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## The Ninety and Nine.

There are ninety and nine that work and die  
In hunger and want and cold,  
That one may live in luxury,  
And be lapped in the silken fold!  
And ninety and nine in their hovels bare,  
And one in a palace of riches rare.

From the sweat of their brows the desert blooms,  
And the forest before them falls;  
Their labor has builded humble homes,  
And the cities with lofty halls;  
And the one owns cities and houses and lands,  
And the ninety and nine have empty hands.

But the night, so dreary and dark and long,  
At last shall the morning bring;  
And over the land the victors' song  
Of the ninety and nine shall ring.  
And echo afar, from zone to zone,  
"Rejoice for Labor shall have its own!"

In the Free Church Assembly, several important debates took place—one on a motion in favor of administering Communion to aged and sick persons in their own homes, carried by 230 to 203 votes; another on Professor Drummond's book, "The Ascent of Man," the Assembly declining by a majority of 123 to admonish the author for his theory of evolution views; Principal Rainy's disestablishment motion being carried by 365 to 42 votes.

The *Deutsche Kirchenzeitung* of Berlin has computed, on the basis of the latest scientific and statistical sources accessible, a suggestive table of the distribution of the people of the globe according to their religions. The population of the earth is estimated at fifteen hundred millions, distributed as follows: Europe, 381,200,000; Africa, 127,000,000; Asia, 354,000,000; Australia, 4,730,000; America, 133,670,000; Total 1,500,000,000.

The leading religions are represented by the following figures: Protestant Christians, 200,000,000; Roman Catholic Christians, 195,000,000; Greek Catholic Christians, 105,000,000; Total Christians, 500,000,000.

Jews, 8,000,000; Mohammedans, 180,000,000; Heathens, 812,000,000; Total non-Christians, 1,000,000,000.

According to these data, one-third of the population of the globe is Christian—that is to say, nationally and nominally Christian. This differs largely from statistical estimates heretofore made. The most remarkable feature of this exhibit is, that Protestants have surpassed the Catholics in numbers by more than 4,000,000. This is surprising, and a striking advance over former estimates.

But the preponderance of Protestantism is far greater in other respects than in numbers only, for it exercises a controlling influence on the government and destinies of the leading nations of the earth. England, the Netherlands, Germany, and the United States are predominantly Protestant countries, and these, together with their colonies, control nearly one-

half the population of the globe. One-third of all Mohammedans are under the Protestant government of England, and the Hinduism of India is entirely under British domination. The English Educational System is slowly but surely changing the customs and opening a new world of thought for these people; and the German writer in *Kirchenzeitung* thinks that even the Buddhism of Borneo, Siam, and Thibet will not be able to maintain its own supremacy against the onward march of Christian civilization. In the great Buddhist countries of China and Japan, Buddhism is little more than an external decoration of public life and customs, and not a spiritual power controlling and directing the hearts and minds of the people. Its cloisters and monasteries are the seats of moral and spiritual starvation. These conditions are highly favorable for a rapid spread of Christianity in Pagan lands, and its onward march is largely facilitated by railroads, telegraphs, and steamers, opening the way for the introduction of modern improvements, and for the entrance of Christian missionaries to evangelize the people.

At a monthly meeting of the Western Board, held in Glasgow, there was presented a specimen copy of the society's new Wenli Reference Testament, printed in large type specially cut by native workmen in the society's employment at Hankow. This book, unique in China, with two maps, is produced at the price of one shilling. The Chinese issues for the quarter ending 31st January had been 1,043 Testaments and 64,572 portions. Up to 31st December last 16,700 Testaments and gospels had been distributed among the soldiers of the Japanese army and Chinese prisoners at Hiroshima. The Evangelical Society of Geneva reported sales on the Bible Society's account last winter of 11,503 Bibles and Testaments and 6,698 portions. Among the grants of the month were a number of Scriptures at nominal rates for the benefit of poor children in the West Highlands and 100 Bibles free to the Western Infirmary. One exceptionally interesting donation was reported. In 1887 a young manufacturer sent the secretary a donation of £55, being £1 for each year of his life. As each successive birthday has come round he has kept up the good custom, the cheque growing with his growing years, till the latest represents the sum of £45.

Mrs Caroline H. Polhemus, of Brooklyn, widow of Henry D. Polhemus, has announced her purpose to build a dispensary for the Long Island Hospital, to cost \$250,000, and to endow it with another \$250,000 as a memorial to her late husband. The announcement came as a surprise to the friends of the hospital, who are very jubilant over the matter. Mr. Polhemus was the last male in the seventh generation from the Rev. Thomas F. Polhemus, who established the first Dutch Church in the old town of Flatbush.

## The Presbyterian Review.

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Toronto, July 18, 1895.

### Vacation.

THE holiday season is here and all who can afford it are bound on change. The change may not be great, yet it is a change, that breaks up the stereotyped plate of life, that goes on at every turn of the machine sending out the same impression. Change is good for body and for brain. Change freshens and adds new force. Change gives a new view point, where life may be looked at with great advantage to the one who scans it; whence it is seen more clearly in its meaning, its importance, its solemnity, and its sacredness, for "it is not all of life to live nor all of death to die." Life has vast issues, and the smallest events bear on these. The veriest commonplaces touch them with a moulding power. Things of which we think nothing are like the woof driven across the warp forming the closely textured web with all its pictured and potent beauty.

It is well, therefore, to take a calm view of life from a new standpoint. To consider it outside the stir and the confusion and the heat of its fierce battle. To go apart for a space so as to come to it anew taking hold of it with a hand nerved by a noble purpose. Do not the parent, the man of affairs, the minister of the gospel—all to whom life is a serious business—see life and its grand possibilities in a new light in a time of resting and reflection. Out of the whirl, aside from the strife, how differently things appear. They come into their proper place. They have attached to them their right values. They are discerned as the touchstone of the Spirit; as the elements the spirit of man works with; as the means by which character is developed. They spring up out of their seeming meanness into a majesty that is commanding. In a word, life loses its humdrum, and grows into a springlike greenness, and is laden with flowers of loveliest hue, and fruits of choicest flavor.

It is worth much to go apart and rest awhile even tho' it be but for one week in the country, or a couple of weeks at the lake shore, or a month at the seaside, or a trip across the sea. The length of the purse and the pressure of engagements must rule here. But all the same, a relieving of the strain of constant duty, that is so oppressive, a breaking up of the routine that grows so wearisome, an arrest laid on the grinding worry that eats up the spirit is an incalculable benefit, even though it be only for a few days.

It is truth the poet sings,—

"The world is too much with us  
Getting and spending we lay waste our powers."

We need a vacation for change, for renewal of heart,

for recuperation of the physical and mental powers, for, humanly speaking, the lengthening of our days. Therefore to all our readers we wish a pleasant and happy vacation—merchants who have closed their ledger for a little, doctors who have turned over their cases to an assistant, teachers who have laid down the ferule and the frown, mothers who have put off the apron of office and ministers who hung up their gowns in the vestry closet—to one and all we wish a joyous vacation. Come back with recruited health, and thankful spirit and larger views of life to work the works of Him who has sent you here on a mission.

### Philips Brooks as a Theologian.

The time has perhaps not yet come for appraising the value of Bishop Brooks' work as a preacher and theologian. He was such a princely man, such an idol of the people, that adverse criticism would have been regarded as an impious act during his life time. His memory is still fresh to his generative, his royal personality has lost none of its distinctness and authority, has rather gained in power, and it cannot therefore be expected that an impartial judgment will yet be accepted. There is however an able criticism in the last number of the *Presbyterian and Reformed Review*, by a writer who is himself an able theologian, as well as a warm and appreciative admirer, of the eminent qualities, of the distinguished preacher of Trinity Church, Boston, although Philips Brooks left no complete statement of his theological views yet he was a doctrinal preacher—claimed that no preacher was ever great who was not doctrinal,—and the six volumes of sermons that remain, as well as his published lectures and addresses, give a sufficiently varied statement of fundamental doctrines, to enable his readers to discern his attitude on the great cardinal dogmas of the Christian faith. These writings are quoted copiously in order that by many witnesses the views ascribed to him may be established. It is difficult to refuse credit for fairness and candour and even affection to the critic, and yet his conclusions are startling and almost incredible. It appears that this distinguished man, so greatly trusted and beloved had departed from the articles of the Church, of which he was a Bishop, in almost every particular, as to the Person of Christ, he believed in the "Eternity of Humanity"—that in the Divine nature, there was in eternity a union of humanity with divinity, and thus humanity, as it exists in earth is "a pale reflection of the Divine nature." When Christ came to this earth he did not become man, for he was that already,—he simply established a mysterious connection with that part of his nature that had become sinful. Men were always and are ever the sons of God. Christ's special mission was to persuade men to believe that fact, "All man needs is to have awakened within him a sense of sonship." There is no original sin, in the orthodox sense, it is a vague and indefinite tendency to sin, and the New Birth is "a restoration to the first idea of our existence as His child." Justification, as a legal acquittal, has vanished and adoption is a theological figure—for why adopt such as are already children of the home? Even Sanctification, has changed its character and has become "the development of the original goodness, nature in all men." As will be anticipated, his views of inspiration were such as to

enable him to take great liberty with the Bible. "Evidence multiplies that the appeal to Scripture, unlike the appeal to Cæsar, does not carry with it any obligation to obey the finding of the court."

It seems that the good Bishop was a disciple of Frederick Denison Maurice, who was called the "English Schleiermacher. The essayist suggests as a title for his collected works, "The Gospel according to Schleiermacher translated into English by F. D. Maurice, with some assistance from S. T. Coleridge and others and now freely adapted to American use by Bishop Philips Brooks."

As has been already stated many admirers will no doubt hesitate to accept these conclusions, and will possibly resent the charges. To such we commend the article in question, every quotation of which can be readily verified. To any who may feel alarmed at such radical departure, from these doctrines known as orthodox, by so great and good a man, we would say that although such departures are often called a "New Theology" they are many centuries old, and have been threshed out again and again by as able and abler men than Bishop Philips Brooks' most ardent admirers claim him to have been. The conflict is an old one, and the standard of our Evangelical Churches are the results of the best theological thinking the world has yet produced. The fact that a great and good man has held different views, should not blind our eyes to the facts of history. But what is to be said as to the holding and teaching of such views by men who have subscribed to the standards of the Evangelical Churches? How can men accept the emoluments of an office, the implied duties of which office they do not perform and in which they do not believe? That depends upon what we understand by "subscription to the standards," which seems to be a phrase of great elasticity. There certainly ought to be room enough for liberty of thought and enquiry, and yet if it is not a mere fiction, we can scarcely understand how it can have so great latitude as to protect the church from the charge cowardice in dealing with certain men. If there are no barriers that should be understood, but if there are—and there must be—then the public have rights that ought to be respected. The Church should not give her imprimatur to a man and then allow him to do and teach as he pleases. But imagine any Church undertaking to discipline Philips Brooks, in modern times!

**Passed Away to Rest.** We see by our Montreal exchanges that one of the prominent figures in Church life in that city, Mr. Warden King, has passed away to his rest, after a busy and useful life. A more extended notice will appear in our next issue.

**Homes for the Homeless.** Mr. J. J. Kelso, Provincial Superintendent of Neglected Children, would like very much to hear of parties who would be willing to give a home to a homeless child. Mr. Kelso has, awaiting homes, a number of bright little boys and girls from infancy up to eight years of age, who would do well in the care of kindhearted people. Agreements concerning these children are of the most simple character, no one being compelled to keep a child a single day longer than they desire. This is a field of Christian work in which many good women having home comforts

might well engage. The importance to the community of having the deserted little ones efficiently cared for cannot well be over estimated, and the reward for service of this kind will certainly be great. Further information can be obtained by addressing Mr. Kelso, Parliament Buildings, Toronto. Information will be furnished at anytime as to the best methods of dealing with ill-treated, neglected or abandoned children.

**Y. M. C. A. in India.** The tabulated returns for the Y. M. C. A. in India show seventy-five organizations in Assam, Bengal, Bombay, Madras, N.W.P. and the Punjab. Seventeen of these associations are in affiliation with the Indian National Union. Three paid secretaries are in the field, viz., Mr. McCann at Bombay, Mr. McConaughy at Madras, and Mr. White at Calcutta. Bombay with its branches takes the lead in number of members, having 502; Madras comes next with 393; Pasumalai College has 188, and Calcutta stands fourth with 150 names. The Trivendrum association is the oldest, having been organised in 1870; Lahore organised in 1875, takes the next place.

