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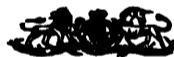
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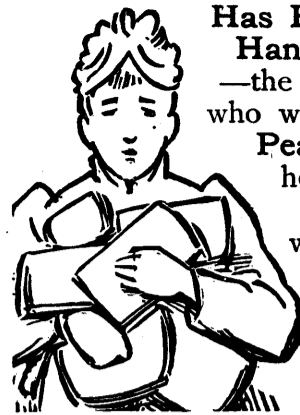
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"Why not memorial gardens?" asks the *Westminster Gazette*. "That is the question, *The Gardener's Chronicle* asks, apropos of memorials to Charles Kingsley in the shape of a stained glass window and a renovated font in the novelist's native village of Holne. Kingsley was a great admirer of the floral beauties of the earth; and if there are to be more memorials of him, why not a garden? Another suggestion thrown out by our contemporary—that public gardens should be named after our more 'fascinating immortals'—is also worthy consideration. There is no reason whatever why we should not have a Gordon Garden or a Tennyson Garden, or, for that matter, a Gladstone Garden."

M. Grandeau, of Nancy, states that the world uses 19,500,000,000 bushels of wheat and 25,000,000,000 bushels of maize annually. Of the latter about 7,500,000,000 bushels are used by man, the rest being fed to animals.

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# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

If war between China and Japan break out the operations will necessarily be of great interest, whatever the result. We believe it will be the first conflict between two purely Asiatic States armed with European weapons that has ever occurred, and it may have extraordinary effects in arousing one or other of them to take its place among the great nations of the world.

The first case Lord Chief Justice Russell tried recalled a dictum of Lord Morris's *apropos* of Sir Charles's elevation to a Lordship of Appeal. "You English," he is reported to have said, "are a tolerant people—your highest Court of Appeal consists of a Scotchman, two Irishmen, and a Jew." There has been no Roman Catholic Chief Justice since the Reformation till the present one, and in his first special jury two gentlemen were sworn as Hebrews.

In view of the expected visit to this country this fall of General Booth of the Salvation Army, preparations are already being made for his reception. Orders have been received in Woodstock to engage the largest hall and make all necessary preparations for a monster meeting to be held there sometime in September or October. The occasion will be a memorable as well as an impressive one, it will be honored with the presence of General Booth, the renowned founder and father of the Salvation Army and the philanthropic man who is the author of such humanitarian works as "In Darkest England."

Herbert Spencer takes a very dark view, one which, however we may fear it, we hope will not be realized, of the prospects before the United States in view of recent labor disturbances there. Writing some time ago to James A. Skilton, General Secretary of the World's Congress of Evolutionists, he says: "In the United States, as here and elsewhere, the movement towards dissolution of existing social forms and reorganization on a socialistic basis I believe to be irresistible. We have had times before us, and you have still more dreadful times before you—civil war, immense bloodshed, and eventually military despotism of the severest type."

Sir Oliver Mowat has just passed his seventy-fourth year, and we heartily join with all others who have done so, in congratulating the veteran premier on being still—notwithstanding his advanced age, and the great battles he has fought, not to speak of skirmishes innumerable—so hale and vigorous, and wishing him the continued enjoyment of these and other and higher blessings for many years to come. We did fear for him during his last election campaign, but fighting happily, appears to agree with him and although we cannot just say we wish it, yet as his political opponents are likely to give him plenty of it, we are happy not to dread it.

The directors of Toronto's Industrial Fair, to be opened on September 3rd, are sparing no efforts to make this surpass all former Exhibitions. For the season their preparations are unusually well advanced. Prominent among the special attractions is the world renowned "Siege of Algiers," showing terrific combats by land and sea, with war vessels in motion, and closing with a gorgeous pyrotechnic display, exceeding in brilliant effects anything heretofore witnessed. A very large number of visitors are coming from the States as well as from all parts of the Dominion, the public fully appreciating the advantage offered by railway excursions at greatly reduced rates.

Seventeen missionaries representing the Church of England, the London, the Wesleyan and other societies, and each of at least twenty-five years' standing in China, have presented a memorial to the Royal Commission on Opium. They claim to be expressing the opinion of nearly every Protestant

missionary in China, and of the whole native Christian community numbering several tens of thousands, when they assert that opium is exerting a distinctly deteriorating effect upon the Chinese people; that the drug imported from India is neither required nor generally used for medicinal purposes, and that the conscience of the whole Chinese people is distinctly opposed to the opium habit.

The taste for military pomp and display is not what it once was. The Republic of Hawaii is not of course, and never can be, a very great power, but when its constitution was read on the 4th of July from the front steps of the palace by President Dole, there was no military display whatever. The reading of the constitution first in English, then in Hawaiian, was greeted with cheers and the ceremony was over. Not the slightest demonstration was attempted by the supporters of the ex Queen. Hawaii holds the reins of power. It is only, it is said, a change of name: the same people are in power and the avowed purpose of the Government is the same—to obtain annexation with the United States.

Rev. Father Langevin, the probable successor of the late Archbishop Tache, is not yet thirty-nine years old. Father Langevin studied at the Montreal College, where he passed with high honors. After completing his studies he remained at the Montreal college for two years, afterwards studying theology at the Grand Seminary. When he had served the church in various capacities he was then sent to Manitoba as superior of the missions in the North-west, in which capacity he has visited all parts of the country, and made friends wherever he went, both among Catholics and Protestants. Father Langevin is a Doctor of Theology, of a most charitable disposition and a fine speaker. His appointment is not quite certain, but it is more than probable that his name will be selected from the three that will be sent to the Pope.

The Anglican Church, both in England and Canada, is much given to talking of and parading before the world a great desire for Church Union. The meaning of such talk in England, and it is not very much different in Canada, may be seen by what a correspondent to the *Christian World* of London says in a late number:

I have been staying for the last few weeks at a picturesque Cheshire village where, for want of any Nonconformist chapel or meeting-house nearer than three miles, I attended each Sunday the parish church. I give the following extract from the sermon delivered in this church last Sunday:—

"One Bishop, one altar in one place. No one has the right to set up another altar; it is a sin to do so, and to take the Communion at such is to tear Christ's body."

What is the use of talking of the "Reunion of the churches" while this kind of doctrine is promulgated from the pulpit, and, it is to be feared, forms the only religious nourishment of many of our villages?

The Canadians of the Christian Endeavor Convention at Cleveland did not hide their country or their loyalty as British subjects, under a bushel. Their good taste as to the manner of showing it, may perhaps have been questionable, but it certainly showed the utmost confidence in the good humour and good manners of Uncle Sam, when they carried a British flag along a street of Cleveland. A great American policeman, however, spied the "offensive rag" and ordered it down. Imagine constables in a city in England or Scotland paying any attention to a little band of respectable persons carrying any foreign flag. Their ideas are a little bigger than that, over there, and over here too. Some day the convention will come to Toronto, and we can assure our dear American cousins that when they come they may carry not only the Stars and Stripes, but a flag for every State of the Union if they like along our streets and no one will molest them.

The struggle over Disestablishment of the National Churches in Britain grows more and more keen. The Church Defence Institution is a society

to oppose disestablishment. This is apparently not thought adequate to the existing crisis, and a new society is being formed, under the auspices of the two archbishops, whose ramifications are to reach every diocese and every parish throughout the kingdom. The special objects of the society are to unite church people everywhere in church defence, to diffuse "facts and truths" about the church, to circulate leaflets, to work through the press, to promote public meetings and to form "a voluntary staff of able speakers." The society is to have a diocesan organization with a central committee. Ladies are to be pressed into active service, a ladies' general committee being contemplated, which is to be in communication with diocesan ladies' committees throughout the country. It is said this new society is to work in strict harmony with the older Church Defence Institution.

Col. G. T. Denison is well known in this city to be of a bellicose turn of mind, and nobody pays the slightest attention to his hysterical warlike sayings. It is different when he goes to Britain, and, posing as a Canadian military man, tells people there that Americans hate England, and nothing prevents them seeking a war with the Mother Country but their fear of the British Navy and of 5,000,000 of Canadians. Bosh. Every intelligent Canadian who has travelled in the States and mixed with the people, knows that this is not only too ridiculous to be believed, but that it is a slander upon the great body of the American people. They have among them some fools, as we have in Col. Denison and a few more like him, who talk in this way, and who perhaps feel so; but that the state of feeling is what the fire-eating colonel declares it to be, no one who knows the American people will believe. It is not only shameful, but wicked and mischievous for Canadians to go to Britain, and by such utter folly to attempt to breed and keep up ill feeling between two kindred peoples, who, for almost every imaginable reason, connected with not only their own, but the whole world's well-being, should cultivate to the very utmost and live for all time in peace and amity and good will. Exit Col. G. T. Denison.

The Roman Catholic Bishop of Columbus, Ohio, has issued a mandate refusing to recognize Catholic societies which elect liquor-sellers to official position, and his action having been sanctioned by Mgr. Satolli in a very wise and temperate letter to the bishop, the liquor-dealers of New York and Brooklyn feeling their business to be in danger have taken action. "We voice," say they, "the sentiments of a large majority of the liquor-dealers of this city and Brooklyn in saying we dare Archbishop Corrigan to enforce in letter and spirit the decree against the liquor traffic just issued by Mgr. Satolli, the Papal delegate. Let the archbishop do it, and watch the consequences." Just like them, and like their business. We have seen specimens of this spirit in Canada. And, to quote the old proverb, "they have put their foot in it." They have thus thrown down the gauntlet to the whole Roman Catholic Church and her Hierarchy. Their language boldly declares that, in New York and Brooklyn at least, Rome is in bondage to rum, and that Archbishop Corrigan dare not follow Bishop Watterson in refusing to recognize Catholic societies which elect liquor-sellers to official position. Had they said nothing Archbishop Corrigan might have done nothing, for the action of Monsignor Satolli was not imperative except in so far as common propriety insisted on the course which in the case of Bishop Watterson had been approved. It is now, however, a question whether the church dare or dare not, whether it must admit the dominance of the liquor interest or not. The archbishop can hardly afford to decline the challenge. We shall see which is master. No one church can do more to stamp out the liquor traffic than the Roman Catholic Church, and we may all wish that she will rise up in her might and do it.



## Our Contributors.

### OUR GREAT NORTHERN PLAY-GROUND.

BY KNONONIAN.

By our Northern play-ground, we mean that extensive district situated, lying and being anywhere north of Lake Simcoe. It is bounded on the south by that portion of central Ontario that grows good fall wheat; on the east by the eastern limit of Muskoka—wherever that is; on the west by Port Arthur, and on the north by the North Pole. We are far from saying that this description is strictly scientific. No sensible man wants things done with scientific accuracy this hot weather.

We propose to take the readers of this column on a short trip over a part of the play-ground aforesaid. Leaving Toronto by the Muskoka express your train runs through sixty miles of the finest agricultural country the sun shines on. York is an historic country. If you know anything of the history of Ontario nearly every village along the line will suggest stirring events that took place a little over fifty years ago. If you are inclined to think about railways you may remember that the first railway train that ever disturbed the horned cattle in Ontario pasture fields, ran over that line about forty years ago, and was in charge of ex-Alderman John Harvie, of Toronto. Perhaps you don't want to think of anything in particular. Possibly you want to read some ten cent yellow cover. Well, this is a free country. All we want to say is that York is historic ground—the ground on which fierce battles for freedom were fought by brave men in days gone by. An Ontario man who can ride across this country and never think of Samuel Lount and William Lyon Mackenzie is not the kind of material out of which great nations are made.

Rounding the head of Kempenfeldt you have a peculiarly pleasant sensation. Your nerves suddenly tone up, your brain clarifies, you feel better all round and you begin to think that after all this world is not a bad kind of a place to live in—you wonder what has happened. Why, man, you have just got your first whiff of Lake Simcoe air.

That beautiful town over there, on the north side of the bay is Barrie, the county seat of the great county of Simcoe. Barrie is noted for law and lawyers, politics and large county councils. Two leaders of the Toronto Bar, Messrs. McCarthy and Lount, are or were Barrie men. They won their spurs in Barrie long before they went to Toronto. The whole Third Party is connected with Barrie. Mr. McCarthy, the leader, is a Barrie man, and Col. O'Brien, the other member of the party, lives a few miles from the town. Unless appearances are very deceptive, the party will be a good deal larger when the ballots marked at the next Dominion election are counted.

Now you are near the play-ground. Nine miles east at the mouth of the Kempenfeldt Bay is Peninsular Park, a beautiful summer resort, quite good enough for anybody. The sail from Barrie to the Park, or, as it is more frequently called, Big Bay Point, is one of the most delightful in Ontario.

If you do not wish to go to the Park, there is something else you can do. Take the train for Penetanguishene and put up at the grand summer hotel in that ancient town. Penetanguishene has a history. It is, we believe, an older place than Toronto. Part of the building now used as a Reformatory for boys was a military fort in 1812. It was feared that the American troops might sail round from Detroit or some other Western port and invade Canada from the North, and this fort was built on the brow of the hill rising from the bay, so that our neighbours might have a proper reception as they sailed in. These facts may not be strictly accurate, but they will do well enough for hot weather. We are not making history; we are merely telling our friends where they can go to cool themselves.

Let us go back to Barrie again and get aboard the Muskoka express. For twenty-three miles the train runs along the Western shore of Lake Simcoe. The country seems rather rough and uncultivated part of the way, simply because the railway people had sense

enough to run the line where they could get the right of way for little money. One or two miles from the line at any point are some of the best farmers in this part of Ontario. Two and a half miles south of Orillia on a beautiful rising ground near the railway, stands the Ontario Asylum for Imbeciles. Competent judges say that this asylum is one of the best-planned, best equipped, and best-managed institutions of its kind in the world.

Now you are in Orillia. For beauty of situation, for enterprising business men, for clean and progressive municipal government, for lovely homes, good schools, good churches and high commercial honor, Orillia stands easily first among the towns of Canada.

We leave you here for a week and if you don't enjoy yourself it will perhaps be because you don't deserve to.

### "ECHOES FROM CLEVELAND."

BY MISS M. A. HOUSE, TORONTO.

To one privileged to attend the thirteenth International Convention of the Societies of Christian Endeavor, held this year at Cleveland, there will of necessity be notes of inspiration and sounds of victory which will echo and re-echo many times during the year. Would that the wonderful inspiration and enthusiasm which the delegates there received could be communicated by them to every Endeavorer with whom they come in contact, until this whole continent, ay, and other continents too, should ring with the spirit of enthusiasm, devotion and consecration manifested at this, the greatest Christian Endeavor Convention yet held. Is this too much to pray for and hopefully expect? Nay, surely not! "Fear not, little flock: it is your Father's good pleasure to give you the kingdom." And we came away so inspired and enthused that we believe God will use the Societies of Christian Endeavor for the hastening of His kingdom upon the earth.

In reviewing the convention, naturally our first impression was the kind reception of the citizens which went even beyond what one might expect of a people characterized for their hospitality. Governor McKinley assured us in his address of welcome that our power and influence had been so felt throughout the world that we were not strangers to those whom he represented nor to the whole world, and the reception from the city and its homes certainly bore out his words. From the moment we were met by members of the reception committee, who assumed all care and responsibility for us to the close, we felt at home. The beautiful decorations of white and gold, colors of the Cleveland Union, signifying purity and courage, and the Christian Endeavor flags and monograms which adorned every business house and street in the city and even the private homes where we were received, were continually reminding us that the city knew Christian Endeavorers would be faithful to their title and display those qualities which their colors signified. One or two thoughts coming from the opening meeting so impressed and remained with me that I shall mention them here at the outset. Dr. Tyler said, "A Christian is Christ continued." Think, fellow-Endeavorers, what that means. As we come to know more and more of Christ, we will see more clearly what we must strive to become. Governor McKinley gave Endeavorers advice which may with profit be taken. Speaking of our lookout committee, or committee on lookout he said, "Every citizen of every country should be on that committee. Look out for temptations, look out for the enemy, look out for associates, look out for yourselves. Keep on the tower of observation always, see the danger signals, and avoid discouragements and escape the evil one. Then be sure to look out for others, remove obstacles for them and strengthen the weak. In addition, if I may be permitted, I should like to say look in, look up." We thank Governor McKinley for those additional words. Are they not timely? Is there not a danger of becoming so absorbed in the work of rescuing or helping others that we fail to "look in" and "look up" continually?

There is always enthusiasm in numbers and these in spite of the financial depression of the past year and railway strikes exceeded

the highest hopes. Think of 40,000 delegates and of the 2,000,000 which they represented. All of them earnest consecrated workers for Christ and the church of whom we can say, "All one body we, One in hope and doctrine, One in charity." And that leads me to say something about the interdenominational fellowship and unity of this great army. Vice-President Dickinson says that Christian Endeavor is interdenominational, interurban, interstate, international, interracial and certainly this convention was an exemplification of that statement, for from many races and nations there were about thirty denominations represented. In addition to the general teaching which plainly was "spiritual unity" two notes of alarm were sounded by eminent divines whose echo we ought to hear and send forth to echo again and again through our land. Rev. Wayland Hoyt said, "There is a cloud menacing our horizon; and there is no more patriotic duty than the duty to declare our spiritual unity as against the persistent slander of that hierarchy of absolutism which means by plotting to seize and destroy our public schools if possible and so manage matters that our institutions may be adjusted to its demands." Rev. Dr. Danley said,—"Fellowship among all the forces of the church of Christ comes to us with an imperative command in view of the threatened condition of our evil and religious institutions. It is a growing conviction that if our civilization is to abide as we prize it, co-operation must take the place of division and competition among Protestant Christians of this country."

Perhaps the echo which will resound most often and be most pleasing to our societies will come from the singing of companies of Endeavorers, on the trains, boats, streets and in the halls from half-past six in the morning until nearly twelve at night. Perhaps the songs of sunshine predominated and the new song, "Scatter the Sunshine," made us feel that we were dwelling in the sunshine of God's presence and of sympathetic union with one another for those five days in order that we might diffuse them among others.

There were three lines of work brought prominently before us which were the three advanced steps taken last year at Montreal, viz. Christian citizenship, systematic or proportionate giving to missions, and enlargement of our Christian Endeavor fellowship. As you have already noticed in the CANADA PRESBYTERIAN, from Secretary Baer's report, much has been done the past year by Christian Endeavorers on these three lines. We felt that as Canadians we had been behind in the first of these. While there has not been, it is true, the same urgent necessity for effort on this line that there has been in the United States, yet it is time that we aroused ourselves, formed into line, and stood ready to work, might and main, for purity in political life, enactment of good laws, election of good men irrespective of party, the overthrow of the saloon and gambling den and the right observance of the Sabbath.

For missions something has been done, but it sinks into insignificance when we think of what we ought to do and can do. Why, only one cent per week from every Endeavorer would mean \$1,000,000, nearly three times as much as was given. Dear fellow-Endeavorers, shall we be content to give only one cent a week for spreading the gospel? Let every member of every society solemnly pledge himself and herself that at the least they will give two cents a week, which will mean \$2,000,000 this year for missions from Endeavorers alone. Canada must not fail to do her share as we are sure she will not. Our president shows that if each Endeavorer were to give a tenth of his income, \$15,000 would be the result. Let us keep that before us as a standard to be yet reached. We notice, too, that particular emphasis was laid upon loyalty to our own church and denomination in this as in all other lines of work. I quote exactly when I say: "All money raised by societies for missions must be put into channels already organized, that is, paid into the treasury of our own church to be used through our denominational boards." And if there should be a tendency in any Young People's Society of Christian Endeavor to do other than this,

let us go back to our pledge and the foundation principle of Christian Endeavor, which, if broken in letter or spirit, causes us to lose our right to be called a Christian Endeavor Society.

Our pledge formed another topic of discussion. At an open parliament the testimony was that the pledge was not being kept as it should be. Another echo reverberating as a reproof to each individual member! To my own mind this was one of the most solemn thoughts of the convention, because upon the keeping of our pledge depends so largely the continued success of this movement. What must be done in order that our young people may strive more earnestly to do whatever He would have us do? I shall outline one or two of the methods suggested. Pastors preach a series of sermons to the young people on the pledge. Members should repeat it every day and at least once a month in the society. This work is an individual one and requires thought and heart-searching on the part of each.

