



# The Canada Presbyterian

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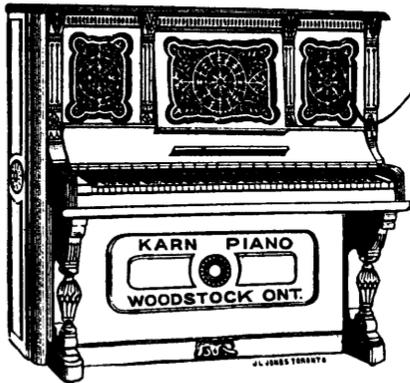
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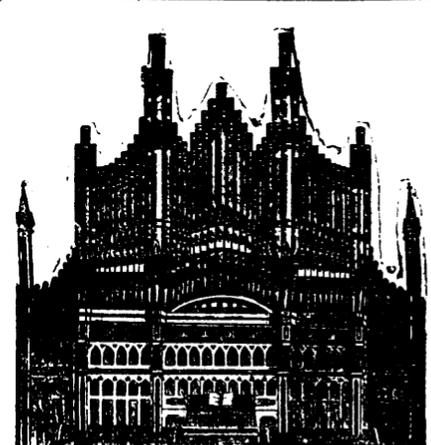
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It is just as necessary to keep salt from absorbing bad odors as cream. A sack of best salt standing where there is a smell of fish, or any objectionable odor, will absorb the flavour.

It is a much better plan, than to do all at once, to take up some carpets in the fall, and the rest in the spring, and so divide the work, unless you want to feel that it is all out of the way at once.

Strong carbolic acid is sure death to bedbugs. It is also one of the very best disinfectants. A bottle should be kept on hand, out of reach of children, and a few drops occasionally put down the sink drain and in stop jars.

Many housekeepers need warning against the frequent use of feather dusters. These dusters simply chase the particles from the furniture into the air, where they are inhaled. A soft cloth is good, and a chamois skin is sometimes better for a duster.

Potato Salad.—Boil four potatoes, peel and slice; add half a small onion cut fine, two small bunches of parsley chipped fine. Also the whites of two hard-boiled eggs. Mix the yolks of the eggs with mustard, oil, vinegar, pepper and salt, seasoned to taste, and pour this over the potatoes.

Rice Muffins.—One pint of sifted flour, two heaping teaspoonfuls yeast powder, and a teaspoonful of salt, mix well together, then add one cup of cold boiled rice, two eggs well beaten, one teaspoonful butter, and enough sweet milk to make a thick batter. Bake immediately and serve hot.

Muffins.—Take one quart of sifted flour, a teaspoonful of salt, and two teaspoonfuls of yeast powder; mix thoroughly together, then add a tablespoonful of melted butter and milk, or milk and water enough to make a thick batter. Add one well-beaten egg, and stir well. Bake at once in a quick oven, and serve hot.

Snow Balls.—Beat the yolks of three eggs light, then add gradually one cup of granulated sugar, beating all the while. When very light, add two tablespoonfuls of milk, one cup of flour and beat again. Beat the whites of the eggs to a stiff, dry froth, add quickly to the batter with one rounded teaspoonful of baking powder. Fill well-but-tered cups two-thirds full, and steam for twenty minutes. Roll in powdered sugar, and serve with sauce.

To Drive Away Moths.—In this age of fearful moth-preventive smells, it is worth while to know that moths will never go where there are lavender bags. Even where they have begun their ravages in furs or feathers, a lavish sprinkling of the articles with good lavender water, will prevent further damage. No one can ask for a purer or pleasanter odor about garments. A liberal distribution of lavender sachets in closets, drawers and trunks, will give you the satisfaction of making sweeter your belongings, with the weapon which drives away their depredators. Put a lavender sachet in your piano, if you fear moths will ravage the felt. Another infallible remedy is compounded on the following sweet-smelling things: Lavender, thyme, rose, cedar shavings, powdered sassafras, cassia, and lignea, in about equal quantities, with a few drops of attar of roses thrown upon the whole.

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# THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, AUGUST 2nd, 1893.

No. 31.

## Notes of the Week.

We observe with pleasure that Rev. Dr. Hall has received an honorary degree of LL.D. from Trinity College, Dublin. The honour was conferred the other day. It was a graceful compliment to Dr. Hall's brilliant position in the religious and literary world. Dr. Hall is now on one of his periodical visits to his native land. He preached special sermons in connection with the renovation fund of Rutland Square Presbyterian Church, Dublin. The handsome and commodious church was crowded, and Dr. Hall, who seemed as fresh and vigorous as ever, was heard to great advantage at each service.

Bishop Tucker, of Uganda, has placed in the hands of Sir Gerald Porter, the representative of the British Government in that country, a declaration, signed by forty of the principal Protestant chiefs, expressing their wish to abolish slavery, not simply slave-raiding. Sir Gerald Porter will no doubt do all in his power to further the wishes of the signatories. All depends, it is said, on the action of the Roman Catholics. If they agree to the proposal, and if for no other reason than to retain the goodwill of Britain, it is likely they will agree to it, then slavery under its most hideous form, the Mohammedan, will be abolished entirely in the Kingdom of Uganda.

The celebration of the Free Church Jubilee was a marked success. The interest excited by it spread far beyond the limits of Presbyterianism. Expressions of sympathetic congratulations poured in from all quarters of the globe. England and Wales, Scotland and Ireland, the Continent, the Colonies and the United States all gave some more or less pronounced indication of their high estimate of the principles affirmed and the work done by the Church that took separate and distinct shape at the Disruption. Even the aged Premier, who is engaged in the arduous task of piloting his Home Rule Bill through the stormy waters of the Committee-stage, found time to address a characteristic letter to the Moderator, expressing his interest in the occasion, thereby evoking one of the many outbursts of delighted enthusiasm that echoed again and again through the Assembly Hall on Tuesday, 23rd May.

The following facts, given in an article by Dr. Jessop in *The Nineteenth Century*, are significant as showing the present position of the Anglican clergy in relation to the higher intelligence of the country as compared to what it was half a century ago. "Fifty years ago there were twenty-four professors in the University of Cambridge, of whom five only were laymen. There are now forty professors, of whom, excluding the professors of Divinity, only three are in Holy Orders; while at Oxford, of the forty-eight professors, excluding the professors of Divinity, again only three are clergymen." He adds: "The leaders in thought and culture, in mathematical and physical science, in history, economics, linguistics, even in classical learning—the leaders in literature in its widest acceptation—are no longer to be found among the ordained clergy of the Church of England, but outside their ranks. In 1843 there were ninety fellows of the Royal Society who were in Holy Orders. In 1893 the names of no more than fifteen clergymen of the Established Church are to be found in the roll-call of England's most illustrious

brotherhood. It is worse than idle to shut our eyes to all this—the logic of facts is irresistible.

It is said Pope Leo XIII. is working zealously upon a plan for the reconciliation of the Roman Catholic Church with the Greek Church, and it is affirmed that the Emperor of Russia lately sent one of his brothers to Rome in order to assure the Pope of his approval of the project. It is understood that Italy and France have both signified their assent. The Eastern or Greek Church is really the parent stock. The Catholic Church seceded from it when the Eastern patriarchs refused to acknowledge the supremacy of Rome. The main reason why the Christian Church split in two in 1054 was the claim of the Eastern patriarchs for absolute independence, and the contention of the Pope that he was the paramount authority in matters ecclesiastic. During the four centuries which followed the breach, successive Popes endeavoured in vain to heal it. In the main the doctrines of both were the same. In forms and rites differences crept in and a wide gulf between the two was opened by the final settlement of the controversy over the marriage of priests. In time the Church of Rome adopted the law of priestly celibacy and made it obligatory. The Greek Church, on the other hand, not only allowed priests to marry, but unmarried priests could not be ordained. But it was established as a rule of the Church, that a Bishop must be a monk sworn to celibacy. Both rules are in force to-day. The effect of a reunion of the two churches would be to add about 90,500,000 members to the Catholic Church and to cause the Greek Church to pass out of existence. Whether this would involve political consequences is a question for statesmen.

Apropos of the celebration of the Jubilee of the Free Church, men's minds have naturally been directed to the future as well as to the past. Rev. Charles Shaw, of Free St. Andrew's, Dundee, says: "We do not begin these fifty years as our fathers began the fifty which have just ended. What a task they undertook! Theirs was not so formidable. They had not to build a thousand churches throughout Scotland, with manse, and colleges, and schools. But they had to carry upward the noble structure whose foundations their fathers laid. To maintain a highly educated, and efficient ministry; to train the youth of their Church in Christian knowledge, and the fear of the Lord; to assuage the social ills and miseries around them; to forward the cause of temperance and sobriety; to raise the fallen, and save the lost; to care for the spiritually destitute in their own land; and to multiply tenfold their missionaries to the heathen—that was the work to which God was calling them, as He was calling all their sister churches." Referring to the future, he believed great changes were in store for them, chiefly through unions among Presbyterian bodies. The Free Church of to-day was not the Free Church of 1843. Two other bodies had been incorporated with her, the Original Secession in 1852, and the Reformed Presbyterians in 1876. She would not celebrate another Jubilee as a separate denomination. Disestablishment was coming, and this would lead to a union among all Presbyterian bodies. Grand days were in store for Scotland, and he saw a vision of a grand reconstructed Presbyterian Scottish Church, national, free and united, in the noblest sense of the term.

## PULPIT, PRESS AND PLATFORM.

Rev. B. Fay Mill, D. D.: A miracle never led a man to have his heart cleansed from sin. Words do not, sermons, the Bible—nothing does, save only the Holy Ghost.

Phillips Brooks: "Men are to get from us painlessly, what we have got most painfully from God." Without wrestling prayer and laborious study, there can be no helpful preaching. A good sermon must be tolled for.

Wayland Hoyt, D. D.: I wish every Christian Endeavorer would take occasion just now, carefully to read Mr. Motley's history of the Rise of the Dutch Republic, and see just what an infallible (so called) and dominant Romanism really means to the freedom won for us by that long struggle of eighty years, which issued in the rise of that Republic, and subsequently of that of the United States. Let us swear that we will be true.

Matthew Arnold: Literature contains a greater mass of educational material than all other things combined. Books are more than friends, for we can enter into a closer intimacy with a book than a friend, and they are the constant feeders of our life. Homer has made of every modern tongue a trumpet to sound his praise. Literature is one of the streams that refreshes us continually. It is a spring that is constantly and silently filling us all with new life and joy.

Julia Warde Howe: "Education keeps the key of life, and a liberal education insures the first conditions of freedom, viz., adequate knowledge and accustomed thought. This first and greatest step gained, the gate of professional knowledge and experience quickly opened, and that of political enfranchisement stands already ajar. The battle can have but one result, and it has been fought, with chivalrous temper and determination, not by one sex against the other, but by the very gospel of fairness and justice against the entrenched might of selfish passion, inertia and prejudice."

President Cleveland: "If those who now celebrate the anniversary of American independence, guard against the sordid struggle for unearned wealth that stifles patriotism; if they exact from public servants the strictest accountability for the performance of public duty; if they hold fast to the American idea that work is honourable, and economy is a virtue; if they insist that there should be honesty, and truthfulness, and cleanliness in politics; and if they refuse to encourage expedients that endanger the foundations of sound national finance, those who follow us will joyously celebrate the day, in centuries yet to come."

Golden Rule: Forbid, Father, that I should bear in my heart any love that I hide from the loved one. There is so great need of love in the world, and the love that is, is so unequal to the need. Let me not hide my love as a miser hoards his gold; nay, rather, as a careless spendthrift throws his gold into a corner for the rats. Men hunt for diamonds, shall I reject the most valuable thing in the world when it has sought me out? Men arduously cultivate music, but here am I scorning the very soul of music. Men die for glory, but here stands at my door the queen of glory, and I trample her diadem in the dust. Infinite Lover, by the love I bear to others, I touch Thine own infinity.

Rev. R. M. Donaldson: Fellowship in work adds efficiency. It has been said that ten men can do more than ten times the work of one man. This is true of spiritual endeavour, as well as of manual labour. Church and society organizations are among the necessities of efficient labour for the Master. The more extensive this fellowship, the more rapidly and securely will the kingdom of God be extended over the earth. Some of the old philosophers left their systems in the hands of one or two disciples, and trusted to them to give it to the world. But Christ, the true philosopher of the ages, was wise enough to institute a fellowship among the disciples who were to teach His Gospel; and the wisdom of His plan is demonstrated more fully with the development in each succeeding age.

Central Presbyterian: There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow and even hard. It may be deficient in material comforts, and utterly lack the graceful amenities that lend a charm to human life; but it has in it the forces on which great characters are nurtured. One of our best friends—a man as sturdy as a forest oak—once said to me: "I was the son of poor parents, and from my youth up was inured to self-denial and hardship; but I do not remember ever to have heard a word from the lips of either my father or mother that was not as chaste as the driven snow." Better such a recollection as that than an inheritance of millions of money.

Edward Payson: The three conditions of success in Christian work are: "Love your work; be diligent in it; expect success." These conditions form three successive steps. The first draws us to the work at the outset. The second comes with growing experience in doing it. Diligence comes with practice, as we get over the clumsiness of first efforts, and find what are for us the best methods. Lastly, the expectation of success is the crown of our growth in the work, and in most cases an indispensable condition of success. Our Lord in His dealings with His apostles, takes pains to awaken this assurance in them. He tells them to leave their nets, for He will make them "fishers of men." He bids Paul speak boldly in Corinth. For He has much people in that city. He did not look for great results from hopeless effort, nor are we entitled to do so.

Kingsley: If you would understand history you must first try to understand men and women. For history is the history of men and women; nothing else; and she who knows men and women thoroughly will best understand the past work of the world, and be best able to take a share in its work now. . . . If, therefore, any of you ask me how to study history, I should answer, "Take, by all means, biographies; wheresoever possible, autobiographies; and study them. Fill your mind with live human figures, people of like passions with yourselves; see how they lived and worked in the time and place in which God put them. Believe me, that when you have thus made a friend of the dead, and brought them to life again, and let them teach you to see with their eyes and feel with their hearts, you will begin to understand more of their generation and their circumstances than all the mere history books of the period would teach you.

## Our Contributors.

### WHY SO MUCH TALK ABOUT THE DOUBTFUL?

BY KNOXIAN.

There are two hundred and twenty Presbyteries in the American Presbyterian Church, and, for about two years, there has been more talking and writing about the Presbytery of New York, than about the two hundred and nineteen Presbyteries outside of that city. Why? Was it because the Presbytery of New York excelled all the others in doing the Master's work? No. It was because the Presbytery of New York had a heresy case.

There are about seven thousand ministers in the same Church. For more than two years public attention has been centred on Professor Charles A. Briggs, of Union Seminary. It has been Briggs in the newspapers, Briggs in the Presbyteries, and Briggs in three General Assemblies. The Presbyterians over there have had Briggs at breakfast, Briggs at lunch, Briggs at dinner, and Briggs in the evening. If reports are correct, a goodly number of them have something for or against Briggs, for sermon on Sabbath.

What did Professor Charles A. Briggs say or do, that won for him so much distinction among his seven thousand brethren? Did he preach a sermon that threw the best efforts of Chalmers or Guthrie hopelessly in the shade? Not he. Who, outside of New York, ever heard of Professor Briggs as a preacher? Did he make a good oration, that in future ages will take the place of the oration of Demosthenes on the crown? Did he devise some effectual plan for closing the saloons in New York city? Did he draw up a municipal law that keeps criminals off the bench, gives the citizens good local government, and stops municipal stealing? No, he did not do any of these things. Had he done one, or all, the world would not know much about him, but, as he wrote a heterodox inaugural address, his is one of the best-known names in America. In popularity, or notoriety, if you will, the name Briggs, is as familiar as Cleveland, or Lincoln, or Washington.

Why is that so? Mainly because even Presbyterians have a perverse, rooted habit of thinking and speaking a hundred times as much about one man who does or says something wrong or doubtful, as about a thousand men who are faithfully doing their duty.

Professor Briggs is not the only man in the American Church, who can read Hebrew. He is not, by any means, the only man who understands the Higher Criticism, so far as it can be understood? Truth to say, he is not the only minister over there, who could write a dangerous inaugural. Why, in the name of common sense, make so much fuss about him. Simply because he was tried for heresy, and people will go wild about anybody that has a trial in any kind of a court. It does not, by any means, need to be an ecclesiastical court, or an indictment for heresy. There are other courts, and other indictments, in which the public take a keen interest; and there are reports of trials of a very different kind, that are read with even more interest than the reports of a heresy trial. We shall not enlarge.

The American Presbyterian Church has had some great and sainted men. Why not speak more about the Alexanders, and Milers, and Hodges, and less about Briggs and Smith. A careful study of Dr. Samuel Miller's "Thoughts on Public Prayer," might do some ministers quite as much good as a reading of Briggs' famous inaugural. Dr. J. W. Alexander's "Thoughts on Preaching" are much better literature for a preacher than the reports of the Briggs trial. Systematic study of Hodge's great work is of far more use to a minister than any amount of fugitive literature on the Briggs' case. If we must read Union Seminary

literature, why not take a turn at Shedd. An hour a day, spent by a pastor on Shedd's "Homiletics," might be of more value to a congregation than a year's reading on Criticism, higher or lower.

There are forty-six Presbyteries in the Presbyterian Church in Canada, and the whole Church has its eye fixed on the Presbytery of Montreal. Why? Simply because that Presbytery is supposed to have a heresy case on hand. An American, whose name used to be well known, said that he was perfectly willing to say that the negro was his brother, but he was not prepared to admit that the coloured man was his uncle and his grandfather, and his cousin, and every other relation. A heresy trial may be very important, but it is not preaching, and pastoral visitation, and Home Missions, and Foreign Missions, and Augmentation, and French Evangelization, and Theological Education, and everything else. The Montreal Presbytery is one of the best we have, but the forty-five that have no heresy trial are trying to do a little something for the Church, as well as the Presbytery that takes its name from our commercial capital. Right sure are we, that the Presbytery of Montreal does not hanker after any special attention at the present time. Some of them have had pestering enough during the last year, to do them for a long time to come.