**No Dual Language There.** Some Roman Catholics of foreign birth recently appealed to the Bishop of Hartford, Conn., for a priest of their own nationality. He declined on the ground that the assistant priest was of their race, and that others, including several teachers, spoke their language. They then appealed to Mgr. Satolli, who made the same general reply, and said that they could not expect more to be done for them in a country which did not use their language; and that as they voluntarily entered the United States with the intention of becoming citizens, it was for the best interest of all to learn the national language as soon as possible and conform to the national customs, keeping up their native tongue out of reverence for their native land, but not out of contempt for their adopted country, nor with any desire to annoy their spiritual and civil superiors.

**Turkey and Christianity** Now what has Turkey done for Christianity during the last seventy-five years? We might gather an idea from the official Prayer of Islam which is daily repeated by ten thousand students in Constantinople. I only quote a part of it. "O Allah! destroy the infidels and polytheists, thine enemies, the enemies of the religion! O Allah! make their children orphans and defile their abodes!" In order not to pray in vain, the Turks massacred in 1822, 50,000 Christian Greeks in the Island of Chios; in 1850, 10,000 Nestorians and Armenian Christians in Kurdistan; in 1860, 11,000 Maronites and Syrian Christians in Lebanon and Damascus; in 1876, 10,000 Bulgarian Christians in Bulgaria, and in August 1894, 16,000 Armenian Christians in Sassoun. This makes a total of 97,000 official murders. It is not too much to assume at least 3,000 uncatalogued, unofficial murders of Christian subjects during the last seventy-five years by the Sublime Porte. At a low estimate the grand total would be a hundred thousand Christians wantonly murdered by the Turks during the last seventy-five years! What are the Christians of the world going to do about it?

A medical mission station has been opened at Bunner, on the borders of Afghanistan, a country which has been as firmly closed to missions as Thibet.

## THOUGHTS BY THE WAY.

## God Loveth a Cheerful Giver.

One of a series appearing in an American Exchange

The story is told of a little boy who when coming home with his mother from church, heard her saying that the sermon was not worth much, and replied immediately: "O, mother, what could you expect for a cent?" He had noticed only too plainly that she had contributed just a penny to the collection. The collection was taken up before the sermon, too. I cannot conceive what the mother would have contributed had the sermon preceded the collection. If I am to judge of the value some of you set upon my pulpit oratory, beloved, by what you contribute to the cause, I shall have to decide that you do not care even a button for my discourses, although now and then you do contribute that much via the collection basket towards my wardrobe. The sight of one of these articles of religious commerce has set me musing. I touched the button and something within me did the rest. It has proved an electric button with a current of thought somewhere about it, and you shall have the benefit. Many of you touch lightly when you come in contact with that means of grace, the collection basket.

If what you give to the Lord is all the capital that you will have with which to start life in the heavenly home, there are some among you who will have not enough to start a peanut stand in the city of golden streets. The value of a button in the new world I cannot pretend to guess, but I have been thinking that it may be your crest in the life to come, and be so stamped upon your person and all your belongings in the heavenly world that all will know you as the man who contributed a button as the expression of his wish for a world's redemption.

A button in the collection plate is undoubtedly a test of character. It speaks volumes of the meanness of the donor. Be it bone or metal or composition, it suggests a heart as dry as bone, artificial and brassy. But he who ought to give dollars, yet contributes only cents, is next of kin to the donor of buttons, and I say, let not that man think that he shall receive anything of the Lord, while the button giver will be let off easy if he be simply sentenced to wear a diadem of buttons throughout eternal days. Brethren, it is time to "quit your meanness" and to teach yourselves your duty in the direction intimated. We will conclude with a bit of Watts and a bit thrown in till it may be difficult to tell what's Watts and what's not.

Were the whole realm of nature mine,  
The Lord's elect are singing,  
So grateful they for love divine  
Their offerings now are bringing.

That were a present far too small,  
What's this, what's this they're saying?  
The baskets, sure, won't hold it all,  
Such gratitude displaying.

Love so amazing, so divine,  
O theme so blest, so thrilling,  
Tis thus they sing, their faces shine,  
God's treasury they're filling.

Demand's my soul, my life, my all,  
O see the baskets breaking!  
But when we count, their gifts so small,  
Tis hardly worth the taking.

Some day He will tell you why He has tried you and let you look back upon your life story, and see the golden thread of His fatherly love and care shining over and around it all.—*Frances R. Havergal.*

Young people often fret over the limitations of their life, the narrowness of their opportunity. If only they had the home and the opportunities of some envied neighbor, they would get on a great deal better: making very much more of their life. They have to work constantly on their farms or in the shop. They have no time for reading. Their home is without cheerfulness, perhaps uncongenial. They love it, of course, but it lacks the privileges which they crave. It does not inspire them to do their best. They grow discontented and allow the hardness and uncongenialities of their lot to dishearten and depress them. But what good can ever come from worrying over such things? The nobler way, the wiser way, is to accept the conditions that are discouraging, and to live cheerfully in them. Hard work is made easier when we can sing at it. Blunders are made light when one's heart is filled with joy. When we acquiesce in any unpleasant experience we have conquered the unpleasantness. A thoughtful writer says: "The soul loses command of itself when it is impatient, whereas

when it submits without a murmur, it possesses itself in peace and possesses God." Peace does not dwell in outward things, but within the soul.

It is said that large quantities of musk were mixed with the mortar, when the Church of St. Sophia, in Constantinople, was being built. The sweet perfume clings to the stones after a thousand years. So the sweetness of love makes fragrant the deeds of the past.

In a recent sermon from Dr. Marquess we heard a most beautiful illustration of saving faith—beautiful for its simplicity. It hinged upon the simple, heartfelt belief of a recent convert in Missouri. Some one asked him how he had attained so speedily to such a good comprehension of the plan of salvation by faith. He replied, "I do not understand the plan of salvation by faith. But in my business I have learned how to trust another. When I entered the furniture business I found myself ignorant of a great many of its details. But I had a foreman who was fully conversant with it. Many a job did I accept, not because I knew how to do it, but because I could trust that foreman to do it. In like manner I try to trust my Saviour to attend to that which I do not understand." And this is a happy exercise of faith.

The vacation season is upon us and offers special opportunity for tract distribution. A Philadelphia boy took some of these silent preachers to the country, and gave one to a lad whose acquaintance he made. The lad said: "I can't read, but I will take it home; they can read it there." A few days after the country boy met his city friend. "Well," said he, "that tract you gave me made a great stir at home." "What do you mean?" "Why," he replied, "they read the tract, and then they got out the Bible and read that, and when Sunday came they made me get out the old carriage and clean it up, and then we all got in that could, and the rest got on before and behind, and rode off to church. That tract's done great things, I can tell you." Subsequently it was ascertained that this tract was the means of converting several souls. There is a large room for usefulness in this direction.

"I will bring him that he may appear before the Lord, and there abide forever. . . . And Hannah prayed and said, my heart rejoiceth in the Lord."—1 Sam. i, 22, ii. 1.

O Lonely mother, rest of thy sweet child,  
What means that song of lofty eucharist  
Within thy desolate home? Surely thy arms  
Crave the loved burden they have borne so long:  
No little feet are pattering by thy side  
The crib is empty by thy couch at night.  
Hast thou not left thy treasure far away  
In the dread house of Shiloh? Other hands  
Will feed thy nursing; other lips than thine  
Pour into his fond ear the things of God.  
"My heart rejoiceth in the Lord: my horn  
Is lifted in my God: no rock is like  
The Rock of our Salvation!" Surely sighs,  
Not songs, best thy lot. Why singest thou?

The mother probed her heart and inwardly  
As in a muse made answer to herself,  
"Had I not given my first born ere his birth  
And pledged him as a life long loan to God?  
And if He now has tak'en me at my word  
Why should I moan because my child is His  
Forever? Ramah is not Shiloh: yet  
The love of Ramah passes Shiloh's gates,  
Yes, passes and repasses to and fro,  
And wraps my darling round by day and night.  
He ministers to God an infant pray:  
I serve Him in the costliest offering  
A mother's heart can render, and perforce  
Must sing His praise, He has done all things well.  
From His rich stores of immortality  
He gave me this great gift, a deathless soul:  
And now He deigns accept it from my hand;  
Until the house of God above the heavens  
Draw all, my husband and my child and me,  
Within its mansions of eternal rest."

It is better to go at once to Jesus with our difficulties. We are worried and perplexed. Why not tell Jesus first instead of running with our griefs to our friends? However willing they may be, they are often unable to help us. The Christian who has learned to lean on Jesus for counsel and comfort has learned the secret of the Lord, "the peace that passeth understanding."

## CANADIAN PULPIT.

No. 66.

## Give Me a Blessing.

By REV. WM. COCHRANE, D.D., BRANTFORD.

Dr. Cochrane chose as his text, Joshua xv, 19, "Give me a blessing, for thou hast given me a south land ; give me also springs



REV. WM. COCHRANE, D.D., BRANTFORD.

of water, and He gave her the upper springs and the nether springs."

Caleb for his bravery had been promised a possession in the promised land. "My servant Caleb," so we read in the Book of Numbers, "because he had another spirit in him and hath followed me fully, him will I bring into the land wherewith I went; and his seed shall possess it." Being a proselyte and not of the chosen seed, but for this special provision he could have no claim to Canaan. Othniel also, who became Achsah's husband, for the same reason could have

had no inheritance in the land save for some special reason. That reason is told in the context:

In apportioning and dividing up the land among the Israelites, two methods were followed, one by lot, the other by giving permission to individuals to take by conquest. Caleb chose the latter. A certain district, attractive in some points of view, but where dwelt the sons of Anak, men of huge stature, was the spot singled out for his abode. The old warrior having, however, already fought many battles, was willing to share his honors with a younger man. And so coming to the stronghold of Kirjath-sepher, he says: "To him that smiteth and taketh it, to him will I give Achsah, my daughter, to wife." In like manner the daughter of Saul was promised to the man that would kill Goliath and vanquish the Philistines. "The man that killeth him, the king will enrich him with great riches, and will give him his daughter and make his father's house free in Israel." And so it came to pass that Othniel having taken Kirjath-sepher, became the husband of Caleb's daughter, and was prompted by her to ask of her father a field. For some reason he seems to have hesitated, whereupon Achsah herself requests the further gift in the language of the text: She lighted off her ass, and Caleb said unto her, what wouldst thou? And she answered, give me a blessing, for thou hast given me a south land ; give me also springs of water. And he gave her the upper springs and the nether springs."

Kirjath-sepher means "City of Books," but before there could have been a city with such a name there must have been books.

Who wrote them? Who read them? What did they contain? Doubtless the giants who originally occupied the stronghold wrote and read them, but what their contents were who can tell? One thing we do know, and this in itself is remarkable. At this early date there was a "Book City," or "City of Doctrine," as elsewhere translated. A place where literature of the age and country was concentrated, and that these giants assigned it a place among their strongholds for preservation.

Now to a casual observer Achsah had all that heart could desire. She was honorably married to a brave and noble man, who afterwards became a judge, and for her inheritance a warm and genial clime in the south land. But when she examined her possessions she found something wanting to complete her happiness. It had no springs of water, and without this its value was materially lessened. No springs of water meant poor crops, little pasture for cattle, and uncertain sustenance for man and beast. Without water it would be a sandy desert. Like tropical regions, where but for artificial methods of supplying water, existence is almost impossible. Caleb's daughter knew well, that at such a moment when she was on her way to her bridal home, her father would gladly give her all she asked. Her plea was that in order to make what he had already given available and useful, something more was required, and rightly concluded that the giver of the one could not in consistency refuse the other. And so, reverently and confidentially, alighting from her ass, and bending low, she says in answer to her father's question: "What wouldst thou? Thou hast given me a south land, give me also springs of water."

Caleb's question is still what God puts to His children, what

wouldst thou? God has given us a good world, but where is the man that is fully satisfied with his portion? Not one! Nor indeed ought we to be, until we rest in God. Now from this simple story we are taught certain important truths.

