking steps to build, and for which a liberal subscription has been procured.

The Presbytery of Barrie met at Barrie on Tuesday, 31st July, at 10.30 a.m. Mr. McLeod was elected Moderator for the next six months. On report of a committee appointed to visit St. Andrew's Church, Nottawasaga, Banks and Gibraltar it was agreed to unite these congregations in one charge, to be dealt with as mission stations, and provided with a student missionary for one year, and a driving outfit provided for the missionary. It is hoped that they will soon form a good pastoral charge. The resignation of the charge of Hillsdale and Craighurst tendered by Mr. Galloway at a former meeting was accepted at his own request. Mr. Moodie was appointed to declare the charge vacant, and to be interim Moderator of Session. Messrs. Charles Barnhart and Jas. T. Richardson were appointed catechists with a view to their laboring in the Muskoka mission field. The standing committees were appointed for the following twelve months. It was reported that Esion and Willis churches had met on 27th June, but it was found that they were not prepared to call; that a meeting of the Gravenhurst congregation was held on 19th July with the same result, and another meeting is to be held on 16th August. No report was received from Cookstown, Townline and Ivy. A meeting of congregations of Longford and Uppergrove for moderation in a call is to be held on 9th August. The Presbytery resolved on a plan to lessen the evils arising from unduly lengthened vacancies. It was resolved that Moderators of the sessions of all vacant congregations be instructed to hold a meeting of the congregation within six weeks from date of this meeting of Presbytery, and if the congregations are prepared to proceed then with the moderation in a call, and if they are not prepared, the Moderator shall make the following statement:—"That the Presbytery earnestly exhorts the congregation of — to use all possible diligence in their efforts to secure a pastor; that the Presbytery having regard to the interests of religion in the congregation and to the interests of the church would remind the congregation of — that it cannot allow congregations to remain without a pastor for an indefinite and protracted period, and that if in the course of three months the vacancy is not filled up, then the Presbytery requests that the congregation will appear at the first meeting of the Presbytery thereafter by delegates from the session and congregation and state the reasons for the protracted vacancy, that the hindrances to the receiving of a pastor may if possible be removed. The Moderators shall at the same time afford every possible aid to the congregations over which they have charge in securing a pastor and give such counsel as the circumstances may call for. A case of alleged Sabbath desecration by advertising and carrying out an excursion on a steamer on Sabbath, 1st July, in the Parry Sound District, was referred to the Sabbath Observance Committee for enquiry. —ROBT. MOODIE, Clerk.

The Presbytery of Bruce met at Paisley on July 10th, when Rev. J. R. Craigie was appointed Moderator for the next half year, and presided. A minute of Assembly was read setting forth that Rev. J. Anderson had been allowed to retire from the active duties of the ministry. Rev. W. Mowat reported having moderated in call from Tara to Rev. A. H. Kippan. The call was sustained and ordered to be forwarded to Mr. Kippan. There was also submitted by Rev. J. R. Craigie a call from Geneva Church, Chesley, to Rev. A. McKenzie. On motion the call was sustained and forwarded. Provisional arrangements were made in the event of the call being accepted. Rev. J. Anderson's resignation of the charge of Tiverton tendered at last meeting, was taken up for consideration. Rev. A. Tolmie on behalf of the deputation reported having visited and conferred with the congregation about Mr. Anderson's retirement and submitted a resolution unanimously passed by a congregational meeting, testifying to Mr. Anderson's faithfulness in the discharge of his duty, and expressing the sympathy and good wishes of a large number of the congrega-

BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS. At Milton, on Sunday, August 5th, the wife of Rev. Mr. Haddo, of a son. At the manse, Milton, on Sunday, August 5th, the wife of the Rev. Robert Haddow, of a son.

MARRIAGE. On Wednesday, August 8th, at the residence of Mr. George Johnston, Coburg, by the Rev. John Hay, B.D., assisted by the Rev. James D. Edgar, Ph.B., Mr. James Gill, B.A., Master in Physics, Hamilton Collegiate Institute, to Miss Jennie Johnston, youngest daughter of Mr. George Johnston.