The last feature of this convention which I will mention was the patriotism of endeavorers and their loyalty to their own church and denomination. Canadians were not at all behind other countries, nor even behind our brothers and sisters of the United States. We never felt so patriotic nor so proud to be a subject of her Majesty the Queen, and all Canadians there felt so I am sure, for an opportunity of singing "God save the Queen" was never lost. The mention of Ontario as the fairest and purest of the daughters of the Empire evoked our enthusiasm, and we came back determined to keep it so. As Presbyterians too, we feel proud that we stand at the head and are doing much for this movement. And now young Presbyterians of Canada let us go on conquering and to conquer for Christ and our beloved church the Presbyterian Church in Canada.

### THE LIKENESS OF CHRIST.

BY W. H. M.

It may not be generally known that the portraits of Jesus, with which we are all familiar through prints or engravings, are not the products of different imaginations, are of one imagination; but are, if we may accept the conclusions of the leading authorities, in all probability a true likeness of the Saviour of mankind. Of course different artists have produced representations varying much in expression of spiritual power, and in the minor details of feature. But we find such variations in the portraits taken under different conditions of any living person, and the greater and more complex the man the more varied will be the portraits of him, so when we say we have a true likeness of Christ we mean modern art has His true features and general aspect.

This discovery may not by some be greeted with the enthusiasm that might be expected. Having a deep sense of the transcendent majesty of Christ, and His spirituality, and fearing certain evil consequences, like those which Christendom has already experienced, many shrink from regarding the Likeness as a true one, notwithstanding the apparently abundant evidence of its verisimilitude. But such timidity and prejudice should, I think, disappear when we consider that, since it is quite impossible to see in the rude and now dim portraiture of the earliest art anything but a suggestion of the spiritual power and beauty, which must have distinguished the face of Christ from all others, such expression must be conceived by the individual artist, and it will approximate the truth just in the measure of faithfulness the artist (assuming him to be a great artist) "reflects as a mirror the glory of the Lord." Therefore, when they in whom the Word dwells, and who have beheld "the glory of the only begotten from the Father," stand disappointed before even the noble representations of Hoffman, Burne-Jones, or Zimmerman, comparing them with the glorious image in their own souls, they may with truth say, "The half is not told me," and illuminate for themselves the beautiful and noble features reproduced by the artist with the spirit that animated them

The whole subject has been thoroughly investigated in recent times, and the British Museum contains a descriptive index of more than 2,500 examples of representations of Christ to be found there. Not long ago an illustrated book by Thomas Heaphy (the result of a life's study in every part of the world) has been published, and a popular edition issued by the Society for the Propagation of Christian Knowledge. This book covers the whole ground, and the author is convinced that there can be no reasonable doubt but that the likeness we have is the true one.

It is well-known that this Likeness is not a product of our own time, and that Burne-Jones, Hunt, and other modern artists have confessedly taken their Type from the paintings of Correggio, Raphael, Titian, and others of the Renaissance period. If ever the type could have been invented it could have been invented in that golden prime of art. But the Renaissance masters, notwithstanding their splendid and daring genius, which shook off the traditions of former ages and gloried in its originality, recognized, as did the nobler Masters of the thirteenth century, that the existing Type was a greater one than they could invent, and they one and all reverently followed it. Before the thirteenth century the world contained no painter of genius sufficient to invent the Type. For a thousand years art was dormant. As Italian art sank (A.D. 330) Byzantine art took its place; and becoming rigid and lifeless it was easily taught, and was thus saved from extinction. During the centuries between A.D. 330 and the thirteenth century it was taught in all the provinces of South Europe, and was the only art extant. Now, since the Byzantine art was throughout almost as rigid in its adherence to fixed Types as the ancient Egyptian, eschewing invention and originality as faults, it is in the highest degree improbable that it could have produced the noble Type we have, and that the Italian school accepted a Likeness which was the result of a gradual development or modification during that feeble period of an uncertain type of doubtful origin. But we know that the Likeness was not invented by Byzantine art, as well as we know it was invented by the early Italian, the Renaissance or the Modern art. For we trace the Likeness to the Catacombs, where the Roman Christians were refugees up to three years before the reign of Constantine. During his reign (A.D. 306-337) the Likeness for the first time appeared openly in the Christian Basilicas, which were adorned with great splendor by Byzantine artists. It has been finely said that "as Christ had been in the grave three days before His resurrection, so this representation of Him had been in the Catacombs for three centuries before it arose to live for ever." From that time forward there existed beyond any doubt whatever, before the eyes of all men, one Likeness of Christ, and one only, held to be authentic, a traditional representation of a fixed type, which the Byzantine artists did not dare or wish to alter.

We have before us to-day many of these representations from the Catacombs, and there is no mistaking the Type. Some are engraved on chalices, and paterae of glass, some are frescoes others cloth pictures. We know that they were meant to represent Christ, because they represent Him as doing acts, and bearing attributes which He alone did and bore. There are however, two types in the Catacombs, the Likeness we know, and a representation of a beardless youth with crisp curling locks, bearing no resemblance to the former. This latter type arose from the danger incurred in bearing about or making any representation of Christ, and is entirely symbolical. Another proof of the authenticity of the Likeness is to be found in the fact that both the early Latin and Byzantine churches had copies of the Likeness which they venerated on independent traditions as genuine, and these copies were similar. In pictures we have through the Latin Church, the hair is evenly divided over the forehead, forming an arch. In the Greek pictures it is the same, excepting a slender lock detached falls over the centre of the forehead.

The verisimilitude of the Likeness was discussed by Christian writers long before the fourth century, and the mother of Constantine built a church to enshrine a portrait believed to have been drawn by the apostle Peter. From the nature of the case it is highly probable that the immediate disciples, who saw Christ, would preserve for themselves, and transmit to others, a true representation of their Master. The time was such a period of portraiture and sculpture that on one little island there were at that time counted 3,000 statues. Nor is there any evidence that the disciples were forbidden to make such representations, while we know that as early as the beginning of the third century there existed numerous portraits of Christ, some of which were venerated for their antiquity.

This in brief is the argument of one who with every advantage at hand has made the subject a life study. I give it for what it is worth. Certainly one is inclined to have faith in it, when one considers that the tendency of modern criticism is, not to uphold, but to destroy cherished legends and beliefs. If there are such substantial grounds for believing we have before us the true Likeness of Christ, how great a thing it is!

**"WHAT DO YE MORE THAN OTHERS?"**

BY REV. T. FENWICK.

In a late issue of the CANADA PRESBYTERIAN you very justly say, "Let the lives of Protestants be purer, more useful, and more consecrated than the lives of Roman Catholics, and then the Catholics can see the superiority for themselves."

The following extracts from the Evangelization and School Report of the Evangelical Church of Italy, formerly the Free Italian Church, for 1893, are proofs of the truth of what you say.

BARI.—"The people begin to know, to respect, to esteem our evangelist and the brethren. If one of the members commits the slightest fault, some one of the people says to him, with a surprised look, 'How is this? You? You an evangelical and you act like this?' As though to intimate that the Evangelicals are correct in all their behaviour."

CHIAVENNA.—"Brother Rizzi was elected a communal councillor of San Giacomo. As soon as he had put his foot within the hall of meeting he began, with the gospel in his hand, to protest against the meetings being held on Sunday, against the commandment of God, and he continued to protest at the beginning of every meeting. This brother, the only Evangelical in the place, and persecuted by all the evil tongues of the priests of the whole district, is to-day mayor of San Giacomo, and was elected by the majority of the councillors, because he is the best and most upright man in the village, though he is a Protestant. And it must not be forgotten that he is a poor man."

FLORENCE.—"Lately I was visiting a shoemaker and his wife. I was anxious to discover the cause of their recent conversion. How great was my joy to know that, close by, one of our poorer brethren was living, and that it was his witness-bearing for Christ that brought them to know the truth. The wife said to me, 'Yes, quite near us this A. T. lives, very poor, hardworking, patient and honest. While everyone was mourning his lot, and swearing and becoming Socialists, this good man never uttered a lament. Amid serious difficulties he was always happy and thanking the Lord. We said to each other, 'That man's religion must be the true one,' and so we came to the church, and from that hour,' said the woman, holding up a Bible, 'my husband and I are never tired of this holy book.'"

FORANO.—"The pastor says, 'The inhabitants of Forano, though most of them clericals, wish that I were mayor and head of the village. We are much more respected than the priests, and everyone seeing our good works, glorifies our Father, who is in heaven.'"

Woodbridge, Ont.

**Christian Endeavor.**

**WHOLE-HEARTED SERVICE.**

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

Aug. 12—Eph. vi., 5-18.

Paul esteemed it an honor to be called a servant of Jesus Christ. A most diligent and faithful servant he was. He lost no opportunity of advancing the interests of the Master whom he loved. Whether preaching in the presence of great philosophers, or in the presence of an ignorant rabble; whether writing a letter to an influential church, or to a humble individual he never failed to exalt Christ. When laboring on behalf of his fellowmen, he felt that he was honoring Christ. It was no wonder, therefore, that he warned others against eye-service, or that he exhorted men to be steadfast, immovable, always abounding in the work of the Lord (1 Cor. xv. 58). What wonder that he said, "It is good to be zealously affected always in a good thing" (Gal. iv. 18)!

Why should our service, whether rendered to man or God, be earnest, faithful, hearty?

1. Because eye-service is dishonest. What is eye-service? The child in school, who studies his lessons only when the eye of the teacher is upon him, renders it. The workman who shirks his work when the master is absent, and who works faithfully only when he is present, renders it. The manufacturer who covers up defective workmanship with paint, or putty, or other devices known to modern handicraft, renders it. The dishonesty lies in the fact that the pupil takes credit marks for what he does not deserve; the workman takes wages for service which he has not rendered; and the manufacturer of a defective implement accepts the price of a well-finished article for what is only an inferior one.

2. Our work should be done heartily because we serve under the eye of a Divine Master. Our earthly masters may not know whether we do our work honestly or not, but God always does. His eyes run to and fro through the whole earth; they are everywhere beholding both the evil and the good. Besides, as Paul taught, even when we are serving an earthly master, we serve a heavenly (Eph. vi. 5).

3. Whole-hearted service constitutes one great condition of success. It was said of Hezekiah that whatever he undertook, he did with all his heart and prospered. John Howard was successful as a prisoner reformer because he threw the whole weight of his influence into the work which lay so near his heart. William Wilberforce revolutionized the thought of his time with reference to slavery because he was so earnest on behalf of the down-trodden and oppressed. William Lloyd Garretson, Wendell Philipps and Fred Douglas changed the whole current of American thought within the present century, just because they had strong convictions, and because they gave expression to them in the face of the most bitter opposition. Who would have thought one year ago that Mr. John Charlton, M.P., would have succeeded in having any part of his Sabbath Observance Bill passed ere now in the Dominion Parliament? But he has met with a fair measure of success, and there is reason to hope that greater success will eventually crown his efforts.

The slothful man says, "There is a lion in the way." But tell a man like Samson that there is a lion in the way and he would exclaim, "He must be slain!" Tell a man like Caleb that the sons of the giants are in the land, and he at once says, "Let us go up, for we are well able to overcome them." Tell Nehemiah that Sanballat is determined to hinder the re-building of the walls of Jerusalem and he immediately replies, "Should such a man as I flee?" Tell Luther that there are enemies at Worms, and he replies that he will go up even though there are as many devils there as there are tiles upon the house-tops. If we would only throw our whole heart into our Christian service there would not be so many stranded wrecks upon the shores of religious enterprises.

**CONCLUSION OF SECRETARY BAER'S REPORT.**

In closing his report at the Cleveland Christian Endeavor Convention Secretary Baer said: In all 183,650 have joined the churches during the past twelve months. Yes, verily, "Praise God from whom all blessings flow." At St. Louis, 70,000; at Minneapolis, 82,500; at New York, 120,000; at Montreal, 158,000; and now at Cleveland, 183,650. What a ransomed host! How much or how little our individual work or that of the army has gained by this blessed victory we know not; sufficiently happy and thankful are we to know that these recruits to the number of 614,150 have come from our ranks in five years. Again I say, "Praise God from whom all blessings flow!"

Hear that burst of enthusiasm from the entire line as it belts the earth. The foundations shall be moved, for here is an army of more than two million enthusiasts. Ay, enthusiasts, Christian enthusiasts!

More Christian enthusiasts are needed. Christ, our Commander-in-chief, was one; give us more enthusiasm for Him, cost what it may.

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, taking the shield of faith, the helmet of salvation, and the sword of the Spirit." Press forward with glad praises, singing, as no other army can sing, the battle-hymn of the republic of God

"Like a mighty army  
Moves the church of God.  
Brothers, we are treading  
Where the saints have trod,  
We are not divided,  
All one body we  
One in faith and doctrine,  
One in charity."

**A MODEL.**

At the last General Assembly of the Cumberland Presbyterian Church, the "Bureau of Information and Statistics" for the Christian Endeavor Societies of that denomination submitted its report. It estimates the membership of the Cumberland Presbyterian Christian Endeavor Societies at least twenty thousand.

It appears to us that the Cumberland Presbyterian form of organization of its Christian Endeavorers is just about ideal. During the past year their Christian Endeavor bureau has communicated with all their societies, calling attention to the general enterprises of the Cumberland Presbyterian Church, seeks to enlist them in work for Cumberland Presbyterian missions, and in the promotion of the circulation of Cumberland Presbyterian periodicals and other literature.

The bureau urged that the General Assembly appoint a permanent committee, to be known as the General Assembly's Christian Endeavour Committee, to be appointed annually, one person from each Synod to be appointed by the Synod in addition, to serve as an advisory member. The special work of this committee is to be to gather the societies into Synodical and Presbyterian unions. They are also authorized to name someone each year to deliver a Christian Endeavour sermon during the General Assembly.

It is their work to promote the closest possible co-operation among Cumberland Presbyterian Societies, as well as to enlist them, in connection with the United Society, in the world-wide objects of Christian Endeavor. "Denominational in work, inter-denominational in spirit and fellowship, should be our motto," said the report of the bureau.

The bureau recommended to the societies a Cumberland Presbyterian course of reading for the year. It proposed a set of bye-laws to be added to the constitution of all Cumberland Christian Endeavor Societies. These bye-laws set forth that the Endeavor Society is a part of the general organization of the Cumberland Presbyterian Church, and that as such it must recognize its subjection to the session of the congregation to which it belongs, then to the Presbytery and Synod, and finally to the General Assembly.

We congratulate Cumberland Presbyterian Endeavorers on their church fellowship, and the wise and helpful oversight of their General Assembly, Synods, and Presbyteries. We earnestly hope that every Cumberland Presbyterian Christian Endeavor Society will enter heartily into this movement, and put themselves, in each and every one of these particulars, into closest touch with their denominational plans and organizations. In this way they can best subserve the interests of their interdenominational fellowship, and of the Christian Endeavor cause at large.—*The Golden Rule.*

## Pastor and People.

### WHY IT WAS.

In that gracious after season  
I shall know—  
When the clouds that now enfold me  
Outward flow ;

Why it was the way was thorny,  
Rough and steep,  
Leading often through the darkness  
And the deep ;

Why it was that friendship faltered  
By the way ;  
Why that love was unrequited  
Yesterday ;

Why the hand of God should take him —  
Mournful fate—  
Him, my soul's beloved, falling  
At the gate.

O, those questions oft perplexing  
To my soul—  
Who shall give me answer, and my  
Grief condole ?

"Sometime," hear the Master whisper  
From the throne—  
"Sometime thou shalt clasp for ever  
All thine own.

"Sometime all thy doubts and questions,  
All thy fears,  
All thy seeming sad misgivings,  
All thy tears,

"Shall be swept away like spectres  
Of the night ;  
And thy soul shall bask for ever  
In the light."

### THE DAY-DAWN IN THE SOUL.

Morning begins with the swing of the earth into the first glimmering rays of light from the sun. Spiritual light begins with the first approaches of the soul to Jesus Christ. All true converts are alike in two respects ; they were once in the darkness or depravity and unbelief ; their day-dawn began with the penitent turning of the heart to the Saviour. The Holy Spirit drew them and they moved Christward. Conversions have been very numerous lately, but no two persons have had exactly the same experience. With one person the first step was into an inquiry room. With another person it was the re-opening of a long-neglected Bible, or a betaking himself to honest prayer. A third began with a resolution of total abstinence from the decanter, for Jesus Christ cannot dwell in a soul that is drowned in drink. With thousands the first step is the banishment of some besetting sin ; and as the sin went out the light broke in. No seeker after salvation ever finds peace until he has renounced his favorite sins, and done it in order to obey Christ. Obedience to Jesus Christ is the test of conversion.

Some people are consciously converted suddenly. They can fix the hour and the place and all the attendant circumstances of their new birth. They can point to the very arrow of truth that pierced the heart, and to the precise sermon, or prayer, or conscientious act that brought the healing balm. With the majority of Christians I feel quite confident that their experience in conversion is literally like the daybreak. A faint gleam of thoughtfulness grew into earnestness, grew into penitence, and enlarged into a fuller, deeper sense of the soul's need of Christ ; then as the soul came on towards Jesus, the ruddier hues of hope appeared, and some flushes of joy kindled up ; and the soul discovers that the night of unbelief has ended and the day-dawn has begun. 'I have come to the conclusion,' said a very intelligent Christian lady to her pastor, 'that it is best for me that I have never yet been able to fix the exact time of my conversion ; I am afraid that I should trust too much to it if I could. Now I trust to nothing but to continued faith and to living in happy fellowship with my Saviour.'

Too many new converts are apt to think that the dawn is enough, that they have reached a certain desired point and need only to remain there. As well might our globe pause in its diurnal motion when a faint streak of morning light is reached instead of rolling on into the perfect day. Conversion is not a point of termination ; it is a point of new departure. It is a start, not a journey. No one has a right to say, 'Now I trust that I am converted, the work is done ; I am saved,

and I need only join the church and ride on towards heaven.' This wretched mistake has dwarfed many a church member for life. They never outgrow their babyhood. Infancy is very beautiful in its place ; but it must not last too long. I am charmed with the bright prattle of our little two-year-old grandson, who is playing with his toys and 'choo-choo railroad cars' in yonder nursery ; but that same lively prattle ten years hence would not be so pleasant. 'When I was a child, I spoke as a child,' said the great apostle, 'but now I have put away childish things.' The first timid, brief, and rather incoherent prayer of a new convert in a social meeting is very delightful. It is music to a pastor's ears, and perhaps to the ears of angels likewise. Yet we should not be satisfied to hear the same prayer from him after ten years of sound Christian experience. Even Paul, a quarter of a century after his new birth into Christ, declares that he was still reaching forth unto the things that were before, and pressing towards the goal. The path of the Christian is like unto a shining light 'that shineth more and more unto the perfect day.'

Progress is the law of true piety. The 'convert' who never grows an inch in grace may well doubt whether he was ever really converted. And let the genuine convert never forget that as the germ of his spiritual life came from Christ, so his advance into godly, useful living will depend on his drawing closer and closer unto Christ. No amount of gas-light or electric burners can create a morning in this city ; we must swing on towards the sun.

So it is in the nearer approach to and closer conformity unto the Divine Saviour that a convert advances into a robust Christian. We only shine, at best, by reflected light. All brightness and beauty come from our Sun of Righteousness ; the plants of grace thrive only under His warmth. My young brother or sister, remember that *Christ's love to you* was an orb that beamed and burned before you ever beheld it. Christ's love turned your darkness into dawn. Christ's love to you is the unfailing shaft of light that shall stream into the valley of death-shade when you are passing over that river that hath no bridge. At evening-time it shall be light.

A rough old fisherman, who stammered in his speech, used to pray often in the weekly meeting, and one expression was always introduced into his homely, fervent prayers—'Oh, Lord—lead us—more and more—into the love of Jesus—for never was love like that.' The nearer the old fisherman drew towards it the brighter and warmer it became ; and now he stands—with certain other fishermen from Galilee—in the noonday glory of his everlasting King !

'Love here is but a faint desire,  
But there the spark's a flaming fire ;  
Joys here are drops that passing flee ;  
But there an overflowing sea.