First—There is no condition in life that yields unalloyed happiness and contentment, apart from the enriching blessing of God's grace. Riches do not satisfy; position and power only increase responsibility and burdens; fame and renown are transitory and unsubstantial.

"The highest suffer most,

The mark of rank in nature is capacity for pain :

And the anguish of the singer marks the sweetness of the strain."

The longer men live the more they feel the utter worthlessness of all that this world can give. Even to God's children there is seldom given perfect contentment. Ceaseless strivings after more enduring treasures mark the progress of the saint. Nay, in how many instances the attempt is made to substitute the earthly and material, for the spiritual and the enduring? Lot, like Achsah, seeking springs of water, "lifted up his eyes and beheld all the plain of the Jordan, that it was well watered everywhere, even as the garden of the Lord, and he chose him all the plain of Jordan, and journeyed east." But while the prospect pleased and the land was fertile, the men of Sodom were vile. King Solomon glory and fame far exceeded the loftiest expectations of the Queen of Sheba—the half had not been told her. His revenue every year was six hundred three score and six talents of gold; his throne was of ivory overlaid with gold; his targets were of beaten gold; his drinking vessels were of gold, for silver was nothing accounted of in the days of Solomon. Attached to the palace in Jerusalem, were forty thousand stalls of horses for his chariots, and twelve thousand horsemen. Here is what he says of his vast resources: "I made me great works; I builded me houses; I planted me vineyards:

I made me gardens and orchards, and I planted trees in them, of all kind of fruits:

I made me pools of water, to water therewith the wood that bringeth forth trees:

I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

I gathered men also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all costs.

So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me.

And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion in all my labor."

Added to all this, his wisdom was the marvel of the world.

"God gave him wisdom: and understanding exceeding much, and largeness of heart, even as the sand on the seashore." His wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. He was wiser than all men. His fame was in all nations round about. But, alas, without God's continued favor, all this glory and excellence turned to ashes, so that in old age remorse and disappointment forced from him the sad refrain: "As it happened to the fool, so it happened even to me. All is vanity and vexation of spirit." Of Solomon it may, indeed, be said in the words of Byron:

"Drank every cup of joy, heard every trump  
Of fame; drank early, deeply drank, drank draughts  
That common millions might be quenched—then died  
Of thirst, because there was no more to drink."

And so must it ever be, when men seek satisfaction in earthly things. The spiritual part cries out: "Give me also the springs of living water." The soul craves something more than the south land. It says:

"The waters of the earth have failed  
And I am thirsty still."

Second, that which is required to make life contented and happy God can give. Both the South land and the springs of water belonged to Caleb. Achsah sought where she was sure to find.

At the present day prayer is held by certain scientists to be impotent, so far as bringing man and God into contact, and securing either temporal or spiritual blessings. They assert that there is manifest inconsistency in the idea that God answers prayer. God will not violate the laws of nature. If He is disposed to do anything extraordinary He will do it apart from the creature. Prayer may make us feel better, and thus strengthen us for the performance of duty, but nothing more.

Now in reply need it be said that no good man ever prayed that God would violate the laws of nature or make the stars stand still. We know, indeed, that God works through laws, but we also know that prayer need not interfere with the acknowledged laws of nature, and we further know that prayer is a God-given instinct, and that the very desire to pray is the assurance of an answer. God implanted such instincts in us for a noble end, not to mock us, but to bring us into direct communion with a loving father. If the prayer is of faith God cannot and will not refuse to hear. Giving does not impoverish Him, nor withholding enrich Him. He is willing to give us far more abundantly than we can ask or think. We are not straightened in Him, but in ourselves. The measure of our blessings is only limited by our asking.



And this leads us to remark, third:

God often gives us more than we ask or expect to receive. Achanah asked of her father springs of water, and he gave her the upper and nether springs. If, as has been said, it seemed reasonable to the father of Achanah, that, having given her a portion of territory in such a location that it was specially liable to drought, he should add to that springs of water, much more will our Heavenly Father connect with any boon of the soul which He has granted to us, whatever is required to make that boon practical, whatever is required to enrich our lives and render us capable of grander and hotter consecration. He is eager to bestow. Why waste time then in seeking after the things that perish, when more real and lasting treasures may be ours, for the asking. Why attempt to satiate the soul with the barren south land when we are offered springs of living water.

"Attempt how vain  
With things of earthly sort, with aught but God,  
With aught but moral excellence, truth and love;  
To satisfy and fill the immortal soul;  
To satisfy the ocean with a drop;  
To marry immortality to death;  
And with the unsubstantial shade of time,  
To fill the embrace of all eternity."

The world is at least but a south land. Without the comforts of religion, it is what the Arabian desert, with its scorching heat and burning and blinding sand, is to the suppressed and weary traveller. There is no place for the fainting one to rest; no cooling draught for him to drink. The fierce beams of the noonday sun make effort more painful and exhaust the vitality of nature. Woe to the poor pilgrim who is overtaken by the blast of the simoon or the sirocco without shelter. With eyes that are dim and lips that are cracked, and knees that are tottering, and mouth and throat parched and dry, respiration painful, and the body consumed with internal heat, death is not unwelcome, if it would but end existence speedily, and without the dreadful lingering agonies of suffocation. Nor is this an exaggerated picture of men who seek in carnal pleasures and material possessions, what never can give solid enjoyment. Earthly joy is short lived. The summer brooks soon run dry, and even where nothing happens to mar the gentle flow of life, and its friendships and pleasures remain constant to the end: even when the Southland has yielded the choicest fruits that tempt the fickle taste of pampered humanity, how sad it is when old age comes, and there is no assurance of something better awaiting us in the land where no hot breezes blow, and the cheek is fanned by balmy breezes than ever breathed in oriental climes.

Is it not strange that we should be so indifferent to the bright prospects that God holds out to us, and cling so tenaciously to the perishing delights of earth? Does not every day with its changing fortunes and bitter bereavements, teach us that in God alone are the sources of lasting joy? Is there a single man or woman here who has not already proved the utter insufficiency of created things to give peace in the dark hours of sorrow and the closing moments of existence? Pleasure like the rose may be sweet but it is also prickly and often ends in vexation. It is at best but a delusion and a shadow, a vain dream that dissolves under the pressure of affliction and leaves its victim like a dismantled hulk, hopelessly stranded on the shores of eternity. Separated from God man is robbed of his glorious destiny and becomes a mere insensate atom in the universe; but living with heaven in view and aim, the dreariest desert becomes transformed, and its bitterest griefs turned to gladness; the south land with all its brightening heat, its weary sand and its burning thirst is changed into a garden full of shade and cooling springs, and God becomes to the soul "as rivers of water in a dry place, and as the shadow of a great rock in a weary land."

"Ye who toil on from day to day  
No nearer to your journey's close;  
While days bring only weariness  
And e'en the nights no sweet repose."

"Oh! ye who try to tread alone  
The barren, burning wilderness,  
Look upward to the Saviour King,  
And take His wondrous tenderness;  
For waters gush and shadows fall  
Where're His weary children call."

Young ladies of the graduating class: Parting words in any circumstances have a tinge of melancholy. Even in the case of God's children, who believe in a re-union that neither time nor space affects, it is so. Nay, this feeling of sadness in parting is more actually felt by souls whose friendship has been cemented by communion apart from the busy world and by sitting together in heavenly places. The joy of entering upon the active duties of life is, as it should be sobered by the thought, that in all likelihood, those who have for years sat in the same pews, and at the same sacramental table, will never all meet again on earth. For even supposing that life is extended to the average age, the probability of meeting together as we are to-night, is unlikely. Let me therefore for the last time speak as one interested in your future prospects in this and in the eternal state in the world beyond.

Among the students enrolled in our Ladies colleges, are those who seek a liberal education, with a view to professions in after life, the number of such is gradually increasing, and no class are deserving of greater respect than you women who seek to fit themselves for positions of influence in literature or the business of the world. As teachers in public schools and colleges as nurses in

public hospitals and other benevolent institutions their services are invaluable to the state. The much debated theme of woman's rights we leave to others. The so-called leaders in social economics, who wax so eloquent over the wrongs of the weaker sex at the hands of a feeling man, are doing as much to regulate and equalize the burdens borne by poor humanity, as those who are quietly doing good in religious and missionary enterprises, while at the same time making home life increasingly attractive to their husbands and children. It is somewhat significant that on the oldest tombstones found in certain parts of the old world, a sword indicates the man and a pair of scissors the woman. The fact of a sword being considered the emblem of man throws a strong sidelight on the manners and customs of an age, when to be without the knowledge and practice of arms was only to be half a man; while the scissors, as emblematic of a woman, represents an age when women were more satisfied than they are now, to preside over the private concerns of the home department. In our country democratic though it is, there is a painful yearning on the part of many women, to lead a listless, easy going, useless existence, which they foolishly imagine is the custom with the titled ladies of the Old World aristocracy. An introduction to the Queen puts them, they think, at an infinite distance from their less highly-favored sisters. The nobility and gentlewoman of Great Britain, albeit they live in stately mansions and baronial halls, are, for the most part, simple, gracious, and unaffected in manner, regarding the welfare and comfort of their families and dependents as their first and chief concern. Young women who spend the larger portion of their time in canoeing and boating, croquet, lawn tennis and bicycling for pleasure pure and simple, may gain notoriety, but not the respect of sensible people. It is sweetness of disposition, humility of mind, Christian character active endeavors to do good and brain power, that commands admiration. In this work-a-day world, every graduate of a ladies' college should be able to say:

"I can reason like Whately, like Spencer like Huxley.  
I can scribble a poem like Gray.  
I can handle a broom and sweep up a room,  
Though I am a M. L. A.  
I'm a famous logician, a first-rate musician,  
The harp and piano I play;—  
I can argue like Locke and make a child's frock,  
Though I am M. L. A."

Though you may not have immediate necessity to put to practical account the knowledge you have acquired, the desire and ability to earn a living by your own practical exertions, rather than be burdensome to relatives and friends is commendable in the highest degree.

The co-education of young men and young women is by no means a settled question, because our universities have thrown wide open their doors to all and sundry, and because many bright girls have taken the highest honors. There are serious considerations that constrain many educationists to prefer separate colleges, although the standard may be the same, and just so long as such a feeling exists there will be ample room and necessity for wisely-conducted ladies' colleges. The current of public opinion is now becoming more decided against the state providing religious instruction for the youth of Canada. The result is amazing and increasing ignorance of the Bible on the part of college graduates otherwise gifted, and this can only be remedied by the systematic use of God's Word in the home of childhood, and its study as a text book in riper years.

From an intimate acquaintance with the character of the teachers in the Brantford Ladies' College, I can affirm that their aim is to make fully developed women in every faculty. The language of Eusebia to her daughter may be taken as the spirit which inspires their labors. "I have taught you nothing that was dangerous for you to learn. I have kept you from everything that might betray you into weakness and folly, or make you think anything fine but a fine mind; anything happy but the favor of God, or anything desirable, but to do all the good you possibly can. Instead of painted faces, genteel airs and affected notions, I have taught you to wear modest garments, and let the world only see in your behaviour, plainness, sincerity and humility. Above all, hate the conversation of fine-bred fops and beaux, and hate nothing more than the idle discourse, the flattery and compliments of such men, for they are the shame of their own sex and ought to be the abhorrence of ours." Be not discouraged because your attainments fall short of your expectations. Honest work is never without results. Those who take the front rank in the class room are not always the most useful in after life.

"It must oft fall out  
That one whose labor perfects any work,  
Shall rise from it with eyes so worn, that he  
Of all men least can measure the extent  
Of all he has accomplished."

Whatever you lack, be in earnest. Realize the preciousness of every moment of existence.

"Rise for the day is passing  
Will you lie dreaming on?  
The others have buckled their armour,  
And forth to the fight have gone."

A place in the ranks awaits you,  
Each one has some part to play,  
The past and the future are looking  
In the face of the stem-to-day."



## JIM MASTER'S RIBBON.

TEMPERANCE TALE  
BY ART E. WOODS

You ask why I wear this ribbon,  
Such a faded strip of blue?  
Though it's faded I wouldn't change it  
For a dozen fresh and new  
The fingers that pinned it here, mates,  
Are folded in Death's long sleep,  
But the ribbon remains to remind me  
Of a promise I've got to keep.