Professor John Campbell is not the only member of the Montreal Presbytery, who amounts to anything, or has accomplished anything. The Professor is, in certain lines, the most learned man we have; he is a genial, gentlemanly, man. We have always considered him a conspicuously honourable, straightforward, manly man. But positively, there is no reason why the entire Church should gaze on Professor Campbell, either with admiration or horror. Some years ago—we need not say exactly when—we heard a well-known Toronto minister—we need scarcely give his name—in the blandest tones assure a gazing audience, that the "horns had not begun to come." It is to be hoped that Professor Campbell will not feel called upon to give a similar assurance to anybody.

If it is really necessary to talk about Montreal College at the present time, why not say something about the marvellous progress it has made, the liberality of the Montreal Presbyterians in endowing it, the strength and efficiency of its teaching staff, the large numbers of ministers it has trained, and the other hundred and one good features of the institution.

If the Montreal ministry must be discussed, why not discuss MacVicar, Warden, Scrimger, and all the other strong men that are not being tried for saying things? Why not discuss the Redpaths, and McKays, and follow their example in giving? Why not discuss David Maurice, and build a wing to Knox or Queen's? Oh yes, there are plenty of good things in Montreal to discuss and imitate, if we want to see them.

The plain truth of the matter is this: there is so much of the old Adam in most of us, that we prefer discussing doubtful things to discussing good things.

### FRAGMENTARY NOTES.

#### NIAGARA-ON-THE-LAKE—ITS SURROUNDINGS, CHURCHES, ETC.

This ancient town is distant from Toronto about 35 miles, and thanks to the enterprise of Toronto's citizens it can be reached in about two hours, by a line of steamboats which are probably not surpassed by any on the continent; and which leave six times daily. Niagara is situated on Lake Ontario at the mouth of the splendid river which bears the same name, and which from its great natural beauty attracts thousands of tourists every year.

As a result of the war the town was destroyed by fire in 1813, and for many years past it has been considered by outsiders to be a rather half-dead-and-alive place. The streets which were broad

were pasture for cattle on which they thrived well. Trade had fallen off, and many of its warmest friends thought that the good old town was doomed to decay altogether; but its natural resources were large, being in one of the finest fruit-growing districts in the Dominion, and its natural beauty famed and appreciated, the tide took a favourable turn, and within a few years public attention has been turned to Niagara as a summer resort and a district where fruit can be cultivated to great advantage.

The Queen's Royal Hotel has always been very popular and in addition to this other hotels have been started; several cottages have been built, which are occupied by visitors.

A few days ago I boarded the fine steamer Chicora, with a few friends, and after a pleasant run found myself within the precincts of the famous Niagara-on-the-Lake, as it is now called. The visitor cannot fail to notice the rapid improvements which have taken place. Several large and handsome residences have been erected, and many of the old and ungainly ones have been renovated and treated to a fresh coat of paint, which adds very much to their appearance. Among others I may mention that of Mr. Charles Hunter, which was completed this year, and taken possession of this spring. In addition to this very handsome dwelling house, Mr. Hunter has a fine orchard, well stocked with fruit trees, and beautiful grounds well kept and tastefully planted with shrubs; and beautiful sweet-smelling roses of every class and colour.

### CHURCHES.

There is ample accommodation for the citizens and visitors in the various churches, which in the summer are well attended. St. Andrew's, Presbyterian, is a historic church here. Although the church and manse are rather far removed from the centre of the town, the spire of the church is the first object to attract the attention of the passengers as they approach the shore. The first congregation was organized in 1794, nearly a century ago, and had for its minister the Rev. Mr. Dunn, who came from Scotland, and who supplied the Stamford congregation also.

Mr. Dunn, having changed his theological views, resigned the charge and entered on mercantile pursuits, and was lost in a storm on Lake Ontario about ten years after. The next minister was Rev. John Young, formerly of Montreal, who remained a short time and soon after removed to Lunenburg, N.S., but subsequently settled in Truro, N.S., that strong Presbyterian centre, where he finished his course. In 1804, the Government gave a grant of land to the Niagara congregation, when a church capable of holding 500 persons was built and supplied by the Rev. John Burns, who gave service once a month; until, as stated before, the town was destroyed by fire. In 1815, Mr. Burns resumed his labours, and in addition to discharging his ministerial functions, taught a public school, and died in 1824. The next minister was Rev. Thomas Creen, a popular Irishman, and a man of considerable ability, but who, yielding to the dictates of conscience, joined the English Church and accepted reordination from the Anglican Bishop of Quebec, who appointed him to a mission in Niagara at a salary of £200 sterling. It seems strange that an Irish Presbyterian minister would submit to reordination at the hands of a bishop of the English Church, thus admitting that ordination by Presbytery, or by a plurality of elders, was not according to Apostolic practice. If I mistake not, the Anglican Church does recognize ordination by the Roman Catholic Church. This, of course, I do not find fault with, but it does seem strange that Presbyterian ordination should be completely ignored. The Rev. Mr. Johnston, also from Ireland, was the next minister, who only remained a short time, and was succeeded by the Rev. Mr. Fraser, who in a short time, left for a church in Lanark. The next minister was the Rev. Robt. McGill, who in 1845 responded to a call from St. Paul's church, Montreal,

and was succeeded by the Rev. John Cruikshank, who returned to Scotland. The next minister was the Rev. J. B. Mowat, D.D., now Professor Mowat, of Queen's University, and brother of Sir Oliver Mowat, and who, after a ministry of eight years, was appointed to the chair of Apologetics in Queen's University, and who ranks among the soundest and ablest theologians of the day. Dr. Mowat was succeeded in Niagara by the Rev. Charles Campbell, now of Toronto, who came from Scotland, and who, during his pastorate, made many warm friends in Niagara and throughout the county of Lincoln. The next minister was the Rev. William Cleland, now of Toronto, a man of varied accomplishments and ripe scholarship, whose contributions to the press are well known and appreciated. He is also the author of an able work on the History of the Irish Presbyterian Church.

Mr. Cleland is "a son of the soil" and an ardent lover of his native land. Although set aside from active duty, he takes a lively interest in public questions, and has strong sympathies with the Unionist party in the General Assembly in Ireland, in their opposition to Mr. Gladstone's Home Rule Bill.

The next minister was the Rev. Mr. Bell, now of Newmarket, who sustained the good work so long carried on by his predecessors, and the present minister is Rev. Mr. Smith, who is very popular in the neighbourhood, and who is doing faithful work. The present is the eleventh of the ministers who have done more or less duty in Niagara Presbyterian church.

The Anglican church, which is known as St. Marks, is well taken care of by the Ven. Archdeacon McMurray, who by a long and faithful ministry has earned the respect and esteem of the whole community, and who has been ably assisted by his amiable wife.

Niagara is a very popular place to hold conventions, and during the summer season there are various gatherings, comprising religious, educational and scientific, and the place seems well adapted for such conventions. K.

Toronto, July 12th, 1893.

### A MISSIONARY TOUR.

For the purpose of this tour let us leave Toronto by the railway traversing the continent to Vancouver, and thereby passing through our mission stations in the Northwest Territories and British Columbia, which are in charge of the Rev. A. J. McLeod, Rev. Mr. Flett, Rev. Mr. Winchester, and a number of other assistants. From Vancouver, we sail across the Pacific in one of those large railway steamers, bound for Yokohama in Japan. Arriving there, we cross the Yellow Sea, landing in about seven days at Chefoo, China. Remaining for a short time with the several missionaries of the American Board stationed at Chefoo, we then board yet another steamer, bringing us to Tsien-tsin, where we are entertained by Mr. Bostwick, the agent to whom is entrusted all mail parcels, etc., of our Canadian missionaries. Desiring to push on, we embark from Tsien-tsin, in houseboats, propelled by men walking along the banks. On reaching Lui Ching, our destination, the novel journey by houseboat is at an end. Chu Wang, in Honan, is to be our first resting-place, and to reach it we are obliged to resort to carts drawn by mules. These carts are not to say the least, made after the fashion of Rotten Row carriages, neither are they as comfortable as the modern dog-cart. Is it to be wondered at then, that sweet is our rest when we reach Chu Wang. Great, too, is our joy when we meet here and remain a few days with our missionaries. Journeying still further inland to Hsin Chen, we are greeted by Dr. and Mrs. Smith, Rev. Mr. and Mrs. Mackenzie, Miss McIntosh and Dr. L. Graham. After visiting these various mission stations and enjoying the many sights, we return to the coast and embark for Formosa. Tam-sul, in Formosa, is the station where Dr. and Mrs. McKay, and Mr. and Mrs. Gault are labouring so earnestly. Though the

letter have only recently been sent out, their zealous efforts have met with great success. Not only have a large number of the natives accepted Christ as their Redeemer, not only do they endeavour to live a life in accordance with the precepts of the Bible, but some of them have become teachers, and thus do we see that Formosa is rapidly becoming a Christian island. From Formosa, we sail over to Hong Kong, where we board one of the steamers plying between this island and Australia. Arriving at Sydney, Australia, we change vessels once more, for the New Hebrides Islands, rendered memorable in missionary annals by the martyrdom of Williams, Harris and the Gordons. Well may Eromanga, the principal island of the group, be called Eromanga, "the blood-stained," for here on this island the noble Williams, the patient and zealous Harris, the earnest Gordons, husband, wife and brother were all ruthlessly slain by the natives. Mission work is now prospering under the Rev. H. A. Robertson. Efate is under the able direction of Rev. Mr. and Mrs. Mackenzie, and Santo, under that of the Rev. Mr. and Mrs. Annand.

We now turn our face towards India. It is necessary to return to Sydney, and from there we set sail around the north coast of Australia, through the Torres Strait, Indian Ocean and Arabian Sea, finally landing at Bombay, India, from whence we go by rail to Indore, the first missionary station—established in 1877—in our Central India Mission. Rev. Mr. and Mrs. Wilkie, Dr. Marion Oliver, Dr. Margaret O'Hara, the Misses Sinclair, and McWilliams, are in charge of the mission in this large city of Indore, inhabited by some 83,000 people. Mhow, some thirteen miles south of Indore, is the second mission station established. It is under the able management of Rev. Mr. Russel, Dr. Fraser, and Miss Isabella Ross. Neemuch, the most northerly station, is where the Rev. Mr. and Mrs. Wilson, Rev. Mr. Jamieson and Miss Jamieson, are labouring so earnestly; though Mr. and Mrs. Wilson are at present away in Canada on furlough. Rutlam and Ujjain are the other mission stations in the charge respectively of Rev. Mr. and Mrs. Campbell, Dr. and Mrs. Buchanan. After visiting these various stations in India, we turn to Bombay, where we board a steamer bound for Joppa, on the coast of Palestine. Crossing the Arabian Sea, we enter the Strait of Bab el Mandeb; pass through the Red Sea and Suez canal into the Mediterranean, and up the coast of Palestine to Joppa, once the great port of Jerusalem. From there we travel by rail to Jerusalem, the holy city of the Jews, one of the great historical cities of the world. The salvation of the Jews is promised, and the promise is beginning to be fulfilled in the mission of Dr. and Mrs. Webster, whom our Church have sent out to Jerusalem, and of other Christian missionaries who are labouring among the Jews.

Returning to Joppa, on the coast, we engage our berths in a large steamer sailing through the Mediterranean Sea, the Strait of Gibraltar, out into the Atlantic. After a voyage of some days, we arrive at Liverpool, the great port of the Mersey, with its miles and miles of docks. Here, we have no difficulty in finding some vessel sailing for Trinidad, the last missionary station in our route. After our long sail across the ocean we are met at Tunapuna, the principal mission station of Trinidad, by Rev. Mr. and Mrs. Morton and Miss Blackadder. The educational work in Trinidad, that of the boarding school for girls, and other schools and the college, are well worthy of mention and excite our deep interest. Having visited the other mission stations, we soon say farewell to Trinidad and set out on the homeward voyage to New York, from whence we return home by rail to Toronto.

Such a tour through the various mission stations of the Presbyterian Church is highly instructive, not only in that the scenes presented excite the interest, but in that they are associated with the progress of the Gospel. The greatness of the missionary field, the welfare of the missionaries, and of those to whom they minister, must needs furnish food for long and deep meditation and interest.

### THE TEACHING OF THE CONFESSION OF FAITH ON THE DOCTRINE OF HOLY SCRIPTURE.

Editor Canada Presbyterian:

Sir,—We deprecate at this stage any public discussion of Professor Campbell's case, which is in the hands of men competent and trustworthy, whose personal regard for the Professor will be sufficient security against anything unkind or harsh, and whose fidelity to truth and to ordination vows may assure the fearful that no concession will be made to the dread spirit of unbelief, the chill shadow of whose wings dims the bright beams of the Sun of righteousness. Leaving the judicial aspects of the case with confidence in the hands of the brethren of the Presbytery of Montreal, there are certain general questions raised in the issue upon which it may be well for the Church to ponder, to the end that all may discern between those things which minister questionings rather than a dispensation of God which is in faith, and those which edify; and to know more fully how to 'prove the spirits, whether they are of God.' To one or two of these questions it is our purpose to direct attention, and in doing so we shall assume the spirit of the enquirer rather than that of the dogmatist.

Whether the teaching of the "Confession of Faith" be true in whole or in part, is a question that may admit of discussion, but is not pertinent at this juncture: the system of doctrine formulated therein is confessedly that which the Presbyterian Church has said it finds "either expressly set down in Scripture, or by good and necessary consequence deduced therefrom"; and logically the first enquiry as to any tenet taught from Presbyterian pulpit or chair must be, is such in accord with the accepted declaration. The Confession may be wrong—neither its framers nor its subscribers have ever maintained its absolute infallibility—but certainly we must be assured that it needs correction ere manifest departure therefrom is to be justified; meanwhile, we must be assured, whether in any case there has been a departure, for manifestly while in a confession a doctrine may be stated that 'by good and necessary consequence may be deduced from Scripture,' it is not by any means so clear that the Church can demand from subscribers to that Confession what in the opinion of even a majority "may by good and necessary consequence be deduced from" it. The Confession is a statement of what we understand the Scriptures to teach; what the Confession itself teaches must be "expressly set down" therein; deductions therefrom "by good and necessary consequence" cannot be binding unless we are prepared to exalt the Confession to an equality with the Scriptures of which it is but an exposition.

The part of the Confession affected by those cases which have been before the Church courts of our brethren of the United States, and that which is now appearing before ourselves, is the chapter which ranks first, and is upon "The Holy Scriptures." No chapter from among the whole thirty-three shows marks of greater care in the preparation, or of more mature wisdom in the positions laid down; and we are persuaded that a patient study of its statements both in the light of its own history, and in its application to the questions of the present day, will with God's blessing do very much towards settling thought, strengthening faith, preserving peace, and keeping all in that frame of temper regarding which Bonar sings:—

"All truth is calm, refuge and rock, and tower;  
The more of truth the more of calm,  
Its calmness is its power."

We purpose to this end one or two brief studies on this wise and pre-eminent Protestant chapter.

One marked characteristic of this chapter is its avoidance of all theoriz-

ing. It has been asserted that the question of inspiration was not prominently before the Westminster divines, as it is before us to-day, and therefore, that their deliverance is inadequate. We venture to assert the contrary, that the framers were fully alive to the importance of the fact that certain writings were 'given by inspiration of God,' and to the extreme danger of theorizing thereon; and we humbly conceive that theologians to-day would be wiser did they emulate the fathers of the Confession in that particular. "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth." Thus with those men who spake from God, being moved by the Holy Spirit. Theories regarding inspiration, verbal, plenary, suggestive, superintendent, are matters of liberty and of difference within the limit of the standards so long as the fact remains confessed, given by inspiration of God. The schools may differ as to the method deduced from the Confession; the fact only is expressly set down, and an honest acknowledgment of that fact is all the Church can consistently require.

Again; these Holy Scriptures are given "to be the rule of faith and doctrine" "sufficient to give that knowledge of God and of His will, which is necessary unto salvation," containing in express terms, or giving the principles from which may be validly deduced "the whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life." The scope of inspiration in the Scriptures is thus indicated; and these statements may lead us safely through the perplexities of what is debated as to the so-called errancy of Scripture. The moving of the Holy Spirit was in matters pertaining to faith and life, concerning all things necessary as to God's glory and man's salvation. Assuming, for the moment, that errors in matters of fact should be found, that would not affect the doctrine of inspiration as limited by the Confession's chapter, and which chapter, no doubt, was in the elder Hodge's mind when he wrote (Systematic Theology, Vol. I, p. 170) "No sane man would deny that the Parthenon was built of marble, even if here and there specks of sandstone should be detected in its structure."

The Church will be wise, in our opinion, if her children turn their attention earnestly and patiently to a renewed study of this first chapter of her recognized standards, to its teachings with their limitations; we shall find no surer guide in perplexities that may arise, nor more breadth of vision consistent with acceptance of the Word of God, than these wise presentations of the Westminster divines. We may have more to say on this important matter; meanwhile let us distinguish between the acknowledgment of a fact, and the holding of a theory as to that fact; keep clearly in mind the end for which inspiration was given; and avoid all appeal to prejudice or tradition, keeping ever in mind that the "Supreme Judge, by which all controversies of religion are to be determined, can be no other than the Holy Spirit speaking in the Scripture."

PRESBYTER.

Many a woman will pass for elegant in a ball-room, or even at a court drawing-room, whose want of true breeding would become evident in a chosen company.—Leigh Hunt.

The same dew, which sometimes on the buds was wont to swell like round and orient pearls, stood now within the pretty floweret's eyes, like tears that did their own disgrace bewalk.—Shakespeare.

Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle, reposing beneath the shade of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field.—Burke.