'Here shadows often cloud my day,  
But there the shadows flee away.  
My Lord will break the dimming glass,  
And show His glory face to face.'  
—Rev. Dr. Cuyler.

### BIBLE CIRCULATION.

Amid the many wonders of the world, and especially of our century, is that of giving the Bible to the world.

At the beginning of the Christian era the Bible was in two languages. Down to the Reformation it was in 23 languages. In 1804 it was in 57 languages. From 1804 to 1890 there were no less than 342 new translations. To-day the Bible is in 386 languages and 62 dialects. Total, 448.

Estimated population of the globe 1,440,000,000. Languages, 3,000. But, as Dr. Cust says, there are languages and languages, "There are isolated tongues spoken only by a few hundreds or thousands." Whereas Mandarin Chinese is the means of communication for 200,000,000, English 120,000,000 ; Hindustani for 82,000,000 ; the Russian for 75,000,000 ; the German 54,000,000, the Arabic for 50,000,000. Then there are other widely spread tongues as French, Spanish and Bengalian. "The Bible has been translated into 187 of these leading languages which are spoken by 600,000,000 people."

Add thereto the number of the "minor tongues" possessing the Bible or portions of it, and the number is estimated to be 1,000,000,000. Thus the Bible, or portions of it, is now accessible to at least 1,000,000,000, out of 1,440,000,000, the estimated population of the globe. And the wonderful work is mainly the work of this century ; and the principal part been done by the British and Foreign Bible Society, which was founded in 1804. In the first 84 years of its existence it printed or assisted to print the Scriptures in more than 240 languages and dialects. Up to 1889 had issued more than 116,000,000 copies of the Bible whole or in part. In 1893 the same society distributed nearly four millions of copies of the Bible. A truly marvellous work !

Still there is a vast work to be done. Over 2,000 tongues have no translation of the Word of God ; and at least 440,000,000 souls who cannot be reached through this medium. But, each year the number of tongues without the Bible, is rapidly being diminished, thanks to missionary zeal.

Now what does the Bible mean, viewing it simply as a civilizing agency? Who can estimate its power and influence in the lower sphere of good? What agency can take its place as the one supreme power, in the civilization of the rude and barbarous people of the earth? But, when we realize the real purpose of the Bible as not only being a supreme, the supreme literature, but a Divine revelation, the Word of God, then cost and sacrifice are but as the mist of the morning when the sun has risen, all vanish in the light of the claims of that Father, who is not only Father of English-speaking people, but of humanity, and of that Saviour who came to redeem a world, and whose life and glad, glorious work, are enshrined in the "Living Word."

The value of the Bible to us who can estimate? And if to us inestimable why not its benefits and blessings for others? Then apart from missions how shall the Book of Life be known? How shall it be given to all "kindreds, tongues and peoples." If missions had done no more than give the Bible to India, Africa, China, and the Islands of the Sea, the achievement would alone justify all cost and sacrifice.

### A HAPPY SUGGESTION.

A clergyman (says the *Congregationalist*), who for forty years has wrought successfully for the Master, gave in a recent ministers' meeting where the question was being discussed, How can our churches become more fruitful? the secret, as he believed, of the spiritual prosperity in all his parishes. "Once in a while I call my people together. I talk with them about the value of a human soul and about the unsaved in our community, and then I ask each one to take somebody on his heart." To some that seemed one solution of the problem that has perplexed ministry and membership from the beginning. A few in each church are always thoughtful and sometimes burdened with desire for the salvation of men. But in most cases this is so general in its reach. It takes in the whole world, and, scientifically speaking, the power is not equal to the task. But suppose this desire could be individualized, and suppose further that each member of the church should thoughtfully and honestly and earnestly "take somebody on his heart," is there any question whatever as to the church's fruitfulness? And why cannot the experiment be immediately and widely tried?

### IS THE WORLD GROWING BETTER?

The *New York Independent* has a symposium on this question, to which several well-known American gentlemen contribute. Mr. Moody's answer is so characteristic, and withal so suggestive, that we give it entire. He writes as follows. "In reply to your question—'Is the world growing better?' I would say that God has a plan in the history of the world, and He is constantly carrying it out. The gospel has converting power, and wherever it goes men are being converted to the Lord Jesus Christ. The gospel also has an elevating influence in many ways upon

those who do not accept it. While all this is true, on the other hand men who reject the truth grow worse and worse, and we see the development of the kingdom of darkness going on side by side with the development of the kingdom of light. The facts which everyone who is not blinded by prejudice must see about him on every hand, as well as the teaching of Scripture, clearly indicate that 'in the last days perilous times shall come.' There is every indication that the present dispensation will end in a great smash-up ; but I believe that out of that smash-up the most glorious age in the world's history will come. So I look into the future, not with despair, but with unbounded delight."

### "THE BEST THING WE HAVE IS OUR RELIGION."

So said an American statesman to a company of Japanese students attending a Christian College in Tokyo. The speaker was General J. W. Foster, ex-Secretary of State of the United States, who took great pains on a recent visit to Tokyo to acquaint himself with the work of the American missions in that city. It is refreshing to have a man of high position in the political world anxious to learn at first hand the working and the results of missionary activities, and to have him say to the Japanese lads: "Any education without a Christian foundation is of little value either to a man or a nation. The best thing we have in America is our religion, and all blessings which we enjoy have been the result of this. Now our greatest blessings we wish to give to Japan, so we send out missionaries to you. If you want to do the most good to your country the surest way is to prepare yourselves by laying a Christian foundation."

### ANOTHER BIBLICAL DISCOVERY.

Bible students will be pleased to hear that an inscription recording a seven years' famine has been discovered in Egypt. This new and important discovery throws light on more than one question. It gives to Biblical scholars the fact that a seven years' famine, such as we find recorded in the Bible, is by no means impossible, and the geographical information contained in the inscription is such as might satisfy critical geographers. The tablet is written in the hieroglyphic character, and is dated in the eighteenth year of a king called Tasert, who probably reigned about B.C. 300—250. This date would, of course, be too late for Joseph, but the text does not actually refer to the famine as having taken place in the reign of Tasert, but refers to an event the memory of which two thousand years was not sufficient to obliterate.

### A TWISTED CHRISTIAN.

A gentleman in New York recently said to another, "Is Mr. L—— a Christian?" He replied: "Well, yes ; Godward he is all right, but manward he is just a little twisted." How many really good people lay themselves open to this description? They do not carry out their Christian principles so as to be void of offence. Their life is not lived up to their faith. In small things they dishonor God. In some of their common life dealings they do not carry out their principles amongst their fellow-men. We are afraid the "little twist" is more or less to be seen in us all. Alas! twists of temper, twists of inconsistency, society twists, business twists, home twists! May God set us upright and give us in our daily life a straight backbone, so that we may walk upright amongst our fellow-men on our way to heaven.—*The Quiver*.

A young woman whose life was full of lofty ambitions found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down hopelessly around these homely duties, the girl grew complaining and bitter. One day her father, who was the village doctor, said to her, "Do you see those vials? They are cheap, worthless things in themselves, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. Nobody cares for the vials themselves, but for what they carry. So with our duties, insignificant and worthless in themselves, but the patience, or anger, or high thinking, or bitterness which we put into them, that is the important thing the immortal thing."



**Missionary World.**

**MRS. HARVIE'S REPORT (concluded.)**

Miss Duncan writes that, though busy with the acquiring of the language, this has been in other ways a year of preparation for future service. Through the aid of an intelligent young native Christian woman, she has learned to use the language in speaking to some extent, and has for some time taken charge of the school and zenana work in the Camp bazaar, the needy district where Dr. McKellar carries on her medical work. The average attendance of girls at the school has been 35. The school is divided into three classes for the daily Bible lesson, each class receiving half an hour's instruction.

A Sabbath school service is held for an hour on Sunday morning.

Since November a Bible woman has been engaged for zenana work, and in that time over 600 visits have been made, Miss Duncan assisting in this work as opportunity offers.

Our missionaries in their reports speak hopefully of the future, and earnestly ask the prayers of God's people in the home land. The large increase in the staff of native Christian helpers is significant and encouraging.

From their letters we learn that Miss White, Miss Grier and Miss Dougan are well, and have each entered upon the special line of study required for her appointed work, with commendable zeal.

The practical interest of our Society in the mission school work in Trinidad and the New Hebrides has been continued. We have greatly missed Mrs. Morton's bright and interesting letters this year, and earnestly hope that next year she may be able to favor us as in the past. From Mrs. Anpand, Santo, New Hebrides, we learn that during their absence on furlough, in Australia, the Sabbath services were well kept up, Bromoli, a lad of fourteen, assisting in this good work.

We deeply sympathize with Rev. W. J. Mackenzie in the bereavement he has sustained this year in the "going home" of Mrs. Mackenzie, the knowledge that the children of God in other lands are bearing up the afflicted one in the arms of Christian love and earnest prayer must assuredly give comfort and courage.

Again with gratitude we refer to the great encouragement in our work given us from time to time by the members of the Foreign Mission Committee and the North-West Committee, and their kindness in assisting us with wise counsel on various occasions.

In this record there is much that calls for thanksgiving, and again much that should lead to humble and thoughtful self-examination. We praise Him who by His blessed Spirit first prompted this great movement, for the loving service, the self-denial, the patience and the prayer given to the cause of missions by the women of the home land. We praise Him for the untiring labours, the devotion and the faithfulness of the workers in Foreign fields. But when we hear of "open doors" which cannot be entered, when we see our missionaries breaking down from overwork, as we listen to the call for more helpers, we humbly acknowledge the feebleness and the inadequacy of our efforts.

May the time speedily come when, in reference to the evangelization of the world, it may truthfully be said of every Presbyterian woman—"She hath done what she could."

L. J. HARVIE, Foreign Secretary.

**THE BELLEVILLE MISSION IN PARIS.**

An interesting little pamphlet is the first number of the new series of "Send and See," which is a quarterly record of Miss de Broen's Belleville Mission in Paris. It is pleasing to learn that such an extensive work is going on in Belleville. Not only are gospel meetings and Sunday schools conducted regularly throughout the year, but the mission also embraces in its manifold operations night schools, sewing classes, a soup kitchen, and Y. W. C. A.; but there is also in connection with it a medical mission, which, we are sorry to learn, is closed at present through want of funds. We feel sure that such a deserving

work as Miss de Broen's mission only needs to be made known to call forth the help which is so much needed. The little record is published by Mr. Andrew Stevenson, 9 North Bank street, Edinburgh, and ought to be in the hands of all those who take an interest in evangelical work abroad.

**CHINESE LIBERALITY.**

The givings of Chinese Christians for the support of their own churches and for missionary purposes are wonderfully generous. Our own Amoy members contribute on an average some ten shillings each annually. The members of the churches of the sister Amoy Mission, that of the American Reformed Church, do not seem to reach such a high average. Probably their sanctioned charges, with ordained pastors, are fewer than our own. They give almost a dollar and a half per member annually. "This would rank," says the "A. R. Mission Field," comparing Chinese money with American, "with a contribution of six dollars per member from American Christians—somewhat less than one-half the actual average contributions in the Reformed Church."

[A letter from Miss Kate Calder, dated June 19th, written while up in the Himalayas for rest and change, mentions some items regarding the staff of the church in India, which will be of interest to our readers.—ED.]

Ordering THE CANADA PRESBYTERIAN, she says: "One does like a good church paper out here so that one may keep in touch with the home church.

"We have been up here in the Himalayas for some time, and all our party are feeling somewhat benefitted by the change. It consists of Mr. and Mrs. Norman H. Russell, Dr. Agnes Turnbull and Miss Duncan. We came up together. Before us came Dr. and Mrs. Woods, and after Dr. Margaret McKellar, who has been quite ill. For the past twelve days Mrs. Dr. Woods has been quite ill, and she is yet in a very critical condition, but we hope she may recover.

"Our Mission this past year has suffered severely, one after another having to give up his or her cherished work on account of failing health. But in love are we chastened, so we pray that we may profit by our chastening. We are so glad to see Mr. Russell looking so much better than when he came here and hope he may continue to enjoy good health on our return to the plains, which we purpose doing now in less than two weeks. This has been an exceedingly hot season on the plains, and we feel thankful for the rest at the hills, although even here the climate is very disappointing. It is nothing like our invigorating Canadian climate."

The most noteworthy feature in the July number of *Missions of the World* is the record of no less than four revivals in the Mission field. One occurs in the American Methodist Episcopal Mission in India, another in Peking and North China, carried on by American Presbyterians and the London Missionary Society, another in Japan, and a fourth in Uganda, Africa. The editor justly concludes that while some of the religious excitement may prove superficial, and so pass away, the unwonted fervour indicates a growing power and influence of the Gospel over various peoples. There is also an article on the "Stundists of Russia," and many other items chronicling the course of the good cause everywhere.

The mission to the lepers in India is still doing good work. There are now no fewer than forty-one stations supported by the Mission, scattered over India, Ceylon, China, and Japan. The annual meeting was held in London some few days ago, when numerous details of personal experience in dealing with lepers were given by the secretary. Instances were given of the mutual helpfulness of the lepers, and of useful and even noble lives lived by those whom the society had aided. The Leper Scare in England inaugurated by the Prince of Wales had important effects in stimulating interest in the lepers of India, who may, indeed, thank the Prince for the successful outcome of the movement on their behalf.

The latest statistics of the English Methodist New Connection mission in China give 86 chapels, 8 missionaries, 43 native ministers 14 local preachers, 1,542 members, and 562 probationers. The number baptizing during the year is 218. There are 34 schools, 14 students, and 377 scholars.

**PULPIT, PRESS AND PLATFORM.**

Bishop Westcott: The use of money is as perilous as the gaining of it.

John Watson: Christianity is not only a great emotion; it is a great thought.

Dr. Chalmers: Who cares about any church but as the instrument of good?

J. C. Geikie: The resolution of a moment, with some men has been the turning point of infinite issues to the world.

John Wanamaker: The reception of the Y.M.C.A. delegates has been princely: They have been received with the utmost courtesy everywhere, and their sessions have been most successful and delightful to remember.

Donald MacLeod, D.D.: To see the light of God and to choose the darkness is the most hopeless condition into which any one can fall. It is probably that which is meant by Christ as the sin against the Holy Ghost, for which there is no forgiveness.

Christian World: To suggest that the popularity of royal persons is entirely explained by their personal qualities would be gross and offensive flattery. It is apparently an interesting survival of the superstitious veneration with which our remote forefathers regarded the family of Cerdic as descendants of Woden.

Rev. E. M. Hill: The minister's first duty is not to preach the truth, but to love it. He should be better than his words. Christ himself was infinitely larger and better than his best sermon. As the glory of the Father was interpreted to men by the Son, so in each succeeding generation, His glory must be revealed afresh by holy men.

The Christian Instructor: No man can understand all the bearings and consequences of his own conduct. How many things should be left undone? How many other things should be done? We suffer every day because we do not discern what to do and what not to do. How important to be directed by One who knows exactly how to weigh actions!

The Australian Christian World: If there were fewer banquets, greater trust in God and in goodness, more real interest in the social welfare of the people, men would not lose their self-control, and bring disgrace on themselves and on others as they do. . . . If our public men were to show an example to the people, what a blessing they might be to thousands, and how easy they would find it to promote temperance measures in Parliament.

Rev. Count Campello: Italy is ripe for a great reform. Never before was the prospect so bright. To stand still on the dawn of such a future would be sinful. We must go forward. Public opinion is all for us. Great things are expected from us. And one of his missionaries, the Rev. U. Janni, writes:—Help us, we beseech of you, to exalt Him who alone can save us from shipwreck; help us to work for His kingdom, and for the triumph of His Eternal Truth.

The Mid-Continent: People often sing "Where is my Wandering Boy To-night?" but the truth is when the parents went to church or the temperance meeting this "wandering boy" also left home, and joined his associates on the street corner. The parents are singing this song and shouting, "Down with the Saloon," while they are giving their boy full liberty to do as he pleases. And he generally lives up to his privileges. This is one phase of a large subject, and it is a phase which should be looked squarely in the face. However ardent parents may be in supporting the cause of temperance, they may by their very neglect, by their short-comings in home training, help to foster the liquor traffic. Their plain and manifest duty is to nip the evil in the bud by wise and careful training of their boys in all that is excellent and lovely and of good report. In the work of temperance reform everyone must build over against his own house.

**Teacher and Scholar.**

AUG. 19th } THE FIRST DISCIPLES OF JESUS { In 1  
1894. } 35-49

GOLDEN TEXT In 1 41  
We enter now upon the first year of Christ's Public Ministry, A.D. 27. It was spent chiefly in Judea, and is recorded only by John. It comes in between v. 11 and 12 of Matt. iv. It has been called the year of beginnings, thus:  
The First—Disciples, Feb; Miracle, Feb. or March; Reform, cleansing the temple, April; The first work of the Galilean ministry, Dec.

The First—Discourse to Nicodemus, April; Tour, through Judea, summer and autumn; Converts in Samaria, Dec.

The place is Bethabara, east of the Jordan; the time after the return of Jesus from the temptation. Pontius Pilate is governor of Judea, and Herod Antipas, tetrarch of Galilee. John the Baptist has been preaching six or eight months and Jesus is now thirty years old.

From v. 19-28 notice—The deputation of the Pharisees to John to ask him who he was. His answer—He is not the Christ but His forerunner, vv. 19-34. The wonderful testimony of John to Jesus as the Lamb of God, the Son of God, and how he knew Him to be so, v. 33. Observe how pointed as to time the lesson is. It was a very memorable epoch in the history of John, so even to his old age he remembered exactly how the events happened.

I. vv. 8-36. Jesus the Lamb of God.—This to those who heard John was a most suggestive title. It was associated in their minds with all the Old Testament sacrifices for sin, v. 29, and they have all passed over to Christ in the New Testament as the sacrifice for, as taking upon himself and bearing away from them the sins of all who believe. See Isa. liii; Heb. ix. 10; 1 Pet. i. 18-20; ii. 24, Rev. v. 8-13, etc. In our minds a lamb has become the symbol of innocence, patience, meekness; the Lamb of God as shedding His blood, giving up His life for sin. In this respect the Lamb of God is the most wonderful sight ever seen. Behold Him! Let us look upon Him and to Him as our only Saviour from sin, as bearing the sin of the world.

II. v. 37. The First Disciples.—John's great work was to point men to Jesus. His saying to his disciples, "Behold the Lamb of God," was, as it were, a hint to them to follow Him, and two of them, Andrew and John it is believed, immediately went and followed Him then and their whole life long. Pointing the young to Jesus is what godly parents, ministers and Sunday School teachers are doing and they should follow the example of Andrew and John, follow Him immediately.

III. vv. 38, 39. How Jesus Welcomes New Disciples. (1) He turned to greet and encourage them. So still in the person of parents, teachers and others who are already disciples, with gracious loving-kindness He greets and encourages every sincere seeker, as the aged father did his returning prodigal son. (2) He asked them, "what seek ye?" Not whom, because they knew whom, but what, what kind of person. They answered at once, "Rabbi, Master." So must everyone who comes to Jesus aright yield themselves up to Him as their Master. They wanted to be taught to have some conversation with Him. "Where dwellest thou?" (3) Come and see His welcome was prompt and cordial and promptly and cordially they accepted it. By His gracious character, as we see it here, by His word, by every good thought and holy desire prompted by the Holy Spirit, He is still saying, "Come and see." We should follow their example, they came and saw, and abode with Him that day. He instructed and taught them as His disciples, and they as pupils earnestly listened and learned. Here we have an example.

IV. vv. 41-45. Duty of Those who are Disciples to bring others to Jesus.—Andrew first finds his own brother, Simon. The meaning is, some think, that each one went to bring his brother to Jesus. Andrew found his brother Simon first, then John found his brother James. This is the right place to begin to bring others to Jesus when we have found Him ourselves, at home, with those most dear to us, for whom God has laid us under direct responsibility, parents their children, brothers their sisters, sisters their brothers, our companions our fellow-countrymen, our fellowmen everywhere. Philip brings Nathaniel. The gospel is unselfish, Jesus is intended for the whole world.