When I was a tall young fellow,  
Some twenty years old, or more,  
I grew rather too full o' the complay  
Inside o' the tavern door  
I wasn't to call a *Drunkard*  
Like some o' the chaps you meet,  
But the Drink was gettin' my master,  
And the taste o' his cup was sweet.

I was courtin' then, pretty Alice,  
The beauty o' Durby's Farm,  
How proud I felt o' the Sundays,  
With her hangin' upon my arm!  
Her hair like a cluster o' sunbeams,  
And her face like a rose in June,  
Oh I wasn't we happy together  
With our hearts singin' Love's old tune!

She was more than *pretty*, my Alice,  
She was *good*, to the very core,  
An' she wouldn't give me no peace, mates,  
Till I'd promise to drink no more.  
We had almost come to a quarrel,  
But Alice knew how to win—  
"Do you love me best," she whispered,  
"Or that tavern w' drink and sin?"

There was only one answer to that, mates,  
As you know if you've loved a lass!  
And the end of it was, I promised  
That I'd nevermore touch a glass  
Till Alice should give me leave to,  
She knew that I'd keep my word  
So our names were called in church, mates,  
An' the *golden bells* were heard.

And oh! we were happy together  
For seven short years, or more,  
There was never a shadow o' sorrow  
'Till she came across our cottage door  
We'd one child, our little Rosie,  
The light o' our home was she,  
If you'd wanted an angel on earth, friends,  
You'd 'a' found her at "Twenty-three."

But sorrow was waitin' somewhere,  
An' hadn't forgot to come,  
Young master, he got married,  
An' then brought his young bride home,  
There were arches, an' banners, an' feasts,  
A supper for workmen and wives,  
An' a gran' sort o' treat for the children,  
The grandest o' all their lives!

We were all sittin' there at our supper,  
When old master he rose from his chair  
"I wish to propose the health, friends,  
Of our newly-married pair,  
So fill up your glasses high, men!  
And drink it w' three times three—  
Good health and long life to man an' wife  
In their voyage o'er the new life's sea!"

They came and filled up the glasses  
With sparklin' sberry wine,  
But when they came towards me,  
I put my hand over mine.  
"No wine for me, sir, thank you!"  
"No wine? Why, nonsense, Jim!  
Not going to drink young master's health,  
An' wish long life to him!"

The end of it was, they filled it,  
Though 'twas sore against my will  
To break my promise to Alice,  
An' somehow I couldn't still  
A sort o' uneasy feeling  
That I ought to ha' made a stand—  
Stood up for the Truth an' the Right, mates,  
An' never removed my hand.

We men sat on round the table  
When the women had left that night,  
I know now that my heart an' the devil  
Was havin' a terrible fight,  
An' he won—for I left that night, mates,  
With the old drink-love new born,  
An' staggered home drunk in the dawnin'  
Of the early summer morn'.

An' many an evening after  
Saw me in at the tavern door,  
An' the wages went into the till there,  
An' the home grew bare an' poor,  
My Alice grew thin an' careworn,  
My Rosie grew pale an' weak,  
But somehow I never heeded,  
Nor missed the bloom from her cheek.

Two years passed by like this, mates  
An' I never stopped to think  
Of the sorrow at home in our cottage  
Now I was the slave o' Drink,  
I never went now w' my darlings  
The blessin' of God to seek,  
Who dare go to church o' Sundays,  
Who'd been drinkin' all the week?

One mornin' afore I started  
To my work, my Rosie ran  
An' put her arms around me,  
An' whispered—"I've got a plan  
For, oh! such a happy evenin'  
For you, an' mother, an' me,  
If you'll come straight home from your  
work, dad—  
Oh I say you'll be home to tea!

"Do promise, dad!" she pleaded,  
An' her thin arms held me tight,  
I couldn't resist her waning ways  
"I'll be home, my lass, all right."  
An' I meant it, an' started homewards,  
When the long day's work was done,  
An' again I fought w' the Tyrant,  
An' again the Tyrant won.

They were waitin' for me at tavern,  
A dozen of chaps or more,  
An' they bullied, an' taunted, an' jeered me,  
Till they got me inside the door  
An' we sat an' drank that evenin',  
Till a boy rushed in like mad—  
"Jim Master, your Rosie's dyin',  
An' she's pavin' to see her dad."

Dye! My Rosie dyin'!  
Ah, mates, that sobered me,  
I ran to our house like a madman,  
But entered it silently,  
I went to the little chamber  
Where Rosie lay still an' white,  
But she opened her eyes when she heard  
"I know you'd come to-night!"

She whispered, but, oh! so faintly,  
We scarce could hear what she said,  
An' the doctor beckoned me nearer,  
An' I bent o'er the little bed.

I couldn't speak or kiss her,  
My tears fell down like rain,  
"I was coming to meet you, daddy,  
When the horses tore down the lane."  
She stopped. I thought she was gone—  
But, -Daddy, I wanted you  
Just to write your name in my pledge-  
book,  
An' to wear this bit of blue,  
I meant to have asked you sooner,  
When the book was given to me,  
But I durst, an' so I'd planned it,  
To ask you to-night at tea.

"But you'll do it now, won't you, father  
Here's pen an' ink to write—  
I shall be so much, much happier  
If I know you've signed to-night  
An' when I get up to heaven,  
An' the dear Lord asks for you,  
I'll be able to say he's comin',  
For he'll be up his promise true."

I wrote my name on the paper,  
Though I couldn't see what I wrote;  
An' with my tremblin' fingers  
She pinned the blue on my coat,  
"And, father, say you promise,"  
Again her voice wa' heard,  
"I promise, my lass, I swear it—  
God help me to keep my word."

"Oh, mother," she said to Alice,  
Who was holding the golden head,  
"Don't you think the angels wd be happy  
When they heard what daddy's said?  
I'll be waitin' an' lookin' in heaven  
Till the day God calls you to come,  
For without father an' mother  
It wouldn't seem much like home."

He watched, an' looked an' waited,  
Till just in the mornin' dawn  
The angels came for our Rosie,  
An' left us behind to mourn,  
But I've kept, an' God helps me to keep,  
My promise right firm and true  
An' now you know why I wouldn't part  
For worlds with my bit of blue.



Behold the fowls of  
the air Your heavenly  
Father feedeth them.



## FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON IV.—JOURNEYING TO CANAAN.—JULY 28.

*Numbers x. 29-36.*

GOLDEN TEXT.—“Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel.”—NUMBERS X. 29.

CENTRAL TRUTH.—Good Company.

ANALYSIS:—

THE GOOD COMPANY, vs. 29-32.  
THE GUIDING CLOUD, vs. 33-36.

TIME AND PLACE.—May, B.C. 1490, in the plain of Errahan, before Mount Sinai.

INTRODUCTORY.—The Israelites had left Egypt a mob of unorganized slaves, but a year at the foot of Sinai proved sufficient to resolve them into a nation with civil, moral and religious laws far superior in comprehensiveness and ethical excellence, to any that preceded, or since have followed. They were thus ready to recommence their journey Canaanwards.

GOOD COMPANY, vs. 29-32.—Hobab and Moses had become firm friends, no doubt, during the forty years they spent together in the wilderness. Hobab was the son of Jethro and accordingly brother-in-law to Moses. The invitation to him to go with Israel to the Promised Land was based upon two reasons; first, the blessing that would come to Hobab through association with the Lord's chosen people, and, second, the help which he himself could be in guiding Israel through a wilderness in which he had been brought up. The great lesson to be learned from this incident, is the propriety of God's people uniting for mutual benefit and blessing. Not only did Hobab gain a share in the inheritance of Canaan by throwing in his lot with Israel, but he also enjoyed for himself the undoubted and immeasurable blessing of being a subject of Jehovah's beneficent rule. The opportunities he thus received of knowing God were worth much to him in the development of his spiritual life, and the encouragement and stimulus gained from being one of many whose lives were ruled and lovingly maintained by the Father's hand, such as he could never have gotten in his wilderness home. It is not conducive to healthy spiritual life to be a hermit. “Forsake not the assembling of yourselves together.” To abstain from union with other Christians either from false pride or false modesty is to lose much of profit and stunt complete development of life.

In the second place Hobab could be helpful to Moses in leading the Israelites on their way through the wilderness. He was only one among a multitude, but God could make use of his practical experience of wilderness life for the purpose of easing the journey of the multitude in many ways. These faculties which Hobab possessed could not otherwise have been called into exercise for the glory of God, and must have remained the unused talent, had he not associated with the people and cause of God. Young Christian reader, put yourself in touch with the cause of Jesus Christ in the world, identify yourself with His people, if you would be used for His glory; fullness of life, well-rounded christian character is the result of mingling with other christians in common endeavor for a common cause of one common Master.

THE GUIDING CLOUD, vs. 33-36.—The people of Israel were not dependant on Moses or Hobab for guidance through the wilderness. Before them went the ark of the covenant of the Lord, and the Shechina cloud of His glory. The ark of the covenant signified the presence of God with His people, His sacred covenant with them, and the way of forgiveness and righteousness through His wonderful mercy. The guiding cloud was indicative of the fact that God lead His people and would prove a shelter to them from the fierce heat of oppression. Jesus Christ is the mercy seat of the christian, and his guiding protecting cloud across the pathless wilderness of life.

## Application and Illustration.

WHAT CAN I DO?

KNOW WHETHER I AM JOURNEYING—V. 29.—As Christians “we are journeying,” v. 29. from Egypt, the land of Slavery, Ex. 1: 13, 14, and darkness, Ex. 10: 21, through the wilderness experience of new born ones, 1 Co. 3: 1, down into and across the Jordan of death to the self life, Ro. 6: 1-11, on into the Canaan of a sanctified life of rest, He. 3: 17-19; 4: 1-3, through to the Holy City, New Jerusalem,” Re. 21: 2, “the place of which the Lord said, I will give it you.” v. 29. On the night of His betrayal Jesus comforted His “troubled” disciples with the words, “I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto myself.” Jno. 14: 2, 3. Once when Caesar gave a magnificent present to one of his subjects, the recipient said, “Sire, I am unworthy of such a gift.” But Caesar replied, “It is not the question, what you are worthy to receive, but what the Emperor is worthy to give.” And the place Jesus will give us at His “appearing” will be worthy of “the King of kings and Lord of lords.” 1 Ti. 6: 14-16. Not an intangible, ghostly place, but a real, beautiful, substantial “mansion.” We are told that “When He shall appear we shall be like Him.” 1 Jno. 3: 2. And He is not a spirit but a veritable man with flesh and bones and hands and feet, who knows His friends, communes with them, and cares for their interests. Luke 24: 38, 39. St. Cuthbert, driven upon the coast of Fife in a terrible snow-storm, said to his disheartened companions, “The storm bars our way over the sea; the snow has closed our path upon the land, but the way to heaven lies open.” Jesus ascending into paradise, opened a way thither which will never be closed until He redeems His promise, “I will come again and receive you unto myself.”—*S.S. Illustrator.*

## CHRISTIAN ENDEAVOR.

Our Journey.

First Day—I am the way—Jno. xiv. 1-6.

Second Day—Ways we know not—Isa. xlii. 8-16.

Third Day—Prepare ye the way—Luke iii. 1-6.

Fourth Day—A better country—Heb. xi. 8-16.

Fifth Day—Our brother's way—Rom. xiv. 7-12.

Sixth Day—A sad journey—Luke xv. 11-24.

PRAYER MEETING TOPIC, July 28.—“OUR CHRISTIAN JOURNEY; HELPS AND HINDRANCES,” Matt. vii. 13-14, Jno. xiv. 1-6.—All mankind is journeying. Some with full knowledge of the goal, and with earnestness of purpose; others in ignorance and entire indifference as to their destination so long as for the present the journey is pleasant. Yet all are journeying. The Christian alone is absolutely sure of ultimately reaching the place of his endeavors; for him there is no doubt that some day, some way, the desire of his heart will be attained. I suppose if we were briefly to summarize the object of all human journeying, the one word “satisfaction” would best express it. For the Christian Israel's inspired singer has beautifully said, “I shall be satisfied when I awake in thy likeness.” And so the satisfaction toward which we are journeying is Christlikeness. Every step of the way should tend towards this one grand aim, and it will be easily seen that this must be the case if the way we are treading is that referred to in our topic passage, even Jesus Christ Himself. Has it ever occurred to you what it means to make Christ your Way? In the first place a Way leads in a certain direction, and to certain places. If Christ is your Way, how and where will he lead? In the second place one's manner of walk depends to a large extent on the road one is travelling. If Christ is your Way, how will you walk? In the third place to have Christ as your Way means that you will be in constant touch with Him whose likeness you are seeking. These are practical and helpful considerations, in connection with our study of the Christian's journey.