DEATH. At 323 College street, on Tuesday morning, the 7th August, Mary Louise, only and beloved child of Dr. A. R. and Emma Louise Gordon, aged fourteen months.

on. The question of a retiring allowance had also been considered, but no promise of any could be given in their present circumstances. Commissioners were heard expressing regret that Mr. Anderson had been led to tender his resignation and acquiescing therein. Mr. Anderson was also heard pressing to be relieved at once from all duty. The resignation was accepted to take effect on the 15th inst. and Rev. H. McQuarrie was appointed to preach and declare the charge vacant on that day. Mr. Fitzpatrick was appointed Moderator of Tiverton session. The following resolution regarding Dr. James' resignation was submitted by Mr. Johnston and adopted. The Presbytery desire to express their deep regret on accepting the resignation of Rev. Dr. James, that through increasing age and failing strength, he has felt it necessary to demit the charge of Knox Church, Walkerton. The Presbytery desire also to acknowledge the great goodness of the King and Head of the church to Dr. James during the many years of his active service in the ministry. It is also with much pleasure that the Presbytery is able to note the marked success that has attended the ministry of Dr. James and trust that in the salvation of many souls it shall at last be seen that the fruit of his labors has been abundant to the glory of God in the building up of his spiritual household. The Presbytery also feel that they are much indebted to Dr. James as a member of this court for his wise counsel in all matters connected with the business of the church, and it is with the highest appreciation also that they will ever remember his kind and genial fellowship. In accepting of his resignation the Presbytery would pray that the Lord whom Dr. James has so faithfully served in the past, may still continue to bless him in his own soul with consciousness of his presence through the remaining days of his journey here, may abundantly bless him in all his relations of life, and give him when his pilgrimage is ended, that crown of righteousness which the Lord the Righteous Judge shall give his people at that day. Conveners of standing committees were appointed for the year. The clerk was instructed to notify neighboring sessions that the Presbytery has in view the organizing of mission stations at Dobbington and Gillies Hill. —JAMES GOURLAY, Clerk.

A GRATIFYING RESULT.

The ten-year investment policies of that thriving home institution, the North American Life Assurance Company, Toronto, Ont., which have been maturing the past three years, have afforded the holders in every case abundant satisfaction. The following is but one of the many letters the company has received from holders of its matured investment policies:—

"Seattle, Wash., May 15, 1894. "Wm. McCabe, Esq., Managing Director North American Life Assurance Company, Toronto.

"Dear Sir,—I am in receipt of your check. No. 127, on the Union Bank of Canada, for the sum of \$500 52, being the cash value of matured ten-year investment policy No. 1587, issued on my life in 1884. The cash result of this policy is most pleasing and has equalled my expectations. I understand that the result of this policy, like those on your ten-year investment policies, which have been maturing for some years past, is in excess of what you are now holding out to intending insurers as probable results.

"The total amount that I have paid in premiums for the ten years is \$322 50, thus the cost to me, not considering interest of the \$1,000 insurance, has been but \$2 20 per year for each \$1,000. This I consider to be a very favorable result. Truly yours, P. J. Shannon."

WALTER BAKER & CO. The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES. On this Continent, have received SPECIAL AND HIGHEST AWARDS on all their Goods at the CALIFORNIA MIDWINTER EXPOSITION. Their BREAKFAST COCOA, which, unlike the Dutch Process, is made without the use of Alkali or other Chemicals or Dyes, is absolutely pure and soluble, and costs less than any other cocoa. SOLD BY GROCERS EVERYWHERE. WALTER BAKER & CO., DORCHESTER, MASS.

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. Sick Headache. "I have been troubled with dyspepsia, I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-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 relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watertown, Mass. Hood's Sarsaparilla Sold by all druggists, 51c; six for \$3. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar.

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The following story of Mr. Gladstone is told in the reminiscences of the late Rev. James Dodds.—"Dr. Guthrie once paid a visit to the Duke of Argyll at Inverary Castle, by special invitation. A large and brilliant assemblage of guests, including Mr. Gladstone, were staying at the castle, and before they retired for the night Dr. Guthrie was asked by the duke to conduct 'family worship.' 'With great pleasure will I conduct it,' said the doctor; 'but in the castle of Argyll we must observe the good old Presbyterian form, and begin by singing a psalm.' It was agreed that a Scotch psalm should be sung to a Scotch tune; but the difficulty was to find a 'precentor'—that is, a gentleman or lady who would 'raise the tune' and lead the singing. After a number of ladies and gentlemen had been appealed to, and had declared themselves unfit for the duty, Mr. Gladstone stepped forward, saying, 'I'll raise the tune, Dr. Guthrie;' and well did he perform his task."

The Glasgow University Court has appointed Professor Henry Jones, of St. Andrews, to the Chair of Moral Philosophy; rendered vacant by the resignation of Professor Edward Caird, now Master of Balliol College, Oxford; and selected Mr. Richard Lodge, M.A., Fellow and tutor of Brasenose College, Oxford, to fill the new Chair of History instituted by the Scottish Universities Commissioners.