V. vv. 45-49. Nathaniel.—(1) The kind of man he was. An Israelite indeed, not merely as to his country or his people, but as a truly God-fearing, God-honoring and truth-seeking man. "In whom is no guile," no deceit, no hypocrisy, not sullen, but guileless. A rare and beautiful kind of character, well fitted for the reception of the truth. (2) His scepticism about Jesus. "Can there any good thing come of out Nazareth." Nazareth had not a good name. Even the most guileless men are liable to have strong and unjust prejudices, but how wrong to condemn everyone in a family because some are bad, everyone in a village or town because it has a bad name. (3) How to find out the truth, "Come and see." He came and in a very wonderful and irresistible way was convinced that Jesus was the Messiah and said, "Rabbi, Thou art the Son of God," etc.

1 Jesus is the Lamb of God, the only sacrifice for sin provided by God, and He alone can take away our sin.

2 When our attention is drawn to Him we should promptly and heartily accept and follow Him.

3 We should make it our constant object to bring others to Him.

4 The true way to see Christ and His gospel is to come and see what they are by what they have done.

5 True sincerity, unblinded by prejudice, undisturbed by selfishness, is the condition of soul to which are given the largest and best truths, and the richest spiritual blessings.



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## The Canada Presbyterian.

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, AUGUST 8TH, 1894.

TO be wounded in the house of one's friends is particularly trying. It is what Lord Rosebery's horse-racing tastes is exposing him to just now among some other things not altogether easy to bear. Mr. Walter Long having made the objection in the House of Commons to the Budget of Sir William Harcourt, that owing to increased taxation it would cause wealthy landlords, with a view of saving a couple of thousand pounds annually, to shut up their castles and dismiss their laborers: "Why," said Sir William, amid the delighted cheers of the Opposition, "that is an extravagant statement. Don't we know the case of a man of large fortune losing more than that in a single afternoon on the race course? Why, that sum is merely the price of a moderate two-year-old." This remark greatly pleased the Opposition members, but no signs of approval were apparent among the Liberals whatever they may have thought.

THE Baptists of the Maritime Provinces like all others are feeling the effects of the stringency of money in their Foreign Mission operations. Their Board of Foreign Missions have made an appeal to their churches in which they say: "We have received from all sources about \$11,220 and we have expended nearly \$14,000. We closed last year with a deficit of nearly \$3,500; and in order that we might make our first quarter's remittance after the Convention, it was necessary to borrow \$1,100. A further sum of \$552 was borrowed during the year to meet an emergency. These amounts with last year's deficit are being carried by the Board. There remains only about three weeks before the books of the Board are to be closed. In view of the above facts and the pressing needs of this department of our work it becomes necessary to ask our brethren to come to our help just now. If the rally is at all general the result will be all that is required, and the Foreign Mission Board will be able once more to report a balance on the right side.

ANARCHISM is growing in the United States, says *The Christian Instructor*. There is a very manifest restiveness under the restraints of instituted government, whether civil or ecclesiastical. God has given both of these governments for good to mankind and stamped upon them His authority. Just because of this authority corrupt and wicked men are not willing to submit to these ordinances. This is true in the church as well as in the State. The tendency of the time is to attempt to live the life of a Christian without owning any church authority. Take, for instance, the Moody School in Chicago; it acknowledges no ecclesiastical authority over it. Mr. Moody, it is true, does not denounce this kind of authority, but he does not own it. His pupils go forth to preach, and after his own example, they ask authority from no church. Practically church or-

ganizations are abolished by them. They are led to believe that the anointing of the Spirit is all that is needed to authorize them to go forth to proclaim the gospel. Thus it is that anarchy is on the ascendant in this country.

## A WARNING AND A LESSON.

ANOTHER word needs to be said on one phase of the anti-Catholic agitation in Ontario. In December last there was published in this paper an article entitled "A Word of Warning," by the Rev. J. A. Macdonald, of St. Thomas. It was a scathing arraignment of one who was regarded as the high priestess of the P.P.A. movement. These are characteristic sentences: "It is with extreme reluctance that I write a name so redolent of all moral rotteness as Margaret L. Shepherd. . . . It is not a question of the truth or falseness of her charges against the Church of Rome. On lips like hers the Ten Commandments are immoral and the Sermon on the Mount corrupting." Every paragraph was crammed with libellous matter, but publication was considered justifiable. The article was widely copied by the secular press and was scattered broadcast in leaflet form. All this carried with it, even as was predicted, the certain malediction of those whose craft was in danger. Sinister motives were suggested. The author and the publisher were alike denounced in public lectures and in the secret lodge-room. The most barefaced falsehoods were manufactured and circulated. To none of these was it deemed necessary to return an answer. It was left to the logic of events to vindicate the right.

These matters are called to mind by the publication of some correspondence between the editor of the *Huntsville Forester* and the Rev. J. A. Macdonald. After referring to what he calls "the stupid falsehoods of a self-confessed criminal," Mr. Macdonald says:

"These are, however, minor matters now. Mrs. Shepherd is already cast-off by her old-time friends and desperate efforts are being made to have her name forgotten. Many who a few months ago were ready to brave all charges against her character, because they thought she would serve their purpose, and who secretly or publicly gave credence and currency to her malicious falsehoods, now affect disgust at the mention of her name. But hands that clasped hers cannot so easily be cleansed or sweetened. With the gravest charges against her moral character, charges of embezzlement, drunkenness and gross immorality, which, if not founded on evidence that would bear the search-light of a court of justice were libellous, and with the makers and publishers of these charges unlabelled, for any man or any body of men to champion her cause is not a blunder but a crime, a crime that cannot plead ignorance in its extenuation and for which the uttermost farthing of penalty must be paid."

We revert to this distasteful subject for the purpose of giving heavy emphasis to that strong and pertinent paragraph. It is not a question of the vindication of Mr. Macdonald or of this journal. It is not a question of the fate of Mrs. Shepherd. The highest and sacred public interests are involved. What needs to be said now, and said in unmistakably plain language, is that a crime has been committed against Protestantism and against morality in Ontario, a crime too dark and too damnable to be quickly forgotten or lightly pardoned. A moment's reflection will reveal the gravity of the offence. An abandoned adventuress who has confessed to violating all the laws of decency and morality, masquerading in the stolen livery of Protestantism, has been admitted to Protestant pulpits, honored in Protestant circles, and for nearly two years has been assisted to plunder the pockets and corrupt the morals of Protestants in Ontario. Has any worse crime been committed within a decade? Could anything more disastrous to the social, moral and spiritual welfare of the country be conceived? And this is the crime of which they are guilty who, pretending to be protectors of Protestantism, have betrayed the sacred interests of truth and purity into the hands of one charged with driving a coach-and-four through the seventh commandment and running riotously in the error of Balaam for hire.

Let the case be clearly grasped. Let the discrimination be justly made. And let the offenders be held to strict account. The leaders in this crusade, the men and the women and the newspapers who have been looked up to and trusted by the great body of the members of the Protestant Protective Association and the Loyal Protestant Women of Canada, those who have assumed the responsibility of leader-

ship—they are the guilty parties. The rank and file may be pardoned for being ignorant. But in their leaders ignorance is itself a crime. With that "Word of Warning" in their hands, and with evidence in support of its charges within their reach, to plead ignorance is but to accentuate the heinousness of their offence and to confess their unfitness for the leadership of decent and honorable people. And it is not enough that Mrs. Shepherd be cast off now. It is not enough that she be disowned by the politicians, the preachers and the press she beguiled into her service. It is not enough that the Loyal Women advise the public that the office of honorary supreme president has been abolished and that Mrs. Shepherd has been expelled from their society. This will not satisfy the just demands of an outraged public. There is a guilty past to be atoned for. There are offences against truth and decency to be expiated. It has not been forgotten that foul and malicious slanders have been uttered behind the closed door of the lodge-room and whispered darkly into the ear of the public. It has not been forgotten that money was promised in the name of Protestantism to carry on a suit against a trusted Presbyterian minister for daring to utter a word of warning against one of the most dangerous agents of political and social strife and moral corruption that has ever afflicted this country. It has not been forgotten, nor is it likely to be for a generation, that the hateful fires of sectarian strife have been kindled in all parts of Ontario, and that the public mind has been impregnated with suspicion and distrust. All this and much more that belongs to their crusade is too recent and too shameful to be forgotten, and not until the offenders manifest penitence can they hope to be forgiven by the Protestant public whose sacred trust they have betrayed.

But just judgment demands more than this. The men and the newspapers and the organizations that have, under circumstances absolutely without extenuation, so culpably betrayed Protestantism into the hands of lust and hate must never again be entrusted with any interest sacred to the community or be allowed to touch with one of their fingers the sceptre of power. Leadership in society, in the church, or in the state is a thing too holy, charged with powers too awful, to be risked in the hands of the ignorant, the incompetent, the corrupt. Margaret L. Shepherd will soon be forgotten, but those who introduced her into the homes and churches and public life of Canada must never again be allowed to pose as leaders or protectors of Protestantism. Because of their treachery they are forever discredited and must bear on their foreheads the traitor's brand. Not otherwise can moral lawlessness be arrested, social strife allayed or the cause of religion secured against the machinations of lust.

## THE WAR IN THE EAST.

THOUGH very far removed from the scene of its operations and not at all likely to be in any way immediately affected by it, the outbreak of war between China and Japan awakens universal interest and universal regret. The more we know of the character of these two peoples, their capacities, the awakening that has taken place in Japan and is gradually though necessarily more slowly spreading in China, their resources and possibilities, the more do they excite our interest and our hopes, and the more is everything to be deplored that is likely to put an arrest upon their onward advance in Western improvements, calculated to raise and develop their vast latent power. Though the result of war may ultimately be to hasten the adoption of many Western ideas of a commercial, social, political and religious kind, still this, should it be the result, must, in the first place, be attended with such an amount of suffering and misery as we may well shrink from contemplating and sincerely desire to be averted.

Japan, according to all the accounts, yet before us, appears to have acted in the matter with such precipitancy, and to have shown such wantonness and cruelty in the destruction of life, as to have alienated the good feeling and respect of any Western nations which might have been favorably disposed towards her, and to have aroused against her the strongest indignation of the Chinese. The hope of a friendly settlement, which from the first does not appear to have been very great, has been put by the conduct of Japan for the present out of the question. Although Japan has thus far been so successful, and numbers and resources do not always assure success, yet considering the vast numbers which China can command, so much greater than those of Japan, the dogged pertinacity and courage of her people and

her unlimited resources, besides the sympathy on her side of powerful European peoples, it can hardly be but that in the end, China must gain the day and get the better of Japan. The character and state of civilization of both peoples are such that the war, if continued, must necessarily be attended with great cruelty and a vast amount of suffering for the want of those alleviations and appliances which now exist so largely among Western nations, and reduce to a minimum the suffering and misery inevitably associated with war.

The work of Christian missions in both countries, on which so many English-speaking and other missionaries are engaged, and which has been attracting towards it so large and an ever-increasing amount of the interest of Christians in all lands, must for the present, at least, be rendered more difficult and less successful by the people having their passions aroused, and their minds pre-occupied in a way most unfavorable to listening to and accepting the truth which the missionaries are engaged in teaching. Recent reports mention the existence in some parts of China of strong anti-Christian and anti-foreign feeling exposing the lives and property of missionaries to serious danger. And it may be that this state of things will be aggravated by war. This cannot but call forth towards all the missionaries and mission work, a very deep interest, and lively, earnest sympathy and prayer that He in whose name they have gone forth may have them all in His holy keeping and the gospel whose principles of peace and good will they have gone to proclaim may assert its power, and the missionaries be allowed to prosecute their work without danger or even molestation.

Should hostilities be long continued, and they may be, very serious complications may possibly arise involving other powers which, it may be hoped, will be averted. Apart from this possibility, which need not be dwelt upon, should the war be prolonged, here will be an opportunity, which it is hoped will not be lost, of medical missionaries going to both armies, and by showing them what science can do to alleviate suffering, and what the beneficent and unselfish spirit of the gospel is, make such openings for both as will result in a great readiness to receive and welcome both, and thus make what at first sight may seem adverse to the gospel and the cause of Christ, the means, in God's providence, of preparing many minds now blinded, and closed, and hostile to the truth, for the hearty reception of that which can alone bring to them, as it has brought to other nations, such manifold and rich blessings of every kind as now they have no conception of.

**ESTIMATED REQUIREMENTS FOR CHURCH SCHEMES DURING THE YEAR 1894-5.**

THAT the church may know at as early a date as possible the amounts needed for the several schemes of work during the year, we publish the following circular and commend it to the attentive consideration of all our readers.—ED.]

The following statement of the requirements for the year, for carrying on the Missionary and Benevolent Schemes of the church, is now submitted, with the view of guiding Presbyteries and congregations in the amount which they should aim at, and in the appropriation of their contributions.

It is most desirable that Presbyteries should, at an early meeting, give their attention to the matter, and carefully consider what amount they should equitably assume, and then apportion this amount among the several congregations. In many Presbyteries this has been done with satisfactory results.

SCHEMES.	
Home Mission Proper (Western Section) amount required.....	\$ 73,000
Stipend Augmentation (Western Section) amount required.....	31,000
Foreign Missions (Western Section) amount required including what may be received from the Woman's Foreign Missionary Society.....	117,952
Jewish Missions.....	5,000
French Evangelization, including Pointe aux Trembles.....	47,500
Coligny College, Ottawa, SPECIAL TO REMOVE DEBT.....	25,000
Colleges, viz., Knox.....	\$6,500
Queen's.....	4,500
Montreal.....	5,000
Ministers' Widows' and Orphans' Fund (Western Section).....	16,000
Aged and Infirm Ministers' Fund (Western Section) For ordinary revenue.....	7,500
Manitoba College (East and West)—Exclusive of amount from Synod of Manitoba (which should be at least \$3,500)	19,000
Assembly Fund (East and West).....	5,000
	5,000

For the following schemes, viz. *French Evangelization, Manitoba College, and Assembly Fund*, the congregations in both Eastern and Western Sections should contribute.

For the other schemes the estimates are for the Western Section.

It has been thought necessary to give the average amount per member; but to show that the amount asked is not unreasonable, it may be stated that an average contribution of a little over \$2 per member would furnish the amount required for the ordinary schemes.

All congregations and mission stations are enjoined to contribute to the schemes of the church, and to remit promptly to the Treasurers. The Assembly has repeatedly recommended that there should be Missionary Associations in all the congregations, or other organizations, for raising missionary funds. Where these do not exist, collections are to be taken up according to the following arrangement: French Evangelization, 4th Sabbath of July; Home Mission, 4th Sabbath of August; College Fund, 3rd Sabbath of September; Ministers' Widows' and Orphans' Fund, 3rd Sabbath of October; Assembly Fund, 3rd Sabbath of November; Manitoba College, 3rd Sabbath of December; Augmentation Fund, 3rd Sabbath of January, 1895; Aged and Infirm Ministers' Fund, 3rd Sabbath of February, 1895; Foreign Missions, 3rd Sabbath of March, 1895.

It was ordered by the Assembly that the amounts collected for the several schemes should be remitted without delay to the Treasurers.

TORONTO, July 11, 1895. W. REID.  
R. H. WARDEN.

REMARKS.

1. HOME MISSIONS AND STIPEND AUGMENTATION.—These Funds are separate, and it is particularly requested that, when money is remitted for either object, or for both, it be distinctly stated for what object it is intended, or how it is to be divided. It is earnestly hoped that the Stipend Augmentation scheme will be liberally sustained.

2. FRENCH EVANGELIZATION.—The estimate includes the amount required for Point aux Trembles school expenses.

3. AGED AND INFIRM MINISTERS' FUND, AND WIDOWS' AND ORPHANS' FUND.—These Funds are distinct, and contributions should be sent separately for the two objects. Congregations whose ministers are connected with the Widows' Fund of the Synod formerly connected with the Church of Scotland, will still contribute at their usual rate, these contributions being payable to James Croil, Esq., Montreal. It should be borne in mind that congregational contributions to the Widows' Fund cannot be dispensed with. For the Aged and Infirm Ministers' Fund it is absolutely necessary that an effort be made to raise the amount in the estimates.

4. ASSEMBLY FUND.—The Assembly has repeatedly instructed Presbyteries to collect or see to the collection of this amount which should be shared by all the congregations of the church. Besides the expenses immediately connected with the Assembly this Fund has to bear all expenses connected with committees which have no fund of their own, such as the Committees on Sabbath Schools, Sabbath Observance, State of Religion, Statistics, etc. There is also a charge on account of the general expenses of the Presbyterian Alliance. The burden would be easily borne if all took their own share. The amounts should be collected and remitted early in the financial year, as the printing of the minutes and other expenses have to be met.

5. COLLEGES.—The Assembly in 1888 decided that the Common Fund for Montreal, Queen's and Knox colleges should be terminated, and that the congregations should contribute to one or other of the colleges, as their judgment might dictate. The requirements of each of the three colleges are given above, and it is hoped that no congregation will omit contributing for college support, so that the full amount may be given. All the colleges require additional funds.

6. Manitoba College, as in former years, requires a special contribution, distinct from the contributions of other colleges. All the congregations, East and West, should contribute to the support of the Manitoba College.

7. It is particularly requested that congregations should see that contributions are sent in promptly, and not left till the close of the year. Payments have to be made for missions and other objects, and were the moneys to be sent in promptly, much might be saved in the way of interest.

The books will close without fail on 30th April.

**Books and Magazines.**

THE WIFE OF FAIRBANK ON KIRKS AND MINISTERS. By Rev. D. McNaughton, M.A., author of *Laura Clarence*, etc. Toronto: Press of the Canada Presbyterian, 5 Jordan Street.

Under this quaint title the author writes a book whose object is to promote Christian unity. It is written in an interesting, conversational, colloquial style, with a good amount in it of broad Scotch now so much in vogue. In the form of dialogue or conversations carried on by several fictitious personages introduced into the work, almost all knotty points in church polity which separate the different denominations are discussed in a racy, interesting style. This also extends to some of the points of doctrine on which they are divided. The method adopted by the writer draws the reader on from chapter to chapter, and much valuable instruction on the points at issue between the different bodies of Christians is imparted, which, had it appeared in the usual form of a treatise on them, would never have been gained because it would never have been read. In this way the author has given us a very useful and, at the same time, most readable book. We have only to add that the writer of it is a retired minister of the Presbyterian Church in Canada, and dedicates his work to the Moderator of the Venerable the General Assembly, the ministers, office-bearers and members of that body.

The *Presbyterian Quarterly*, a theological, philosophical and literary review; editors, G. B. Shickler, D.D., G. H. Barnett, D.D. Managing editor, George Summey, D.D. The first and leading article in this quarterly is by that well-known and able critic of the Irish Presbyterian Church, Rev. Robert Watts, D.D., LL.D. It is entitled, "The Place of Christ in Modern Theology," and is a criticism upon the book of that name by Principal Fairbairn, of Mansfield College, Oxford, Eng. This book has attracted to it a great deal of attention, and in this article Dr. Watts reviews it ably and unfavourably. "Side Lights in the Correlation between Thoughts and Words," is by H. C. Alexander, D.D. An interesting and recondite subject is here ably discussed. Henry Alexander White, D.D., contributes "The Original Manuscript of the Pentateuch." The important practical subject of "The Power of the People in the Government of the Church," is discussed by W. A. Campbell, D.D. The Lexington Presbytery and Dr. Vaughan having in defence of an action affirmed that, "the people in a congregation have surrendered all governing power to the elders as their representatives, except in those cases in which the constitution expressly authorises the congregation to exercise that authority," Dr. Campbell denies that position and in this article proceeds to vindicate his position. "Addison Once More," by C. Alphonse Smith, Ph.D. Notes, Criticisms and Reviews, and Notices of Recent Publications complete the number. Whittet and Shepperson, 1001 Main Street. Richmond, Virginia.