## MISSION FIELD.

## Letter from India.

CANADIAN MISSION COLLEGE, INDORE, JUNE 12TH, 1895.

DEAR SIR,—The following sums have been received on College account since I last wrote. Will you kindly find space for them in your next issue. A lady in London, per Mrs. Wm. McKenzie, \$2; Mrs. McKenzie, Victoria, B.C., \$5.

Yours faithfully,  
J. WILKIE.

## The Mission Field.

"The humblest life that lives may be divine."

A missionary, according to Miss Geraldine Guinness, is "God's man, in God's place, doing God's work, in God's way, and for God's glory."

Mr. Chas. Dana affirms: "In my judgment, had it not been for missionary influence the native races of the Islands would in the main have become extinct, and in their places a mongrel, half white and half-yellow, licentious population of nondescripts and Lascars would have predominated."

By the steamer *Katoomba*, which arrived on Saturday from the islands, news was brought of a meeting of the Presbyterian Synod, held in connection with the New Hebrides Mission, and which sat at Aneityum from 10th to 22nd May, says the *Australian Weekly* of June 7th. The chief matter before the Synod was the question of the steamer now being built for the mission. After twelve hours debate, the following minute was arrived at, the voting being 13 to 4:—"After prayerful, prolonged and very serious consideration of all facts laid before it, in *re* the new Mission Steamer, the Synod, while heartily thanking the Victorian Church, Dr. Paton, and the generous donors in Great Britain who have given their time, strength and money so unstintingly for this purpose, regrets that it had not an opportunity of discussing the subject before the vessel was ordered, and seeing that the matter was taken out of its hands by the action of the Foreign Mission Committee of the Victorian Church, and as the suitability of the vessel is not assured, resolves that it leave the matter for the present in their hands to do what, with the additional light now available, should be done for the best interests of all concerned." Messrs. Watt, Robertson, Macdonald and Dr. Lamb dissented from the finding of the Synod for the following reasons, which were received and ordered to be engrossed on the minutes:—"That it is admitted that the suitability of the vessel is not assured; that it involves a very serious outlay of from £3,500 to £4,000 per annum, in addition to, say, £10,000 for the first cost, whereas for from £1,500 to £2,000 per annum, with no expense whatever for first cost, and with no responsibility, the mission at present enjoys a vastly better service; that while the suitability of the proposed steamer is not assured, it, if proceeded with, necessarily terminates the present service; that while the Synod's action necessitates what is virtually a dismissal of the present Dayspring board, it lays upon the board to be appointed the difficult task of managing a discredited service; and that it is due to the subscribers to this mission to know the difficulties that lie in the foreground of this question." The following minute was also adopted:—"This Synod acknowledges with great pleasure the lively interest that the Dayspring board has manifested in the work of the Lord in this group. It sincerely thanks the members thereof for their noble work, and renews its assurance of full confidence in their ability and integrity, and as the Synod has neither approved nor adopted a new scheme, it trusts that the board will continue to serve this mission."

"Spiritual agents for spiritual work" is the first qualification to be laid down by every Missionary Society, says Edward A. Lawrence.

People who care little for foreign missions quote the passage, "beginning at Jerusalem," and think that till home destitution is supplied they need not bother much about destitution abroad. They forget the rest of the passage, and they read wrong what they quote. The Greek is *apo*, and the passage should read "beginning from Jerusalem." They were to make that their starting point as they go into all the world. The language forbids

their wanting in Jerusalem till the destitution was supplied. Whoever, therefore, favors letting Foreign Missions wait till the needs at home are met, takes issue squarely with our Lord Jesus Christ.—*Western Recorder*

## Missions and Gunboats.

Among the difficult branches of mission work in Turkey there is none more difficult than that carried on by the Reformed Presbyterian Synod or Covenant Church among the Ansairiyeh of North Syria and Southern Asia Minor, in the region of Antioch and Tarsus. These people belong to a pagan sect whose rites are secret, and who are supposed to be the descendants of the old Canaanites of Palestine. They have been persecuted bitterly by the Turkish Government, refused the rights of Moslems, and yet called upon to serve in the Army and allowed none of the privileges of the non-Moslem subjects of the Sultan. The chief work of this mission has been in the schools, and their influence upon the children has been most beneficial.

Some eight years since, one of these men, who had had partial education in an American mission school, desired the education of three daughters, one of whom was deaf and dumb. Accordingly, they were put by him under the care of the Rev. David Metheny, M.D., the missionary at Tarsus. The deaf and dumb daughter was sent to this country with the full consent and approval of the parents. The other two remained in the school and eventually became Christians, uniting with the Church with the full knowledge and approval also of the parents. About a year ago an uncle residing in Tarsus, who remained in the old faith, desired to increase his harem, and one of the daughters being very attractive he insisted upon taking them into his family, laying the claim that they had been abducted by the missionaries and as they were minors he had the right to demand them. The matter was brought before the local authorities, who called on Dr. Metheny and demanded that the girls be given up as Moslems. Inasmuch as Dr. Metheny is an American citizen the demand was made through the American consulate; but the consul refused to intervene, there being no substantial basis for the demand. Appeal was then made to the United States Legation at Constantinople and instructions were sent by Minister Terrell to Dr. Metheny in case the girls were Moslems to deliver them up. Again representations were made which resulted in the delay of the matter, the girls also issuing an appeal to the British Cabinet, taking their stand on their rights as Christians. Meantime the Turkish treatment of both Christians and Ansairiyehs was getting more and more oppressive, and a claim was made against Dr. Metheny with regard to some property that he had purchased, declaring that he had transgressed the bound laid in the deed. Every effort was made to hamper him and his work.

These were some of the questions that came up before the American Government and which resulted in the sending of the "San Francisco" and the "Marblehead" to the Turkish coast. They arrived at Mersin, the port of Tarsus and Adana, and there was full consideration of the questions at issue by the American Consul from Beirut, who was present, the officers of the ships, and the Governor-General, the result of which was that the position taken by the Governor was refuted in every particular the application for the girls was denied, and in the matter of the boundary it was found that Dr. Metheny was within his rights rather than having encroached upon others. Also a native Protestant church, which had been closed for more than half a year was opened, and a missionary's teacher, who had been in prison all winter, was released. There is on every hand the feeling among the people that the coming of these two ships was a great boon to the Christian population of that section, not because any threats were uttered or any aggressive action taken, but because it became evident that oppressive action against the Christians would be examined into by foreign powers and their rights secured.

This gives an illustration better than almost anything else of the real value of governmental interference in such matters. No missionary desires any such interference further than to secure what every honorable man will recognize as his own just right. The popular talk about missions being supported by gunboats is the purest nonsense. It is invariably the last resort, and then only for the purpose of counteracting unjust official action on the part of the local authorities. It will also be seen how baseless was the report in the press that no wrongs were found by the American naval officers.—*Selected*.

## Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

### In Canada.

THE induction of Mr. A. J. Macdonald took place in the church at Lochaber on the 27th ultime.

MATTAWA Presbyterians have given a call to Rev. Edwin MacNab, late of Harbor Grace, Newfoundland.

THE ladies of the Thames Road Presbyterian church presented Mrs. C. Fletcher with a certificate of life membership of the W. F. M. Society.

THE Presbyterians of Centreville have made a grand improvement on the grounds of their manse in the way of terracing and putting up a beautiful fence.

THE Sons of Scotland attended divine service at Knox church, Milton, in a body last Sunday. Rev. R. Haddow delivered a very impressive sermon.

DURING the afternoon of the Presbyterian S. S. anniversary at Souya, the members of Port Perry Presbyterian choir presented to Mr. Birchard, who is leaving them, an address.

REV. J. M. FISHER has received a call from the Presbyterian congregation at Malpeque, and Rev. Joseph Johnston has received a call from the congregations of Corehead and Brackley Point.

REV. R. McNAIR and Mrs. McNair left Carleton Place on Monday, July 8th, for Europe. Mr. Young, who occupied the pulpit in St. Andrew's last summer during the pastor's absence, will preside again this year.

THE Presbytery of Picton was formed on July 7, 1795, so that on Sabbath it completed the hundredth year of its existence. It was the second Presbytery formed in British America, and its first members were Revs. James McGregor, Duncan Ross and John Brown, with an elder from the congregation of Picton.

THE Halifax Presbytery last year exceeded the previous year by \$2,000 in contributions to church schemes. Fort Massey church raised \$1,000 last year for the schemes, the largest amount ever contributed by this congregation in one year.

LAST Sabbath the Rev. A. MacWilliams, of St. Andrew's, Peterboro', conducted anniversary services at Centreville, preaching to very large congregations both morning and evening. The Rev. J. Cattnach occupied the pulpit of St. Andrew's.

THE Rev. W. S. and Mrs. McTavish, St. George, left last week to take a couple of weeks holidays with friends in eastern Ontario. Rev. J. A. McKenzie, a recent graduate of Knox College, Toronto, will occupy the pulpit during Mr. McTavish's absence.

REV. R. J. BEATTIE offers his resignation of the pastorate of Knox church, Guelph. The charge is a city and country congregation in one, extending over an area of fourteen miles square. It is felt by the pastor that a rearrangement is desirable. The session has asked the Presbytery to lay the resignation on the table for two months, and the congregation has voted the pastor the sum of four hundred dollars. He will spend part of the summer at the seaside.

THE Canadian Presbyterian Church has added to its name of John Campbell, from Argyllshire, Scotland. Mr. Campbell presented his commission from the Free Church of Scotland to the Montreal Presbytery at its meeting held Tuesday, July 9th. His testimonials are excellent from the leading men in the church at home. Mr. Campbell is familiar with Gaelic and we feel sure will be welcomed to Canada. He preached in Stanley street Presbyterian church on Sabbath evening, an impressive sermon from Ps. li. 12, "Restore unto me the joy of Thy salvation."

A VERY pleasant event occurred at Knox church manse, Owen Sound, when Mrs. (Rev. Dr.) Morrison, who is leaving for Australia to

reside with her daughter, was presented with an address and a life membership in the Women's Foreign Missionary Society, worth \$25. Miss McDowall read the address and Mrs. McCallum made the presentation. Mrs. Morrison made a feeling reply. The estimable lady leaves Canada followed by the deep regret of her numerous friends in Owen Sound, and especially the ladies of Knox church, in the congregational work of which she has been well-nigh indispensable.

THE Rev. James S. Black, who succeeds the Rev. Dr. D. M. Gordon as minister of St. Andrew's church, Halifax, N.S., on the latter's appointment to a professorship in the Presbyterian college there, is a native of Brechin, Forfarshire, where in his youth he acted for some time as a pupil teacher. Afterwards he taught in Glasgow, and studied for the ministry in Edinburgh. Having visited the Holy Land he came to America, and settled in Boston, afterwards in Nashua, N.H., and in Montreal, where he was for many years minister of Erskine Presbyterian church. Thereafter he had a charge in Colorado Springs and in Minneapolis, Minn., which he resigned some time ago.

THURSDAY evening, June 25th, Sparrow Lake Mission Band of St. Paul's church held their annual public missionary meeting. The church was prettily decorated with flowers. Mr. Wallis (student missionary for the summer) took the chair, and the meeting was opened by all joining heartily in singing "When I survey the Wondrous Cross." Earnest addresses on the need and privilege of promoting foreign missions were given by Mr. Wallis, Mr. W. D. McPhail, of Knox College, and Mr. P. R. Soanes, B.A., of Wycliffe College. A reading by Miss Allen, of Orillia, and a duet by the Misses Stanton were much appreciated. The collection, which was taken up by two young ladies of the band, amounted to \$5.35.