## Christian Endeavor.

### THE BLESSEDNESS OF GIVING.

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

August 6.—Acts 20: 25; Luke 6: 33-38.

I. The blessedness of giving is seen first, in the fact, that as individuals, we might reasonably expect to enjoy a greater measure of temporal prosperity. This may seem a somewhat sordid view of the matter, but the Bible frequently calls our attention to it (Prov. 6: 9; Mal. 3: 10, 11; Luke 6: 38). The Lord will be no man's debtor. It is a well-known fact that some of the world's greatest benefactors learned to give liberally because they found that God blessed them in proportion as they gave. A few years ago Mr. Thomas Kane, of Chicago, published a pamphlet on the subject of giving, and in that he says, 'My belief is, that God blesses in temporal as well as in spiritual things, a man who honours Him by setting apart a stated portion of his income to His service. I have never known an exception. Have you?' Though that question was submitted to five or six million persons, he had learned of no exception worthy of the name, but he received thousands of testimonies in support of his position. The late Mr. W. E. Dodge learned to give liberally because he found that God prospered him in giving. Speaking of the day in his early life when he gave his first contribution for the support of missions, he said, 'From that day it seemed as if everything I touched prospered.'

We would, moreover, enjoy a richer measure of peace, happiness and satisfaction if we gave according to God's directions. 'The liberal soul shall be made fat, (Prov. 19: 17; Ps. 41: 1; II. Cor. 9, 7; Isa. 58: 10). The same thought is beautifully expressed by the poet: "The heart grows rich in giving." George W. Childs once said, 'The money I have spent on other people has been that which I have most enjoyed.' There is one thing in nature which is always receiving, but it never gives, and men call it by a most significant name—The Dead Sea.

"The man may last, but never lives  
Who nothing lacks, but nothing gives."  
Though David and his people contributed an enormous sum for the purchase of materials for the temple—the sum almost staggers us by its magnitude—yet, instead of feeling poor and unhappy because of their liberality, they felt immeasurably richer and happier. We are told that they ate and drank before the Lord that day, with great gladness (I. Chron. 29: 6-9).

In one of her poems, Miss Proctor, after showing that though the rivers spend freely, they are not the poorer, and though the flowers lavishly spend their fragrance, they are not in dearth, thus concludes:

"Give thy heart's best treasure; from  
fair nature learn;  
Give thy love and ask not, wait not a  
return;  
And the more thou spendest from thy  
little store  
With a double bounty, God will give  
thee evermore."

II. If the givings of Christians were what they ought to be, the most blessed results would be seen in the Church, which could then do their work much more efficiently. There would be no need for Boards to come before the General Assembly regretting that the income did not equal the expenditure, or that certain improvements which were contemplated, had to be abandoned. It would not be necessary for missionary committees to report that they were obliged to curtail the work in this district or to withdraw a man from that because of the lack of funds. The Church would be no longer like a bird with clipped wings, but she could go forth clear as the sun, fair as the moon, and terrible as an army with banners. How often has the house of God been converted into a house of merchandise. The robes of the Church, the fair bride of Christ, are often dragged through the filth of the world to procure means for the propagation of the Gospel.

## Pastor and People.

### SOWING.

Sow with a generous hand;  
Pause not for toil or pain;  
Weary not in the summer's heat,  
Nor through the cold spring rain;  
But patiently wait till the autumn comes  
For the sheaves of golden grain.  
Sow, and by faith look upward,  
Where the starry light appears;  
For in joy you shall reap the harvest,  
You have sown to-day in tears.

—A. Procter.

### GAMBLING DENOUNCED.

The vice of gambling is becoming alarmingly prevalent. In England it competes with intemperance for the unenviable distinction of being regarded as the chief national sin. All the great cities of the continent of Europe are crowded with temptations to indulge in this vice. In the United States it is computed that the betting on horse-racing alone exceeds \$250,000,000 a year. In this young country, there is sufficient gambling to awaken serious apprehension. In fashionable clubs and hotels, and even in their own homes, respectable citizens stake money on cards, not so much with the idea of winning, as for the purpose of increasing, by virtue of an added risk, the pleasure and excitement of the game. Sometimes men of ability and influence spend whole nights in gambling for high stakes, and, though they may be well able to bear the loss of whatever money they may lose, and may be in no great danger themselves of sinking to the low level of the professional gambler, their conduct fosters in the hearts of younger men a passion for gambling which may bring them into the lonely horror of the prison cell, or the hopeless darkness of a suicide's grave. Another, and little less reprehensible custom, is that which prevails when men happen to meet, of deciding by the throw of the dice which of them shall pay for some common refreshment they are all to enjoy. Even ladies are so forgetful of the horrible evils that follow in the train of this pernicious practice, and so forgetful, too, of the restraining and elevating influence they should always exert, as to be found publicly betting on the result of a horse race, a boat race, a lacrosse game, or a cricket match. He was quite ready to admit that there is a great deal of gambling done in which the gambling passion is conspicuously absent. But when a well-to-do business man wagers 50 cents on a race, without a single thought of winning, how can he condemn an employe who risks, perhaps, \$30 on the same event, and must steal from his employer in order to pay his wager? Is there in principle any difference between the man who, with a shrug of his shoulders, puts twenty-five cents into a pool, and the man who squanders his own and his wife's fortune, yes, even his children's bread on the great race tracks of England and America? Gambling is to be condemned on various accounts. First, it is unmeasurably selfish. It is an attempt to get another's gold without giving an equivalent therefor. The fact that two men run equal risk doubles the evil and the selfishness. In the second place, it is the acme of covetousness. Gambling is fed by a desire or passion for the possession of another's money. Betting tempts the exercise of the worst passions, and is not merely unworthy of a scholar and a gentleman, but of a rational collier or bargeman. The habit of gambling is intrinsically savage, morally unchivalrous, and the devil is its father, and with it he maddens and unsettles the mind. In the next place it is the enemy of true manhood. To get money or value without legitimate, honest toll, saps the moral fibre, and unfits a man for a healthy discharge of his honorable and regular duties. In the fourth place, it is unutterably silly, because both cannot win. Fifthly, it is condemned even by the world, whenever the world's moral sense is allowed to find

free and honest expression as witness the expressions, "gambling hell," and "professional gambler." No greater insult can be offered to the man of the world than to call him a professional gambler. Lastly, it has laid its polluting hand on nearly every form of innocent recreation and legitimate, manly sport. Its very name is a lie, because "gamble," is the diminutive of game in the sense of a recreation. Man is so constituted as to need games and amusements, but gambling defiles them. Horse racing, ball playing, boating, lacrosse, etc., have all been besmirched. The very worst evils that have grown out of this feature of the works of the curse, are the attempts to bribe players to sell their consciences, so that some villainous trader on other people's blood may make a few dirty dollars. These men dare not go out and contend in the arena themselves. They are the leeches that are dragging honest sport in the mire, and making what should be a benefit to our youth a temptation and a snare. Those who wish to see young men tempted to sell their souls, may countenance this sort of thing; but those who wish to see a healthy rivalry in athletics, that will tend to the physical development of our young men, should join in a vigorous and determined effort to break the clutch of professional gamblers on athletic events of every character.—Rev. E. D. McLaren, Vancouver.

### REFLECTIONS OF A BUSINESS MAN.

Some years ago, I was called to face a serious question. This is how it came to me. It was the last day of the year. I had gone home from business a little earlier than usual, and was now sitting alone in my library. My mind somehow fell to thinking on last things. I thought of the last day of my own personal life, of the last generation of mankind, and now, by a swift turn backward, I reflected on the last words of Christ before He left the world. Instantly these words stood out before me as if printed in large capitals, "Go ye into all the world, and preach the Gospel to every creature." I immediately rose to my feet and walked the room. These words had never so impressed me before. I had been accustomed to raising some objections to Foreign Missions. But here was a plain, yet solemn commandment from the lips of Christ. It seemed as if He were in the room. I cannot describe the strange vividness with which the thought flashed upon me, that it was the main business of the Church, in fact, the one thing for which it existed, to carry the Gospel throughout the world, and to do it as quickly as possible. And I reflected, somewhat uneasily, that I was a member of that Church. Then the question came almost as forcibly as if I had heard a voice, "What does this last commandment mean to you?"

I again sat down, resolving before the New Year should come, to find some light on this question. The light came. Let me state, in a few words, the conclusion which I then reached, and the experiences which have followed.

If I were a young man, of suitable qualifications, I should certainly feel that this word of Christ was a pretty direct message to myself. I am sure I should not dare, in such times as these, to take up any other calling until I had seriously considered whether I ought not to be a foreign missionary. I am convinced that the next fifty years will be the most remarkable in the history of mankind. The nations are being touched with a common life, and brought near together. I believe, with many others, that pagan systems are soon to meet with rapid and far-reaching changes. It looks to me as if no other field of work were so urgent, or so full of promise. If ever God called young men to go to the heathen, I believe He is calling now.

But I am no longer a young man. I am the father of five children, for

whose rearing I am responsible. I have come to the conclusion, that the last commandment of our Lord has a special application to Christian parents. It seems much clearer to me than it used to, that children are to be trained primarily and mainly with reference to the work of the kingdom. I hope that each member of my family will come to feel a sort of personal obligation for the spread of the Gospel in the world. And, if to some bright son or daughter of our household, the Spirit of God shall whisper a special call, wife and I have agreed that we shall not stand in the way. No ambitions for their professional, or social, or pecuniary success, will allow us to hush the voice of the Spirit, and so imperil the very foundations of their Christian character. I am a man in only very moderate circumstances, still, I could not escape the conviction that the last commandment included me. As is, perhaps, usual at such a season of the year, I looked over my habits of expenditure. I saw that I was spending more upon certain luxuries than for the salvation of the world. To my astonishment, I found that I had paid more for a family concert ticket, and two or three times more for an excursion, than I had given during the whole year for the Lord's work in foreign lands. It did not take me long to decide that this was wrong management. I recalled the statement of a distinguished acquaintance of mine, who once said: "I settle the matter at the beginning of the year whether, consistently with other duties, I can take in the regular prayer-meeting of my Church. I cannot possibly stand the strain," he said, "of having this question come up for settlement every week." It seems to me a good rule respecting benevolent gifts. I felt that I could not stand the strain of having the matter come up for fresh settlement every time I heard an appeal. Nor did it seem to me to be quite the manly thing to do so. And so, with the coming of the New Year, I adopted the plan of giving a certain proportion of my income. This I have found to be delightful beyond expression. The vexed question of "how much," is disposed of, and Christian stewardship has come to have a real significance.

I want to add, that through the providence of God, I have been blessed with some means. The last commandment rings in my ears, "Go ye into all the world, and preach the Gospel." I cannot directly preach, but yet I am sure that I have a very definite part in this great work. If I cannot go, I can send—and a better man than myself at that. For some time I have been paying all the expenses of a certain foreign missionary. He is my representative on the field. I occasionally hear from him, and I and my family follow his work with great interest and delight. Nothing could induce us to surrender the joy of this service. If I continue to be prospered, I am planning to undertake soon the support of two native evangelists in Japan.

I have now told you what the Great Commission means to me. What does it mean to you? "How much owest thou unto my Lord? Sit down quickly, and write."—*Missionary Herald*.

### BIBLE STUDY IN THE THEOLOGICAL COLLEGE.

The principal thing a young man is to preach, ought to be the principal thing in which he should be taught in preparing him to preach. The preacher of the Gospel is not to originate truth. He is simply to declare truth that has already furnished to his hand. He is to possess himself of that truth, and let it possess him, and then bring it to the attention of men through his own personality. Scripturalness ever has been, and ever will be, the badge of true Gospel preaching. A preacher's strength lies in the ever-present consciousness that the

truth he is uttering, is the truth of God, and a kindred consciousness in the minds of his hearers.

Bible truth is what the preacher is to preach. Bible truth, then, ought to be taught him pre-eminently. If he is to be, in an eminent sense, a "man of one book," he ought to be a man instructed in an eminent degree in one book. However much he may know of other books, if he does not know the Bible, comprehensively and analytically, he is not equipped as he ought to be for "preaching the Word." Nothing need be omitted from the course as it now stands in our seminaries, but the direct and persistent study of the Bible in the English tongue, supplemented by whatever knowledge of Hebrew or Greek the students may have attained, should be added. No man should be encouraged to present himself for licensure to preach, till he is ready to stand a searching examination in the Bible as a book, and as the original source from which all Christian teaching is derived. Hebrew and Greek exegesis in the very nature of things, must be somewhat microscopical, and have reference to grammatical and literary details, which renders it impossible to go over any great amount of ground in Bible study. A more complete and comprehensive study of the Bible—the whole Bible—is desirable for men who are to draw upon it for the subject matter of their preaching to the people.

Presbyteries ordain young men to "preach the Word," but the one thing about which they do not examine them, to ascertain their knowledge, is this same Word of God. The fact is, that it has not been required of the young man, in his preparation, to acquaint himself thoroughly and familiarly with the entire contents of the entire Word. This has been one of the electives in his course. In what Presbytery was a candidate for ordination ever called upon to give an analysis of the contents of the prophecy of Isaiah, or to analyze and give in outline the history of the planting of the Church, in the Acts? He will be asked about all sorts of "ousions" and "isms" dead and forgotten, and which he ought to be asked about, but he will probably not be asked to give a summary of the contents of Exodus or the Epistle to the Galatians.

What would more Bible study in the seminary do for the young preacher?

1. It would make his theology less scholastic, and more Biblical; less theoretical, and more practical; and so would influence his preaching in the same direction. Biblical theology is the preacher's theology.

2. It would tend to make the subject matter of his sermons more Biblical. The weak spot in the teaching of the times is, that it does not use and honour the Word of God enough. There is a great deal of able preaching nowadays in which the sword of the Spirit does not lie hidden; sermons that delight but do not cleave asunder "joint and marrow;" sermons that the Spirit of the living God cannot use to convert men's souls. God honours most the preaching that most honours His Word. There is many a preacher to-day, lamenting the barrenness of his ministry, who may find the secret of it right here.

3. It would tend to bring preaching down out of the clouds, and more within range of the average hearer. Close contact between the sermon and the Bible keeps the preacher from getting away from his hearers. More Biblical, and less metaphysical preaching is wanted.

4. It will help to tide us over the dangers arising out of the Higher Criticism. Let the young men study the Bible more, as well as study about the Bible, and the two things will hold each other in equilibrium. Scholasticism will not lord it over faith and piety. Let the light be turned on the Bible—the whitest light the age can produce—but let the hearts of the young men be kept always open to and under the radiant light of the Word itself, and it will all come out right eventually. The Bible can stand all the light that can be turned upon it. The young men will be better fitted to preach the more its light radiates upon them.—Mahoning.

## Our Young Folks.

### JACK'S LESSON.

Jackie didn't like his lesson.  
 Hated spelling worst of all;  
 Such a fuss about a letter,  
 If he wrote, "I play at ball."  
 Who would care, except a teacher,  
 For a tiny fault like that?  
 Down went pen and off flew Jackie,  
 For the postman knocked rat-tat.  
 Ha! a letter, too, for Jackie,  
 Come from Brighton. Uncle Joe  
 What he needed for his birthday  
 Straight by post would like to know.  
 No more grumbling now for Jackie.  
 Paper, pen, he called for quick.  
 "Dearest Uncle," wrote while smiling,  
 "I do think you are a brick!"  
 "Rabbits I am very fond of—  
 The new sort that's rather rare;  
 Mother sends her love, and Susie;  
 Can you let me have a pear?"  
 "Now, good-by, your loving Jackie."  
 Off the letter went at once,  
 But next week upon his birthday,  
 Puzzled was the little dunce.  
 By a small brown-paper parcel,  
 Coming from his Uncle Joe,  
 With some common pears inside it—  
 Three-a-penny ones, you know.  
 "Stupid Uncle Joe!" he shouted,  
 Stamped his foot and tore his hair,  
 Till his teacher softly whispered:  
 "Jackie, how did you spell pair?"  
 Very red turned Master Jackie,  
 Nothing more had he to say!  
 Uncle Joe had taught a lesson,  
 And—the rabbits came next day.

### EXACTNESS.

Nothing makes the soul so pure as the endeavour to create something perfect; for God is perfect now, and whosoever strives for it, strives for something that is God-like. True painting is only an image of God's perfection—a shadow of the pencil with which He paints, a melody, a striving after harmony. Whatever you do, do it slowly enough to do it well. One clever girl can do almost everything she attempts to do, but she rushes. In cutting a pattern, she heeds not if she cut not exact; so in all things, and her life is a comparative failure. Learn in youth a habit of painstaking. "What is worth doing at all, is worth doing well" is a maxim we must learn in youth if we would in maturer years be good workers. Let each action be a work of art, a striving after perfection.

### THE CALICO'S-STORY.

Once I was very tiny, and covered all over with a brown coat. I had many brothers and sisters. We lived in the sunny South, and were kept huddled close together in a strong bag.  
 One morning the people who lived in the house, were up earlier than usual, and I heard the master say, "Tom, you may plant that cotton-seed to-day." That was my name, and I wondered if it were better to be planted than to be tied up in a bag. But while I was thinking Tom plucked me with the others, and I was soon put into a little bed close by a rolling river.  
 I loved to listen to the water as it laughed on its journey to the sea.  
 I longed to see it, but my coat fitted so closely that there was no chance to hope for such a joy.  
 I began to feel larger and larger, until one morning my snug coat split, and I popped right out of the ground. Wasn't I happy then. I had a green body and two green leaves. I stretched my head higher and higher, and after a while three beautiful blossoms grew on me. I think I must have been vain, for all my pretty petals left me to go with Mr. Wind, I could not get over this loss, but mourned each day until to my surprise, the little bolls left by the blossoms burst, and cotton as white as snow and soft as silk did me honour!  
 The cool wind fanned me, the sunbeams came to warm me, and the dear old river lulled me to rest. I did not want other friends, but all too soon I found I had them.