The *Quarterly Illustrator*, including the months of July, August and September, is a most attractive magazine. This number contains 362 illustrations by over 150 well-known artists, and beautiful and most life-like many of them are. One could, without wearying, while away many an hour over these excellent and interesting illustrations; their number, variety and truth to life in most cases draw you on and time passes unobserved. Such a magazine coming into a home could not but refine it in many ways and we wish to commend it to many homes. Among such a host of illustrations it becomes difficult to particularize, but we mention the following chapters under which will be found many admirable illustrations: "Felines and Canines in Life and Art," "A Magician of Line," "Etching and Painter Etching," "A New Field in American Art," "Painting the Sea," "A Portfolio of Sketches," "Stray Bits of Character," "A Renaissance of an XVIIIth Century Art," "The Artistic Side of Photography." The magazine concludes with a chapter on thoughts and suggestions from studio and school, accompanied by various sketches from the pens of several well-known writers on art subjects. It is printed on heavy paper and the letterpress is in clear and beautiful type. Harry C. Jones, 92-94 Fifth Ave. New York. \$1 per year.

"Toronto and Adjacent Summer Resorts," is the name of an illustrated Souvenir and Guide Book, designed to give to those who may need or desire it all necessary information with regard to our fair city and its many adjacent summer resorts. It is edited by E. Herbert Adams, M.D., C.M., D.D.S., and published under the auspices of the Citizen's Committee of Toronto, so that the information contained in it may be depended upon as reliable. In the preface a high claim is made for Toronto as a health and pleasure resort, and in the body of the pamphlet of upwards of 120 pages this claim is in many ways substantiated. It is profusely and prettily illustrated, contains an index to its contents and a map showing the Muskoka Lakes and the routes of the Muskoka Navigation Co.'s steamers and the way to get to Muskoka from Toronto and neighboring towns. Altogether this is a most excellent guide book to put into the hands of anyone needing information on the matter it treats of, to take with one, or consult in view of an outing to Muskoka or for one wishing to visit Toronto or its neighborhood for health or pleasure. Frederick Smiley, publisher, Murray Printing Company, Toronto.

The special features of *Harper's Magazine* for August are "Old Monmouth," by Julian Ralph; "Up the Norway Coast"; "An Ideal Summer Excursion"; "A Few Edible Toadstools and Mushrooms"; "My First Visit to New England"; impressions of Hawthorne, Emerson and Thoreau, by William Dean Howells; "Stubble and Slough in Dakota"; "Triby," concluding instalment and six complete short stories. Fiction is an especially strong feature of the number. Harper & Brothers, New York.

Some of the more notable articles in the *Century Magazine* for August, apart from its usual supply of fiction by well-known writers are, "Washington as a Spectacle," profusely and happily illustrated. "A Cumberland Vendetta," a tale of the Kentucky mountains. "Across Asia on a Bicycle," part (vth) with quaint illustrations. "Walking as a Pastime"; "Poe in the South," with a striking likeness of the poet, and "Dr. Morton's Discovery of Anesthesia," by Alexander Schilling. The Century Co., New York.



## The Family Circle.

### WORDS.

Words are lighter than the cloud foam  
Of the restless ocean spray,  
Vainer than the trembling shadow  
That the next hour steals away.  
By the fall of summer raindrops  
Is the air as deeply stirred;  
And the rose leaf that we tread on  
Will outlive a word.

Yet, on the dull silence breaking  
With a lightning flash, a word,  
Bearing endless desolation  
On its blighting wings, I heard;  
Earth can forge no keener weapon,  
Dealing surer death and pain,  
And the cruel echo answered  
Through long years again.

I have known one word hang starlike  
O'er a dreary waste of years,  
And it only shone the brighter  
Looked at through a mist of tears;  
While a weary wanderer gathered  
Hope and heart on life's dark way,  
By its faithful promise shining  
Clearer day by day.

I have known a spirit calmer  
Than the calmest lake, and clear  
As the heavens that gazed upon it,  
With no wave or hope or fear;  
But a storm had swept across it,  
And its deepest depths were stirred  
(Never, never more to slumber),  
Only by a word.

I have known a word more gentle  
Than the breath of summer air;  
In a listening heart it nestled,  
And it lived forever there.  
Not the panting of its prison  
Stirred it ever, night or day,  
Only with the heart's last throbbing  
Could it fade away.

Words are mighty, words are living:  
Serpents with their venomous stings,  
Or bright angels crowding round us,  
With heaven's light upon their wings:  
Every word has its own spirit,  
True or false, that never dies;  
Every word man's lips have uttered  
Echoes in God's skies.

—*Adelaide A. Proctor.*

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### MARJORIE'S CANADIAN WINTER.

BY AGNES MACLE MACHAK.

#### CHAPTER VI.—CONTINUED

At teatime, when her uncle came in, late and tired, as he often did, Marjorie's thoughts suddenly reverted to his poor patients, in whom she had felt so much interested, and she surprised him by asking how they were getting on and if they were really so very poor.

Dr. Ramsay seldom spoke, in his own family, of the sad sights he was constantly seeing. For one thing, he himself wanted change of thought and feeling when he got home, and for another, he did not think it right to depress the natural joyousness of youth by burdening it to soon with the weight of the sorrow and suffering of life. But when, at any time, he felt that his children's sympathy could be awakened with useful result, he did not hesitate to appeal to it.

'As sad a case as I ever met with,' he replied. 'But how did you hear of it, my dear?'

Marjorie briefly told of Miss Mostyn's visit of appeal to Mrs. West.

'Ah! well, I'm glad she went to her. And I hope she will give something handsome, as she could well afford to do.'

'She said the firm had done something for him already, but she gave Miss Mostyn something—a dollar—I think,' replied Marjorie, hesitating in her reply between the desire to give her uncle information, and an instinctive fear of violating the obligations of hospitality.

Dr. Ramsay said nothing, but made a slight though expressive grimace, as he looked at his wife.

Mrs. Ramsay remarked gently, 'Well, probably she may feel interest enough to go to see them, and if she does that, she will feel that she must do more.'

'No, I'm sure she won't,' exclaimed Marjorie, her indignation now thoroughly revived, 'for she said she hadn't time, and that such things always upset her so.'

Dr. Ramsay laughed outright this time. 'Poor woman!' he exclaimed; 'it's well

that we doctors don't have such superfine feelings! No, Alan, no remarks, if you please. We have no right to judge others for not seeing their privileges. But you can tell Gerald about the case. It would be a useful way for him to spend some of his superfluous pocket money. And I have taken care that they sha'n't starve for the present. And your aunt is going to see them to-morrow, so you can go with her if you like, Marjorie, to see for yourself. Between her and the charitable dispensary, the poor sick ones have been kept supplied with nourishing food. And as usual, the poor neighbours have been very kind.'

Marjorie's thoughts went swiftly back to the 'angel' her father had seen, and what he had said about her. That evening, as she finished her journal-letter, she concluded her narrative with the following reflection:

'You said once that there were a great many "half-heathens" in New York. I didn't know what you meant then, but I think there must be a good many in Montreal, too. Ada's mother, who is so rich and has such a beautiful house and everything she wants, seemed to grudge to give a dollar to a starving family though the father had got hurt in Mr. West's business! So I think the light must be "shining in darkness" here, too. I'm so glad you sent me the Northern Lights in print, for I'm sure they'll all like it here. I'm sure Uncle and Aunt Ramsay have the "light of life," and I'm going to try to "trust and follow," so as to have it too!'

### CHAPTER VII.

#### THE PROFESSOR'S STORY.

Sunday was another bright clear day, decidedly milder, so that there was nothing to interfere with the pleasure of being out of doors in the pure, bracing air. Marjorie, in her warm squirrel furs, with her dark gray eyes sparkling and her rather pale cheeks brightly tinted by the frosty air, looked, her aunt thought, much improved already, as they took their way to church on Sunday morning. The long anxiety and watching during her father's illness, and the depression and dread of the impending separation, had told a good deal on her always sensitive organization; but a reaction had just set in, and her natural shy reserve was beginning to wear off already under the influence of her brighter spirits and the liveliness of her cousins. Marion and she seemed like old friends as they walked together to the Presbyterian Church which Dr. Ramsay attended. Her father and she had been wont to go to the Congregational Church at home, but she knew her father had little respect for the "isms" which separate Christians, and Dr. Ramsay, though attached to the church in which his forefathers had lived and died, had just as little respect for churchism as had Mr. Fleming. 'If you don't love other churches, you can't really love your own, for you haven't got your Master's spirit in you,' he would say to his 'churchy' friends, both in his own communion and others.

And Dr. Ramsay had friends in every denomination of faith. He met them at sick beds and in hospitals, where they learned to know each other, and to know, too, that there are times when all human hearts must respond to the same touch—the gentlest yet strongest touch of all.

It was pleasant to walk to church through the throngs of church-going people that crossed one another's path in every direction—people of all classes and positions. Sometimes they met a little group of long-robed ecclesiastics, and Marion would explain which particular confraternity they belonged to, or some gray Sisters of Charity would be seen at the head of a little band of children.

The service was very like the one she was accustomed to, but the prayer for 'Her Majesty the Queen' reminded her that she was no longer under her own country's flag. And yet she did not feel like 'a stranger and a foreigner,' worshipping there with those who spoke the same tongue, prayed to the same God, loved the same Saviour and sang almost the same dear old hymns that they used to sing at home. Nor did the people look very different, except in their warmer dress, at least not the female portion of the congregation. She thought the men did not look quite so keen and anxious, and she noticed more

stout and comfortable-looking elderly gentlemen than she was accustomed to see in church. And she thought there were a great many pretty children.

Her observations rather distracted her attention from the sermon, for Marjorie's thoughts were very apt to go off roaming in the direction of some passing fancy, which was one reason why her father liked her to bring him reports of the sermons she heard. But she thought that her father would have liked this one, which was her usual way of estimating things which she did not feel herself competent to criticise, and her father had never encouraged her in the slightest attempt at criticising a sermon, since he said, 'if you listen in such a spirit, you will lose all the good of it.' One thought she carried away for her next letter to her father—because it was so like his own words: that the patient learner in Christ's school would find, like the learner in every other school, that every lesson well learned from the Master's teaching, is only a stepping-stone to the next step of progress in the upward line. After dinner Marjorie went with Marion to her room, and they had a nice quiet talk over their favorite Sunday books. Marjorie was much older in mind for her years than was her cousin, so that they could talk without any sense of inequality. Marion was not specially poetical, but she loved Frances Havergal's poems for their devotional sweetness, and she enjoyed reading her favorites to Marjorie, to whom they were new. And Marjorie in turn read to Marion some of the poems from the Christian Year and her precious copy of Whittier, which her father had taught her to know and love by reading them to her on Sunday evening, in his expressive and musical voice.

Marion, however, went off at the usual hour to teach her Sunday-school class, and Marjorie went with her aunt to see the poor family. They lived in one of the old, narrow, dingy streets that abound in the St. Antoine suburb; and it was sad enough to see them, the sick parents and the four little children, pent up in one room no bigger than her uncle's dining-room. Marjorie thought of the spacious magnificence of the Wests' luxurious home, and wondered, as many a young soul has wondered, how such differences can be. But she noticed with surprise how brightly the man spoke; how gratefully he referred to Dr. Ramsay as the means, under God, of saving his life, and his poor wife's life too; and how they could never thank Mrs. Ramsay and Miss Mostyn enough for all their kindness; and how they hoped, please God, to see better days, for when he got the wooden leg the doctor had sent for, he should be able to work as well as ever. And it made the tears come to Marjorie's eyes to see the loving tenderness with which he looked at the poor little baby when Mrs. Ramsay took it into her arms, and with which he remarked that 'the little thing was welcome, though it did come in hard times.'

'Well, Marjorie,' said her aunt, as they left the house, 'you see there's always some light in the darkness, after all, if people only open their eyes to see it.'

The expression sent Marjorie's thoughts off to her father and their talk. So when she had come in, and had carried down her books to read by the drawing-room fire, she re-read the story of the Northern Lights which she had put into her Bible. And when the four younger children came in from Sunday-school and Norman and Effie rushed to her demanding a story, and Jack and Millie endorsed the request, she thought she could not do better than tell them, in the simplest rendering she could improvise, the story of the Northern Lights.

They all listened attentively, though Jack and Millie appreciated the allegory more than the two little ones. The wintry dusk was closing in and the firelight only lighted up the room, so Marjorie did not notice that Alan and Gerald had stolen quietly in just before she had concluded.

'Where did you get that story, Marjorie?' asked Alan; 'you'll have to tell it over again to us.' Then Gerald explained that he had come to ask if Marjorie would go to the Eng-

lish Cathedral that evening with Ada, and Mr. Ramsay had said he might stay for tea and take Marjorie to meet Ada at church, if she wished to go. Marjorie was very willing to agree to this arrangement, for she liked the Episcopal service very much, and Alan told her she would hear both good music and a good sermon.

'There's Professor Duncan!' exclaimed Millie, as her ear caught his voice talking to her father in the hall, and she and Jack ran to meet their favorite. He came in with Dr. Ramsay, one of his arms resting on the shoulder of each of the two children. His strong face was lighted up with a most benignant smile in which he included Marjorie, when she was formally introduced by the eager Millie.

'Ah! so this is the young lady I met in the bookstore yesterday. And so you are Mrs. Ramsay's niece, my dear? Do you know I was looking at you and trying to think what the likeness was that was puzzling me! I see it now, though. I once traveled to New York with your father, and that is a face, and a man, too, that one doesn't easily forget.'

Marjorie colored deeply with pleasure at this mention of her father. And then Millie exclaimed:

'O, Professor Duncan! you must make her tell you the story she has just been telling us. It's such a pretty one, and then it's a parable, and you like parables. It's about the Northern Lights.'

'I'll be delighted to hear it,' said the professor, settling himself comfortably in one easy-chair, while Dr. Ramsay threw himself into another. 'I'm just as fond of stories as these folks here—and much fonder of parables I know, than I was at their age.'

Marjorie had often been exhorted by her father to do a thing—when she was asked to do it—as well as she could, and without making any fuss about it, as some girls were apt to do. So she overcame her shyness of strangers, and only said that she would rather read the story as her father had sent it to her in print.

So a lamp was lighted, and Marjorie read it in a very clear and expressive voice, trying to reproduce it just as her father had first read it to her. Mrs. Ramsay and Marion had come in too, and all listened attentively, but Professor Duncan never took his deepset eyes off the young reader till the last word had been read.

'Do you know, I like that very much?' he said, 'capital idea!' It's just what I'm always telling these children about in some form or other. We've had just such solitary Northern Lights here in Canada, shining in the darkness. And by the way, Ramsay, what do you think about brave Gordon all alone there? Do you think Stewart will be able to manage to reach him?'

'I wish they could do it a little quicker,' said Dr. Ramsay. 'And I wish poor Gordon could know how many hearts are throbbing with eager desire to hear of his relief. It would cheer him up a bit in that terrible isolation.'

'Not alone; his Father is with him,' said Professor Duncan solemnly. 'We may be sure of that! If every man lived as "seeing the invisible," you may be sure he does.'

'Right, Duncan, right!' exclaimed Dr. Ramsay; 'would we were all like him in that.'

But Millie was eager to make her request of Professor Duncan. It was that he would tell them, for Marjorie's benefit, her favorite story of Isaac Jogues.

'Well, I've told it so often that I should think you would know it by heart. But I don't mind telling it again if it won't bore your mother and father.'

'Your stories never bore me, Duncan, you know very well,' said Dr. Ramsay.

(To be continued.)

At the presentation of the pulpit robes to a brother pastor in Greenock the other evening (says the *British Weekly*) the Rev. Charles Jerdan said that on donning the gown in Arbroath Church, he remarked to its possessor that it seemed a good one and a new one. "Yes," replied his friend, "but you should have seen my old one. I could have preached on the parable of the Prodigal Son in character with it."



# Our Young Folks.

## THE CUCKOO.

And so you have come back again!  
And it was you I heard  
Proclaiming it to all the world  
You most conceited bird!

And now you fly from bush to bush,  
And say, "Cuckoo! cuckoo!"  
Have you no friends to care about?  
No useful work to do?

I hear you're such a lazy bird,  
You cannot build a nest.  
Perhaps you could if you would try;  
We ought to do our best.

The little bird that told me this  
Suspected something worse—  
That you neglect your little ones,  
And put them out to nurse.

O, Cuckoo, if this story's true,  
I think you're much to blame.  
Then talk no more about yourself;  
Go hide yourself for shame.

—Aunt Effie.

## BOBBY'S BLESSINGS.

Bobby was spending a few days with his Uncle John.

The high swing Uncle John had put up for him at the end of the garden was his unfailing delight, but to-day was wet. Bobby could not swing, therefore Bobby thought it only right to make himself as disagreeable as possible, sulking and frowning, and kicking his heels against the legs of the chair.

'Why don't you go and play with your ball, or shuttlecock, in the hall?' asked Uncle John, who vainly tried to read his newspaper.

'I don't want to play in the hall, I want to go out and swing,' growled Bobby.

'I have told you that you can't go out and swing in the rain. Go and play about the house.'

'I don't want to play,' growled Bobby again, kicking his heels.

Uncle John rose and took a string from his pocket.

'Come here, Bobby, lie down on the sofa; since you don't care to use your legs to run about the house we may as well tie them up.'

And in a moment Bobby's legs were tied fast at knee and ankle.

'Now you can amuse yourself with this lot of soldiers since you don't want to play about,' said Uncle John, taking up his newspaper again.

In less than five minutes came a whimper from the sofa.

'Uncle John, I want my legs untied.'

'What for? You said you didn't want to run about, you can use your hands—play with your soldiers.'

'I don't want them, I want to get up.'

'Not yet awhile, said Uncle John, 'you can't have changed your mind in such a hurry. Give me your hands! And before he had time to think Bobby found his hands tied together as tight as his legs, the lot of soldiers put away, and a large new picture book laid on the table beside him.

'Now,' said Uncle John cheerfully, sitting down, 'here are some very funny pictures. As you can't move your hands I'll turn the pages for you.'

But when two or three were turned, Bobby's face grew sullen again.

'You are not looking at this picture,' said Uncle John.

'I don't want to look at them,' mumbled Bobby.

'You don't, really! Oh, very well.' Uncle John closed the book, and taking his silk handkerchief bound it over Bobby's eyes, saying, 'Since you don't care to see the pictures you can do without your eyes.'

For one instant there was silence as Uncle John sat down again. Then a choking sob came from the sofa where, blind and helpless, lay poor Bobby.

'Well,' said Uncle John, 'what do you want most?'

'The thing off my eyes,' sobbed Bobby. Off came the handkerchief.

'Now, what next?' asked Uncle John.

'Let my hands go, please Uncle John.'

'Well, now, they are free, what more?'

'My legs, I want to get up.'

Uncle John's penknife cut the cords, Bobby rolled off the sofa and stood upright once more. Uncle John caught him and held him straight before him.

'There are many poor little boys, he said, who are blind, and can never see anything. Many who are lame, and can never run about. Many who have no use of their hands, or perhaps no hands at all. Never let me hear you grumble again because you can't do some one particular thing you may want to do, so long as God in His goodness to you leaves you the great blessings of the full use of your eyes, your hands, and your feet.' P.K.

## LOVING BROTHERS AND SISTERS.

One of the saddest declarations ever made was that of a man who had lived a stormy domestic life on account of the claims of poverty.

'Don't talk to me about the love of brothers and sisters!' he said, bitterly. 'At heart they always hate each other.'

The evidence of history gives the lie to this saddening conclusion. Among the most beautiful souls we know there has been the strongest and most lasting fraternal attachment.

The beautiful Margaret of Navarre was devoted to her brother Francis I. When he was apparently dying at Madrid, she found her way to him through privation and danger, and succeeded in effecting his deliverance. When he was ill at a distance from her, she went every day and sat down on a stone in the middle of the road to catch the first glimpse of a messenger afar off. And she said:—

'Ah! whoever shall come to announce the recovery of the king, my brother, though he be tired, jaded, soiled, dishevelled, I will kiss him and embrace him as though he were the finest gentleman in the kingdom.'

When he died she seemed heart broken, and she did not long survive him.

Sir William and Caroline Herschel seemed to have but a single thought in their common occupation of studying the stars. One swept the heavens with the telescope, and the other patiently noted down the results. Together they reached old age, always interested in the same pursuit, and always devotedly attached to each other.

Goethe was always the loving friend and partisan of his sister, Cornelia.

'I was again drawn toward home,' he writes, concerning one of his frequent excursions, 'and that by a magnet which attracted me strongly at all times. It was my sister.'