AT the last communion held in Fern avenue church, Toronto, on Sabbath, July 14th, eighteen names were added to the communion roll, making a total of 153 names since the organization of this congregation in January, 1890. There are 110 names still on the roll, and fifty-three have removed from the bounds and received certificates of disjunction. The congregation is unanimous and hearty, and in spite of the recent depression are more hopeful than at any previous stage of its history. The need for a new building is greatly felt, especially for Sabbath school work, but the need for moving slowly is recognized. Should the increased and better accommodation be secured the congregation would almost at once be self-sustaining, and able to begin repaying with interest what has been received during the time of its early growth.

THE seventh annual meeting of the Owen Sound Presbytery Women's Foreign Missionary Society, was held in Division street church, Owen Sound, on Tuesday, June 25th. There was a large attendance of delegates, all of the auxiliaries, except one of the most distant, being represented. The officers all were re-elected; Mrs. MacLellan, president; Mrs. Somerville, Mrs. Forest and Mrs. McGill, vice-presidents; Mrs. Jenkins, recording secretary; Mrs. Fraser, corresponding secretary; Mrs. Cato, secretary-treasurer of supplies; Mrs. Wait, treasurer. Mrs. Fraser was appointed delegate to the next annual meeting of the General Society to be held in Peterboro', with Mrs. Doherty as alternate. The attendance at the meetings in the afternoon and evening indicated clearly the general interest taken in this work of missions. After opening, devotional exercises, led by Mrs. Forest, the president gave an interesting address, and the secretary read the annual report, which shows that there are now seventeen auxiliaries and six mission bands, with a total membership of 474. The contributions for the year amount to \$771.19. A letter of cordial greeting was read from the missionary Society of St. George's church. The Baptist Church was represented by Mrs. Eberle, and the Disciples by Mrs. Lediard, who conveyed the greetings of their Societies respectively. An affecting solo was sung by Mrs. Carvagh. Mrs. Watt, of Guelph, gave an address on the "Model Auxiliary," which was listened to with the deepest interest and delight. The

evening meeting, presided over by Dr. Somerville, was addressed by Rev. J. B. Fraser and Mrs. Watt, after which Rev. W. S. Hannerman, some years ago principal of the Owen Sound public school, who has spent some years in mission work in Africa, gave a most interesting account of the country, the people and life and mission work among them. Altogether the meeting was one of the best ever held by this Society. Dinner and tea were provided for all the delegates, and the members of the Owen Sound Presbytery also, which met the same day, by the hospitality of the ladies of Division street church. In response to an invitation from Moaford Auxiliary it was decided to hold the next annual meeting there on the fourth Tuesday of June, 1896. The collection amounted to \$22.59.

### Presbytery of Toronto.

THE regular monthly meeting of the Presbytery of Toronto was held on Tuesday, the 2nd inst. The standing committees for the year were struck with the following conveners:—Home Missions, Rev. A. Gilray; Foreign Missions, Rev. R. P. Mackay; French Evangelization, Rev. J. McCaul; Augmentation, Rev. D. J. Macdonnell; Colleges, Rev. W. G. Wallace; Aged and Infirm Ministers' Fund, Rev. Wm. Burns; Widows' and Orphans' Fund, Mr. R. S. Gourlay; Assembly Fund, Rev. D. B. Macdonald; Sabbath Schools, Rev. W. A. J. Martin; Young People's Societies, Rev. J. McP. Scott; Church Life and Work, Rev. Wm. Frizzell; Reception of Ministers, etc., Rev. Dr. Milligan; Settlement of Vacancies, Rev. J. A. Grant; Examination of Students, Rev. J. A. Turnbull. The resignation of Rev. Robert Haddow was accepted, and Mr. J. H. W. Milne was appointed moderator of Knox church, Milton, in the interim. The new congregation at Cowan avenue was reported organized with a membership of 102, and an average weekly revenue of \$32.25. Permission was given to call when prepared to do so. Rev. J. W. Bell, of Newmarket, tendered his resignation, and his congregation will be cited to appear in their interests at next meeting of Presbytery. The following resolution respecting the translation of Rev. J. Young was cordially adopted. The Presbytery in consenting to the translation of Rev. John Young does so with regret. Mr. Young has been an indefatigable pastor, and as a member of Presbytery has rendered faithful and valuable service. He has been especially interested in promoting the Boys' Brigade and kindred organizations, and indeed every enterprise calculated to promote the temporal and spiritual welfare of men has found in Mr. Young hearty sympathy and ready aid. The Presbytery wishes him every success in his new held of labor, and cordially commends him to the brethren in the Presbytery of Hamilton. Mr. S. D. Whaley and Mr. John Forster appeared to be taken on trials for license, and these being sustained, were duly licensed to preach the Gospel.—R. C. TAY, Clerk.

### Presbytery of Orangeville.

THIS Presbytery met at Orangeville on the 9th inst. Mr. Wells, moderator, in the chair. The moderator's term of office having expired, Mr. Farquharson was appointed for the ensuing six months. In Mr. Farquharson's absence through family affliction, the ex-moderator occupied the chair. Mr. J. A. McConnell was licensed to preach the Gospel. A call addressed to him from the congregations of Knox church, Vanatter, and Waldemar, signed by 53 members and 60 adherents, and promising \$600 stipend, a free house and two weeks holidays, was sustained by Presbytery, and accepted by him. The Presbytery will meet at Vanatter for Mr. McConnell's ordination and induction, on Tuesday, 23rd inst. at 2 p.m. Mr. Bell to preside, Mr. Elliott to preach, Mr. Wilson to address the minister, and Mr. Orr the people. A resolution of sympathy with Mr. Farquharson in his severe family affliction was passed by the Presbytery. The clerk read a letter from Rev. W. T. Hall, intimating that he declined the call from Ballinafad and Melville's church. The follow-

ing are the conveners of the Presbytery's standing committees for the ensuing year, viz.:—Home Missions and Augmentation, Dr. McRobbie, Shelburne; Foreign Missions, Mr. R. Fowlie, Krin; Finance, Mr. A. Steele, M.A., Orangeville; Temperance, Mr. Harrison, B.A., Dundalk; Colleges, Mr. J. J. Elliott, B.A., Hillsburg; Widows and Orphans' Fund, Mr. N. Morrison, B.A., Corbetton; Aged and Infirm Ministers' Fund, Mr. R. M. Croll, Maple Valley; French Evangelization, Mr. Hughes, Rosemont; Sabbath Schools, Mr. A. Wilson, Caledon; Sabbath Observance, Mr. P. Fleming, Caledon East; State of Religion, Mr. J. W. Orr, Mono Mills; Superintendent and Examine Students, W. Farquharson, B. A., Claude; Systematic Benevolence and Statistics, D. McKenzie, B.A., Orangeville; Young People's Societies, J. R. Bell, Laurel. Next regular meeting of Presbytery at Orangeville, Sept. 10th, at 10.30 a.m.—H. CROZIER, Clerk.

#### Presbytery of Paris.

THE quarterly meeting of Presbytery was held in Paris, July 9th. The Rev. P. Straith, M.A., was chosen moderator for next twelve months. Mr. Sinclair reported having declared the pulpit of Windham and Waterford vacant, and was followed by a deputation from Windham, Messrs McKnight and Henry, urging necessity of some new arrangement of said field. Permission was given to employ a student for the summer, and the clerk was instructed to correspond with Hamilton Presbytery as to the feasibility of connecting Windham and Delhi. Reports from augmented charges were considered. Messrs. Cockburn and Hutt with Elder Teller were appointed to report on the best arrangement for Mount Pleasant and Burford, the session of Zion church, Brantford, to be consulted on the question. Mr. Reid tendered resignation of Onondaga and Alberton. The resignation was held in abeyance meantime, and Dr. Cochrane and Mr. Hamilton were appointed to visit the field with a view to some arrangement by which Mr. Reid's services may be retained. Messrs. Leach and Shearer were appointed to strike standing committees for year. Next meeting is to be in Ingersoll on last Tuesday of September.—W. T. McMULLIN, Clerk.

#### Presbytery of P. E. Island.

THE Presbytery of P. E. I., met in Zion church on the 25th inst., and was constituted by Rev. Ewen Gillies, moderator pro tem. Rev. D. Sutherland was appointed acting clerk. Rev. J. R. McKay reported that he had moderated in a call at Malpeque, on the 13th inst., and that the call was unanimously in favor of the Rev. J. M. Fisher. The call was sustained as a regular Gospel call and ordered to be transmitted to Mr. Fisher. Provisional arrangements were made for the induction on the 18th July, at 11 a.m., the moderator of Presbytery to preside and induct; Rev. A. D. McDouald to preach; Rev. J. R. McKay to address the people and Rev. Mr. McKenzie, Tyne Valley, to address the minister. The resignation of the pastoral charge of Souris and Bay Fortune by the Rev. J. G. Cameron, was considered. Each section of the congregation sent in a strong and cordial resolution, speaking in the highest terms of the faithful and successful labors of twenty-two years, and begging for a continuance of the pastoral relations. Mr. Cameron, however, adhered to his resignation, and it was accepted with much regret by the Presbytery, to take effect on July 7th. A petition from certain members and adherents of the Valleyfield congregation anent the building of a meeting-house in the vicinity of Caledonia church, was considered, but action was deferred until next quarterly meeting. Rev. D. Sutherland reported that he had moderated in a call from the congregation of Covehead and Brackley Point Road, and that it came out unanimously and enthusiastically in favor of the Rev. Joseph Johnston. It was sustained and presented to Mr. John-

son, who accepted. The induction will take place in Covehead church, on July 10th, at 11 a.m., Rev. D. Sutherland to preside and induct, Rev. W. T. D. Moss to preach, Rev. W. P. Archibald to address the minister, and Rev. D. Sutherland the people. Mr. McArthur was appointed to Mount Stewart for the first two Sabbaths of July; Mr. M. S. McKay to Malpeque for June 30th and July 7th. Mr. Callan to Murray Harbor North for June 30th and June 7th. The Presbytery adjourned to meet in Covehead church on Wednesday, the 10th day of July next.

#### Ottawa Presbytery.

THE Presbytery at Ottawa met at Cumberland on June 25th at two o'clock, for the ordination and induction of Mr. D. Hutchison, B.A., into the charge of Cumberland and Rockland. Mr. Seylar presided. Mr. Eadie preached a suitable sermon from I. Cor. xvi. 13, 14. Mr. Hutchison was then in due form ordained and inducted into the charge. Mr. Doudiet addressed the pastor, and Mr. Knowles the congregation on their respective duties. The Presbytery met at Billing's Bridge on the 9th July at four o'clock for the purpose of ordaining and settling Mr. John D. Morison, B.A., in the charge of Billing's Bridge. Mr. Scott, moderator, presided. Rev. Dr. Armstrong preached an exceedingly practical sermon from I. Cor., xv. 53. After the ordination sermon, the minister was addressed by Dr. Moore, and the congregation by Mr. Knowles. Both Mr. Hutchison and Mr. Morison enter upon the duties of their respective charges with bright prospects of success.—ISAAC CAMPBELL, Clerk.

#### Presbytery of Huron.

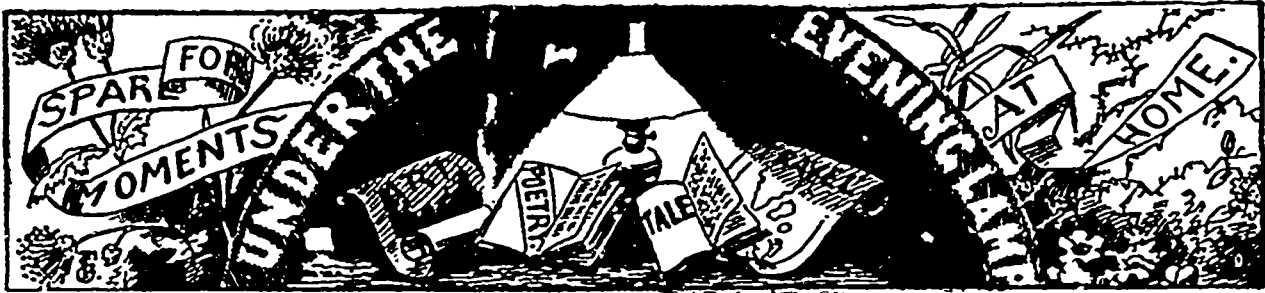
THIS Presbytery met in Goderich on the 9th July. Dr. McDonald was appointed moderator for the ensuing six months. Commissioners to the Assembly reported their attendance in good form. Standing Committees for the year were appointed, of which the following are the conveners. Home Missions, Mr. Martin; State of Religion, Mr. R. Henderson; Temperance, Mr. McLean; Finance, Mr. Fletcher; Systematic Benevolence, Dr. McDonald; Superintendence of Students, Mr. Stewart; Christian Revival, Mr. Shaw; Sabbath Schools, Mr. J. S. Henderson; Sabbath Observance, Mr. Carriere. The resignation of Mr. McKay of his charge of Leoburn, etc., was accepted, to take effect on the 1st August, when the pulpits are to be declared vacant. Mr. Anderson, of Goderich, is to be moderator of sessions. A resolution of condolence with Mr. Stewart and his family in the loss of their son was adopted. The next regular meeting of Presbytery will be held in Clinton on the 10th of September.—A. McLEAN, Clerk.