"Come, childer," I heard Aunt Chloe call, "we must pick the cotton." And the "chilern" did come, a dozen woolly heads and twice that number of shining eyes. One little fellow cried out "Oh," did you ever see nicer cotton?" and in an instant all my white was held in little black fingers. Next, I was riding in a basket on top of Tom's head; then in a cart on my way to the "gin." I breathed a heavy sigh as I left the field and said, "Good-by, old body and leaves. Good-bye, old river!"

When I got to the "gin" a machine took from my downy grasp many little fellows dressed in brown coats. They looked just I did before I went to "bed" in Mother Earth.

My next trip was "in a bale." I was loaded on a big ship which sailed on a great sea. I liked this ride for it made me think of the dear old river.

By and by the ship stopped. I was carried to a large house where I heard buzz, buzz. I was not much alarmed, for I felt I might just as well be resigned to my fate!

So many strange things happened to me that I wondered what would be the end of it all. I was cleansed and twisted and spun and woven and bleached, and was surprised to find at last that I had become white cloth.

One thing I enjoyed about this was that a dear old river rushed along and turned heavy wheels that made the spindles buzz and the shuttle fly.

My next journey was through the printing machine. You know I was white, but this machine sent me under a roller which left bunches of little red cherries, and left the green leaves close to the stems. A third roller left brown twigs just where all the stems and leaves ought to hang. Prettier bunches of fruit you ever saw!

Now, my white was almost gone, but what was left was made black by a fourth roller.

I went under these rollers so fast—a mile in an hour—that I could not see much, but I know cherries were cut into the first roller and they had red dye on them; the leaves and stems were cut into the second roller, and they had green dye on them; the twigs were cut into the third, with brown dye on them.

I used to wonder if some of the leaves, stems or twigs would not get in the wrong place, but not once did they make a mistake!

After I left the black dye roller I was dried, folded and sent to a noisy city where I was placed on a shelf.

One day a little country girl came into the store with a basket of eggs. She asked to look at me, and don't you think she gave all the eggs which she had hunted for eight yards of me!

Then I was made into a dress with such a pretty waist with soft lace ruffles in the neck and sleeves, and gave much joy to the little girl who always liked to be well dressed.

On her way to and from school she used to sit upon a log to rest. Here I used to amuse myself by watching the plants which were growing around it, but which were unlike my old self because they did not live in such a warm country. But what I enjoyed most was a river which flowed near by and sang the same song as my old friend.—Youth's Companion.

If we regulate our conduct according to our own convictions, we may safely disregard the praise or censure of others.—Pascal.

The moral results of reading are large, even though only secular books are read. Thomas Hood said: "A natural turn for reading preserved me from the moral shipwrecks so apt to befall those who are deprived in early life of their parental pilotage." We met a father of four boys and two girls in the public library of his village a few months after it was opened. "This is a great thing," he said; "I know where my boys are evenings now." They were at home reading with their sisters.

## THE ENGLISH PEOPLE AND THE BIBLE.

No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman: it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm. . . . The power of the book over the mass of Englishmen, showed itself in a thousand superficial ways, and in none more conspicuously than in the influence it exerted on ordinary speech. It formed, we must repeat, the whole literature which was practically accessible to ordinary Englishmen; and when we recall the number of common phrases which we owe to great authors, the bits of Shakespeare, or Milton, or Dickens, or Thackeray, which unconsciously interweave themselves in our ordinary talk, we shall better understand the strange mosaic of Biblical words and phrases which coloured English talk two hundred years ago. The mass of picturesque allusion and illustration which we borrow from a thousand books, our fathers were forced to borrow from one; and the borrowing was the easier and the more natural than the range of the Hebrew literature fitted it for the expression of every phase of a feeling. When Spenser poured forth his warmest love-notes in the "Epithalamion," he adopted the very words of the Psalmist, and he bade the gates open for the entrance of his bride. When Cromwell saw the mists break over the hills of Dunbar, he hailed the sunbursts with the cry of David: "Let God arise, and let His enemies be scattered. Like as the sun riseth, so shalt thou drive them away!" Even to common minds this familiarity with grand poetic imagery in prophet and apocalypse gave a loftiness and ardour of expression, that with all its tendency to exaggeration and bombast we may prefer to the slipshod vulgarisms of the shopkeepers of to-day.—Green's "Short History of the English People."

### CHARACTER.

Character grows, for the most part, insensibly, as the life grows at first. Now and then it gets notable impulses which we can mark, but commonly, it grows imperceptibly, like our bodies. It drinks in food, like the tree, from both earth and sky, and from hidden sources in both, and, like it, shows its whole history on its bows and branches from the first. The sunshine and the storm, the cold north wind and the soft south, the knife or the neglect, write themselves all over life, in its knots and gnarls, or smooth branches, in its leaning this way or that, in its stunted barrenness or broad shadow, its bending fruitfulness or its woody wantonness—not a leaf but leaves its mark, not a sunbeam but has told on it, not a rain-drop but has added to it. The same tree that is soft and spongy in a fat swamp, with its heavy air, grows hard and noble on the hillside. Spitzbergen forests are breast high, and Nova Scotia hemlocks mourn their cold, wet sky in long, weird shrouds of white moss. The influences round us are self-registering. Our spirits, like the winds, unconsciously write their story in all its fulness on the anemometer—life; slowly in light air, quickly in storms, all goes down. Little by little, the whole comes in the end. Single acts may show character, but they seldom form it, though some are supreme and ruling. It grows ring by ring, and the twig of this year becomes the bough of next. Our habits are another name for it, and they grow like the grass. The man's face lies behind the boy's, but it comes out only after a round of winters and summers.—Dr. Geikie.

## Teacher and Scholar.

Aug. 13th, 1893. } PAUL AT JERUSALEM. { Acts xxi., 27-39.

GOLDEN TEXT.—For unto you, it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.—Phil. i. 29.

The voyage of Paul and his companions was continued from Miletus to Ptolemais, with change of vessel at Patara. From Ptolemais they made their way by land to Jerusalem. At various halting places they were able to have fellowship with disciples, and prophecies became more explicit of the dangers awaiting Paul. At Jerusalem he gave to James and the elders a particular account of his work. As there were many Jewish believers at Jerusalem still zealous for the ceremonial law, who had heard exaggerated reports of Paul's attitude to Judaism, the elders proposed to Paul, that to conciliate them he should associate himself with four men who had to discharge a vow, and assume, as was sometimes done, the cost of the sacrifices legally required of them. This would show that he did not despise the ceremonial usages. Paul, while asserting the freedom of the Gentiles from all such obligations, had no hesitancy in complying with them himself, and so at once fell in with the suggestion.

1. The attack. Having purified himself, and entered the temple, he announced to the priests the interval, seven days in this case, until the completion of the purification (v. 26). The time was almost expired, when an attack was stirred up by Jews from Asia Minor, in whose capital, Ephesus, Paul had laboured so long. Having earlier seen with Paul Trophimus, a Gentile Christian from Ephesus, they unwarrantably assumed that Paul had conducted him into the inner court of the temple. Gentiles were admitted into the outer court: but it was death for them to pass into the inner, which was fenced off by a balustrade of stone. The assertion that the temple was being thus polluted would rouse the Jews to frenzy, and their hatred would be embittered by the sweeping charge that Paul was teaching everywhere against everything Jewish, a charge which though false had a semblance of truth. The tumult extended to the whole city. Laying hold of Paul and dragging him out of the temple, whose doors were immediately shut for fear of pollution, the Jews commenced to beat him, with the intention of inflicting the death penalty.

2. The rescue. Tidings at once reached the Roman commander, Claudius Lysias (ch. 23: 26), who was stationed at the castle of Antonia. This was on a rock at the northwest angle of the temple area. It had a tower overlooking the temple, and communications by which the garrison could at any time enter the temple court. The commander, or military tribune, had a band of one thousand men, from which he ordered out a force of soldiers and captains sufficiently large to intimidate all opposition. This arrested the action of the mob, who knew too well the consequences to run the risk of collision with the Roman troops. Paul was rescued and bound by chains to a Roman soldier on either side. The commander took him for a noted desperado, and assuming that he must have been guilty of some offence just now, attempted to find from the multitude what he had done. The excitement made the attempt fruitless. Besides it would have been hard to state the alleged crime in a way that would justify any action against Paul. The commander, accordingly, ordered Paul to be brought into the castle barracks.

3. Endeavour to conciliate. The mob followed with such shouts as had greeted Paul's Lord thirty years before (Luke 23: 18; John 19: 15). When the stair leading to the castle was reached, they pressed so hard, that either Paul was lifted off his feet by the throng and so carried along, or he was carried by the soldiers to protect him against further outrage feared. Anxious to get speaking with the people Paul requested a word with the commander. The Greek language, which Paul spoke, showed the commander that he had been mistaken in identifying him with the Egyptian adventurer, of whom it seems to have been well known that he could not speak Greek. Josephus has two references to him. He had collected a multitude on Mount Olivet, many of whom he deluded into believing that he was the Messiah, and that the walls of Jerusalem would fall down at his word. Felix attacked and scattered his forces. He escaped into the desert between Egypt and Palestine, with a small number, the four thousand assassins (sicarii) mentioned here. They got their name from a short dagger (sica) carried by them. Paul received liberty to speak, and showed his zeal for Christ by telling to the people in their native Aramaean the story of his conversion.

## THE CANADA PRESBYTERIAN

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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, AUGUST 2ND, 1893.

Britons the world over are quite satisfied that Lord Rosebery will protect the interests and honour of the Empire in the Siam difficulty. It is a great thing to be a capable, trusted and honorable leader of men.

The General Assembly of the American Presbyterian Church thinks Prof. Briggs has departed from the doctrines of the standards. Briggs contends that the Assembly has departed much farther than he has. Surely the Assembly has as good a right to say what it thinks about Briggs as Briggs has to say what he thinks about the Assembly. The Assembly suspended him once, but he suspends the Assembly at least once a week. Men of the Briggs type are queer Christians. They arraign the Church in the most unsparing manner and the moment the Church arraigns them they begin to howl about martyrdom.

Two professors in the American Mission College in Angora came very near being hanged not long ago. They were accused of taking part in a seditious movement and condemned to death. Under strong pressure from Great Britain and the United States, the professors were pardoned for an offence they never committed and banished from the Turkish dominions. Our neighbours should give that new fleet of theirs a cruise in Turkish waters. There is nothing that brings the Sultan to his senses like the sudden appearance of a fleet. That is the way John Bull keeps those Eastern despots from mischief.

Mr Justice Patterson who was taken to his rest last week, was a prominent man in Cooke's church twenty-five or thirty years ago. He and George Brown and Principal Willis were among the strong men who attended the earlier years of Dr. Gregg's ministry in Toronto. The late Judge was then a rising and influential member of the bar, and possessed to a high degree the confidence of the profession. He was not the kind of counsel that speaks to the galleries, but he had great influence with the bar and enjoyed the respect of the bench. By his death the country loses an upright, able, painstaking judge.

The religious press of the United States, aided by a number of influential dailies is making a determined and powerful assault upon the race tracks. If one half that is said is correct, and very likely the whole is, horse-racing in the United States is one of the most villainous forms of gambling. Our neighbours seldom do things by halves, and we should not be surprised if the honest people who live around some of the worst tracks, should rise in their might some day and lynch two or three dozen of the racing men. At this distance, it seems inexplicable that a State of New Jersey cannot rid itself of such a moral pest. Nobody expects the law to do anything for New York, but surely gamblers and blacklegs do not control all the States.

There was grim humour in the cable despatch which told us last week that Balfour, Chamberlain, Churchill and a number of other British parliamentarians are so exhausted by their parliamentary labours that they must soon take a

holiday. For weeks their labours have consisted in keeping up the partizan obstruction that very appropriately culminated in a free fight a few evenings ago. The typical Irish Home Rule member is not exactly a model British statesman, but the proceedings of the last few weeks have shown that there is not much to choose between him and a large number of the members who are turning the House of Commons into a bear garden by their partizan and rowdy obstruction to a bill that has already passed the crucial test of a second reading.

A writer in one of the journals calls attention to the humiliating fact that, notwithstanding all the efforts have been made in many Churches to draw the "masses" by means of music, lectures, entertainments and other doubtful means, the masses are steadily drawing away from the Church: that modern systems of attracting by extraordinary and doubtful means, are a dismal, conspicuous failure. In fact, it is a fraud. The only way careless men can be brought to church, is to go to them and speak to them kindly about their souls, and then if they come, preach the Gospel to them in such a way as to do their souls good. If that plan does not work, it is useless to try any other. There is no real permanent attraction, but the cross.

The fact that the directors of the World's Fair were compelled to close their gates on Sabbath, shows beyond all manner of doubt, that public opinion among our neighbours is sound on vital questions. They have some scandalously bad newspapers, several of their cities are under the control of the very scum of Europe, bad is no name for some of their politicians; but the European scum and the local politicians are not the American people, nor does the reptile press represent American public opinion. It may be true that infidelity is more pronounced and offensive in the States than in Canada, but it is also true that religious men are also more pronounced. The fence is so high over there, a man cannot sit on it. The good are very good, and the bad, very bad. Perhaps that is just as good a state of things as having a lot of men trying to serve two masters.

There are men every day in every walk in life, doing on a small scale what Vice-Admiral Tryon did on a large and terrible scale the last hour he stood on the deck of the ill-fated Victoria. The plain English of the whole terrible business is, that Tryon sadly blundered, and was too stubborn to rectify the blunder at the suggestion of his subordinates. The only redeeming feature of the horrible business was that he confessed his fault at the last moment, and went down with his vessel rather than face his fellow-men. That was brave, no doubt; it is cold comfort for the relatives of the three hundred brave fellows who went down with him. Let no one be too hard on the Vice-Admiral. There are dozens of men making serious mistakes every day that they are too proud to acknowledge, and too stubborn to rectify at the suggestion of any subordinate. The only difference between them and Tryon is, they are less conspicuous than he was.

## PREVENTION OF CRUELTY TO CHILDREN AND THEIR BETTER PROTECTION.

For many years, workers on behalf of neglected children have laboured under great disadvantages, owing to the fact that there were no adequate laws for the rescue of little ones from evil surroundings, and the placing of them in a position where they would be given a reasonable opportunity of growing up to respectability and usefulness. All the civilized countries in the world have been dealing with this question within recent years, and the children's charter, recently adopted by the Ontario Legislature, places this Province in the foreground in this

respect. It is a good step forward, when the State officially recognizes its responsibility for the care and well-being of dependent and destitute children, and seeks to throw around them such safeguards as will fit them for useful citizenship. The children of to-day are the men and women of the future, and a helping hand extended to them in youth may have more important results than we dream of now. Under the new law power is conferred upon the courts to sever the parental relationship where circumstances indicate such a course to be necessary in the interests of the child, and these little ones are to be provided with foster homes, where they will receive Christian care and training. The practice of crowding dependent children into institutions, is avoided, as it is believed the little ones will receive a more satisfactory training for life's career where brought up in a family home and enjoying all the privileges of childhood. The work of finding suitable homes is to be entrusted to Children's Visiting Committees throughout the Province, acting under the advice and direction of Mr. J. J. Kelso, Provincial Superintendent of the work, and in all cities over 10,000, probation homes or receiving depots for neglected children are to be provided by the municipality and managed by a local Children's Aid Society. The idea of the Government in opening a provincial office was to provide a central point from which the whole field of voluntary effort might be surveyed and directed, and information supplied to all who felt disposed to aid in this good work.

## THE FACTS ABOUT THE PRESBYTERIAN REVIEW.

Last week, in referring to the business relations of the publishers of this journal to the Presbyterian Review and its late and present publishers, we reproduced a paragraph under the heading of "A Presbyterian Paper Dicker" from the Toronto News of July 6th, containing several statements which are now alleged to be false and capable of being construed so as to reflect injuriously upon the late editor of the Review, Mr. Geo. H. Robinson. In view of this we take pleasure in reproducing here so much of the correction made by the News in its issue of July 7th, as is necessary to place the matter before our readers in its true light:

"Some errors crept into The News' report yesterday with regard to the sale of the Presbyterian Review, by the Presbyterian News Co. The News is informed by those in a position to know, that the loss upon the Review instead of being \$36,000 as mentioned, is not more than half that amount. In fact, the paper having now reached a paying basis with a prospect in the near future of yielding a handsome income, there might be said to be no loss at all, but simply capital invested.

The reason for the sale was owing chiefly to the losses in connection with the book room of the company. The book room having been disposed of on no very advantageous terms, it was feared the Review could not carry the remaining liabilities, and in order to ensure its continuance, it was thought best to dispose of it also, though there was a strong feeling on the part of the shareholders to retain the paper in the hands of the company.

It is understood that the present purchasers of the Review were desirous of retaining the services of Geo. H. Robinson, the late editor, but that gentleman had decided on making other arrangements."

To the above we need scarcely add that nothing could be further from our intention than to make any injurious reflection upon the late editor of the Presbyterian Review. Indeed, the failure of the Presbyterian News Company, and the consequent sale of the paper to the Messrs. Clougher Bros., would have passed unnoticed by us, had it not been for the misconception caused in the public mind by the change—many people thinking that the founder of the Canada Presbyterian had ceased his connection with the Presbyterian Printing and Publishing Company, as

well as with the Canada Presbyterian. To set this mistake right, was our only reason for referring to the subject at all. The "Presbyterian Review" and the "Canada Presbyterian" are separate and distinct publications. The Canada Presbyterian has been in existence for about twenty-two years, and for nearly half of that time has been the property of the Presbyterian Printing and Publishing Company, of which Mr. C. Blackett Robinson is President and General Manager. Neither this company, nor Mr. C. Blackett Robinson has ever had, nor have they now, any interest whatever in the Presbyterian Review.