To approach our own time and tongue more nearly is to find Dorothy Wordsworth, who lived in her brother's ambitions and desires. Byron found his good angel in his sister Augusta. Charles Lamb and Mary were friends true and tried, and the poet Whittier lived, loved and worked in the delightful companionship of his sister, of whom he said after her death that 'the sad measure of his love for her was the vacancy left by her departure.'

## KEEP ON THE TRACK.

'Mamma, where will I find some good texts for our League meeting to-night?' said a youth as he turned the leaves of his Bagster's Bible.

'What is the subject, Clarence?'

'The footsteps of Jesus;' and I want something strong, something that means keeping on the track.'

The mother smiled to herself, and her heart leaped up lovingly with a prayer, 'Dear Lord, keep him on the track,' as she said: 'How would that verse over in Proverbs do?'

'What verse? I do not recall any like that.'

'The one about letting your eyes look straight before you. Turn to your concordance and look up to the word "straight," and you will find it.'

'O yes! here it is. "Let thine eyes look right on, and let thine eye-lids look straight before thee." Ponder the path of thy feet, and let all thy ways be established.' 'Turn not to the right hand nor to the left; remove thy foot from evil. That's just it; that will do.'

'Do you want another?'

'No, thanks; this will do. I will take all three of the verses.'

'Do you lead to-night, my son?'

'Yes, mamma.'

'Then make the duty to follow closely in the footsteps of Jesus clear and positive. To get off the tract means disaster and danger, and perhaps death; and yet many are careless, and seem to regard it as a slight matter, while others become self-indulgent and sleep by the way. You remember, in "Pilgrim's Progress," that when Christian slept in the beautiful harbor that God meant only for rest and refreshment he lost his roll in his bosom, and how sorrowfully he retraced his steps until he found it where it had dropped when he was sleeping. It is ever so. We shall surely lose the blessed assurance of God's favor if we grow careless and self-indulgent. We must keep our eyes upon Jesus if we would make straight paths for our feet.'

'We boys have a great many things to meet in the social line that are questionable; but if you say a word of warning to one who indulges, he replies, "My conscience does not condemn me.'

'Then tell them, my son, that conscience needs a guide. The word of God is the only sure and safe rule of action. The conscience must be educated and enlightened by it, and illuminated by the Holy Spirit. The only way to settle the question of right and wrong is to take your Bible, go into your closet, get down upon your knees before God, and sincerely seek the illumination of the Holy Spirit, and God will make it plain. By so doing, the conscience becomes sensitive, and able quickly to discern good and evil. We must keep our hearts with all diligence, for Jesus says: "He that taketh not his cross, and followeth after me, is not worthy of me.'

'We need to have the "stuff that martyrs are made of" to keep loyal and true in these days, mamma; but I am bound by God's help to be wide awake and keep on the track.'

—Christian Standard.

## A GRATEFUL GIRL.

The Experience of a Young Lady in Montreal who Expected to Die—How Her Life Was Saved. From La Patrie, Montreal.

The full duty of a newspaper is not simply to convey news to its readers, but to give such information as will be of value to them in all walks of life, and this, we take it, includes the publication of such evidence as will warrant those who may unfortunately be in poor health giving a fair trial to the remedy that has proved of lasting benefit to others. La Patrie having heard of the cure of a young lady living at 147 St. Charles Borrome Street, of more than ordinary interest, determined to make an investigation of the case with a view to giving its readers the particulars. The reporter's knock at the door was answered by a young person neatly dressed, and showing all the appearance of good health. "I came to enquire," said the reporter, "concerning the young lady cured by the use of Dr. Williams' Pink Pills."

"In that case it must be myself," said the young girl smiling, "for I have been sick and laid up with heart disease, and some months ago thought I would soon sleep in Cote des Neiges cemetery. Won't you come in and sit down and I will tell you all about it."

The young girl, whose name is Adrienne Sauve, is about 19 years of age. She stated that some years ago she became ill, and gradually the disease took an alarming character. She was pale and listless, her blood was thin and watery, she could not walk fast, could not climb a stair, or do in fact any work requiring exertion. Her heart troubled her so much and the palpitations were so violent as to frequently prevent her from sleeping at night, her lips were blue and bloodless, and she was subject to extremely severe headaches. Her condition made her very unhappy for, being an orphan, she wanted to be of help to the relations with whom she lived, but instead was becoming an incubance. Having read of the wonders worked by Dr. Williams' Pink Pills, Miss Sauve determined to give them a trial. After using one or two boxes she began to revive somewhat and felt stronger than before. She slept better, the color began to return to her cheeks, and a new light shone in her eyes. This encouraged her so much that she determined to continue the treatment, and soon the heart palpitations and spasms which had made her life miser-

able passed away, and she was able to assist once more in the household labor. To-day she feels as young and as cheerful as any other young and healthy girl of her age. She is very thankful for what Dr. Williams' Pink Pills have done for her, and feels that she cannot too highly praise that marvellous remedy. Indeed her case points a means of rescue to all other young girls who find that health's roses have flown from their cheeks, or who are tired on slight exertion, subject to fits of nervousness, headaches and palpitation of the heart. In all such cases Dr. Williams' Pink Pills are an unfailing cure. Sold by all dealers or sent by mail postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

Toronto, 28th November, 1893

Dear Sirs,—

It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto, believing as I do, that the more widely your Acid Cure is made known, the greater will be the gratitude accorded to you for the relief experienced by many sufferers in Canada. We have used your acid for over eighteen years, and are now prepared to state that it is worthy of a place in every family. We have found it thoroughly safe and effective and have commended it to many—for which we have been thanked. We wish you success in your new quarters, as we feel sure your success will bring relief here as it has already done to large numbers in the old land and other countries. Much will depend on the patient and persevering use of the Acid as set forth in your little book.

ALEX GILRAY, 91 Bellevue Avenue.

COURTS & SONS.

Before the dinner given at Berlin by Sir Edward Malet in honour of the British officers, the Emperor William presented Colonel Tomkinson with a gold cigarette-case, and Captain MacMahon and Prince Francis of Teck with similar cases made of silver. All three cases bore his Majesty's crest. The Emperor also conferred the Order of the Red Eagle, First Class, upon Prince Francis.

## A BAD WRECK

—of the constitution may follow in the track of a disordered system, due to impure blood or inactive liver. Don't run the risk! The proprietors of Dr. Pierce's Golden Medical Discovery take all the chances. They make a straightforward offer to return your money if their remedy fails to benefit or cure in all disorders and affections due to impure blood or inactive liver. The germs of disease circulate through the blood, the liver is the filter which permits the germs to enter or not. The liver active, and the blood pure, and you escape disease.

When you're run down, debilitated, weak, and your weight below a healthy standard, you regain health, strength, and wholesome flesh, by using the "Discovery." It builds up the body faster than nauseating Cod liver oil or emulsions.

Dr. Pierce's Pellets cure constipation, piles, biliousness, indigestion, or dyspepsia, and headaches.

Hearts may be attracted by assumed qualities; but the affections are only to be fixed by those which are real.—De Moy.

What do you take medicine for? Because you are sick and want to get well, of course. Then remember, Hood's Sarsaparilla Cures.

I WAS CURED of a severe cold by MINARD'S LINIMENT.

Oxford, N.S.

R. F. HEWSON.

I WAS CURED of a terrible sprain by MINARD'S LINIMENT.

Yarmouth, N. S.

FRED COULSON, Y.A.A.C.

I WAS CURED of Black erysipelas by MINARD'S LINIMENT.

Inglesville.

J. W. RUGGLES.

HELP IS OFFERED

every nervous, exhausted, woman suffering from "female complaint" or weakness. All pains, bearing down sensations, and inflammations are relieved and cured by Dr. Pierce's Favorite Prescription.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.



Gentlemen: We cannot sufficiently thank you for the great amount of benefit my wife received from the use of your medicine. My wife had a bad case of leucorrhoea, and she used Dr. Pierce's Favorite Prescription for it. I cannot praise it above its value. I have a daughter who has been poorly over a year. she is taking the "Favorite Prescription," and is already feeling better, after taking two bottles. Yours, GEO. W. SWEENEY.

PIERCE Guarantees a CURE OR MONEY RETURNED.

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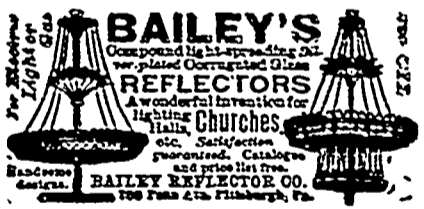
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DROPSY TREATED FREE. Feasibly CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days assistance worth of all symptoms are removed. BOTTLE OF TREATMENT OF ALL DROPSICAL CASES SENT FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.



Rev. D. Strachan, the popular pastor of the Hespeler Presbyterian church, and Mrs. Strachan, have returned from their wedding tour to Britain and the continent of Europe. On Monday evening, 30th ult., Mr. and Mrs. Strachan were tendered a reception in the church which was filled with people to welcome home the young pastor and his wife. Rev. Mr. Nixon, who has been supplying the pulpit, occupied the chair. Mr. and Mrs. Strachan have returned much improved in health, and were heartily welcomed by many friends.

Our Communion Wine "ST. AUGUSTINE" (REGISTERED.)



This wine is used in hundreds of Anglican and Protestant churches in Canada, and is the standard of purity. Cases of 1 dozen bottles, \$1.50. Cases of 2 dozen half bottles, \$3.00. P. O. Box 11 Brantford, Ontario. J. S. Hamilton & Co., Brantford, Ont. SOLE GENERAL AND EXPORT AGENTS. Mention this paper when ordering.

Ministers and Churches.

The Rev. Andrew MacNab, is called to the pastorate of Whitechurch and Langside congregations.

Rev. A. J. McLeod, of the Regina Industrial school, has been spending a few days in Portage la Prairie.

Rev. A. McKay, of Lucknow, is spending a part of his holidays visiting friends in the neighborhood of Thamesford.

Rev. David Watson, D.D., pastor of St. Andrew's Church, of Beaverton, is visiting friends in Western Ontario.

Rev. H. McQuarrie preached at Tirerton on Sunday, July 29th, and declared the pulpit of the Presbyterian church vacant.

Both Mr. Kippan and Mr. McKenzie have accepted the calls addressed to them from congregations in the Presbytery of Bruce.

Rev. George Simpson, of the Chicago Interior, formerly of THE CANADA PRESBYTERIAN, has been on a three weeks' holiday in Muskoka.

The corner stone of the beautiful new church in course of erection at Winchester will be laid by the very Rev. Prin Grant to-day, Wednesday, August 5th.

Rev. Alexander Mackay, D.D., late of Duff's church, Puslinch, preached Sunday morning and evening in the Sumach street Presbyterian Church, Toronto.

Rev. John McNeil, of Dunwich, occupied the pulpit of the Presbyterian church, Glencoe, in the absence of Rev. Mr. Ross, who was preaching in Wallacetown.

Rev. L. G. MacNeill, pastor of St. Andrew's Church, St. John, has returned to his work after a holiday season spent in Nova Scotia and Prince Edward Island.

Rev. Mr. Barclay, of Lyndoch, recently occupied the pulpit of the Presbyterian church, Tilsonburg, at both services and preached two eloquent sermons to large congregations.

Rev. Mr. Bartley, B.A., LL.B., recently delivered an eloquent address to the Presbyterian congregation at Winchester. Mr. Bartley has been preaching with great acceptance at Morewood.

The Theological society of Manitoba College recently held an open meeting. Dr. King, the honorary president, gave a criticism of Dr. Fairbairn's work on "Christ in Modern Theology."

A full company of the Boys' Brigade has been organized by the Rev. D. G. S. Connery, at Winchester. The boys have become very proficient in their drill and look well in their bright uniforms.

Rev. Dr. Campbell, of Kennew, has gone with his family to Metz, Quebec, where they will spend the hot season. During his absence Cohn Young, of Queen's college, will have charge of his congregation.

Rev. Dr. Campbell officiated in the New Edinburgh Presbyterian Church on the evening of the 22nd ult., in exchange with Rev. Mr. McFarlane. His Excellency the Governor-General and Lady Majorie were present.

The Presbyterian Church, Ailsa Craig, is receiving a thorough overhauling, and when completed will present a very attractive appearance. The congregation is worshipping in the Methodist Church during the repairs.

At St. Andrew's Church, Petrolia, Sabbath 22nd ult., Rev. W. A. Hunter, M.A., of Erskine church, Toronto, preached at the morning and evening services. His discourses were earnest and powerful, and were listened to by large congregations.

The new Knox Church will be formally opened the first Sunday in September. The organ is put in and it only remains for the finishing touches to be put on and all will be complete. It is a magnificent edifice and reflects great credit on the enterprising congregation.

For the last six weeks Chalmers Church, Woodstock, has been undergoing extensive repairs. In consequence of this the congregation has been uncomfortably crowded in the lecture room and adjoining rooms. They now rejoice in worshipping in their former house greatly beautified.

Rev. Thos. Goldsmith officiated at St. Paul's Church, Peterborough, on Sabbath, 22nd ult., and delivered two very earnest and impressive discourses with his usual vigour. Mr. Goldsmith will continue to discharge the duties of pastor of the congregation during Mr. Torrance's vacation.

Mrs. Harvie, Foreign Secretary of the Woman's Foreign Missionary Society, and Mrs. Jeffrey, Secretary of Supplies, left this city last week on a visit to the various Indian schools, missions and reserves supported in whole or in part out of the funds of the Woman's Foreign Mission Society.

The reopening services of the Mount Pleasant Presbyterian Church, Vancouver, were held on Sunday, 22nd ult., the Rev. Mr. Clay, of Victoria, and the Rev. E. D. McLaren officiating at the different services. The recent additions to the church add greatly to its appearance and comfort.

D. O. McArthur, a graduate of Queen's, after receiving an unanimous call from the congregations of Melrose, Lonsdale and Shannonville, was lately ordained and inducted. The Moderator of Presbytery, Rev. John Moore, Seymour, preached the sermon; and pastor and people were united together in loving bonds. A pleasant reception was held at the manse in the evening. Mr. McEachern was made the recipient of an address and purse as a slight token of the congregations' appreciation of his services while Moderator over their session.

The pulpit of the First Presbyterian Church, London, was acceptably occupied Sunday, 29th ult., by the Rev. William Cooper, B.A., a young man whose engagement covers the four weeks of the pastor's holiday. The congregation feel that they have been fortunate in securing the services of Mr. Cooper.

A copy of the programme of the Sunday School Field Workers' meeting, to be held at Chautauqua, N. Y., August 16-18, has been sent us. We regret not to be able to give it in full, but it promises the best results in the hands it is entrusted to. Low rates are given by all railways, but arrangements for board should be made by addressing Dr. W. A. Duncan, Chautauqua.

Rev. Dr. Mackay, in Chalmers church, Woodstock, on Sabbath, 29th ult., read a telegram announcing the death of Mr. Alex. Sutherland, Montreal, an old gentleman who formerly resided in Woodstock, and was a regular attendant at Chalmers church. Deceased was a father-in-law of Mr. Ross, who some years ago was turnkey at the county gaol. Mr. Ross was 90 years of age and an old resident of West Oxford.

A special meeting of the Presbytery of Kingston was held at Tamworth, recently, for the ordination and induction of Rev. J. L. T. Ballantyne, called to be minister of Camden East and Tamworth. Mr. Ballantyne's ordination trials proved satisfactory and were sustained. After the sermon Mr. Ballantyne, having satisfactorily answered all questions, was ordained with the imposition of the hands and was inducted into the charge.

The Presbyterian Church, Kingsbury, Que., which has been remodelled and painted, was reopened on Sabbath, July 1st. The services were conducted, in the morning, by the pastor Rev. K. McClung, and in the evening, by Mr. Miller, of Montreal College. Both services were well attended, and a very liberal collection given. The managers and members have been very energetic, and displayed great interest in the congregation in their efforts to improve their church, and they have succeeded in making it one of the prettiest churches in these parts. Another interesting feature of the opening was the attendance of the Foresters at the morning service, it being their annual church parade.

The First Company of Glenboro, Man., of the Boys' Brigade in Canada, organized last January in connection with the Presbyterian Church, spent last week, July 16-21, in camp on the banks of the Assiniboine River, under command of Captain Haig and Lieut. Wear. Two commodious tents were used as sleeping apartments and a vacant cottage with ample cellar did duty as store room. The camp commanded a beautiful view of the river valley, while in its vicinity everything necessary could be procured to make camp life enjoyable, and not the least attractive was the hour when the rules permitted a plunge in the river. Only sufficient work was assigned to make freedom seem more sweet and while rules were vigorously enforced yet rules were few. Twenty boys took advantage of this first opportunity to test life in a military camp and all returned loud in their praises of life under canvas in connection with the Boys' Brigade.

On Monday the 30th ult., the 55th anniversary of the birthday of Rev. Father Chiniquy, the representatives of the testimonial committee took advantage of the occasion to present to him a substantial pecuniary mark of the esteem of the Protestants for the work he has done in their behalf. Subscriptions to the testimonial are not yet closed, but as yesterday marked the beginning of another year in the life of Rev. Father Chiniquy, the committee decided to present him with the amount which had already been subscribed and which aggregated a fairly large amount. There were present: Revs. Dr. Smyth, W. D. Stevens, J. L. Morin, Dr. Warren, Messrs. W. Drysdale, C. G. Jones, L. H. Pignolet and C. E. Amaron, editor of L'Aurore. There were also present Messdames C. G. Jones, Warren, I. L. Morin, Chiniquy and Miss Chiniquy. The proceedings opened with prayer, offered up by Rev. W. D. Stevens, after which an address was read by Rev. Dr. Smyth, in which allusion was made to Rev. Father Chiniquy's efforts on behalf of Protestantism. Dr. Smyth then formally presented the amount which had been subscribed up to date, and the recipient suitably acknowledged the same. Addresses followed by several of the gentlemen present, after which Rev. Father Chiniquy read one of the Psalms, and a pleasant social chat ensued before the company dispersed.

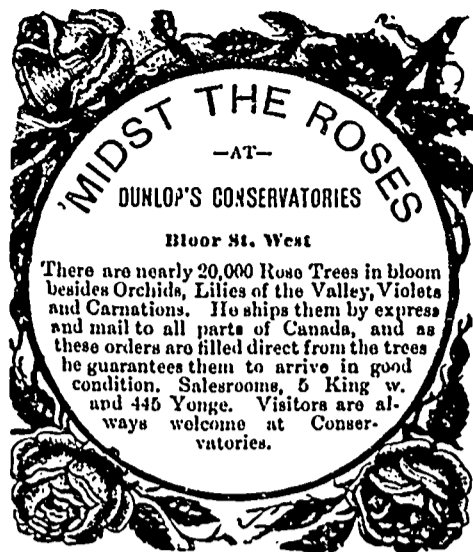
OBITUARY.

MR. J. MURRAY SMITH.

The sudden death, at his late summer residence, Beldornie, Beaurepain, Q., is announced of Mr. J. Murray Smith, for a long time manager of the Bank of Toronto, Montreal, and well known in this city. From the Montreal Star we give the following particulars:

Born in Banffshire, Scotland, deceased came to Canada with his family while still a lad, completing his education in this country. He had been thirty-four years in the service of the Bank of Toronto at the time of his death. His first sixteen years of service were spent in Ontario.

Mr. Smith's death will cause a serious void in religious and philanthropic circles in Montreal. He was a devoted member of the Presbyterian Church and a hard worker in the way of religious effort. His heart was much set upon the Sunday-School. He engaged in Sunday-School work as soon as he arrived in Montreal, and interest in it was maintained up to the last. In 1886 he succeeded Mr. James Croil as president of the Presbyterian Sunday School Association of Montreal, a position he held at the time of his death, thus having had the honor of being the chief executive officer of an organization which compasses in its membership 53 teachers and 5,000 scholars. This position brought Mr.



Smith in close connection with all of the Presbyterian Sunday-School workers in the city, for the position was regarded as no sinecure by him, as he paid frequent visits to all the Sunday-Schools to keep up the interest of the children and encourage the teachers in their work.

Mr. Smith was a staunch member of St. Paul's congregation, being an elder of the church. He became identified with the Young Men's Christian Association as soon as he arrived here, and has been a member of the Board for fifteen years. He also occupied the president's chair for one term.