At a special meeting of Presbytery held at Bayfield on July 5th, Mr. Wm. Graham, recent graduate of Knox College, was ordained and inducted into the pastorate of Bayfield and Bethany.—A. McL.

#### Sarnia Presbytery.

THE Presbytery of Sarnia held its usual quarterly meeting in St. Andrew's church, there, on the 2nd inst., the Rev. Mr. McFarquhar, of Napier, in the chair. Commissioners from the various kirk sessions in favor of the respective representative elders were received, and are as follows: St. Andrew's church, Sarnia, Jas. Harris; Thedford, Peter McCallum; Wyoming and Plympton, John Griere; Strathroy, J. R. Geddes; Bridgen, Jas. Alexander; Mandaamin, John Keed; Corunna, Chas. Nesbit; Williams and Nara, Thos. Wyatt; Napier, John Aiken; Albert St., Sarnia, Chas. T. Peate; Adelaide and Arkona, Jas. Weir; Pt. Edward, Alexander Kirkland; Alvinston, P. A. McDermid; Petrolia, G. R. Robson; Oil Springs and Oil City, John Hartley; Burns church, Wm. Crookard; Camlachie, John Hyalop; Parkhill, Alex.

Smith. An extract minute from the General Assembly was read, intimating that leave had been granted to receive the Rev. Mr. Hale as a minister of this church on condition of his attending a theological college for six months, and passing the examination prescribed. Mr. Hale expressed his gratitude to the court for courtesies extended to him, and expressed his willingness to comply with the conditions. The Clerk read a letter from the convener of the A & I. Ministers' Fund, intimating their inability to give any relief in the case of the late Rev. Alex. Urquhart. The Presbytery adjourned to meet at 1.30 p.m. The Presbytery again met pursuant to adjournment and was constituted. The Clerk was instructed to continue the application of the Presbytery in the matter of a year's grant to the widow of the late Alex. Urquhart, with the intimation that, if declined, it would be carried to the General Assembly. The Presbytery took up the consideration of the report of the deputation appointed to Corunna and adjacent fields with a view to re-arrangement. After long consideration it was agreed, on motion of Mr. Cuthbertson, seconded by Mr. Elliott, that, having appointed a deputation to consider the requirements of the whole field and finding from the report of said deputation that the only arrangement feasible and for the welfare of all interested is the conjunction of Knox church with Burns church and Moore line, the Presbytery feel themselves constrained to urge such union, as is hereby indicated, and beseech the co-operation of Burns church and Moore line to effect the same, and for this purpose appoint a deputation consisting of Messrs. Nichol, McKee, Cuthbertson and Dr. Thompson, with their elders, to meet with these congregations to announce the decision and urge acquiescence in the same. In the event of success the Presbyteries of Corunna, Mooretown and Courtwright to be hereafter a united congregation under that designation. Messrs. McCrae, of Corunna, McCrae, of Mooretown, and Mr. Crookard were heard in the matter. Leave was granted to the congregations of Mandaamin, Adelaide and Arkona to have calls moderated in their if necessary before next ordinary meeting of Presbytery. It was agreed to instruct the treasurer of Presbytery to pay Synod arrears from the Presbytery out of the general fund. The Presbytery proceeded to appoint Standing Committees for the year, which are as follows: Colleges—Dr. Thompson, Messrs. Neil McPherson, R. D., John McKinnon, R. D., Hector Carrie, M. A., with their elders. Temperance—Messrs. McKee, Nichol and Livingston, with their elders. Sabbath Schools—Messrs. Bradley, Daley and McDermid, with their elders. Finance—Mr. Cuthbertson, minister, and Mr. Harris, elder. Statistics—Messrs. W. C. Jordan and McKinnon, with their elders. Young People's Societies—Messrs. McPherson, Nichol and Elliot, ministers, and Mr. Geddes, elder. Examination of Students—Messrs. Jordan, Drinnan, Graham and McPherson, with their elders. Systematic Benevolence—Messrs. Jordan and Graham, with their elders. A communication was read from Dr. A. M. Roseburgh, Secretary of the Prisoners' Aid Association of Canada, asking the attention and co-operation of the Presbytery in the objects of that Association. After consideration it was agreed, on motion of Dr. Thompson,—That a communication from the secretary of the Prisoners' Aid Association of Canada, setting forth the need of houses of refuge, and a better treatment of the aged and poor being read, the Presbytery expressed its hearty sympathy with the objects contemplated and hopes the effect to have houses of refuge within its bounds may be crowned with success. On motion of Mr. Jordan it was agreed that the Rev. Dr. Thompson, Messrs. Cuthbertson, Leslie and Jordan, ministers, and Mr. Harris, elder, be a committee to ascertain what matters are remitted by the General Assembly for the consideration of Presbytery, and report to the Presbytery their findings on these subjects so that they may receive full consideration not later than the December meeting. The next ordinary meeting was appointed to be held in St. Andrew's church, Strathroy, on the 17th of September next, at eleven o'clock a.m., and the meeting closed with the benediction.—Geo. CUTHBERTSON, Clerk.



## IRRIGATING THE PECOS VALLEY.



**I**RRIGATION is as old as the hills. The art of making the desert to bloom and the frowning wastes

to laugh with fertility, is as ancient as the everlasting heights whose rifts and runnels are bent to work the transformation. Long before the Egyptians had learned to turn the seeming redundancy of the Nile to awakening the sleeping meadows, ages before even the quick-witted Chinese had found the trick of cozening two grains of rice to grow where only one grew before, the Aztecs of the South had mastered the problem of irrigation, even to its most ingenious details.

It will startle you, perhaps, to learn that many of the largest canals in Arizona have been built on the lines of the *acequias* of those dark-skinned Utopians, whose skill in engineering and whose deftness of construction have been found on investigation to excel the work of their successors. Hundreds of years before the existence of the continent was dreamed of by the highest civilizations of Europe or Asia, those mild-mannered masters of the Western world had heaped up massive aqueducts, had softened the stony heart of their sun-baked fields with the gracious waters of the *acequias*.

The merits and the need of irrigation have always been evident. In the days of paternal and patriarchal polity, when nations lived in approximate communism, these vast aids to tillage and fertility were undertaken in the common interest. To-day they are generally the outcome of private enterprise, directed wholly by the consideration of personal profit.

One of the most noteworthy and interesting experiments of the sort in reference, that has yet been made in this country, is now trying down in the valley of the Rio Pecos, in New Mexico.

The maps of your schoolbooks and encyclopedias will give you but an unsatisfying hint of the region mentioned. Until within a very recent period it has been to geographers a sort of twilight land, a no-man's land. The river itself is traced distinctly enough from its rise in the Rockies, whence pattering down the snow-decked peaks, it comes to assert its riparian

rights to the grassy bluffs and foothills that carry it, now bickering, now surging, to the waters of the Rio Grande. But of the valley stretching out from the cloud-born stream, the map-makers tell you but little. To the eastward of the Pecos they name a seeming waste of land Llano Estacado. For the west of the valley, cut off by a range of the Rockies from the rest of New Mexico, they do not even venture such a non-committal designation as "staked plains." On the whole length of the Pecos, and in the entire breadth of its valley, the maps dot less than half a dozen settlements as meriting a distinctive name.

The Pecos River lends itself peculiarly to the purposes to which it has been put by human skill for the alterations of its surroundings. It is not at all dependent upon rainfall, nor even upon the permanency of the mountain snows, whose undoing sends it on its course adown the slopes. Hundreds of living springs throughout the upper portion of the valley find it an easy task to make their way through the vast floor of limestone underlying the region, and add their muse to the crescent current. From all sides come the affluent issues, pure as snow and clear as crystal. No such clean and constant flows of water are to be met with in any other arid section of the world. The wells of the Steppes, the oases of Sahara are mere makeshifts in comparison with these ever-bubbling fountains filtered through the velvet limestone. Stockmen who came into the valley fifteen years ago and who have been there ever since, say they have never been able to detect the least variation in the flow of any one of them, no matter what the season may have been. So constant and copious is the outflow of these subterranean sources that the water may all be taken out of the Pecos at any given point, and on going ten miles below one finds it flowing again in large volume.

Now, though a stream so favored by unusual conditions may run its rippling course with no care for clouds or rainfall, the valley through which it takes its independent way does not always share directly in its good fortune. And so the lands adjacent to the Pecos, being within the area of uncertain and insufficient rainfall, were found unfit for agriculture until helped by the hand of man to participate in the river's prosperity.

Though within the arid belt these lands were not of the useless character that the mind attaches to the sands of the



desert or the peat of the bog. They had in them the making of fields, meadows, and gardens. In times gone by they had been a resting-place and a hunting-ground for the Comanche and Apache Indians. In their nomadic migrations across the staked plains, to and from the various mountain chains to the west, they halted here to hunt and to recuperate their horses on the rich herbage. Countless thousands of buffaloes and other wild animals roamed here and fattened on the succulent grasses. The first white men who came here, years ago, report that they found a generous growth of grass throughout this valley and that for several years thereafter their cattle were fat enough for market the year round. Subsequently, however the fame of the land went abroad and vast herds were driven in from various parts of Texas, which have ever since kept the grass down to a tithe of its former growth.

The only serious obstacle to the development of the inherent possibilities of this region was its remoteness. It was in the heart of a wilderness. So lately as 1890 one could trace out on a map an area of 400 miles square, of which the upper Pecos Valley was the geographical centre, without touching a railroad. This was at that time the largest piece of territory in the United States—mountainous, desert or otherwise—without railway communication.

Capital, however, made light of this difficulty. Once a railroad was built and a town founded, the work of irrigation was easy enough. The Pecos, throughout much of its course, flows between walls of solid limestone, six to twenty feet high, which afford immovable buttresses for dams and admirable sources for large canals.

One of these canals starts from the Pecos at a point six miles above the newly-created town of Eddy. Here the river cuts its way through solid limestone. A dam, 1,130 feet long and 50 feet high at the deepest place, elevates the water and turns it through the canal head which is cut out of the rock, 30 feet wide and 25 feet deep. Gates, set as firmly in this rock formation as if they were in cut-stone locks of a navigation canal, regulate the flow of water. Nature could hardly have done more to help the irrigation engineers at this point. The river a short distance above the dam has a sharp turn. The water coming down strikes with full force against a vertical cliff, and the strength of the current is checked and almost destroyed before it reaches the dam. On the side opposite the head of the canal, a broad cut leads off into a ravine, providing escape for surplus or flood waters, which flow down the ravine and do not reach the river for a good half mile below the dam. The dam makes a lake seven miles long and nearly two miles wide, holding a billion gallons of water. The stream which flows into the canal is 20 feet deep and 30 feet wide. This canal will have a main length of twenty-five miles. Before its duty is fully exhausted, it will be taken across the Pecos on a flume, and will continue on down the valley on the other side of the river to the Texas line. Below the Texas line there is a third large canal now under construction.

From the main canal the water is conveyed in lateral ditches to the lands along either side, where its flow into the

fields is regulated or controlled at will by the owners of the soil, by means of little gates.

Seven hundred thousand acres, it is estimated, will be redeemed from aridity under the system of irrigation projected throughout the valley. The works already constructed make available over a quarter of a million acres. A steadily increasing army of settlers is trooping in, driving the gophers and jack-rabbits before them, and drawing improvement in their train.