## NOTABLE MEN AND A NOTABLE OCCASION.

The first thing which arrests the eye in the second part of the pictorial jubilee number of the Free Church of Scotland Monthly is a bit of writing in the left hand corner, about five inches by four. It is exceedingly interesting both in its appearance and in its matter. It is a fac-simile copy of the "Interdict" served on Dr. Sutherland in Strathbogie. The remainder of the first page is taken up with landscapes; but such landscapes! how suggestive! A whole historical epoch may be read in them. First comes Canobie, one of the most beautiful vales of Scotland we have heard. On an elevation, under a spreading tree, stands the minister with uplifted arm and earnest manner; before him, under other trees, seated or standing on the green sward, in a place the very picture of quiet loveliness, is his congregation. Driven out of the church, this for the time is their house of God, and it is in truth a very gate of Heaven. Below is Wanlock Head, a deep, rugged, lonely-looking defile among the hills. Men, staff in hand, and women are seen winding their way up a rough ascent against a stiff wind to some mountain nook, to worship the God of their fathers, according to the dictates of their conscience. Under the writing on the left side is Strontian. The minister is preaching under the field, as the Scotch would call it, of a tent; while the congregation, seated before him, on a rising ground, suggests the people seated on the mount before our Lord, when He opened His mouth and taught them. On the opposite side is Duthil. Here is what one might call the "forest primeval," and within an open space in it is gathered the congregation, and the minister is preaching from a sentinel-box-like erection. Between the last two is Ballater. Under Duthil is Cawdor. In the lower left hand corner is a picture of the "Administration of the Sacrament in a Gravel Pit, near Achnacroish, Mull." Hills on which are here and there some trees, battered with the wind, stand round about and hem in the pit. Within has been erected a tent and close by is the table on which the sacred emblems are to be placed. These cuts, simple though they be, hold the sympathetic onlooker with a strange fascination. You cannot take your eyes from them, and the longer you look the more you see and the more you are held. What an interesting assemblage do these congregations make! Here are aged men leaning upon their staff, mothers in Israel, arrayed in their familiar, sober looking, dark-coloured shawls, on their heads their poke bonnet and mutch; here are children with their parents, and young men and maidens; shepherds with their ample plaids, Scotch bonnets and faithful dogs. In one you may see a lady alighting from the nag on which she has ridden across burn and moor, and by winding path to the place of meeting; in another the horse bating in the cart which has brought the family to the "preaching." Not far off is a farmstead, and some kine looking on the strange scene in quiet wonderment. A mother with her child is seated here on a deal stretched upon two barrels; there is one on a stone dyke with his plaid for cushion; and there a weary one sits at the

foot of a great tree, leaning against it for support and rest; some have got the luxury of forms or benches, as we call them, but without backs; many are on the grass and many stand. Every one of these simple pictures is eloquent with the memories of a stirring and glorious time.

We turn over. Very different is this outside page from the other, and yet in its way equally suggestive of a feature of Scottish character and of what has made Presbyterianism the sturdy growth it is. It is wholly occupied with schools and colleges, every one of them almost costly, magnificent, noble-looking, worthy and lasting monuments to the liberality of those who for Scotland's spiritual King and Covenant stood firm, and in the day and Covenant witnessed a good confession. Pictures annihilate distance much more than even electricity. Now, for instance, you are looking on Duff's College, Calcutta; in an instant you are in the Lovedale Institution, S. Africa; one moment you are in the College of Madras, the next in the Free Church College, Glasgow; again, you are admiring the Wilson College, Bombay, and in less than a twinkling your eye rests upon the noble pile of the New College, Edinburgh. Hard by are the college and training school in Aberdeen, Glasgow Normal School, Inverness Assembly Hall; and Moray House School, Edinburgh, complete the illustrations given on this page.

Inside we come upon a gallery of portraits, with faces and heads so brainy, so intellectual, so bright looking, with names so famous that any one might well be proud of the country which has given them birth, and which by their deeds they have made illustrious. On one side of this page are the Moderators of the Free Church during the past fifty years. Dr. Chalmers holds the place of honour in the centre, and around him are grouped all the forty-nine, every one of whom we doubt not would say that they owed no little to the force and genius and character of that great Scotchman. On the other side are fifty-two more Scots worthies, many of whom were not a whit inferior to those whose names have been associated with the Moderator's chair. How could one begin out of that hundred and two to pick out and dwell upon individual names! Volumes have already been written in memory of not a few of them. It is a remarkable collection of remarkable men. Three women have a place among them, Mrs. Wilson, Mrs. Barbour and the Duchess of Gordon.

In looking over the picture and into the faces the thought comes unbidden but with emphatic weight, of all these how few survive! The page itself seems to speak and say, "There is no abiding." One cannot help also casting one's thoughts into the picture and asking, what will be the history during the next fifty years, of that great religious movement inaugurated by these men, and in which they have been the moving spirits? No one can tell. But this abides; God is faithful. The Head of the Church, of which the greatest of these men rejoiced to be the humble members, still lives and shall forever live; all power is given to Him in Heaven and in earth; under Him her destiny is safe; and must redound when His purposes with her are accomplished only in good to the human family, and in added glory and honour to His great name.

Rev. Dr. Boyd, of St. Andrews, says he has worked in harmony with the best men of the Free and United Presbyterian communions, but if Disestablishment is to be carried there can be no more of that, for he will co-operate with no active enemy of the Church, so help him God. A day of humiliation, he says, was unnecessary except for the Church's enemies. Well, what of it? The Free Church and the United Presbyterian Church will most likely survive the shock of the withdrawal from them of the light of the countenance, and the co-operation, never at any time, we suspect, very great or hearty, of Dr. Boyd.

#### DEATH OF MRS. MACKENZIE.

Profound sympathy will be felt with Rev. J. W. Mackenzie, our missionary at Erakor, Etate. He is left lonely and desolate, far from friends and home—bereaved of one who had proved a faithful helpmeet for long years of toil, suffering and peril. Patiently, courageously, the missionaries grappled with their work for over twenty years. They learned together a strange, new language. Together they led to Christ many men, women and children whom they had found sitting in the densest darkness of heathenism. Mrs. Mackenzie shared all her husband's trials and triumphs in the field of their labour. She was his constant counselor and faithful helper. Heathen lands are strewn with martyr graves. Our sons and daughters have fallen in the high places of the field and wherever their dust is slumbering—that is sacred ground, dear alike to Christ and His Church. We have now in the New Hebrides the precious dust of the Gordons, the Mathesons, of the Johnstons, and now of Mrs. Mackenzie.

Mrs. Mackenzie was Miss Bruce, of Musquodoboit, a lady of excellent abilities and attainments and admirably fitted for the onerous position which she was called to occupy. In that position she never failed. Her career has been worthy of missionary's wife—for she was herself, heart and soul, consecrated to the cause.

The New Hebrides must ever continue dear to the Presbyterian Church in Canada; for there it was that we won our first trophies from heathendom; there it was where John Geddie for years single-handed, fought a battle as brave as was ever waged—a most successful battle, too, in which he unfurled a banner that continues to wave over an island then wholly cannibal, but now wholly Christian. John Geddie never turned his back upon a foe—never fled from danger, and the spirit of our pioneer has inspired all his successors, women as well as men. One of the loveliest women that ever lived among the heathen was Mrs. Matheson, who died in her early prime. Mrs. Gordon was a quietly heroic woman who for weeks in succession lived alone among the cannibal Erromangans—her husband exploring elsewhere. Mrs. Johnston, afterwards Mrs. Copeland, was a faithful, fearless and true woman—faithful unto death. Mrs. Donald Morrison was a like spirited, saintly, heroic woman, worthy of her husband, Donald Morrison, one of the best men that ever left us to labour among the heathen—a man of the Samuel Rutherford spirit. Mrs. Geddie, thank God, is still living, the "Mother" of the mission, as true as gold tried in the fire, as arduous a worker as ever grappled with the degradations and horrors of heathenism—a woman who made a record which inspired and directed all who entered the field after her. Long may it be ere we need to pronounce her eulogy! And now of this good and godly array, Mrs. Mackenzie was not the least worthy. Her name will rank in the grateful and affectionate remembrance of the Church with the holiest and best who have gone before. She has borne well and meekly the honorable and most arduous toils of a missionary career. And now she sleeps in Jesus, that sleep "whose waking is supremely blest." God comfort those who were dear to her and whose hearts will now ache to breaking for loss of her.—Presbyterian Witness, Halifax.

#### FRENCH EVANGELIZATION.

The following circular has been issued by the Board of Sabbath School Superintendents and Teachers:

We have the pleasure of sending you herewith a copy of the last Annual Report of the Board of French Evangelization.

We hope that you will find in it much that will be helpful in deepening the interest of your scholars in this department of the Church's missionary work. As will be seen, the work among the young in the mission day schools and at Pointe

aux Trembles has been greatly blessed of God and is very encouraging. Is not this a call to the Sabbath school scholars of our Church to put forth greater efforts to help give the Gospel to their compatriots of French origin and of their own generation?

Sixteen dollars a month will support a teacher in a mission school. Are there not Sabbath schools that will undertake this? Fifty dollars will maintain a pupil in the Pointe aux Trembles schools. Are there not many more Sabbath schools that will undertake this? Will not schools, for which the above would be too much, undertake the partial support of a teacher or pupil? Will not every school make at least a generous contribution?

Relying upon your hearty co-operation, we commend to your sympathy and prayers this important matter. Yours sincerely, D. H. MacVicar, D.D., LL.D., Chairman; S. J. Taylor, Secretary.

Contributions to be addressed to the Treasurer, the Rev. Robt. H. Warden, D.D., Box 1839, Post Office, Montreal.

#### SCHOOL FOR CHRISTIAN WORKERS.

This is a training school for young men and women for several kinds of Christian work and who cannot take a full college course. The course of instruction includes training for S.S. workers, pastors' assistants, home and foreign missionaries. There is also a correspondence department for S.S. superintendents, instruction is also given in music and physical culture. Sixty students were in attendance last year, including both sexes. The prospects for the coming year are good. More than seventy calls have been received at the school during the year for helpers of the kind which the school aims to provide. The seat of the school is at Springfield, Mass.

#### Books and Magazines

The full and neatly got up nineteenth calendar of Brantford Ladies' College for the year 1893-94 gives full information about the college.

The twentieth annual report of Toronto Y.W.C.A. tells of another year of progress and blessing in its beneficent work. Mrs. J. C. Gilmer is Honorary President.

The Treasury, now in its eleventh volume, well sustains its character. Under each of the sections into which it is divided will be found much instructive and helpful reading. E. B. Treat, 5 Cooper Union, New York.

The report of the Minister of Education for the year 1892 is as usual filled with interesting tables and other matter bearing upon the work of the department and school work in the Province of Ontario during the year.

The Homiletic Review by the same publishers, begins with an article to be continued on the higher criticism, followed by other papers and sermons in full or in brief, all helpful to the preacher. Its other departments are well sustained.

The report of the Canadian Archivist, 1892, by Douglas Brymner, Archivist, is a bulky blue book filled with important information on a great variety of subjects, and will prove of great service to all interested in the early history of the country.

Wives and Daughters, tasteful and pleasing to the eye in its mechanical make-up, is, in a literary point of view, bright, racy, fresh and spicy, and ought to be a welcome visitor in our homes. Wives and Daughters, 48 Richmond street, London, and 42 Yonge street, Toronto.

The Missionary Review of the World for August is stimulating and inspiring to all interested in the great work of

missions, and fitted to awaken interest in those who as yet have felt none. Every department is packed with interesting matter. Funk & Wagnalls, New York, 18 and 20, Astor Place.

The July number of Woman's Work for Woman is largely taken up with China and the Chinese, as this people are among those who are special subjects of prayer, along with Indians and Japanese in America. Among letters from the front we find one each from India, Persia, Turkey, China, Corea, Japan, and Syria. These followed by two articles in the Home Department, fill up the magazine.

The Ladies' Home Journal for July comes bright and varied, full and useful as usual, with its pretty illustrations. Paper, type, and general get up make it pleasing to the eye, which is always a help also to being readable. Ladies, old and young, will alike find much in its pages most readable and useful, both in their every-day domestic and social life, and for their inner spiritual life as well, the latter under the head of "King's Daughters."

The Treasury of Religious Thought for July is full of good things. The Rev. W. F. Markwick, of the Congregational Church, Ansonia, Conn., is given the first place, and his portrait, biographical sketch, sermon, and view of church edifice are accorded the usual prominence. Following these is an excellent sermon by the Moravian pastor, Rev. C. E. Eberman, and also one on A Lazy Church, by a Baptist pastor, Rev. F. M. Goodchild. Leading Thoughts of Sermons, are by the noted preachers, Dr. A. Maclaren and Dr. G. Lorimer. Attacks on the Bible, is the Question of the Day, which is treated with great ability. There are several excellent articles helpful in Pastoral Work. All other departments are well filled. E. B. Treat, Publisher, 5 Cooper Union, New York.

Fleming H. Revell & Co. also sends us The First Book of Kings, by Archdeacon Farrar. This is one of the volumes of the Expositor's Bible. This book is not expository in the usual sense, that is, in the sense in which Dean Alford, or Bishop Ellicott, is expository, but it gives the reader a broad and comprehensive view of the scope of the whole book, and its historical place and surroundings, and so enable him to read it in the most intelligent manner and with the highest degree of profit, be the work of an expositor, then it is exposition of a high order. The book is marked by all the well-known characteristics of Archdeacon Farrar, which have made his writings among the most popular of the present day. To commend, it would be a work of supererogation.

The Reformed and Presbyterian Review, July number, is like the periodicals of which it is the successor, for those who love strong meat. It is solid, able, scholarly. Among the principal and weightier articles, are The Trial of Servetus, by Charles W. Shields; Theological Thought among French Protestants in 1892, by A. Grellat; Homiletical Aspects of the Fatherhood of God, by Charles A. Salmond; Failure of the Papal Assumptions of Boniface VIII, by Alan D. Campbell; and How Were the Four Gospels Composed, by William S. T. Shedd. Full space is given to Reviews of Recent Theological and Historical Literature, by men so competent for their task, as always to make this a valuable part of an able and valuable quarterly. Published by MacCulla and Co., Dock Street, Philadelphia, Pa.

How to Begin to Live Forever. This little book is by the Rev. Jos. Merlin Anderson. It is upon the whole well written and calculated to be profitable, chiefly by showing that we begin to live forever by beginning now and keeping on living here on earth under the power and influence of those divine principles taught in the Word of God, illustrated in the life of Christ, and which reign supremely in heaven. Fleming H. Revell & Co., Toronto, formerly Willard Tract Depository.

We have also to acknowledge from the same company, "Christ and Criticism, or Thoughts Concerning the Relation of Christian Faith to Biblical Criticism," by Charles Marsh Mead, Ph.D., D.D., Professor in Hartford Theological Seminary. This is pre-eminently a book for the times, and will repay an attentive perusal. His style is clear, and the logic by which he shows that faith in Christ is inseparably bound up with the authenticity and the testimony to Christ given in the Scriptures is most helpful in these days and convincing. We can cordially commend the work to the attention of thoughtful readers.

## Choice Literature.

### DEACON JONES' GRIEVANCE.

You'll excuse me, Mr. Parson,  
If I seem a little sore,  
But I've sung the songs of Isr'el  
Fur threescore years and more,  
An it sort o' hurts my feelin's  
Fur to see 'em put away,  
Fur these harum scarum ditties  
'At is captarin' the day.

There's anuther little happ'nin'  
'At I'll mention while I'm here,  
Just to show 'at my objections  
All is offered sound and clear.  
It was one day they was singing,  
An was doin' well enough—  
Singin' good as people could sing  
Sich an awful mess o' stuff—

When the choir give a holler,  
An the organ give a groan,  
An they left one weak-voiced feller  
A-singin' there alone!  
But he stuck right to the music,  
Though 'twas trying as could be,  
An when I tried to help him,  
Why, the hull church scowled at me.

You say that's so-low singin',  
Well, I praise the Lord that I  
Grewed up when folks were willin'  
To sing their hymns so-high.  
Oh, we never had such doin's  
In the good ol' Bethel days,  
When the folks was all contented,  
With the simple songs o' praise.

Now, I may have spoke too open,  
But 'twas too hard to keep still,  
An I hope you'll tell the singers  
'At I bear 'em no ill will,  
'At they all may git to glory,  
Is my wish an my desire,  
But they'll need some extra trainin'  
'Fore they join the heavenly choir.

—Paul Dunbar.

### A QUESTION OF COURAGE.

BY MARGARET SEYMOUR HALL.

The splendour of an African sunset was flooding the dreary Egyptian landscape, and turning to gold the famous old river as the Reverend Elisha Courtney sat at the door of his little house, and watched the long flight of the ibis slowly sailing westward. The tall reeds rustled and bowed towards the west, and his thoughts went wandering likewise beyond the desert hills far over thousands of miles of sand and rolling ocean, back to the elm-bordered streets and white houses of home. The restless shadoof had ceased lifting its buckets, the saki-wheel was resting from the treadmill of the buffalo. Near by, the Arab boatmen sang as they cast the anchors of the white dahbeahs, and the long, wailing notes mingled strangely with his dreamy musings.

The Reverend Elisha Courtney was a missionary to Africa, which fact might not, in itself, have seemed strange, save for the many and excellent reasons why he should have been something entirely different. There was a snug berth prepared for him in the large manufactory of his wealthy and childless Uncle Josiah Webb, and the said uncle had clearly intimated an idea of his adoption as son and heir. Sad and sore, indeed, was the heart of Uncle Josiah upon the subject of Africa, and of Foreign Missions in general, and bitter was the disappointment with which he changed his choice to another nephew, a plain lad, not over quick, but with no inconvenient, unpractical views about the wrongness of the world, and his own duties in the matter, such as had come between Elisha and his earthly futures.

