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THE CANADA PRESBYTERIAN.

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Notes of the Week.

MISS REDGRAVE, in the memoir of her father, the late Richard Redgrave, R.A., says he testified to Wilkie's success in catching the likeness of Edward Irving when he studied the Regent Square prophet for the figure of the Reformer in "John Knox rebuking Mary Queen of Scots," the most vigorous of his dramatic designs.

DR. JOHN BROWN, of Bedford, speaking at the opening luncheon of Westgate Congregational Church, Peterborough, said a parishioner had recently returned from Mentone, and gave \$250 as a thankoffering for having escaped the earthquake. "Ah!" said Dr. Brown, "I have a number of friends I should like to send to Mentone, for I am sure nothing but an earthquake would move them to give me such a donation!"

THE new Hebrew lexicon based on Gesenius on which Professors Francis Brown and Briggs, of New York, are busily engaged along with Professor Driver, of Oxford, will, judging by the first part, be so completely re-edited as to be practically a new book. In nearly all words every passage is referred to, so that the dictionary will be a concordance as well. The derivations and all comparative lexicography are entirely reworked in the light of Assyriology.

At the recent sittings of the Commission of Assembly in Victoria considerable discussion took place relative to the New Hebrides Mission, well known to the religious world through the interesting autobiography of Dr. Paton. Important suggestions regarding future operations in these islands were submitted by Mr. A. Harper, and approved. The staff of missionaries should be limited to twenty, the new mission steamer for pioneering purposes should be placed under the control of the New Hebrides Synod, the English language should be made, as much as possible, the basis of future instruction.

THE decision of the House of Lords that the funds of the Moravians are not liable to income tax in respect of their application coming within the term "charitable" of the act of 1842 will rule for the future all such cases as that of the Baird trust, whose income was declared in 1888 by the Scottish Court of Session to be subject to income tax. The majority of the Lords have laid down that the word "charitable" is not to be limited to cases of relief of physical wants, as the Scottish court has been doing, but is also to embrace provision for moral and intellectual culture.

A BI-WEEKLY paper has been started in Paris, *Franc et Russe*, which advocates an alliance with the orthodox Church on the basis of a Gallican Church not subjected to the Vatican. Father Hyacinthe has also taken a new step in the direction of an independent French Catholic Church. He is circulating a petition asking Parliament to revise the concordat of 1801, which by the Vatican decrees of 1870 has been practically annulled. His programme includes the rejection of papal infallibility and all doctrines dependent thereon, election of the bishops by the clergy and people, liberty to read the Scriptures, communion in both kinds, permission for the priests to marry and freedom and moral suasion in confession.

THE ceremony of unveiling a bust of Carlyle in the "hall of heroes" at Abbey Craig, Stirling, says the *Christian Leader*, was highly interesting. Carlyle has fittingly found a place besides such Scottish heroes as Bruce, Buchanan, Chalmers, Scott and Burns. There was a peculiar fitness in the selection of Professor Masson as the chief spokesman on the occasion, for the relationship between Carlyle and Masson was of the closest nature. His oration was eloquent and sincere, and fitted to alter some popular current notions regarding the style and temperament of Carlyle. The gift comes from a donor who prefers to remain unknown, but who was represented on the occasion by Mr. William Martin, vice-president of the Ruskin Society of Glasgow.

A GERMAN lady, Frau Staatsrath von Eisenhart, has just published a little volume, containing recollections of talks which she and her husband had with Dr. Dollinger in the "englischen Garten" at Munich between the years 1878 and 1890. She says that Dollinger's attitude towards Protestantism, especially towards the Reformers, became much changed towards the end of his life. He said that he sincerely regretted having tried to darken the character of Luther, and added: "I should write very differently now, for old age has taught me to appreciate the views of others." Speaking of Melancthon, he said: "He was a most able and most lovable man." On another occasion he warmly praised the leaders of French Protestantism in the seventeenth century, and condemned the religious policy of Louis XIV.