Now, it may be asked, what are the exceptional merits of irrigation, that men should willingly forego the opportunities of farming lands whose moisture is supplied with reasonable certainty, without human intervention, to cultivate a soil demanding the coaxing and teasing of artificial appliances?

It is readily seen, however, that men who farm by irrigation enjoy decided advantages over those whose agricultural prosperity is wholly dependent upon the accidents of atmospheric conditions. The former need have no care whether it may

rain to-morrow, or next week, or next month, or whether it may rain at all. They never consult the bulletins sent out by the weather bureau; they never discuss "signs"; they never look with longing eyes at the brassy sky or the fleeting clouds; they never pray for rain and groan because their prayers are not answered; for they have no need of rain. They alone realize, in the fullest measure, the promise that "nevermore shall seed-time and harvest fail."

It is an accepted fact besides, that any given piece of land, no matter where situated, will raise better crops by irrigation than otherwise, and the time will come when it will be practiced throughout all the Northern and Eastern States, wherever it is possible to get water on the lands. Good crops are assured on all irrigated lands, not only because of the certainty of sufficient moisture, but also because the waters of most streams carry valuable fertilizing elements in solution. Already more than 33,000,000 acres of land in this country alone are being farmed by irrigation. The wonderful kitchen-gardens of France owe their astounding fecundity to the system of water-feeding. Even lazy, laggard Italy has awakened to a realization of the possibilities of irri-

gation, and over \$200,000,000 have been in recent years expended in that direction.

The feature of farming by irrigation most attractive to economists is the fact that it encourages land-owning in limited plots.

The cultivation and care of huge and almost unwieldy estates is quite out of the range of practicability in the case in reference. It has been found by experience that a man can not successfully farm with his own labor more than eighty acres under irrigation, and, indeed, many of the farmers who have fully mastered the problem of profit-making agriculture, prefer to confine their care to forty, or even twenty acres.

The entire region, indeed, bids fair to become an Eden. Though the fruitful Ganges is not here to make it to bloom like the rose, the waters of the Pecos, started from a reckless course of spendthrift waste into placid channels of usefulness, promise to effect the transformation.



IN A GRAIN FIELD IN THE 'PECOS' VALLEY.





## THE CHURCH ABROAD.

The Queen called on Dr. and Mrs. Campbell at Grathie manse. Dr. Cameron Lees spent several days at Balmoral.

Rev. Dr. J. Cameron Lees conducted divine service in Balmoral Castle recently and dined with the Queen in the evening.

The late Miss Isabella Johnston of Kirkcudbright has left £400 to various funds of the church, and £300 to the local congregation.

The returns of the Established (Presbyterian) Church of Scotland gives 620,376 as the number of communicants, an increase for the past year of 7,965.

Rev. Dr. Donald Macleod, Moderator of Assembly, writing of disestablishment says, "We trust the people, but don't like such an important matter to be jockeyed."

The Jews are moving to found a Jewish University in Jerusalem. The plan is being vigorously pushed, and strong appeals are made to the synagogues throughout the country.

Rev. Dr. Drummond of Glasgow is dissatisfied with the request made to presbyteries by the Hymnal Revision committee that no decision be come to on the joint book while it is in a provisional state.

Ayrbroath presbytery recommends sessions to give a month's contributions annually from the Sabbath schools to the Sustentation fund, and to take steps to interest the children in the principles of the church.

The late Mr. John Bertram of Cranshaw has left £750 for evangelistic work in the districts of Cranshaw, Elmford, and Abbey St Bathans, the management to be with a committee of the Free and United Presbyterian presbyteries of Dunz.

The memorial stone of the new church at Bromley, Kent, was laid June 26th by Mr. James Goodman, of Clapham. Amongst the preachers for the first and second Sundays are the Rev. Alex. Ramsay, the Rev. Dr. Thornton, and Principal Dykes, D.D.

The revelations regarding the Roman Catholic private asylum at Marienberg, Aix-la-Chapelle, have aroused great indignation in Germany, and a Government inquiry is to be made. Father Forbes, a Scottish priest, has been confined in it for three years. According to several witnesses fearful torture was inflicted.

Professor Dougherty, a Presbyterian minister who has held for several years the chair of Logic, Belles Lettres, and Rhetoric at Magee College, Londonderry, and is a leading Protestant Home Ruler, has been appointed by Mr. Morley assistant under secretary at the Irish Office in place of Sir W. S. B. Kaye, retired.

Rev. W. A. P. Johnson, M.A., of Hawick has laid before his deacons' court a proposal by an elder that unfermented wine be used at the communion, but has informed the congregation that no such wine was ever used in Palestine. The Lord's will, he says, must rule, all else being superstitious and will worship.

Glasgow presbytery, has by a majority, adopted a motion by Mr. Jeffrey that on the death of a minister the clerk should send a letter of sympathy to the family and friends, and in the case of a minister in a charge a similar letter to the session and congregation. Expressions of sympathy will therefore not be entered in the minutes in future.

At the next meeting of the London Presbytery North, Mr. Henry Robson will move—"Whereas there are ministers and congregations of our Church to whom a change of ministry would be both acceptable and beneficial, the Presbytery resolves to appoint a committee to consider the matter, and, if possible, to draw up a scheme to facilitate the interchange of charges amongst ministers of such congregations."

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**The Presbytery of Saugeen.**

THE Presbytery of Saugeen met in Mount Forest on the 9th July, Mr. Miller, moderator, in the chair. Mr. Aull reported that he had visited St. Andrew's, Proton, Amos and Knox church, Normanby, a recent re-arrangement of the field. Messrs. Munro, Young, Miller, Aull and McPherson reported attendance at General Assembly according to appointment. Subjects were assigned students on which to write discourses for next meeting. The following committees were appointed: State of Religion—Messrs. Munro and Hamilton; Temperance—Messrs. Cameron and Keen; Sabbath Schools—Messrs. Stewart and Wilson; Statistics—Messrs. Dobson and McLaughlan; Home Missions—Messrs. Aull and Burns; Sabbath Observance—Messrs. Miller and Stereason; Systematic Beneficence—Messrs. McVicar and Leask; Young People's Societies—Messrs. Ramsay, Aull and Munro; Examination of Students—Church History, Mr. Jansen; Apologetics, Mr. Aull; Hebrew, Mr. Munro; Greek and Latin, Mr. Ramsay; Experimental Religion, Mr. McKellar; Theology, Mr. Cameron. Mr. Ramsay gave in the statistical report, showing the proportionate amount contributed per family. Honor certificates were granted Lorina Fordice and Sarah McIntyre, from Cederville Sabbath school; Isabel D. Barrington, Geo. W. Barrington and Bella Orr, from Mount Forest Sabbath school. An extract minute of Assembly was read, intimating that Mr. Geo. Scarr was granted the standing of an entrant on the second theological year. The Presbytery agreed to ask for one dollar per Sabbath for Drayton for the summer months. The Presbytery agreed to spend the first hour of the afternoon seditur of next meeting in devotional exercises to be led by Mr. Jansen. The Presbytery adjourned to meet in Knox church, Harrison, on the 10th September next, at 10 a.m.—S. YOUNG, Clerk.

THE annual picnic of the Young People's Presbyterian Union, of Toronto, will be held on the afternoon of Wednesday, July 24th, to Glen Grove Park, Yonge street north. This park may be reached conveniently by means of the Metropolitan Railway's electric cars, from the C.P.R. tracks on Yonge street. A very pleasant outing is anticipated by the young people.

THE Rev. Alex. Mackay, D.D., conducted a Gaelic service in Knox church Toronto, last Sabbath. There was a large attendance. Quite a number walked several miles to hear the Gospel preached in the language in which they were accustomed to hear in the days of their youth. Judging from the good attendance last Sabbath, and the shortness of the notice, Toronto ought to have a large self-sustaining Gaelic congregation.

THE Rev. John Campbell, from Argyshire, Scotland, preached in East Presbyterian church, Toronto, to a large congregation on Sabbath evening. Taking as his text Isaiah xliii. 25. "I, even I, am He that blot out thy transgressions for mine own sake and will not remember thy sins," the reverend gentleman preached a most powerful discourse. Throughout he was listened to with rapt attention. Mr. Campbell holds a commission from the Free Church of Scotland, and intends settling in Canada. He is a cousin of the late Rev. Dr. Kennedy, of Dingwall, whose name is a household word throughout the highlands as one of the most distinguished Scottish preachers of his day. Last week the Presbytery of Montreal received Mr. Campbell most unanimously into the Presbyterian Church in Canada.

At its meeting in Madoc, on July 9th, the Presbytery of Kingston granted request of Presbytery of Brockville to translate Rev. D. McEachern with a view to his induction to N. Williamsburgh and Winchester Springs. At the same meeting Rev. J. L. George tabled his resignation of John street church, Belleville, and Presbytery agreed to adjourn to meet in said church on Tuesday, 23rd inst., at 2 p.m., to consider and dispose of his resignation. Moderation in a call has been granted to the church of the Redeemer in Deseronto, and it is expected that their call will be before the Presbytery at its adjourned meeting in Belleville.

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JULY—31 Days.	
1	M To see all men as Christ Jesus. <i>John 1. 9.</i>
2	W We long many are one body in Christ. <i>John 17. 21.</i>
3	Th That they may be one as the Father and the Son.
4	F There that beloved words of the heart and the soul.
5	S By one Spirit we all baptised into one body. <i>1 Cor. 12. 13.</i>
6	1 Blood but in one Spirit, with one mind. <i>1 Cor. 12. 13.</i>
7	2 One Lord, one God, one Father. <i>1 Cor. 8. 6.</i>
8	M To see all the children of God by faith in Christ Jesus.
9	W Members of His body, of His flesh, and of His bones.
10	Th We long many are one body, and one Spirit.
11	F We long many are one body, and one Spirit. <i>1 Cor. 12. 13.</i>
12	S To see us in one hope of your calling. <i>Ep. 4. 4.</i>
13	1 Fellowship with the saints, and of the household of God.
14	2 Hours of God, joint-heirs with Christ. <i>Rom. 8. 17. 17.</i>
15	M That they may be one, even as we are one. <i>John 17. 21.</i>
16	W They shall be one body, and one Spirit. <i>John 17. 21.</i>
17	Th Let none of you separate from the Father. <i>John 17. 21.</i>
18	F Let us be one, as the Father and the Son are one. <i>John 17. 21.</i>
19	S Love as brethren, be joyful, be courteous. <i>1 Peter 3. 8.</i>
20	1 One is your Father, even Christ. <i>Matthew 23. 9.</i>
21	2 All ye are brethren. <i>Mark 23. 9.</i>
22	M Those all are united with one Spirit in prayer. <i>Acts 1. 14.</i>
23	W May brethren, partners of the heavenly calling.
24	Th Be ye all of one mind, in one accord. <i>1 Pet. 3. 8.</i>
25	F The body is not one member, but many. <i>1 Cor. 12. 14.</i>
26	S The members should have the same charity one for another.
27	1 How to see the body of Christ. <i>1 Cor. 11. 27. 27.</i>
28	2 The members of them that believed were of one body.
29	3 All that believed were together. <i>Acts 2. 44.</i>
30	4 Fellowship of the saints in Christ by the Gospel.
31	5 Fellowship of the saints in Christ by the Gospel.

**Dinna Weary o' Auld Folks.**  
BY JOHN IMKIE, TORONTO, ONT.

O'H' dinna weary o' auld folks,  
An' wish that they were deid,  
There was guid stoff in the auld stocks  
O' muscle, heart an' heid!  
They car'd for us when we were young,  
An' fed us wi' their best,  
Fu' mony a cheerie sang they sang  
When croonin' us to rest.

Dinna weary o' the auld folk,  
They never tired o' you—  
Saved us frae many a hard knock.  
An' aye were kind an' true!  
Ane guid turn deserves anither,  
Oor turn to them is plain—  
Be kind to faither an' mither,  
An' ease their care an' pain.

Then dinna weary o' auld folks,  
They'll no be wi' us lang,  
Aye cheer them up wi' cracks an' jokes,  
Lalt them an auld Scotch sang!  
Pit up wi' their auld-fashion'd ways,  
Be never dour or thrawn,  
An' mak' the gloamin' o' their days  
As happy as oor da'!

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