In his native village there were various opinions on the subject. There were those who regarded him in the light of a hero, and felt that, in giving up all for an ideal, he had attained a height of nobility which enlarged their own lower horizons; on the other hand, there were those who looked upon him as a bora fool. Unfortunately, his uncle belonged to this latter class. From boyhood there had been something dreamy and unworldly about him. He was one of those rare souls, to whom the path of self-sacrifice seems also the plainest—one who was content to give much and receive little. His plan of going out to help in the work of converting the heathen, had come to him in the light

of an inspiration. There was the preliminary training at the seminary, where he worked during vacations as farm hand, and so defrayed the modest expenses of his education; then a time of probation; finally, an autumn Sunday, the white meeting-house, packed to suffocation, while they sang "From Greenland's Icy Mountains," and "Go forth, ye Heralds," and the young candidates felt their hearts swell to bursting with religious fervor. That day often came back to Elisha, particularly during his early years, when, indeed, he stood sorely in need of help and inspiration.

His first charge was at Mansurah, in the Delta, where he imbibed a large stock of chills, together with a working knowledge of the Arabic tongue. He then served a term with the wild tribes of the Beni Hassen, and was from them transferred to one of the little towns on the Nile, where the houses were all built of black mud, and where the mercury frequently stood at a hundred and thirty in the shade. The inhabitants had three sources of revenue; the small strip of arable land along the river, the groves of date and doum palms, and, last, and beyond all comparison, richest, the Frank, in which term the native includes the whole vast horde of European tourists who yearly overrun his country—bold, unveiled women, and the men with strange backsheesh-giving propensities.

The Reverend Elisha toiled on, patiently and ceaselessly, trying to instil into the minds of his neighbours, some primary ideas of honesty and decency. Like Daniel, at the idolatrous court, he held the high standard of a pure life amid the low surroundings, and even to those darkened lives, brought glimpses of better things. And—for all true work done for a high purpose carries self-sustaining power—there were moments of uplifted joy that were like glances into another world. Perhaps, after all, he had not done so badly for himself when he gave up the button factory.

Theological argument he did not attempt, but he opened a school, in which he taught day after day, to overflowing classes. "Let the children go, let them go," said the old sheikhs, the dervishes, the fakirs, all whose opinion carried weight; "shall they not learn the English tongue that brings gold? And the foolish dog of an infidel takes no backsheesh for his labour." And, at the dangers of conversion, they only laughed, for what Mahometau could ever be shaken from the lovely tenets of the Spider and the Ass? Accordingly, Achmet, Mustafa, little Fatmeh, Zanouba, and the rest came for this strange new teaching, from which not even girls were excluded. Fellaheen from the borderland, Beshareen from between the Cataracts, Bedawin from the black tents in the desert, all were welcome, and the teacher soon grew to love the brown, soft-voiced creatures.

This was during summer. With the first of November came steamers and dahbeahs, and the school emptied with startling promptness. Achmet and Mustafa were needed to drive the donkeys, while Zanouba and Fatmeh must run beside with water-jugs. All their spare moments were claimed by the native school, held in the ruins of a temple, where they sat in a ring and learned to recite the Qu'ran, in a high, sing-song, and all together.

It was rather lonely and dreary in the little mission. Visitors, generally clerical, looked in from time to time, and once in a while some one thought to ask the minister to dinner.

One of the gayest of the parties had come up aboard the Amenartas. They had been carefully selected with a view to congeniality, and with a distinctly avowed purpose of avoiding the blighting influence of the famous "dahbeah devil," that noxious fiend who breaks up friendships, and sets by the ears those who rashly travel upon the Nile together without due forethought. There were Colonel and Mrs. Genet from New York, the original founders, and their niece, Miss Elinor Wright, the beauty; there were

the Pelham-Bronsons from Boston, renowned far and wide as charming companions; there were two young fellows lately graduated from Harvard, and a clever Oxford man of thirty.

It was by the merest whim that some one suggested the mission. They had been for a donkey-ride, and were feeling a trifle languid over afternoon tea, and the idea of a visit was received with favour. "We are all going to sleep," said Jim Williams, one of the Harvard men; "perhaps the sight of the little duffers imbibing the alphabet will rouse us a bit."

"They are great humbugs, these missionaries, you know," added the Oxford man; "I have seen them in Turkey, and know all about them; they come around in winter when there are visitors about, and travel off in summer. And it's such folly. There has never been known a case of a genuine Mohammedan conversion."

"I should not think from the looks of things, that the present incumbent could afford to do much in the travelling line," answered Miss Wright, to whom his speech was, as usual, addressed. "It can't be exactly from a mad thirst for pleasure that he stays here now. Isn't it a little hard for us to criticise so carelessly, when we know so little of his work or life?"

The Englishman looked at her, disagreeing but admiring. It was another instance of her instinct in favour of a good word for all. And what an extraordinary thing was the clear way in which these American women formed opinions of their own and advanced them even in the face of masculine opposition.

So it was the passing fancy, the thought of a moment to them; but to the weary, lonely missionary this sudden inroad was like a glimpse of the ideal glory that tinges the memory of a happy past. Only one who has endured the desolation of a life in a barren, uncivilized land, can appreciate the joy of the exile at the sight of those from home. "My own people," he thought with a quick throb of joy and pride, as he came forward to welcome them. There was little to be seen, but he showed it with simplicity, and then explained the deserted look of the place. "My classes are generally full," he said, "but the season has opened, and they are busy making money."

"I should think you would be glad of the rest after such hard work," said Mrs. Genet, gracefully. "It must be refreshing to have time to yourself for a while."

He looked at her with a smile. "Time is not of much value in Egypt. We have to part with a good many of our Western ideas when we come out here. I teach them when I get them, and I am glad to have them. It is not like a New England school, perhaps, but it is interesting in a different way. The girls are as gentle as one could wish, and they are an industrious race, and far from dull. Of course there are certain things which it is impossible to hope they will ever learn."

Mrs. Genet looked around the bare room. "I hope you will give us the pleasure of your company to dinner to-night," she said with a sudden impulse. "We leave to-morrow morning, but we should be glad to have you tell us more about your life here, if you are willing."

But, on returning to the dahbeah, they found that their plan of leaving at sunrise had been frustrated. In some unexplained manner, the Arabs had contrived to run the boat on a mud-flat and to shatter the steering-gear. It was very provoking, as there was an utter absence of remorse or sense of responsibility about the boatmen, who, their heads prostrated to the east, were improving the opportunity to do up their daily orisons all at once.

"I never saw anything like it," said Mrs. Genet, plaintively. "They take matters so calmly, and only say, 'As God wills,' when I try to find out how long we are likely to stay here."

However, as there was no help for it, they made the best of the situation, and,

with many jokes, departed to their state-rooms to dress. Neither the costumes nor the dinner were especially elaborate, but when one has become used to meals consisting of one course, served in a large earthen pot into which everyone dips in common, meals where one blue cotton garment is full dress, then the garb and appurtenances of civilization present themselves in a new and dazzling light. The table itself, with its adornments of blue lilies and the yellow blossoms of the lufa, was beautiful to their guest. And a more critical one than he might have been satisfied with the proximity of Elinor Wright.

She was dressed for coolness, in white, with short sleeves, and slightly open at the neck. There was an embroidered belt clasped about her waist with a fastening of tiger's claws. Some long gold pins were stuck through the coil of her dark hair. Nothing could have been more simple, but the girl's beauty was of the undeniable sort that renders the minor point of dress a trifle. Her soft violet eyes gazed thoughtfully across the table, and her sweet graciousness had never been more apparent. Like most extremely lovely and imposing-looking women, she was very gentle and kind, and the thought of self-denial always touched her deeply.

Her opposite neighbour felt himself stirred by a new and strange exhilaration. Under different circumstances he might have been one of those genial, popular ministers who are always in demand as diners-out. He took his part well in the conversation, and his stories of the natives were remarkably good. After the long fast from congenial company, his wits seemed brightened into remarkable quickness. Elinor Wright found herself wondering more and more.

"It's a dreadful pity," she thought. "He is so nice and clever, and so good-looking, too. How can he bear the life? I suppose it's his idea of duty to bury himself in the Libyan Desert."

(Concluded in next issue.)

### UNFINISHED PICTURES.

It has been a rule with great painters never to exhibit unfinished pictures. Children are curious to know what is going on. They all wish to know the whys and wherefors as they go. But this is impossible. They cannot understand the processes, they cannot foresee the results, and so they misunderstand and find fault and criticise, and thus expose their own ignorance and foolishness.

The Lord deals with us as with children. He has His ways, methods and plans, which often seem to us to be delayed, until we grow weary and impatient, and find fault with the providence of God. We say to Him, "Let Him make speed and hasten His work, that, we may see it." We are exceedingly anxious to understand every secret, solve every mystery, and explain every difficulty. The Lord is pleased to employ other methods and to unfold His purposes gradually, to teach us patience through tribulation, that we may at last come to understand His doings and comprehend His purposes, and to know that He is wise above our wisdom, and is carrying out His plans to the glory of His own name.

The Lord will not be hurried. He will not spoil His work for the sake of showing it to us. He will take His own time, and if we, in our foolishness, refuse to wait His will, we shall have only ourselves to blame if we live a life of weariness and disappointment, when we might rest in the Lord and wait patiently for Him.—The Christian.

In Nature there is no dirt, everything is in the right condition; the swamp and the worm, as well as the grass and the bird—all is there for itself. Only because we think that all things have a relation to us, do they appear justifiable or otherwise.—Auberbach.

It is no small commendation to manage a little well. He is a good wagoner that can turn in a little room. To live well in abundance, is the praise of the estate, not of the person. I will study more how to give account of my little, than how to make it more.—Bishop Hall.

## Missionary World.

### A BLACK BISHOP.

Dr. Phillips, who has just been consecrated by the Primate Assistant-Bishop of Western Equatorial Africa, is a noteworthy figure in Episcopalianism. His father belonged to the Egba tribe, and was rescued from slave dealers by an English man-of-war. He proved to be a man of considerable natural ability and was trained for service among the natives as a schoolmaster, subsequently acting as catechist among the tribes in the great Western Equatorial region. His son, the present bishop, was early left an orphan, but he was taken great care of by the Church Missionary Society's agents, and when he had reached man's estate, naturally undertook missionary work. He received deacon's orders in 1876, and was ordained priest in 1879. The scenes of his labours have been Ebute Meta, Ode Ondo, Lagos, Yoruba, and Fesha. He received deacon's orders in 1876, and was ordained priest in 1879. The scenes of his labours have been Ebute Meta, Ode Ondo, Lagos, Yoruba, and Fesha. He revealed himself to be a man of great initiative, considerable administrative power, generous sympathy with the natives, and fair culture. He is one of the most notable men of the line established by Bishop Crowther.

### OUR MISSION IN TRINIDAD.

Twenty-six years ago, a Presbyterian clergyman of Nova Scotia, the Rev. John Morton, in search of health, visited the island of Trinidad, and seeing the spiritual needs of the coolies, persuaded his home church to support him there as a missionary. The coolies are Hindus, taken there by the government of Trinidad, and engaged for a term of five years to work on the sugar plantations. At the end of their period of engagement, those who wish, are taken back to India, though not a few prefer remaining and engaging in business in Trinidad. At present they number about 80,000.

Two years after Dr. Morton began work among them, another missionary was sent there, and from that time until the present, Trinidad has formed one of the most interesting mission fields. At present we have there, five ordained foreign missionaries, two ordained natives, four foreign teachers, 45 native catechists, 52 schools, with 4,324 pupils enrolled. Last year, a college for the training of a native ministry was opened with 39 students in attendance. About £600 sterling (\$3,000) was contributed last year by the native church. The number of communicants enrolled is 573; and last year 192 adults and 166 children were baptized.

### MISSIONARY TEAS.

"Work that is well planned is half done," is a true saying; and is it not true that the missionary enterprises that succeed, are the ones that are well planned? We, in a measure, answer our own prayers by setting in motion those agencies that will most surely bring to pass those things for which we pray. A great many excellent intentions are thwarted for the want of a little head work.

Missionary teas are an important factor in mission work, and if we would have them a success, they must be well planned. In well organized societies, these teas should be held three or four times each year; and when carefully prepared and rightly conducted, they will prove a great impetus to mission work in any church. The word "tea," touches a responsive chord in any woman's heart. If we use the missionary tea as a means to an end, there are many things to be carefully considered. The most successful ones that have come under our notice, were conducted in the following manner: If the tea was to be held in June, a committee of two was appointed at the missionary meeting in May, to prepare a short, bright, interesting programme, and two ladies were appointed to make arrangements, find a suitable home at

which to hold the tea, and to solicit light refreshments. The programme and arrangement committees personally invite every lady in the congregation. In a church of one hundred and twenty-five members, fifty-five ladies have been present at one of these teas. Promptly at the set hour, the study of the country assigned for the month is taken up. Great care must be exercised in preparing the programme, for this is the keynote of success. Those present must be brought into close touch with the workers in the field under consideration. Every possible effort should be used to awaken an interest in the minds of those who are different on this greatest of subjects, missions.

A basket for freewill offerings is put in a convenient place, and it is quite proper for the president to mention the basket, or some one might overlook this very important part of a missionary tea. During the social that follows these exercises, a lunch is served, and a delightful hour is enjoyed by everyone. The influence of a thoroughly good missionary tea permeates the whole year's work. Has your society ever held such a meeting? Try one.

### MORE ABOUT THE MONGOLS.

From the diaries and papers of 'Gilmour, of Mongolia,' the Rev. Richard Lovett, his biographer, has compiled a very readable five-shilling volume, entitled, 'More about the Mongols.' It deals rather with the country and the life of the people than with the work of the missionary. Still the extracts reveal much of the character and the inner life of the heroic Scotchman. At the beginning of his lonely residence among a strange people of many repulsive habits, whose language he was picking up word by word, he was subject to great transitions of feeling. Thus in his diary, written while crossing the desert of Gobi, he says, under the date September 11, 1871, 'Fine, smooth, and partly level road. Walking an hour or two at different times. Felt happy in spirit. Sang Scotch psalms and paraphrases.' The next day, Sunday, he enters a pathetic prayer: 'When shall I be able to speak to the people? O Lord, suggest by the Spirit how I should come among them, and guide me in gaining the language and in preparing myself to teach the life and love of Christ Jesus.' The same day his intense religiousness breaks out in a curious fashion: 'The plain is lively here with the chirruping of a kind of grasshopper, which makes a noise with the voice of a rat and the note of a night-engage. Thus God is praised even on the desolate plain of the desert of Gobi.' Sometimes a dark cloud of depression fell on him, and he once confesses he felt like Elijah 'when the revulsion came on after his danger from the priests of Baal.' He prayed God to die. 'I wonder now,' says Gilmour, 'if I am telling the truth when I say that I felt drawn towards suicide. I felt that I was afraid that if I remained long in this state, I would be more strongly tempted to it. Is suicide itself a sufficient proof of insanity? O God, prevent me from this end. I take the opportunity of declaring strongly, that I as well as God, think it not good for man to be alone, and that on all occasions two missionaries should go together. I was not of this opinion two weeks ago, but I had no idea of how weak an individual I am. My eyes have filled with tears frequently during these last few days, in spite of myself, and I don't wonder in the least that Mr. Grant's brother shot himself. Oh, the intense loneliness of Christ's life! Not a single one understood Him! He bore it. O Jesus, let me follow in Thy steps, and have in me the same spirit that Thou hadst.' Yet Gilmour did bear that dreadful loneliness for twenty-one years! When he could speak the language and his hands were full of evangelistic and medical work, the joy of the work itself was a preservative. The medical work was no child's play. In 1887, Gilmour says: 'I must have seen nearly 20,000 patients.' Yet he thanked God that there had been cures, 'some of them too extraordinary almost for belief,' and 'through God's care over us we have had no serious accident.' He tells us much that is interesting in a lively way, about the aspects of the country, the climate, the camel, the people, the diet, and their virtues and vices. He is severe on tobacco, which everybody of both sexes smoke in Mongolia.—Christian World.

### A PHYSICIAN'S STORY.

DR. LEWIS BLUNDIN'S STATEMENT UNDER OATH.

Afflicted With Paralysis for Twenty-five Years—Pronounced Incurable by the Foremost Physicians in America—A Case of World Wide Interest. From the Philadelphia Times.

Many survivors of the late war left the ranks unwounded, but with broken constitutions; an instance in point is Dr. Lewis D. Blundin, a resident of Hulmeville, Bucks Co., Pa. In relating his experiences, and what he had suffered in consequence of the hardships he had encountered, Dr. Blundin said:—

"I was born at Bridgewater, Penna., in 1841, and went through the war as private, sergeant, and hospital steward in Company C, 28th Pennsylvania Volunteers. My service was active, and while in Georgia, I had an attack of typhoid fever, which left me weak and a ready victim for future disease. My kidneys were then affected, and this finally developed into spinal trouble, which lasted through my army service. In 1866 I was mustered out with an honourable discharge, and entered the Jefferson Medical College as a student. In due time I graduated, and removed to Manayunk. One day, after I had graduated, I was lying on a sofa at my home in Manayunk, when I felt a cold sensation in my lower limbs, as though the blood had suddenly left them. When I tried to move them, I was horrified at the discovery that I was paralyzed from my hips to my toes. The paralysis was complete, and a pin or a pinch of the flesh caused me no pain. I could not move a muscle. I called in Dr. William Todd, of Philadelphia. He made a careful and exhaustive examination of my case, sounding and testing, and finally announced that my trouble was caused by inflammation of the spinal cord, and that I would likely have another stroke of paralysis. I consulted Dr. I. W. Gross, and Dr. Pancoast, of Jefferson College, Philadelphia, with the same result. I called in Dr. Moorehouse, of Philadelphia, who said that no amount of medicine would ever prove of the slightest benefit to me.