The Independent: We have all noticed how generally good parents bring-up good children. The exceptions are rare where good parents have worthless children. Pious training tells, and good training brings success in life. Successful men are mostly those who had good training and followed it.

Those wretches who have never experienced the sweets of wisdom and virtue, but spend all their time in revels and debauches, sink downward day after day, and make their whole life one continued series of errors.—Plato.

HE CAN'T SEE IT, His eyes are defective and should have immediate attention. When the eyes become tired from reading or sewing, or if the letters look blurred and run together, it is a sure indication that glasses are needed. We can fit your eyes correctly at the right price. JOHN WANLESS & CO., Opticians, 168 YONGE STREET, TORONTO. Letter orders promptly attended to.

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British and Foreign.

Alloa Established church is to be renovated and a pipe organ, if possible, erected.

It is estimated that the omission of the usual fourth of July excursions cost the Chicago railroads \$500,000.

Rev. Dr. Mair, of Earlston, is looked upon by many as the next Moderator of Assembly of the Established church.

Edinburgh U. P. Presbytery, by 14 votes to 10, have empowered their Moderator to sign the memorial in favour of a cessation of European armament.

Mr. Mundella has succeeded in getting two practical men appointed as inspectors of railway accidents and as watchmen over the interests of railway servants.

The extension of the Gothenburg system in Norway has now absorbed more than half the trade, and in sixteen years reduced the consumption of liquor by one half.

The agreement between Great Britain and Belgium as to Central African frontiers provides for the former country an ultimate control of the fountains of the Nile.

The death of Mr. Edmund Boyd, of the Glasgow Free Church Normal college, removes an educationist who has done splendid work. He was an elder in the College church.

Sir John Gorst says that in the East-end the Jewish Jew begins at the bottom and goes to the top, while the man from the country village will begin at the top and go to the bottom.

Rev. Dr. Scott, of St. George's, Established Church, Edinburgh, has been presented by his congregation with a solid silver bowl and other articles of plate on the occasion of his marriage.

President Elliott, of Harvard, in a recent address, advised students to thus apportion their day: Study ten hours; sleep eight; exercise, two; social duties, one; and meals, three hours.

In commemoration of the saving of the imperial family at Berki, October 17, 1888, the Czar of Russia has presented to the Monastery Pauleimor, on Mount Athos, a great bell weighing 30,000 pounds.

A remarkable carpet has been woven for the Queen in Agra prison. Nearly thirty of the dearest convicts were employed on the texture, which measures 77 ft. by 40 ft., and contains fifty-nine million stitches.

The annual statistics submitted to Edinburgh U. P. Presbytery by their committee on the care of youth show a falling-off, the Sabbath school teachers being less by 33. It is feared there are too many agencies.

The French Legion of Honour has been given to the little girl who, seeing a bridge on fire, took off her red petticoat and gave the danger signal to an approaching train on the way to Chicago with many Frenchmen.

The Wesleyan Conference was opened in Birmingham, with a very large attendance, on Tuesday the 17th ult. Rev. Walford Green was chosen president by a large majority. Rev. Dr. Waller was chosen secretary by a practically unanimous vote.

A statue of the late Mr. Bradlaugh, M.P., was unveiled in Northampton in the presence of 20,000 people. The inscription speaks of the late member as "Thorough" Charles Bradlaugh. The statue is of terra cotta, by Mr. George Tinworth.

General Booth says "the American sets himself up as not needing to be missioned by heaven or earth, and least of all by Britishers. If anything is to be done for America the American can do it for himself, and he wants to be paid for doing it."

The death is announced of Canon MacDermott, elder brother of the Irish Attorney-General. The deceased was a son of the late T. MacDermott, Prince of Coolaven, and would have inherited the estates, but chose the church as his profession.

The highest cathedral tower in the world—that of Ulm Minster—though finished some years ago has been hidden by scaffolding until recently. The last portion of the scaffolding has now been removed and the tower can at last be seen in all its beauty.

The Bishop of Lahore asserts that, in Burmah and Northern India, the Roman Catholics only send organized missions in places where other churches have sown the seed of Christianity and take special advantage when the seeds of discord have been sown.

According to a report compiled with great care by the chairman of the Entertainment Committee of the Cleveland Christian Endeavor Convention, the number of delegates who registered from outside the city of Cleveland amounted to 18,790; the residents of Cleveland who registered to gain a badge of admission numbered 21,210, swelling the grand total to 40,000. The entire registration at Montreal in 1893 was 16,500.