Mr. Smith married Miss Mulholland, daughter of the late Mr. Mulholland of the firm of Mulholland and Baker, and sister of Mr. Joseph Mulholland. Mr. James Smith, of this city, is a brother of the deceased and a sister of deceased is married to Rev. Dr. Lane, of Dundas, Ont.

Mr. Smith was fifty-seven years of age at the time of his death.

At the close of the morning service following the death of Mr. Smith, the Rev. J. Edgar Hill said: Such a one as the manly Christian whom I have been describing, was a gentleman belonging to another church who passed away from the life of this city suddenly and unexpectedly last Wednesday morning. In Mr. Murray Smith's death this city is the poorer in losing one whose character and conduct were a treasure to our social life; his friends and acquaintances are the poorer that they have lost one whose calmness, fairness and true friendship were a blessing and a strength to all who knew him, and the Church has been made the poorer by the removal of one who filled a large place in her working activity and who lent a live power to her faith and charity. It is honorable and great for a man to have built up a great commercial enterprise or to have made some valuable discovery, but it is greater and more honorable still to have built up in our day a noble, consistent Christian character to help the world to believe better in the Christ, and to find solace in the Gospel of his salvation. Mr. Murray Smith did this and his memory will be blessed.

DR. PATON AND THE NEW HEBRIDES MISSION.

Dr. Paton has met with a large measure of success in his efforts to secure pledges for the support of a steam auxiliary, Daypring, in his tour through Britain. Six weeks ago these already amounted to £700 per annum of the £1,000 aimed at, and the

A Tonic

For Brain-Workers, the Weak and Debilitated.

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

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

Descriptive pamphlet free.

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Beware of Substitutes and Imitations.



# SUNLIGHT SOAP

## WILL REDUCE YOUR HOUSEHOLD LABOR ONE HALF

sum was daily increasing. He has been completely exhausted by his long and arduous labours and at last advised had been forced to desist from his work. He has recently been cheered by the church in Victoria, authorizing him to employ three additional missionaries on their account and by the mission secretary of the Free Church of Scotland intimating that they purpose to send out an additional missionary four out of the five or six additional missionaries necessary to complete the work on the group are thus provided for already. He sails for Australia on the 10th of August, and there is reason to hope that before that date arrives the means to realize both his projects will be put at his disposal.

### ADDRESS AND PRESENTATION.

Owing to the growth of the congregations to which the Rev. James Becket, of Thamesville, Ont., has ministered for the last twenty-six years, it became necessary to re-arrange the whole field. After full consideration of the interests of all parties concerned it was decided by the Presbytery of Chatham that Mr. Becket confine his services to Thamesville and Turin, and that Botany be united with Kent Bridge and McKay's Corners to form new pastoral charge. The severance of the tie that bound pastor and people in Botany for so long a time was made with much sorrow and regret by both parties when, to an overflowing house, Mr. Becket preached his farewell sermon.

On Friday evening, July 27th, he was taken wholly by surprise when the manse was visited by nearly a hundred of his former parishioners, who, after treating him and his household, as well as themselves, to ice cream and other refreshments the following address was read during which he was presented with an elegant gold watch and chain and Mrs. Becket with a beautiful silver fruit dish.

To the Rev. James Becket.

DEAR SIR.—We, your friends of Botany and vicinity, have assembled here to show our affection and respect for you and our appreciation of the work you have done, your cheerful energy, your intelligent and devoted exertions, and your zealous and aggressive work for Christ will ever remain an example for us all; and your many kind deeds and encouraging words will never be forgotten. Since your induction among us we have learned as a congregation to love you as our pastor; and we believe that through your ministrations many have been brought to a saving knowledge of the Lord Jesus Christ, and our prayer will always be that God's richest blessing may still follow you in your home and also in the flock over which you are the shepherd.

## Be Wise in Time-Pieces

That is, to get to know the Best and their Makers

## WANLESS WALTHAM WATCHES

They are perfectly reliable time keepers and every watch is fully guaranteed. Gold, Gold Filled, Silver and Nickel Watches.



John Wanless & Co. 168 Yonge St. Toronto. Est. 1840.

In conclusion, we beg you to accept this watch as a slight token of our appreciation of your faithful discharge of duty and trust, hoping that it may help to recall the many happy seasons we have spent together. We also ask our dear friend Mrs. Becket to accept this fruit dish with many thanks for the kindly interest she has ever taken in the work of our church. May God's crowning favor rest upon yourselves and family and through the abundant grace of our Lord Jesus Christ may we at last meet in our Father's house where we shall go in to go out no more for ever.

Mr. Becket feelingly replied, thanking them for their kind regards and costly presents to himself and his partner in life and also for the many kindnesses they had often received at the hands of the Botany people. His best wishes were with them and his earnest prayer was for them that soon they would have a settled pastor over them in the Lord. Pointed and feeling addresses were given by Rev. James Jamieson, B.A., Toronto, and Messrs. D. A. Hutchinson, W. Mowbray and James Brown. After singing, "Should auld acquaintance be forgot," the proceedings were brought to a close by the doxology and benediction.

### NOTES FROM HONAN.

The following extracts from letters from Honan are of interest to the church:

"Dr. Smith has been compelled to beat a retreat to the coast, which leaves the field without a medical man this summer. On April 29th Dr. Smith was prostrated with typhus fever. After a hard pull for 15 days he began to recover, and we thought he was getting on nicely, when he took pneumonia. This found him very weak after the typhus, and it was plain that he would not be able to remain in Honan this summer. So a boat was hired and 31 days after he was first confined to bed we had eight men carry him in a bed down to the boat, and he with Dr. and Mrs. Malcolm and Miss McIntosh left at daylight for the coast."

"Mrs. Malcolm's attack of smallpox was exceedingly severe, at one time it seemed as if there was almost no hope of her recovery, but she is now able to go about although quite weak."

"The seriousness of Dr. Smith's illness may be better appreciated when you know that six out of seven who take typhus in North China die. These two diseases are amongst the most contagious known, and we have much to be thankful for that the rest of us have escaped, though exposed to both whilst nursing."

"Everything in the field is very quiet; the people are all busy with the wheat harvest. The reports brought in by the helpers are very encouraging, indicating a gradual steady and healthy growth of the spirit of true enquiry among the people who are brought into more immediate contact with the preached Gospel."

"In all this there is cause for devout thankfulness, God has been gracious to our missionaries and to the church, in preserving their lives and in giving indications of blessing in their labours. Ought it not, however, to stimulate the church to more constant prayerfulness in behalf of our missionaries? This serious illness was in the Mission and we knew not of it until the crisis had passed. That may occur at any time, and it should cause us to bear them on our spirits to the Throne of Grace without ceasing."

"When this letter was written, which is dated 31st May, the war cloud had not appeared. These missionaries are somewhere in the troubled districts—probably in Japan. The Executive has sent a cablegram to our Agent at Tientsin asking him to give whatever warning help he can. Let the whole church commend these loved brethren to the keeping of Him who neither slumbers nor sleeps."

"R. P. MACKAY."

### PRESBYTERY MEETINGS.

A special meeting of Paris Presbytery was held in the First Church, Brantford, July 31st, for the induction of Rev. R. M. Hamilton, and other business. Rev. E. Cockburn, M.A., presiding. The induction sermon was preached by Mr. Reid, the prescribed questions were put and the induction prayer offered by the Moderator, the charge to the pastor was given by Dr. McMullen and the address to the people by Mr. Hutt. At the close of the services a cordial welcome was given by the congregation to their new pastor. Norwich and Bookton were at their own request reunited as one pastoral charge.—W. T. McMULLEN, Clerk.

Presbytery of Maitland met at Wingham July 17th, Rev. J. Malcolm, Moderator. Mr. Hugh Mathieson was received as a student of theology. The Presbytery ask for one-third supply for all vacancies from the Probationers' Scheme. Leave was granted to moderate in calls at Whitechurch and Langside; Belgrave and Calvin. E. Wawanosh; Woxeter and Huron. Standing Committees for the year were appointed. It was agreed to leave discussion on settlement of vacancies until next meeting, Rev. Mr. Murray to introduce it. Notice of motion to revive the fund for Presbytery bearing expenses of commissioners to the General Assembly was given.—JOHN MACNAB, Clerk.

Lucknow, July 23rd, 1894.

Chatham Presbytery met in St. Andrew's Church, Chatham, on Tuesday, 10th July, at 10 a.m., the Rev. R. J. Hester, B.A., Moderator, in the chair. A petition from Knox Church for severance from Dresden and union with Dover, etc., was read and Dr. Battisby and Messrs. Davidson, D. Currie, Law and Stone were appointed to visit the fields, confer with the people and report at an adjourned meeting to be held on the 31st inst., in St. Andrew's Church, Chatham, at 10.30 a.m. Mr. Morrison again resigned his charge of Cavan Church and North Dawn and it was agreed that the resignation should lie on the table and the congregation be

### BIRTHS, MARRIAGES AND DEATHS.

NOT EXCEEDING FOUR LINES 25 CENTS.

#### MARRIAGE.

On Tuesday, July 31st, at the residence of the bride's mother, George street, by the Rev. Robert McNair, of Carleton Place, brother of the bride, assisted by Rev. John Wilkie, of Indore, brother of the bridegroom, and Rev. J. Johnston, of Paisley, and Rev. James Argo, of Norval, brothers-in-law of the bridegroom, Mr. G. A. Wilkie and Miss Agnes McNair, both of this city.

#### DEATH.

At Niagara-on-the-Lake, on Saturday afternoon, Elizabeth McGillivray, wife of William Sturrock, 362 Markham street, Toronto.

cited to appear at the adjourned meeting already named. The supply of the pulpits of Leamington, Dresden, etc., and Botany, etc., was left in the hands of their respective sessions till the September meeting.

The regular meeting of the Presbytery of Whitby took place on Tuesday the 17th ult., in St. Paul's church, Bowmanville. The Moderator, Rev. I. Chisholm, presided. The Treasurer's book was laid on the table, audited by a committee and thanks voted that officer. The rate for next year is 7 cents per member. The vacant congregations are Pickering, Claremont and Newcastle; the latter is to be supplied up to the opening of college by Mr. T. R. Robertson, student. Leave was given to Mr. Abraham to moderate in a call at Pickering as soon as the congregation is prepared. The Standing Committee, for the year were appointed. Mr. Albert Ormiston, of Columbus, who applied to Presbytery for certification to the Board of Examiners of Knox College, was examined by committee on whose report Presbytery certified its satisfaction with his religious character and general fitness to study for the ministry. The Presbytery appointed committees to arrange for a convention of the Young People's Societies and to prepare a programme. The meeting to be held in Whitby on Monday the 15th of October next.—J. McMECHAN, Clerk.

The Presbytery of Bruce met at Paisley on July 10th, when Rev. J. R. Craigie was appointed Moderator for the next half year, and presided. A minute of Assembly was read setting forth that Rev. J. Anderson had been allowed to retire from the active duties of the ministry. Rev. W. Mowat reported having moderated in call from Tara to Rev. A. H. Kippan. The call, which was signed by 154 members and 63 adherents and accompanied with the promise of an annual stipend of \$800 and manse, was sustained and ordered to be forwarded to Mr. Kippan. There was also submitted by Rev. J. R. Craigie, a call from Geneva church, Chesley, to Rev. G. A. McKenzie and the guarantee of a stipend of \$1,100 per annum. The call was signed by 311 members and 165 adherents. On motion the call was sustained and forwarded. Provisional arrangements were made in the event of the calls being accepted. It was agreed to meet at Tara, on Tuesday, the 31st inst., at 2 p.m., when Rev. W. Mowat will preside and address the congregation, Mr. McKenzie preach, and Mr. Tolmie address the minister. Rev. J. Anderson's resignation of the charge of Tiverton, tendered at last meeting, was taken up for consideration. Rev. A. Tolmie on behalf of the deputation reported having visited and conferred with the congregation and Mr. Anderson's retirement and submitted a resolution unanimously passed by a congregational meeting, testifying to Mr. Anderson's faithfulness in the discharge of his duty, and expressing the sympathy and good wishes of a large number of the congregation. The question of a retiring allowance had also been considered, but no promise of any could be given in their present circumstances. Commissioners were heard expressing regret that Mr. Anderson had been led to tender his resignation and acquiescing therein. Mr. Anderson was also heard pressing to be relieved at once from all duty. The resignation was accepted to take effect on the 15th inst. and Rev. H. McQuarrie was appointed to preach and declare the charge vacant on that day. Mr. Fitzpatrick was appointed Moderator of Tiverton session. The following resolution regarding Dr. James' resignation was submitted by Mr. Johnston and adopted: The Presbytery desire to express their deep regret on accepting the resignation of Rev. Dr. James, that through increasing age and failing strength, he has felt it necessary to deem the charge of Knox church, Walkerton. The Presbytery desire also to acknowledge the great goodness of the King and Head of the church to Dr. James during the many years of his active service in the ministry. It is also with much pleasure that the Presbytery is able to note the

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Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the Kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad, no other Peculiar preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research in medical science has developed, with many years practical experience in preparing medicines. Be sure to get only

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Sold by all druggists. \$1.00 for 50. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar



INCORPORATED TORONTO HON. G. W. ALLAN 1888 PRESIDENT

# CONSERVATORY OF MUSIC

UNIVERSITY AFFILIATION FOR DEGREES IN MUSIC. Artists' and Teachers' Graduating Courses. Scholarships, Diplomas, Certificates, Medals, Equipment, Staff and Facilities unsurpassed.

ALL BRANCHES OF MUSIC TAUGHT FROM BEGINNERS TO GRADUATION. Free tuition in several departments. Pupils received at any time. Many "Free Advantages" for Students.

CONSERVATORY SCHOOL OF ELOCUTION, (R. N. Shaw, B.A., Principal.) Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, &c.

CALENDAR of 132 pages, giving particulars of all departments mailed free. EDWARD FISHER - Musical Director.

## DEAFNESS

and Head Noises overcome by WILSON'S COMMON SENSE EAR DRUMS.

The greatest invention of the age. Simple, comfortable, safe and invisible. No wire or string attachment. Write for circulars (sent free) to C. B. MILLER, Room 39 Freshfield Loan Building, Toronto.

marked success that has attended the ministry of Dr. James and trust that in the salvation of many souls it shall at last be seen that the fruit of his labors has been abundant to the glory of God in the building up of his spiritual household. The Presbytery also feel that they are much indebted to Dr. James as a member of this court for his wise counsel in all matters connected with the business of the church, and it is with the highest appreciation also that they will ever remember his kind and genial fellowship. In accepting of his resignation the Presbytery would pray that the Lord whom Dr. James has so faithfully served in the past, may still continue to bless him in his own soul with consciousness of His presence through the remaining days of his journey here, may abundantly bless him in all his relations of life, and give him, when life's pilgrimage is ended, that crown of righteousness which the Lord, the Righteous Judge, shall give His people at that day. The following were appointed conveners of standing committees for the year: Home Missions, Mr. Tolmie; State of Religion, Mr. Craigie; Sabbath Schools, Mr. Eckford; Temperance, Mr. Johnston; Staunties and Beneficence, Mr. Gourlay; Superintendence of Students, Mr. McQuarrie; Finance, Mr. Fitzpatrick; Sabbath observance, Mr. McLennan. The clerk was instructed to notify neighboring sessions that the Presbytery has in view the organizing of mission stations at Dobbington and Gillies' Hill.—JAMES GERRLAY, Clerk.

WALTER BAKER & CO., of Dorchester, Mass., the largest manufacturers of pure, high grade, non-chemically treated Cocoas and Chocolates on this continent, have just carried off the highest honors at the Midwinter Fair in San Francisco. The printed rules governing the Judges at the Fair, states that "One hundred points entitles the exhibit to a special award, or Diploma of Honor." The scale, however, is placed so high, that it will be attained only in most exceptional cases." All of Walter Baker & Co.'s goods received one hundred points, entitling them to the special award stated in the rules.



# "We always fry ours in Cottolene."

Our Meat, Fish, Oysters, Saratoga Chips, Eggs, Doughnuts, Vegetables, etc.

Like most other people, our folks formerly used lard for all such purposes. When it disagreed with any of the family (which it often did) we said it was "too rich." We finally tried

# Cottolene

and not one of us has had an attack of "richness" since. We further found that, unlike lard, Cottolene had no unpleasant odor when cooking, and lastly Mother's favorite and conservative cooking authority came out and gave it a big recommendation which clinched the matter. So that's

why we always fry ours in Cottolene.



Sold in 3 and 6 lb. pails, by all grocers. Made only by THE N. K. FAIRBANK COMPANY, Wellington and Ann Streets, MONTREAL.

## We Want

more subscribers for "The Canada Presbyterian" in your locality. With your help we can get them, and will pay you well for your work. Write for particulars.

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5 Jordan Street,  
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## STAINED GLASS WINDOWS

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Any subscriber to THE CANADA PRESBYTERIAN who would like to have a Specimen Copy of this paper sent to a friend, can be accommodated by sending us on a postal card the name and address to which he would like the paper sent.

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Help furnished promptly for first class families. Situations procured for those seeking work. KING & CO., 128 KING ST. WEST.

## Minard's Liniment Lumberman's Friend.

When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

## British and Foreign.

Mr. Robert A. Stewart, Maryhill, has been called to the U. P. Church at Cabrac.

Cardinal Gibbons celebrated his 60th birthday at Baltimore, Md., Monday, 23rd ult.

A baronetcy has been conferred on Dr. John Williams, who attended the Duchess of York.

The War Cry is proud to have been offered and to have refused £30,000 a year for a whole page advertising space.

The Bagster Publishing House, publishers of the famous Bagster bibles, known the world over, celebrates its centenary this year.

The Metropolitan Sunday Hospital Fund amounted to £41,500; nearly £10,000 has been received from the Saturday Fund.

A Russian pupil of Dr. Pasteur is experimenting in India in inoculation for cholera; so far the results have been highly satisfactory.

The Presbytery of Ayr entertained the Rev. John Blair, B.A., to a complimentary dinner on the occasion of the completion of fifty years of his ministry.

Harriet Beecher Stowe was eighty-three years old the other day. She is in good physical health, though her mental powers are not as strong as they used to be.

Mr. Romanes both made scientific researches, wrote in a philosophic spirit, and endowed the "Romanes Lectureship." His early death is a loss in many ways.

There is a talk of electing the Rev. Dr. Parkhurst to be mayor of New York next year. This hope is cherished with the desire of "pulling the teeth of the Tammany tiger."

Unclaimed goods left over from the World's Fair were sold at the customs house, Chicago, last week. A cement statue of Columbus, which stood near machinery hall, was sold for \$1.

"One of the first duties of a Minister of the Crown is to be always ready to darn and to patch the holes that are made by the daily wear of the machine," said Mr. Gladstone to Lord Tweedmouth.

A movement has been set on foot for a memorial to the late Dr. Samuel Cox, one of the most cultured and catholic-minded men in the ranks of Nonconformist divines during the last quarter of a century.

The ballot system of selecting a pastor was introduced for the first time in Glasgow Presbytery at Whiteinch the other day, when the vacancy was filled by the election of Rev. David Ness, of Bothwell.

The Salvation Army has already contributed 250,000 signatures to the great polyglot petition to be presented to the Governments of the world by the heads of the Women's Christian Temperance Union.

Woolwich New Road congregation have unanimously declared for the Rev. John More, of Cheltenham, to succeed the Rev. Dr. Raitt. Mr. More is known to many in Belfast as a most ardent evangelistic worker.

Mr. John Morley has the distinction of having moved the closure oftener than any one else during last session. He is not ashamed of his eminence in this respect, and apparently longs to repeat the dose.

From a personal paragraph in the Presbyterian we infer that the Rev. John Watson, of Selton Park, Liverpool, is the "Ian MacLaren" whose Drumtochty papers in the British Weekly are so much appreciated.

The Free Presbytery of Edinburgh met in the Guthrie Memorial Church, Easter Road, Edinburgh, recently, for the ordination and induction of the Rev. A. St. Clair Sutherland as successor to the late Rev. John Pirie.

Rev. John Thompson, senior minister of Westmoreland Road Church, Newcastle-on-Tyne, died on Friday, the 6th ult. A few days previously he was seized with paralysis of the brain, and from the first his life was despaired of.