"One day last September I decided to try Dr. Williams' Pink Pills for Pale People. I sent for one box. I had always been troubled with a sort of vertigo after my first stroke of paralysis, to such an extent, that when I got out of my bed my head would swim, and I had difficulty in saving myself from falling. My appetite was bad, digestive organs ruined, and no assimilation of food. In addition to my many other ailments, rheumatism held a prominent place. By the time I had finished the first box of Pink Pills, I was comparatively free from these minor ills. My appetite returned, the digestive organs got down to their daily grind, and the rheumatism disappeared. I was much encouraged, and immediately sent for half a dozen boxes of the Pink Pills. Relief followed upon relief with astonishing rapidity. First, one ailment would disappear, then another, until the pills got to work upon the foundation stones of my trouble—paralysis. I felt a sense of exhilaration, and the general effect was beneficial, becoming more so each day. Noting this fact, I increased the dose from one to two pills after each meal for a few days. Before I had taken the six boxes of pills, I was sitting in my chair one afternoon, when I felt a curious sensation in my left foot. Upon investigation, I found it had flexed, or, in other words, become movable, and I could move it. From that time on my improvement was steady, and it was not long before I was walking around on crutches with little or no discomfort. It was three years before taking the Pink Pills that I had been able to use the crutches at any time. My health is daily improving, and I feel sure that Pink Pills have done me more good than all the doctors and all the medicine in the country, and, as they are not costly, I can easily afford the treatment."

Dr. Blundin tells of another remarkable cure effected by the use of Pink Pills. One of his comrades in the army was

Lewis J. Allan, of Battle Creek, Michigan, who has been a sufferer from rheumatism nearly all his life. Mr. Allan is a grandson of Ethan Allan, of revolutionary fame. "I know," said Dr. Blundin, "that Mr. Allan could not lift his arms to his head, or even his hands to his mouth, because of chronic rheumatism. He read in a Detroit paper of a wonderful cure made by Pink Pills and bought some. His cure was sudden and complete. Knowing that I was a sufferer from rheumatism, along with my other ills, he wrote me about his recovery, and advised me to try them. I was then using them. He said he had perfect control of his arms and hands, and could use them freely without experiencing any pain. He added, that as a cure for rheumatism, the pills were the most complete in the world. My case alone proves that, for I am confident that my greatly benefitted condition is due solely to the use of Dr. Williams' Pink Pills for Pale People."

Sworn to before me, this 15th day of May, 1893.

George Harrison, Notary Public.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men, they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y. and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts. a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you, and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations, whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

The most fascinating women are those that can most enrich the every-day moments of existence. In a particular and attaching sense, they are those who can partake our pleasures and our pains in liveliest and most devoted manner. Beauty is little without this; with it she is triumphant.—Leigh Hunt.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow-men, we engrave upon those tablets something which will brighten to all eternity.—Daniel Webster.

C. C. Richards & Co.

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

RONALD McINNES.

Bayfield, Ont.



A "RUN DOWN" and "used-up" feeling is the first warning that your liver isn't doing its work. And, with a torpid liver and the impure blood that follows it, you're an easy prey to all sorts of ailments.

That is the time to take Dr. Pierce's Golden Medical Discovery. As an appetizing, restorative tonic, to repel disease and build up the needed flesh and strength, there's nothing to equal it. It rouses every organ into healthful action, purifies and enriches the blood, braces up the whole system, and restores health and vigor.

For every disease caused by a disordered liver or impure blood, it is the only guaranteed remedy. If it doesn't benefit or cure, in every case, you have your money back.

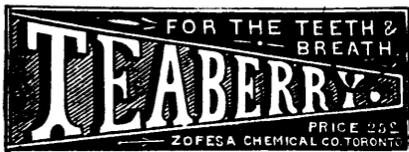
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St., Boston, Mass.



### FIRST PRESBYTERIAN CHURCH, CHATHAM

We publish in this issue an engraving of the new church erected by the First Presbyterian Church, Chatham, which has been recently completed and is now occupied by the congregation.

The erection of the church is a high testimonial to the appreciation in which the popular pastor, Rev. F. H. Larkin, is held by his people, and to the success which has attended his labours during the three and a half years of his connection with the congregation. It also reflects great credit upon the enterprise of the members of the congregation.

This church in style is a combination of the Byzantine and Romanesque. It is of brick, with stone cut and terra cotta trimmings, stone foundation and slate roof. The centre portion towers up about 100 feet over four massive arches and contains a series of stained glass windows, which admits of a soft light to the auditorium. The galleries, which are on the east and west sides, are supported by iron girders, thus leaving the auditorium entirely free from columns. The building is 108 by 93 feet; the auditorium is 78 by 73 feet; with seating capacity of about 900, the ceiling of the centre portion is 52 feet in height, that of the wings is 35 feet arched. The pulpit is in the south wing with organ and choir space in the rear, under which is the Board room and vestry, each having a mantel and grate. North of the auditorium is the Sunday school, and connected with the same by a large archway which increasing the seating capacity of the church 350. The Sabbath school room contains lecture and class rooms, parlours and library, with a joint capacity of between 600 and 700. The different rooms will be separated from the lecture hall by means of rolling doors.

The interior of the entire building has been finished in selected quartered oak, with seats, pulpit and furniture to match, and lighted with a combination of gas and electricity. The handsome chandelier of the auditorium contains forty gas lights and forty incandescent lamps; the one in lecture hall similar in design, and the clusters of incandescent lamps distributed around the building, make the system of lighting superb and perfect in every respect.

The memorial windows in the east gable are beautifully executed. In the basement, under the Sabbath school, is a spacious dining room, reached by two wide stairways, and is well lighted. Conveniently located to the dining room, is a large kitchen. The balance of the basement is devoted to the heating apparatus and fuel room.

It is pleasing also to reflect that the financial condition of the congregation is in every way satisfactory, and the most perfect harmony prevails throughout the congregation.

## Ministers and Churches.

At the communion service held in St. Andrew's, Peterboro, on July 16th, eighteen members were received.

Rev. W. M. Rochester, who has been on a visit to his father in Ottawa, left for Prince Albert on July 21st.

The Rev. A. MacWilliams, of Peterboro, reopened the Presbyterian church at Garden Hill, preaching to large congregations.

Rev. Peter Scott, of Cromarty, and family, have gone to Saugen for a few weeks. Mr. Scott has not been enjoying good health lately.

Rev. A. Henderson, Appin, has gone to Montreal on his holidays. Rev. James Hastie, of Cornwall, will occupy his pulpits the next two Sundays.

Rev. Dr. Robertson, Superintendent of Presbyterian N.W. Missions, preached in Division Street Church, Owen Sound, last Sunday morning and in Knox church at night.

Rev. W. S. Smith, of Middleville, preached in the Presbyterian church, Balderson, on Sabbath, the 16th ult., having exchanged pulpits with the pastor, Rev. Mr. McIlraith.

The Rev. Geo. A. Yeomans, late of Warton, has by invitation of the Session been supplying during the month of July Memorial Presbyterian Church, Detroit, Michigan.

Rev. A. T. Tully, of Mitchell, has gone to Peterboro to spend some weeks in the lake region in that vicinity. He is suffering from throat trouble, and a rest is recommended.

Rev. J. B. Edmondson, of New Jersey, a former pastor of the Brooklyn and Columbus Presbyterian congregations, preached in the church there on Sunday, the 30th ult.

The Rev. John Anderson, of St. Stephen, N.B., has been spending his vacation visiting the World's Fair and some of his old friends at Ingersoll and Ailsa Craig, Ont.

The missionary society of Manitoba College hold an open meeting in Convocation hall on Friday, August 12th, when it is expected Rev. Principal Grant will deliver an address.

The Rev. James Little, formerly of Bowmanville, now residing in Virginia, has been supplying the pulpit of Knox church in this city in the absence of the pastor, Dr. Parsons.

Kaslo's Presbyterian Church, Vancouver, B. C., will, it is said, be opened at the end of the month. Ladies and others interested are busily engaged raising the required funds.

Rev. Dr. George, of St. Louis, long pastor of the John street Presbyterian church, Belleville, is in that city, the guest of Mr. A. G. Northrup. Mr. George will remain in Belleville for several weeks.

Rev. J. Abraham, of Whitby, conducted the services in the Wingham Presbyterian church, on Sunday, July 22nd, morning and evening, and took charge of the Bible class at 2.30, in the afternoon.

The Rev. John Burton, formerly one of our ministers at Belleville, and well known throughout the Church, has his home in this city, and is open for engagements to supply any of our congregations.

The new Presbyterian church at Morris, Manitoba, of which Rev. A. Fowler, B.A., is the pastor, was opened on Sunday, July 23rd. Rev. Dr. Bryce and Rev. Dr. Duval, of that city, preached at the opening services.

Rev. R. P. McKay, Secretary of the Foreign Mission Board, is in receipt of information to the effect that Rev. Dr. McKay, the noted missionary to Formosa, has left on a trip to Canada, and will arrive in August.

Rev. W. D. Kerswell, B. A., of Princeton Theological Seminary, who supplied the pulpit in St. Andrew's Church, London, last summer, preached at both services on Sabbath, 30th, at King St. Presbyterian Church.

Rev. George C. H. McGregor, Aberdeen, who visited Toronto some time ago with the Keswick Brethren and was called to St. James' Square church, has declined the call, feeling it his duty to remain in his present sphere of labour.

Rev. Mr. Eadie, of Hintonburgh, is at present in charge of the Presbyterian mission at River Desert, a field he occupied about three years ago. His old congregation are pleased to welcome him back even though his stay will be short.

Rev. Thomas Corbett, for several years past pastor of the Tyne Valley Presbyterian Church has accepted the call to the pastorate of Hope Presbyterian Church, South Framingham, Mass., and entered upon his duties there on Sunday, 30th ult.

Hamilton Presbytery met on Tuesday of last week and sustained a call from Pelham and Louth to Rev. W. M. Roger, formerly of East London. It was agreed that the induction should place on Aug. 8th at 2 p.m., at Pelham, in the event of Mr. Roger accepting the call.

Rev. A. A. Scott, Carleton Place, has gone to Toronto by water from Brockville, and will go west from there. Mr. D. J. Scott, of Martintown, brother of Rev. A. H. Scott, of Perth, who preached in Zion Church on Sunday, will occupy the pulpit during the pastor's absence.

The faculty of Gale Presbyterian College, Wisconsin, recently conferred the degree of D.D. upon the Rev. M. D. Thomas, Ph.D., of Lacrosse, and the Rev. James Todd, of Escanaba, Mich. Mr. Todd was for many years in Manitoba, and is well and favourably known there.

The No. 1. St. Thomas Company of the Boys' Brigade, spent a week in camp, at Port Stanley recently. The company was under charge of Rev. J. A. Macdonald, Capt. Andrews and Lieuts. McLaws and Stewart. There are six companies of the Boys' Brigade in St. Thomas.

Rev. Dr. F. F. Hildreth, of Norwalk, Ohio, preached in Central Presbyterian church, Hamilton, on Sabbath, 23rd ult., and also the following Sabbath. Dr. Hildreth is one of the most eloquent preachers in the United States, and a rare treat is in store for those who hear him.

At a meeting of the West Presbyterian congregation, New Westminster, B. C., conducted by the Rev. Mr. Jamieson, a unanimous call was given to the Rev. George Brown Greig, of Puyallup, Wash., to become their pastor, as successor to the Rev. Mr. Mills. Mr. Greig was formerly pastor of a congregation in Paisley, Ont., and since then pastor of a church in Sydney, Australia, for a few years.

The Rev. G. C. Heine, pastor of Chalmers' Church, Montreal, who has been suffering from impaired health for some months, has gone to test the restorative powers of the Adirondacks and will be absent six weeks. His pulpit will be supplied by the Rev. Messrs. Dr. McDonald, of Dundee, Que.; Thomas Nixon, of Smith's Falls, Ont.; Mr. Mitchell, of Almonte, Ont., during the remainder of Mr. Heine's stay.

News has just been received from the missionaries of the Canadian Presbyterian Church in Honan, China, to the effect that they are all well. Dr. Malcolm is reported to be getting on so rapidly with the Chinese language that he can deliver addresses without the aid of an interpreter. He had been but nine months in the country. This will be welcome news to Dr. Malcolm's many friends in Galt, Guelph, and neighbourhood.

The new Presbyterian church, Preston, was opened and dedicated Sunday, July 16th. There was a large congregation of all denominations. In the morning Prof. MacLaren preached the dedicatory sermon from Rev. xxi, 2. He also preached in the evening from John xiv, 12. On Monday evening a social tea and platform meeting was held. The collections of Sunday and the proceeds of the tea meeting amounted to nearly \$200. The church is capable of seating 300.

Rev. P. McF. McLeod, formerly of Toronto and Stratford, and now of St. Andrew's Presbyterian Church, Victoria, B. C., was asked to resign at a late meeting of his congregation. The vote was 51 to 22 in favour of the resolution asking him to resign. Mr. McLeod uttered a warning not to change pastors just then, and pronounced the benediction on the meeting. The gist of the resolution was to the effect that the relations between pastor and people tend to prevent spiritual advancement.

The Rev. Principal Grant, of Kingston, Ont., conducted the anniversary services of the Presbyterian church at Birtle lately. Large congregations attended both services; in the evening some could not get into the building. The sermons were listened to with the deepest interest and will long be remembered. On Saturday evening Dr. Grant delivered a lecture on "Canada, Past Present and Future," to a large audience. The lecture will do much to strengthen the feeling of patriotism, both as Canadians and members of the British empire.

Rev. Robt. Johnston, B.A., pastor of St. Andrew's Church, Lindsay, entered upon the fifth year of his ministry last Sunday. He preached with great power at both services to large congregations. Mr. Johnston commenced his regular ministry four years ago with a reputation possess-

ed by few at the outset of their career. He is an untiring worker among the people, and his influence is felt and acknowledged in all classes. Every interest in connection with the congregation of St. Andrew's church has responded to its favourable conditions.

The Presbyterians of the town of Brampton are very much afraid they may lose their popular pastor, Rev. A. Gandier. They have good reason, too, for the call which the rev. gentleman received is not only a tempting one in the matter of salary, but the circumstances of the church from which the call comes are such as to appeal strongly to a minister of Mr. Gandier's temperament. We understand Mr. Gandier has left the matter of his refusing or accepting the call entirely with the Presbytery. Brampton Presbyterian session may be depended on making a strong fight for his remaining there.

On the evening of Sabbath, July 16th, and the forenoon of the 23rd, Rev. W. G. Jordan, Strathroy, preached sermons on "The Principles underlying Foreign Missionary Work." On the evening of Tuesday, July 18th, the Rev. Dr. J. G. Paton visited the town. There was a large attendance at the meeting, including ministers and people, from all the Protestant Churches. Dr. Paton gave a splendid address, and it is hoped that his visit will have the effect of deepening the interest in mission work. Mr. Jordan left on the 16th, on a visit to Guelph, Toronto, Ottawa and Montreal.

Rev. Chas. McKillop, B. A., of Lethbridge, Alberta, has been spending the past week or so visiting the old friends and scenes of his boyhood in Almonte and its neighbourhood, and is getting a warm welcome. Mr. McKillop has been pastor of the Presbyterian church at Lethbridge for seven years, and must be popular with his congregation, as they gave him three months' holidays, plus for supply while he was gone, and paid his expenses to the C. E. convention at Montreal. For the next few Sabbaths he will occupy the pulpit of the Presbyterian church, Renfrew, while the pastor, Dr. Campbell, is absent on his holidays.

St. John's church, Brockville, has just undergone a thorough overhauling and has taken on quite an improved appearance. The walls and ceiling have been painted, the aisles carpeted with Brussels, the gas fixtures replaced with electric light and a pipe organ, built by Warren & Son, put in, to take the place of the old harmonium. In the basement, formerly lighted only from one side, more light and air have been admitted by cutting away the bank, and tile drains laid under the floor, removing the dampness which formerly existed. These changes have worked a great improvement in the appearance and comfort of the church.

Rev. Dr. Williamson, of Queen's University, Kingston, preached at forenoon and evening services, in St. Andrew's Church, Picton, on Sabbath, July 9th. The reverend doctor is in his 87th year and yet his intellectual force has apparently not in the least abated. Both sermons were remarkable for elegance of diction, clearness of thought and their thoroughly evangelical character. The doctor's eminently

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useful and distinguished career as professor in Queen's University began in 1842, fifty-one years ago. He is among the last of that devoted band of men who a half century ago, at no little self-sacrifice, laid deep and strong the foundations of that renowned seat of learning.

Large crowds attended the reopening of St. John's Church, Brockville, recently, and all were more than delighted with the improvements that have been made. At the morning service Rev. Mr. Cameron selected for his text Luke xvii. 11-14. In the evening the church was lighted with gas and electricity and presented a very beautiful appearance. Mr. Cameron has built up St. John's Church in a phenomenal manner, and has won special popularity through his brilliant sermons and lectures, distinguished for their originality, power and eloquence. He has shown himself to be a model pastor, and to-day St. John's stands as a monument to his energy and shrewd business capacity.

The Presbytery of Prince Edward Island, with a view to increasing the interest in and improving the Sunday school work of the Presbyterian Churches, has arranged for district conventions to be held at convenient times throughout the island. One was held on the 19th ult. in the Presbyterian church, Summerside, comprising the congregations of Richmond Bay, West and East Summerside, Princetown, Bedeque, New London and Kensington, Clifton and Granville, and Cavendish. There were three sessions during the course of the day and a most attractive programme was carried out. Every teacher in the district who attended was enrolled a member of the convention. Provision was made for their entertainment while in Summerside.