M. Casimir-Perier, the new President of France, is 46 years old, and, with two exceptions, is the youngest ruler France has had since Napoleon at 30 became First Consul. Louis XVIII. at his accession was 59; Charles X. was 67; Grevy, 71; Cavaignac, 46; and Louis Napoleon, 40.

Andrew Carnegie will return to Pittsburg in the fall to arrange for the formal opening of the library which he is to give to his fellow-citizens. From all accounts the institution promises to be worthy its great purpose and fit to do its donor honor. The building's capacity will be 230,000 volumes.

Lord Elgin has taken a bold course—as wise as it is bold—in dispensing with special trains for himself and distinguished Anglo-Indians. It will not only make the small saving of needless expense; it will create the impression that economy in administration is to be the order of the day in all departments of the Indian Government.

At a recent meeting of London Presbytery North, Dr. Dykes, in giving in the report of the Church Aid Committee, spoke in warm tones of the excellent work which was being done by the Young Men's Fellowship Association. The members of this society had placed their services at the disposal of any congregation which might desire them.

The Wesleyan Conference in Birmingham was recently engaged for some time in considering an appeal from Brighton for the extension of the term of itinerancy in the case of Rev. F. Ballard. The case was by many regarded a test case that would govern others. The appeal was granted by a considerable majority, the vote being 194 for, and 151 against.

In Trinity U. P. church, Greenock, recently, Rev. Andrew R. Low, M.A., was ordained as a missionary to India, and G. D. Robertson was set apart for missionary service in Manchuria. Revs. Dr. Hugh Macmillan preached; John Young, minister of Trinity church, ordained; and Francis Ashcroft, A.M., Ulwar, India, addressed missions and people.

During a discussion lately in Aberdeen Presbytery, of the plans of a new church at Powis, Rev. W. D. Scott, of the South Parish, said that there was no use blinking the fact that there was a certain model of church arrangements being thrust upon them at the present time, the good old Presbyterian pulpit being displaced by a fashionable chancel with pulpit in the corner.

Mrs. Leone Levi has presented the Deacons' Court of Regent Square with a collection of volumes giving the annual reports of the congregation for an unbroken period of forty years. The late Mr. Levi, who was such a financial expert, was for many years a member of, and, we believe, clerk of session in Regent Square, his elder's district being most attentively worked.

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Mr. and Mrs. William Neilson, Dunblane, not long ago celebrated their ruby wedding. Mr. Neilson is ninety-one years old, and Mrs. Neilson is seven years younger; she is a native of Dunblane, and Mr. Neilson hails from Stirling. Just the other week Mr. Neilson did a seven miles' walk, and can be seen daily conversing with friends on the street, or doing something in his garden. He is most interesting in his conversation, and relates with enthusiasm the celebrations which took place in Stirling after Waterloo. He joined the Freemasons when eighteen years old, and is thus probably the oldest Freemason in Scotland.

416 Sherbourne St., Toronto,
March 20th, 1894.

Dear Sirs,—

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"My wife, who suffers from severe headaches, has also derived much benefit by applying the Acid to the top and back of the head, and using the spray producer, which has a refreshing effect on the forehead."

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Dr. Gibson, at a late meeting of his Presbytery, said that it had been arranged that a conference of Presbytery, on the subject of evangelistic work, should take place on the second Tuesday of October. The committee proposed that the Rev. John Pugh, of Cardiff, should be invited. Mr. Pugh is a leader of the aggressive movement in the Welsh Presbyterian Church, and has been marvellously successful in Cardiff and the region round about.

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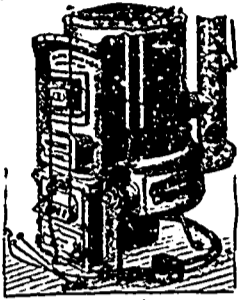


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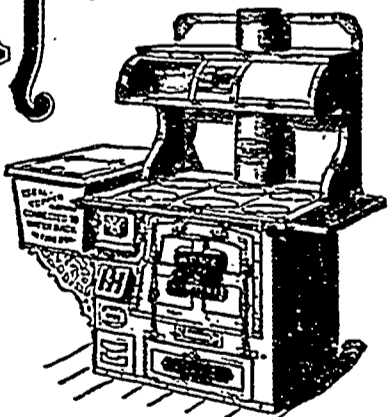
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MISCELLANEOUS.

He who would be a great soul in the future must be a great soul now.—Emerson.

The "lady life insurance agent" is becoming one of the features of business life in London.