THE death of James Russell Lowell was announced last week. He was the son of Charles Lowell, D.D., a Congregational minister in Boston, where he was born in 1819. The poet studied at Harvard, and after graduating entered the legal profession, which he soon abandoned for literature. After contributing to several journals and magazines, he was appointed first editor of the *Atlantic Monthly*. He was professor of Modern Languages in Harvard University. He was appointed Minister to Spain by President Hayes and was afterwards transferred to London, where he was much appreciated in social and literary circles. He was an earnest supporter of the anti-slavery movement, with which he was identified until the great wrong was wiped out in blood. The first and best series of the "Biglow Papers," which appeared in 1846-8, was devoted to the advancement of the cause he had at heart. The second series was published while the war was in progress. His prolific pen added a number of works to the permanent literature of his country. His painful and lingering illness that ended in death was borne with singular patience and resignation.

FROM all quarters applications for space at the forthcoming great Industrial Fair to be held at Toronto from the 7th to the 19th of September are being sent in by every mail. It is now an assured fact that Canada's Great Fair will this fall outrival any of its predecessors. Never before were there so many entries from the United States, and on no former occasion has such widespread interest been manifested in its success. Notwithstanding the fact that new buildings have been erected and old ones enlarged during the past summer, sufficient entries have been received to almost fill them. Even Great Britain is beginning to realize that it pays to bring its manufactures before the people of Canada, as at no place can they be seen by so many, and several of the leading manufacturers of England have applied for space during the past couple or three weeks at this Exhibition. The railway and steamboat companies have this year notified the Association of their intention to give extremely low rates during its progress. A new line of railway into the grounds will enable exhibitors of live stock on both the great railways to unload within a few yards of the stock sheds. It is wonderful the success that has attended this really great enterprise since its inception fourteen years ago, but it may readily be accounted for by anyone who will take

the trouble to examine the prize list. No less than four-fifths of the many thousands of dollars distributed annually go to the farmer and stock-raiser, and while no other industry is slighted, this greatest one receives the lion's share, and justly so. The farming community appreciate this, and by their presence at Canada's great gathering every year endorse the action of the Association. While the farmer visiting the Exhibition cannot turn in any direction without seeing something to instruct him, he finds more than that. No pains have been spared to interest and amuse visitors every minute of the day. Manager Thayer, of Boston, a man whose reputation in his particular line is continental, has this year added his vast experience in assisting to make the amusements eclipse anything that has ever preceded them. Then again the scientist, the mechanic and the artist will find in the various departments something of special value to them. When it is remembered that over a quarter of a million people from all parts of Canada and the adjoining States visited the Toronto Fair last year, one can readily form an opinion of its gigantic proportions and its importance and value to the country at large.

FROM the Principal of Upper Canada College we learn that the following masters will have charge of the various departments of the College: W. S. Jackson, B.A., first classical master and "dean of residence." Mr. Jackson has had extensive experience in the schools both of Canada and of England. He was educated at the famous "Rugby School," and is a graduate of London University (England), and also a first classical scholarship man of Toronto University. He has been a master in the College for upwards of fifteen years and is an accomplished scholar and a good all-round cricketer. A. A. Macdonald, B.A., son of the late Senator Macdonald, of this city, is the second classical master. He was "head boy" of the College for 1886, the winner of the Prince of Wales scholarship, and the Modern Language scholarship at his matriculation examination into Toronto University. He was a first-class honour man in two departments—Classics and Moderns—all through his university course, and he has just completed a year of attendance at the German universities. The department of Mathematics will be taught by G. B. Sparling, M.A., first mathematical master, and D. Hull, B.A., second mathematical master. Mr. Sparling has taught in the College for upwards of sixteen years with great success, the boys in his department invariably doing well at the University and other examinations. Mr. Hull is also a specialist in his department, ranking first in the department of Mathematics at his graduation at Toronto University, and he has proved himself a most efficient master of the subjects of his department. In the department of Modern Languages the teaching power is also very strong. The first Modern Language master is A. H. Young, B.A., "head boy" of the College for 1882, Prince of Wales scholar, Modern Language scholarship man, and General Proficiency scholar for that year. He was the winner of other prizes and scholarships in his course at Toronto University. S. B. Leacock, B.A., who graduated last June in Toronto University at the head of his year in the department of Modern Languages, was "head boy" of the College in 1887, and the winner of the first General Proficiency scholarship, he subsequently won other scholarships, and he is a most enthusiastic and successful teacher. The Science department will continue to be under the able direction of A. Y. Scott, B.A. (Toronto), M.D. (Trinity), who is also dean of the College of Pharmacy for Ontario. The Commercial department will be taught by G. W. Johnson, a member of the Society of Chartered Accountants, and a teacher of large experience. The department of Physical Culture will be under the direction of Professor Halfpenny. Vocal music will be taught by W. Elliot Haslam and Mr. Percy Mitchell. Instrumental music by Theodore Marten, Mr. Mitchell and others. The department of Drawing will be taught by R. Holmes, an undergraduate of Toronto University and a member of the Ontario Society of Artists. Two assistant house masters are to be appointed at an early date.