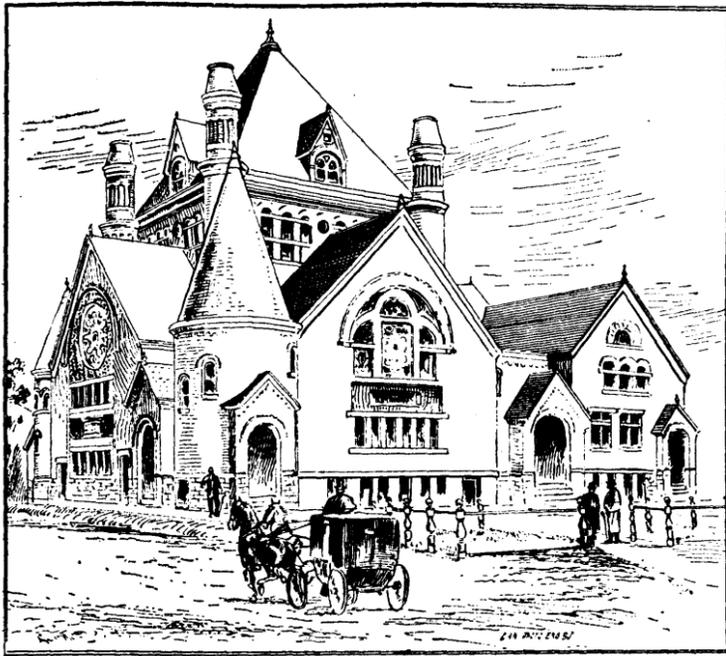
On the 28th ult., the grounds of Mr. John Kay, on the Lake Shore Road, were the scene of a very pleasant gathering. The Mimico Presbyterians, along with many friends from other denominations, enjoyed on that day their first garden party. The weather was all that could be desired, and the extensive and beautiful grounds looked their best, especially when, towards evening, they were illuminated by numerous Chinese lanterns. The pleasant social intercourse was enlivened by singing, boating and other amusements and as night drew on the company separated, well pleased with their afternoon's outing. After defraying expenses, a surplus of \$60 goes towards erecting a fence around the church. We are pleased to know that the congregation continues to grow. At the last communion season, celebrated a few weeks ago, 12 members were added to the communion roll.

**PRESBYTERY MEETINGS.**

The Presbytery of Huron held a regular meeting at Blythe on the 11th ult. J. A. McDonald was appointed Moderator for the ensuing six months. A call was sustained from the congregations of Leeburn and Union church, Goderich township, in favour of Rev. Murdock McKay, probationer. Mr. McKay having accepted the call, his induction was appointed to take place in Knox church, Goderich, on Aug. 1, at 2 p.m. The standing committees for the year were appointed, of which the following are the Conveners: Home Missions, Mr. Marton; State of Religion, Mr. Acheson; Temperance, J. A. Hamilton; Sabbath School, J. C. Henderson; Sabbath Observance, R. Henderson; Financier, Mr. Musgrave; Superintendent of Students, Mr. C. Fletcher; Systematic Beneficiaries, J. A. Anderson; Christian Endeavour, Dr. McDonald.

The regular meeting of the Presbytery of Whitby was held on the 18th ult., in St. Paul's church, Bowmanville. Mr. Perrin, of Pickering, Moderator, in the chair. The attendance of ministers was good, but few elders. Most of the business was routine. The Rev. Mr. Allen, of Newcastle, tendered the resignation of his charge on account of his wife's health and the doctor's recommendation of change of climate. Congregation to be cited to appear for their interests before special meeting of Presbytery to be held at Newcastle on Aug. 8th. On motion of Mr. McLaren, seconded by Mr. Fraser, it was resolved to nominate a committee to invite the Young People's Societies in the various congregations to meet in convention on the day previous to the next regular meeting of Presbytery.—J. Mechan, Clerk.

A meeting of the Presbytery of Winnipeg was held in Manitoba College on July 20th, commencing at 3 p.m., at which there were present Rev. R. G. McBeth, Moderator, and a large number of members of Presbytery. The attention of the Presbytery was wholly confined to the consideration of an objection made by Knox Church, Dr. Du Val's, against the proposed action of Westminster church to build on a site to which Knox church objected as being so near to it as to



FIRST PRESBYTERIAN CHURCH, CHATHAM.

affect it injuriously. After a lengthy discussion taken part in by many members, in which both sides of the case were ably set forth, the following motion was carried: "That the Presbytery, in view of the representations of the congregation of Westminster church, that they have been unable to secure a site within the limits assigned, approve of the site now chosen, on the southeast corner of Charlotte and Notre Dame streets." This motion was carried by a vote of ten for to six against. Dr. Du Val gave notice of an appeal to the Synod of Manitoba and the Northwest, for reasons which were given. Chief Justice Taylor and Mr. Colin H. Campbell were appointed a committee to answer the reasons given by Knox Church.

Chatham Presbytery met in St. Andrew's church on Tuesday, 11th July. \$375, the proceeds of the sale of the church at Bell's River, was conditionally granted to the remaining part of that mission field to help build a manse. It was reported that a student under the care of the Presbytery, was conducting services within the bounds of this Presbytery to the injury of a settled charge, and the Clerk was instructed to correspond with Sarnia Presbytery in regard to the matter. The Clerk was instructed to prescribe exercises for the students resident within the bounds. Messrs. Ripley, McKerral and McMillan were, with Mr. Becket as Moderator, appointed an Interim Session for Kent Bridge and Wabash. Commissioners to General Assembly gave brief reports of their action there. A call from Comber and West Tilbury in favour of Rev. A. T. Colter was presented, sustained and accepted. It was signed by 83 members and 42 adherents, and promised a stipend of \$750 and a manse. It was resolved that the induction should take place in Comber on Tuesday, the 25th, at 11 a.m.; Mr. Manson to preside, Mr. Gilchrist to preach, Mr. Hunter to address the people, and Mr. Fleming, the minister. Leave to find their own pulpit supply till the September meeting, was given to the Sessions at Windsor and Tilbury Centre.—W. M. Fleming, Clerk. Essex, 12th July, 1893.

The Presbytery of Bruce met at Southampton on the 11th ult., Rev. W. Mowat, who was appointed Moderator for the half year, presiding. The standing committees for the year were appointed. On the recommendation of a committee appointed at last meeting, it was resolved to hold a conference on Sabbath school and general Christian work at Paisley on the 11th day of September next at 1 and 7.30 p.m., and the following programme was adopted: 1. The obligation lying on parents to see to the spiritual education of their children (a) in the family, (b) in the Sabbath school. 2. How best to utilize the Young People's Societies so as to retain the young people in Church connection and encourage and direct them in Christian work. 3. The benefits to be derived from the study of the Shorter Catechism and how to stimulate an interest in this study. The Clerk was instructed to notify Sabbath schools and request them to send delegates to the conference. Leave was granted to the Moderators of the Sessions of West Arran, Dunblane and North Bruce and St. Andrew's, Saugeen, to moderate in calls as soon as the congregations are ready. Dr. James and Mr. Craigie were appointed to address the annual meetings of the Presbyterian Women's Foreign Missionary Society at Chesley in September next.—James Gourlay, Presbytery Clerk.

The Presbytery of Orangeville met at Orangeville. The Moderator's term of office having expired, Rev. J. J. Elliott was appointed Moderator for the ensuing six months. In his absence Mr. Emes, ex-Moderator, occupied the chair. Commissions were received from the following elders: Messrs. J. Sinclair, Osprey; J. Nairn, South Luther; S. Hunter, Claude; and William Rutledge, Charleston. Mr. Orr was granted leave to moderate in a call at Camilla and Mono Centre. Mr. Hudson was appointed Moderator of the Session of Maple Valley and Singhampton. Dr. McRobbie submitted the following minute anent Mr. Hossack's translation, which, on account of having been mislaid, was unwittingly detained, viz.: Moved by Dr. McRobbie, seconded by Rev. J. J. Elliott, that in view of Rev. D. C. Hossack, M.A., J.L.B. of St. Andrew's church, Orangeville, having accepted a call to Parkdale, Toronto, this Presbytery place on record its acknowledgment of his ability and intellectual attainments as a minister of the Gospel; and while regretting that he felt it to be his duty to leave our Presbytery, yet we must appreciate his willingness to obey the call of the Church to a larger and more extended field of usefulness, which is ever furnished in our large centre of population. During his ministry of about four years, he has shown himself a faithful pastor, a clear and forcible preacher, a kind and sympathetic friend, yet a fearless denunciator of prevailing evil. As a member of the Presbytery, he was conscientious in his attendance upon Church Courts, and energetic in the discharge of all duties devolving upon him, and whilst we, as a Presbytery and individuals, are sorry to part with one so trustworthy, our best wishes will follow him to his new field of labour, hoping they may ever enjoy a very large share of Heaven's choicest blessings. We desire also to express our sympathy with St. Andrew's congregation, Orangeville, in the loss of a pastor so much beloved, and hope they may soon have another under-shepherd placed over them, and that the Master's work may be carried on as efficiently in the future as in the past. The minute was adopted. H. Crozier, Presbytery Clerk.

The Presbytery of Regina met at Qu'Appelle on Wednesday, July 12th. There were present a large number of ministers and several student missionaries labouring within the bounds. Mr. Campbell reported that he had presided at an election of elders at Grenfell and Mr. McKay reported the state of the work at White-wood, requesting that, as the missionary appointed to that field had arrived, he be relieved of the moderatorship of the Session.—Granted. Certificate of Mr. Muirhead's ordination by Kingston Presbytery having been presented, his name was added to roll. A letter from Dr. Jardine asking that his name be dropped from the roll, was read, and the following resolution was passed thereon: "Whereas a letter has been received from the Rev. Robert Jardine, Sc.D., late minister of Prince Albert, stating that the Confession of Faith is not now a true expression of his religious convictions, and asking the Presbytery to remove his name from the roll as a minister of the Church, the Presbytery accedes to the request of Dr. Jardine and hereby removes his name from the roll as a minister of the Church, and declares him to be no longer a minister of the Presbyterian Church in Canada." The Clerk was instructed to give the usual notification to other Presbyteries of the action. Mr. Matheson was elected moderator and standing committees were appointed for the ensuing year. Mr. Beale, missionary in Japan under the A.B.C.F.M.,

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being presented, was extended the courtesy of the house, and at a later stage gave an address on the work in that distant land. An application from Carsdale for a loan of \$300 from the C. and M. building fund, was recommended. The following arrangements were made for the induction of Mr. Rochester, viz.: That it take place at Prince Albert on Aug. 9th, Mr. Carmichael to preside and address the minister, Mr. Clay the people and Mr. Lewis preach. It was also agreed that Mr. McKechnie be ordained at Carsdale on the 25th inst., and that Mr. Carmichael preside and address the minister, Mr. Robson the people, and Mr. Clay preach. A suitable minute in reference to Mr. Douglas' resignation, was recorded. Arrangements were made for visiting by deputation the following mission fields: Lansdown, Green Valley, Colleston and Estevan and for the dispensing of ordinances in all the fields within the bounds. In the matter of arrears claimed by Mr. Nichol, late missionary at Broadview, it appeared from the books and vouchers of the congregation that \$85 was still due, which amount the congregation was instructed to pay. A conference on "Helps and Hindrances in Christian Work" was held and after a cordial vote of thanks to the people of Qu'Appelle, the Presbytery adjourned.—W. L. Clay, Clerk.

(So many Presbytery reports arrive at this time, that it is impossible to get all into the present issue. Those which have been crowded out will appear as speedily as possible.—Ed.)

**BIRTHS, MARRIAGES AND DEATHS.**

NOT EXCEEDING FOUR LINES 25 CENTS.

**BIRTH.**

At the manse, Cooksville, on Saturday, July 22nd, the wife of Rev. A. R. Linton, of a son.

News has reached Shanghai of the murder of two Swedish missionaries recently, at a place about 100 miles from Hankow.

The report of the Free Church Mission Institution and Madras Christian College, for the year 1892, has just been published. It presents an exhaustive account of increasingly successful work, and will be read with profit by all who are interested in missions.

The steam launch of the Deep Sea Mission ship, "Albert," was christened at St. John's, Newfoundland, on the 5th ult., by Lady O'Brien, wife of the Governor, who named the vessel "Princess May." Much enthusiasm prevailed, and cheers were given for the Queen and the Princess.

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

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**MONTREAL.**

**British and Foreign.**

The late Professor Sandeman has bequeathed £500 to the congregation of the North U. P. Church, Perth.

The Rev. Robert Stevenson, of the second charge at the Abbey, Dunfermline, has been elected to the first charge, vacant through the death of the late Rev. John Pitt.

The Queen's favorite sermons are those that were preached by Dean Stanley, on St. Innocent's Day, in Westminster Abbey, to a congregation composed entirely of children.

Rev. Dr. Pierson, of Philadelphia, having completed his engagement at the Metropolitan tabernacle, sailed for America on the 22nd ult. He preached on Friday evening, 21st ult., at Princes-gate chapel, Liverpool.

At a meeting of the F. C. Presbytery at Turriff, on the 4th ult., the Rev. John Matheson, minister emeritus, of Hampstead, and formerly of Forgeue, was presented with an illuminated address, on the occasion of his jubilee.

The death of Mrs. Marion Pollok, a member of Eaglesham Church, has snapped an interesting link with the past, she having been the sister-in-law of the author of "The Course of Time." Her maiden name was Mather, and she passed away in her eighty-seventh year.

The Edinburgh U.P. Presbytery's Committee on Disestablishment, in their annual report, remark upon the generosity of Sir Charles Cameron's bill toward the Established Church, but express the opinion that religious equality would be a boon warranting some sacrifice.

The Rev. Dr. Hunter, of Trinity Church, Glasgow, preached on Sunday evening, the 2nd inst., in the Old Catholic Church, Lucerne, Switzerland. On the previous Friday evening he read a paper at the first formal meeting of the Re-Union Conference on "A Plea for a Comprehensive Church."

At a meeting, last week, of the North congregation, Inverness, the proposed secession was condemned by Rev. Messrs. Macaskill and Mackenzie. The latter questioned the right of a student to create a schism, and declared the movement to be unwisely conceived and to be characterized by bigotry. Rev. Dr. Aird presided.

A farewell meeting was held in the U. P. Synod Hall, last week, in connection with the setting out of the Rev. Messrs. Dean and Weir, who go to Old Calabar, and the Rev. John MacIntyre, of Manchuria. Several ladies, who are returning to Calabar, were also present. Mr. D. McLaren presided, and addresses were given by the Rev. Dr. Laws and the Rev. W. R. Thomson.

Lady Henry Somerset and Miss Frances Willard have left London for Switzerland, where they intend to stay for some weeks for rest. Miss Willard especially is compelled to seek restoration to health, while Lady Henry also greatly feels the strain put upon her by public work during the past few months. In the meantime, preparations are being made for an active temperance crusade, when the ladies return.

By a codicil dated 29th April last, the late Sir William Mackinnon revoked legacies in his will to the Free Church amounting to \$225,000 because of "its departure in many ways from the constitution and principles of the Disruption Church of 1843, and last of all, by its acceptance of what is now known as the Declaratory Act, which would in his opinion have a baneful effect on the Church's future usefulness."

Belmont, Manitoba, June 21st, '93.  
The Charles A. Vogeler Co.,  
Toronto, Ont.

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I may say in regard to St. Jacobs Oil, that I have known it to be in several instances most efficacious, it having we firmly believe prevented a sister from developing spinal complaint; we, therefore, never fail to speak most highly of it.

I remain, Gentlemen,  
Yours sincerely,  
Marion Vincent.

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"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of **Ayer's Cherry Pectoral** in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that **Ayer's Cherry Pectoral** saved her life."

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B. F. AUSTIN, A.M., B.D., Principal.

Lockerbie Presbytery are going to remonstrate with the military authorities for sending the volunteers home from Minto camp on a Sabbath.

Perhaps the most momentous decision come to by the British Women's Temperance Association Executive was that to issue in October next a weekly newspaper as the organ of the association. More about this new departure may be said as the plans which are being pushed forward become matured. Lady Henry Somerset will herself be editor-in-chief, and Miss Frances Willard will appear as corresponding editor as Lady Somerset does of the Union Signal. Of course many details have yet to be settled, but it is definitely decided that the paper shall be issued and the interest even now displayed in the project is such as to assure success.

Mr. Alexander Gardner, Paisley, announces that he will publish shortly a history of Rosneath. The connection of the Argyll family with the district will be somewhat fully given, while it will contain an account of the old church of Rosneath and its ministers, the Story family, the Ancient Stones, the Killcraggan, Barremman, and Peatoun estates, agriculture of the Peninsula, rise of feuing in Rosneath, Ossian and the Clyde, the folklore of the district, and the Smiths of Jordanhill. The volume will contain a poem by the Marquis of Lorne, and illustrations by Mr. Alexander McGibbon. The author is Mr. W. C. Maughan, who has resided over twenty years in Rosneath.

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That is a valiant flea that dares eat his breakfast on the lips of a lion.—Shakespeare.

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

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

Our desires always increase with our possessions. The knowledge that something remains yet unenjoyed, impairs our enjoyment of the good before us.—Dr. Johnson.

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

Annie M. Gibson, Brillipatam, India.

He that would die well must always look for death, every day knocking at the gates to the grave; and then the grave shall never prevail against him to do him mischief.—Jeremy Taylor.

MRS. MILLION'S RIDE.

When Mrs. Million goes to ride she travels forth in state, Her horses, full of fire and pride, go prancing from the gate;

But all the beauties of the day she views with languid eye, Her flesh in weakness wastes away, her voice is but a sigh.

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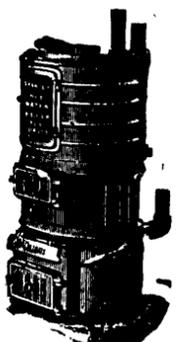
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CHATHAM.—In First Church, Chatham, on Sept. 12th, at 10 a.m.
GUELPH.—At Guelph, on Sept. 19th, at 10.30 a.m.
HURON.—At Clinton, on Sept. 12th, at 10.30 a.m.
KAMLOOPS.—In St. Andrew's Church, Enderby, Sept. 12, at 10 a.m.
LINDSAY.—In Sunderland, on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

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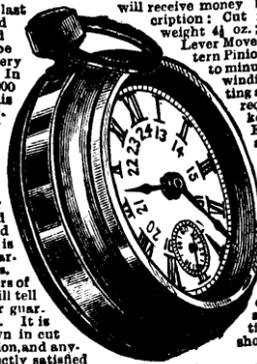
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