To be able to discern that what is true is true, and that what is false is false—that is the mark and character of intelligence.—Emerson.

If thou wouldst find much favour and peace with God and man, be very low in thine own eyes; forgive thyself little, and others much.—Leighton.

Too much idleness fills up a man's time much more completely, and leaves him less his own master than any sort of employment whatever.—Burke.

The city reveals the morals ends of being, and sets the awful problem of life. The country soothes us, refreshes us, lifts us up with religious suggestions.—Chapin.

Whenever you see want or misery or degradation in this world about you, then be sure either industry has been wanting, or industry has been in error.—Ruskin.

Let us shun everything that might tend to efface the primitive lineaments of our individuality. Let us reflect that each one of us is a thought of God.—Mme. Swetchine.

The ideal is the only absolute real; and it must become the real in the individual life as well, however impossible they may count it who never trust it.—George MacDonald.

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

No power can exterminate the seeds of liberty when it has germinated in the blood of brave men. Our religion of to-day is still that of martyrdom: to-morrow it will be the religion of victory.—Mazzini.

When women oppose themselves to the projects and ambitions of men, they excite their lively resentment; if in their youth they meddle with political intrigues, their modesty must suffer.—Mme. de Staël.

The three states of the caterpillar, larva and butterfly have, since the time of the Greek poets, been applied to typify the human being,—its terrestrial form apparent death and ultimate celestial destination.—Sir H. Davy.

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

Much may be done in those little shreds and patches of time which every day produces, and which most men throw away, but which, nevertheless, will make up the end of it no small deduction from the little life of man.—Colton.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and, the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

Voltaire says that Providence has given us hope and sleep as a compensation for the many cares of life. He might have added laughter, if the wit and originality of humour, necessary to excite it among rational people, were not so rare.—Kant.

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Hood's Pills are the best after-dinner pills, assist digestion, prevent constipation.

It is the most momentous question a woman is ever called upon to decide,—whether the faults of the man she loves are beyond remedy and will drag her down, or whether she is competent to be his earthly redeemer, and lift him to her own level.—O. W. Holmes.

He that cometh to seek after knowledge with a mind to scorn and censure shall be sure to find matter for his humor, but no matter for his instruction.—Bacon.

Professor Dewar has demonstrated that metals augment their magnetic qualities and increase in strength by diminution of temperature. Iron at—180 degrees can endure double its normal tensile strain.

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

The difficult genera *Rosa* and *Rubus* are the subject of careful study by French botanists. A Rhodological Society has been founded for the purpose of publishing an herbarium of the roses of France, named by the Belgian rhodologist, M. Crepin.

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

The discovery of a new chemical compound, nitrate of cobalt, is announced, and is said to be a most efficacious antidote to poisoning by cyanide of potassium or prussic acid. The discoverer, Dr. Johann Antal, a Hungarian chemist, tried the antidote first on animals, and afterward on 40 living persons who had been accidentally poisoned by prussic acid. In not a single case did the antidote prove a failure.

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

The British Board of Trade has just prepared statistics of the accidents at high-way grade crossings on the railroads of the United Kingdom for the last five years. The total number of persons killed is 369. Of this number, 32 are reported from England and Wales. Only 141 of the fatalities were at public carriage roads, the remainder being at private or "occupation" roads or public foot paths.—*Railroad Gazette*

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

Dr. V. Harley, in the Proceedings of the Royal Society of Great Britain, states as the results of experiments upon himself that sugar is proven to be a muscle food. Seventeen and a half ounces when fasting increased his working power from 61 to 76 per cent. On adding 7 ounces to a small meal the total work done was increased from 6 to 30 per cent. During 8 hours, 8 1/2 ounces increased his working power from 22 to 36 per cent.—*Popular Science News*.

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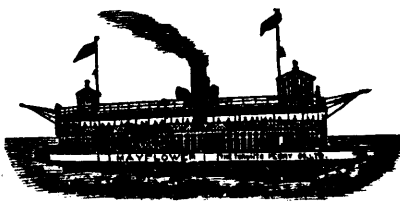
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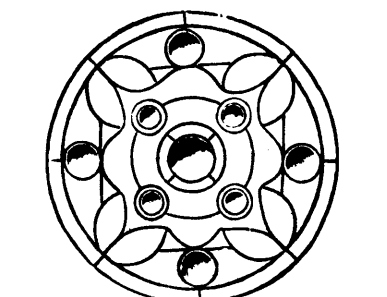
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MEETINGS OF PRESBYTERY.

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



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