A terrible famine rages in German East Africa, the locusts having devoured the crops, rendering the region a dreary waste. People are perishing by hundreds, and to escape starvation many are selling themselves into slavery.

Helen Gould is entertaining at her home, Woody Crest, Tarrytown, thirty homeless girls from the Five Points Mission. The children are at liberty to roam over the broad acres of close cropped lawns and enjoy themselves to their hearts' content.

The elders of St. Matthew's, Glasgow, have addressed a letter to Rev. Dr. Stalker on the subject of the call to the High Church, Edinburgh, assuring him of their unabated confidence, and offering, if he will remain, to adopt measures to lighten his labours.

Mrs. Cleveland, the wife of the American President, receives between 75 and 100 letters daily. Her correspondence is as burdensome as that of the most energetic business woman of the United States, and a great deal more extensive than that of the average business man.

The diarist in the Speaker states that when Mr. Gladstone resigned there were only two members of the Cabinet who were anxious that Sir William should succeed him. The one was Lord Rosebery, and the other, of course, was the Chancellor of the Exchequer himself.

For the first time during a period extending over half a century, an ordination and induction took place recently in the Parish Church of Rathen, Mr. John Kellas, assistant at Tough, having been ordained and inducted as assistant and successor to the Rev. Dr. Cock.

A ter-centenary bazaar is contemplated by the Barony Church a year hence to clear off the debt of £7,000 on the new church, which cost £28,000. The Baird Trust gave £1,500, the Bellahouston Bequest Fund £2,500, and the heritors agreed to a voluntary assessment, which brought £2,500.

The death has occurred, at his residence at Bellevue, Lockerbie, of the Rev. Bryce Johnstone Bell, late minister of the quoad sacra parish of Gartsherrie, Coatbridge. Mr. Bell was ordained in 1846, and after a long ministry resigned in 1884, and retired to his native vale of Annandale.

Queen Victoria's descendants, who number about a hundred, either now occupy, or in the natural course of events bid fair to sit upon seven thrones, those of the British, German and Russian Empires, the Kingdom of Greece, and the Duchies of Hesse, Sax-Coburg, and Sax-Meiningen.

The Cathedral of St. Asaph stands on the site of a monastery built in the sixth century. The original church was constructed of wood or wattle-work, like other early British churches; and at Malverley, in the diocese of St. Asaph, there is an old church which illustrates this method of building.

The new Parish Church of St. Cuthbert's, Edinburgh, was opened on the 11th ult., by a dedication service, which was attended by about three thousand people, including a large number of clergymen from every part of Scotland. The sermon was preached by the Rev. Dr. A. K. H. Boyd, St. Andrews.

The Standard Berlin correspondent telegraphs—It is stated that the Czar has expressed to some of his confidants his intention to pardon a large number of political offenders on the occasion of the Czarwitsch's wedding. The Czarina contemplates establishing a fund for humane purposes on the same interesting occasion.

The Yorkshire Herald says:—"Roman Catholics generally regard the election of M. Casimir-Perier to the office of President of the

**B.B.B. CURES HEADACHE**

By acting on the Stomach, Liver and Bowels, removing morbid matter and thoroughly cleansing the entire system, Burdock Blood Bitters promptly removes Headache of all kinds, no matter how obstinate or severe. Constipation, Dyspepsia and Bad Blood are the usual causes of Headache. B.B.B. removes these and with them also the Headache disappears. Note the following:

**STRONG EVIDENCE:**  
"My Sick Headache occurred every week for forty years. I took three bottles of B.B.B. and have had no headache for months, and recommend it highly."  
Mrs. E. A. STONY, Shelton, Ont.

French Republic with satisfaction. The successor to the late M. Carnot may not himself be known as a devout Romanist, but his family connection with the Sacred Heart Order does not admit of doubt."

The Forth Bridge is being painted. The bridge is painted once in three years, the amount of paint required being, while still unmixed, about fifty tons, and the area to be covered about 120 acres. The bridge, since its opening, has been crossed by some 325,000 trains—about 200 a day—yet the wear and tear is said to be inappreciable.

The Duke of Argyll, Lord Ashbourne, Lord George Hamilton and other Unionists have expressed sympathy with Mr. Boulter's proposal that municipalities should be empowered to advance to the working classes the necessary money to purchase their houses, to be repaid, with interest, by weekly payments extending over a term of years instead of rent.

Skin Diseases are more or less occasioned by bad blood. B. B. B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

The Edinburgh Free Presbytery met in the Free High Church on the 11th to moderate in a call to the Rev. Dr. Stalker, St. Matthew's, Glasgow, as successor to the Rev. Dr. Walter Smith. A letter was read from Dr. Stalker in which he stated that he considered the claims of his present congregation as paramount, and he therefore declined the call.

Gentlemen,—I have used your Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. All who use it recommend it. Mrs. Hight, Montreal, Que.

Ask for Minard's and take no other.



See This Dress? Surprise Soap Washed it.

And will wash any washable material without injury to the color or material—it is harmless yet effective. White goods are made whiter and colored goods brighter by the use of Surprise Soap. Thousands use it. Why don't you? Use Surprise on washday for all kinds of goods without Boiling or Scalding. READ the directions on the wrapper

**SURPRISE SOAP** LASTS LONGEST GOES FARTHEST. 180

A number of letters written by Edgar Allen Poe and never published have just been found among the papers of Dr. Rufus Griswold, Poe's biographer. They are to be divided into three parts, relating separately to Poe's life in Richmond, Philadelphia and New York, will be edited by Prof. George E. Woodbury, and published in one of the magazines.

Dear Sirs,—I have been using Burdock Bitters for Boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled. Mrs. Sarah Hamilton, Montreal, Que.

**See That Mark "G. B."**

It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.

**Ganong Bros, Ltd.**  
St. Stephen, N. B.



## To Nursing Mothers!

A leading Ottawa Doctor writes:  
"During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

**WYETH'S MALT EXTRACT**  
gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed  
**To Assist Digestion,  
To Improve the Appetite,  
To Act as a Food for Consumptives,  
In Nervous Exhaustion, and as a Valuable Tonic.**

PRICE, 40 CENTS PER BOTTLE.



## Heating BY WARM AIR, OR COMBINATION (HOT WATER AND HOT AIR). Our Specialty.

We have letters from all parts of Canada saying  
**Preston Furnaces Are The Best.**

Let us send you Catalogue and full particulars and you can JUDGE FOR YOURSELF.

**CLARE BROS. & CO., Preston, Ont.**

## GOUTTS, ACETOCURA

THE EXTERNAL REMEDY FOR  
**Rheumatism, Sciatica and Nervous Diseases.**

Mention this Paper.

Agents wanted in all small towns. It will pay energetic business men to write FOR TERMS.

REV. ALEX. GILRAY,  
Collego Street Presbyterian Church, writes:  
Dear Sirs,—

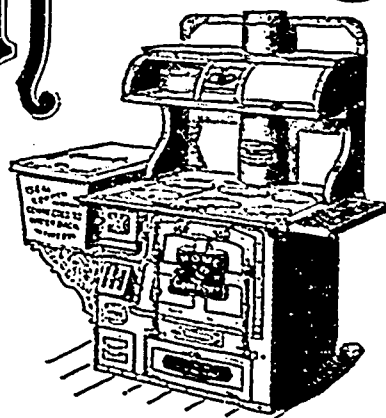
It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto, believing as I do, that the more widely your Acetic Acid remedy is made known, the greater will be the gratitude accorded to you for the relief experienced by many sufferers in Canada. We have used your Acid for over eighteen years, and are now prepared to state that it is worthy of a place in every family. We have found it thoroughly safe and effective and have commended it to many,—for which we have been thanked. We wish you success in your new quarters, as we feel sure your success will bring relief here as it has already done to large numbers in the old land and other countries. Much will depend on the patient and persevering use of the Acid as set forth in your little book.

ALEX. GILRAY, 91 Bellerue Avenue,  
Toronto, 25th Nov., 1893.

For pamphlet and all information apply to  
**COUTTS & SONS, 72 Victoria St., TORONTO.**

**FOUR GOLD MEDALS AT NEW ORLEANS EXPOSITION, 1885  
SIX HIGHEST AWARDS  
at WORLD'S COLUMBIAN EXPOSITION, 1893,  
AND  
SIX GOLD MEDALS AT MID WINTER FAIR  
SAN FRANCISCO, 1894.**  
Were received by

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**HOTEL AND FAMILY RANGES.  
CARVING AND STEAM TABLES,  
BROILERS, MALLEABLE WATERBACKS,  
ETC., ETC.**

This Style Family Range is sold only by our Travelling Salesmen from our own wagons at one uniform price throughout Canada and the United States.

Made of MALLEABLE IRON and WROUGHT STEEL and will LAST A LIFETIME if properly used.

SALES TO JANUARY 1st, 1894,  
277,188.

MADE ONLY BY **WROUGHT IRON RANGE CO.,** MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.

OFFICE, SALESROOM AND FACTORY,  
70 to 76 PEARL STREET, TORONTO, ONTARIO,  
and Washington Avenue, 19th to 20th Streets, ST. LOUIS, MO., U. S. A.  
Founded 1864. Paid up Capital, \$1,000,000.

## HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the  
**LIVER, STOMACH, KIDNEYS AND BOWELS.**  
They invigorate and restore to health Debilitated Constitutions, and are invaluable in all complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London.  
And sold by all Medicine Vendors throughout the World.  
L.L.—Advice gratis at the above address, daily, between the hours of 11 and 4, or by letter.

### MISCELLANEOUS.

Fred Douglass wrote a sentence by request in a lady's birthday book. Picking out the date of Abraham Lincoln's birthday, he wrote under Lincoln's name: "The only public man with whom I ever conversed for an hour without being reminded of my colour."

There are still five of the road coaches running out of London, and they will, as at present arranged, continue doing so until Easter, while it is probable that one or two others, notably the Quicksilver, which ran to Burnham Beeches during the summer, will be added to the number before Christmas.

Dear Sirs,—I was suffering very much from Diarrhoea, and could get nothing to cure me. A friend told me of Dr. Fowler's Extract of Wild Strawberry, and a few doses completely cured me. Thos. L. Graham, Melita, Man.

Among the many anniversary celebrations which are to be observed this year in England is the 200th anniversary of the foundation of the Bank of England. The Old Lady of Threadneedle street came into existence in 1694; and its charter was renewed by the administration of Sir Robert Peel in 1844, when it received what is practically a monopoly of issuing English banknotes.

I was attacked severely last winter with Diarrhoea, Cramps, and Colic and thought I was going to die, but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving my life. Mrs. S. Kellett, Minden, Ont.

The jewellery found recently in an excavation near one of the pyramids of old Memphis, Egypt, exhibits about as much skill in working gold and precious stones as now exists, although the articles found were made 4300 years ago. The figures cut on amethyst and carnelian are described as exquisite and anatomically correct. The gold is skilfully worked, and precious stones are let into it so as to give the effect of enamelling.

Probably the oldest clergyman in the world was a Greek priest who lately died in Thessaly, Greece, after completing his 120th year. He never left the place in which he was born and where he died. He was accustomed to begin his priestly offices before sunrise, and to retire promptly at nine. His sight and hearing were in excellent condition to the day of his death, and he never made use of glasses. He was in the active ministry for ninety-nine years.—*New York Tribune.*

Toronto, 43 Charles street,  
April 2nd, 1894.

Dear Sirs,—I have much pleasure in stating that your 'Acetocura' remedy has been used for the past fifteen years by our family. We have derived so much benefit from its application that I can heartily testify to its beneficial qualities.

"I have recommended its use to many of my friends, who also speak very highly of it as a very effective and simple remedy."

"Yours truly, Wm. PENDER."

COUTTS & SONS.

As everybody knows, a good many steady customers of barber shops and Turkish bath establishments have their own cups, brushes, soap, and so on; but it may not be so well known that certain steady customers of beer saloons keep their own mugs there. Nevertheless, this is a fact. Usually the mugs are of German stoneware, with illustrations, mottoes in old text and powder covers. And they hold more than glasses, which is much in their favour from the customer's point of view.—*Evening Sun.*

Mr. Grant Allen will have it that Tyndall was not a materialist. In an appreciative article in the *Review of Reviews* he says that "the City and West End are full of materialists, who think the universe consists entirely of matter, with a material heaven and a material hell, and with material spirits more or less pervading it. They think they themselves have souls, but that the universe at large is inert and lifeless. Against this gross materialism of the world, Tyndall, like all other thinking men, revolted. He was impressed with the infinite mystery and majesty of the cosmos."

The way in which the late President Carnot was named after the Persian poet, Sadi, who is little read nowadays, is interesting, and recalls a deal of French history. Sadi was the favourite poet of the French revolutionists of the last century, and the literature of the day is full of quotations from him. Carnot's father, of the Directory, was, like the rest, a great admirer of Sadi, and named one of his sons after him. This son was the late President's uncle, and the name was continued in the family. After the death of his father the late President was simply Mr. Carnot. Before that he had been Mr. Sadi Carnot.

Bell Telephone Company,  
Walkerton Agency, May 15th, '94.

Dear Sirs,—I sold your Acid Cure for 20 years, and during that time I never heard of a case that was not relieved and cured by its use. I have recommended it in bad cases of Eczema, Ring-worm, and never knew it to fail (when properly used) to effect a cure.

Yours truly, W. A. GREEN.

COURTS & SONS.

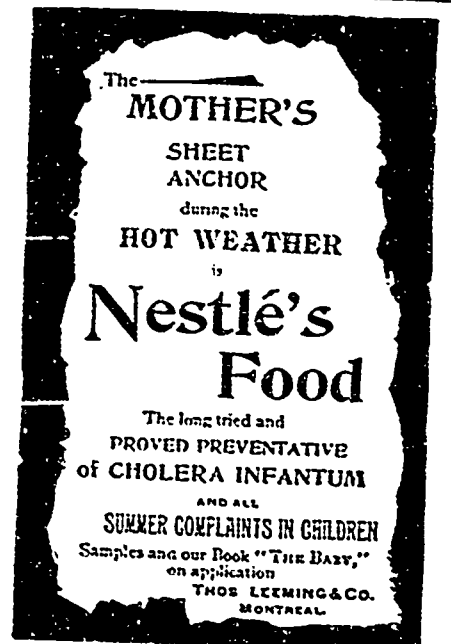
Hung Fung, the Chinese sage, nearly a hundred years old, being asked by the Emperor what was the great risk of the Empire, answered: "The rat in the statue"; and he explained that the rat hides in the hollow, painted, wooden statues, erected to the memory of dead ancestors, and he cannot be smoked out, because that would desecrate the statue, and cannot be drowned out, for that would wash the paint off; and so the vermin can find secure refuge in the sacred inclosure. Everywhere social evils are the rat in the statue. Many a sin gets into the Church itself, and cannot be smoked out, lest we defile the Church, nor drowned out, lest we wash off from the Church the paint of respectability.

### HOME AND ABROAD.

It is the duty of everyone, whether at home or travelling for pleasure or business, to equip himself with remedies which will keep up strength and prevent illness, and cure such ills as are liable to come upon all in everyday life. For instance, Hood's Sarsaparilla as a general tonic, and to keep the blood pure and less liable to absorb the germs of disease, will be well nigh invaluable. Change of drinking water often causes serious trouble, especially if one has been used to spring water in the country. From a few drops to a teaspoonful of Hood's Sarsaparilla in a tumbler of water will prevent the water having any injurious effect.

Hood's Vegetable Pills, as a cathartic, cause no discomfort, no disturbance, no loss of sleep, but assist the digestive organs, so that satisfactory results are effected in a perfectly natural and regular manner.

It is said that a fraudulent door-mat has been put upon the market, which, though apparently made of textile material, is nothing but cheap wood-pulp, pressed into strand through tubes and rendered elastic by treatment with tallow, glue, borax, etc. Such mats can be made for a few cents and sell for \$1.50. They are very attractive and deceptive in appearance, but moisture soon turns the whole fabric back into pulp.



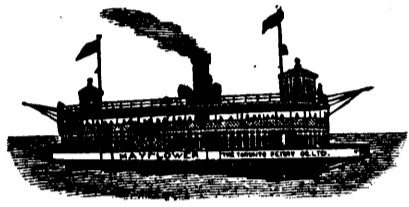
Keep Minard's Liniment in the House.

Miscellaneous.

Sowing Seeds Of Satisfaction.

ALL USERS OF COOK'S FRIEND BAKING POWDER.

\$3 a Day Sure Send me your address and I will show you how to make \$3 a day; absolute...



HOLD YOUR ANNUAL CHURCH PICNIC AT ISLAND PARK The most beautiful picnic grounds in the Province...

BUCKEYE CHURCH Bells, Peals and Chimes. Best Ingot Copper and E. India Tin only...

MENEELY & COMPANY, WEST TROY, N. Y., BELLS, For Churches, Schools, etc., also Chimes and Peals...

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES IN THE WORLD...

HYPNOTISM NUTSHELLED. Greatest book out. Tells all about this wonderful subject...

WILL EXCEL ALL OTHERS Canada's Great INDUSTRIAL FAIR TORONTO Sept. 3 to 15 1894.

VAST IMPROVEMENTS THIS YEAR. Exhibits and Attractions Greater and Grandeur THAN EVER...

MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m. BARRIE.—At Barrie, on July 31st, at 10.30 a.m. BRUCE.—At Port Elgin, on Sept. 11th, at 4.30 p.m. BROCKVILLE.—At Winchester, on Sept. 11th, at 2 p.m. CALGARY.—At MacLeod, Alberta, on Sept. 5th, at 8 p.m. CHATHAM.—In First Church, Chatham, on Tuesday, 11th Sept., at 10 a.m. GLENGARRY.—At Lancaster, on Sept. 11th, at 11 a.m. GUELPH.—In Chalmers Church, Guelph, on Sept. 18th, at 10.30 a.m. HURON.—In Clinton, on Sept. 11th, at 10.30 a.m. KINGSTON.—In Chalmers Church, Kingston, on Sept. 18th, at 3 p.m. KAMLOOPS.—In St. Andrew's Church, Enderby, on Sept. 10th, at 10.30 a.m. LINDSAY.—In St. Andrew's Church, Eldon, on August 21st, at 11.30 a.m. LONDON.—In First Presbyterian Church, London, on Sept. 11th, at 1 p.m. MAITLAND.—At Wingham, on Sept. 18th, at 11.30 a.m. MONTREAL.—In the Presbyterian College, Montreal, on Oct. 2nd, at 10 a.m. OWEN SOUND.—At Owen Sound, for conference, Sept. 17th, at 2 p.m., for business on 18th, at 10 a.m. PARIS.—In Paris, on Oct. 16th, at 10.30 a.m. PETERBOROUGH.—In First Church, Port Hope, on Sept. 18th, at 9 a.m. QUEBEC.—In Sherbrooke, on August 28th. ROCK LAKE.—At Pilot Mound, on Sept. 12th, at 2 p.m. REGINA.—At Whitewood, on Sept. 18th. SAUGEN.—In Mount Forest, on Sept. 11th, at 10 a.m. SARNIA.—In St. Andrew's Church, Strathroy, on Sept. 18th, at 11 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—In St. Andrew's Church, Nanaimo, on Sept. 4th, at 2 p.m.

Miscellaneous.

BEAVER LINE PASSENGER STEAMERS Sailing Weekly Between MONTREAL AND LIVERPOOL.

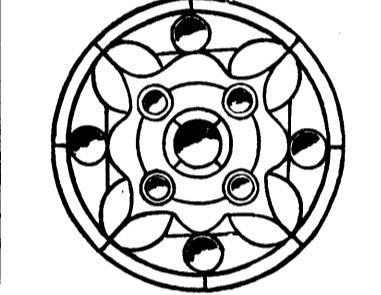
From Liverpool. Steamer. From Montreal. Sat., July 14... Lake Superior... Wed., Aug. 1... " 21... Lake Winnipeg... " 8... " 28... Lake Huron... " 15... " Aug. 4... Lake Ontario... " 22... " 11... Lake Nepigon... " 29

NIAGARA RIVER LINE SINGLE TRIPS Commencing Monday, May 14th,

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