Our Contributors.

NOTES BY THE WAY—PORT ARTHUR, FORT WILLIAM, AND WINNIPEG.

BY KNOXIAN.

Some of the readers of THE PRESBYTERIAN will remember the Port Arthur of fifteen or twenty years ago. In those days the locality had several names. It was called Lake Superior, Thunder Bay, Port Arthur, or Fort William, and people who had never been there were often puzzled to know which name was the right one. The clergyman who went to Thunder Bay for his holidays was supposed to have done a marvellous thing. When he came home he told wondrous stories about the vastness of Lake Superior, the grandeur of the scenery, and the height of McKay Mountain. Men who fished out there told fish stories that had more truth in them than most fish stories have. I spent two or three weeks in Port Arthur when the population numbered about three hundred and a good many of the leading citizens were engaged in the saloon industry. There were about half-a-dozen families at Fort William in those days. Now Port Arthur is a large town and Fort William is catching up. Both seem to be growing fast. The "annotated" time-table of the Canadian Pacific Railway says Port Arthur has a population of 5,500, and that Fort William has 2,500. There is not much use in saying anything about the population of any new town or city. The figures generally vary according to the imagination, the feelings, or the interests of the person you ask. One of these days the Dominion census returns for '91 will be published and then we may have fairly trustworthy statistics. The one thing clear is that Port Arthur and Fort William have grown amazingly during the last few years. Of course, the Canadian Pacific Railway has been the main factor in the prosperity of these places. One of the elevators at Fort William is perhaps worth ten times as much as all Fort William and Port Arthur were worth fifteen years ago. The mineral and lumber products of the region also add to the prosperity, and some day Port Arthur and the Fort may be united in one city. Meantime, however, they must fight each other as all towns do that are only five miles apart. Near the old wharf at Port Arthur there stands a splendid looking hotel which awakens peculiar memories in the mind of a man who years ago tramped the hamlet, grip-sack in hand, in search of a place to board in.

The country between Fort William and Winnipeg is a good place to snooze in. When you become tired of looking at the rocks and scrubby timber and lakes, when you have tried to read and find yourself too lazy, when you have told the man on the next seat all you know and he has told you perhaps a good deal more than he knows, about the best thing you can do is lay down that part of your anatomy which is supposed to contain brains and take a sleep. Rat Portage is said to be a pretty place and is noted for its lumber products, but as we passed it at five o'clock in the morning I did not see either the scenery or the lumber piles. Between Port Arthur and Rat Portage the country is said to abound in timber and minerals with here and there a tract of good arable land. Some day the resources of this immense region will be developed and the North-West angle of Ontario will yield not thirty-five bushels of wheat per acre but something else that will pay just as well. Near Rat Portage we cross the western boundary of Ontario and are reminded that Ontario is a goodly-sized province. From the point on which we are getting ready for breakfast Ontario stretches eastward almost to Montreal. And taking it all in all the sun does not rise and set on a better country.

After breakfast an occasional house and other evidences of civilization begin to appear. A run of two or three hours brings us up to a large station. There is a crowd on the platform and all the usual signs of a big city. Officials in Canadian Pacific Railway uniform are moving quickly about. A row of cabs and "busses" line one end and part of the platform. The buzz and din of city civilization sound fearfully loud after the quiet of a thousand miles of forest. The explanation of all this noise and bustle is that we are in

WINNIPEG.

Winnipeg is a marvel. I had almost said a miracle. Twenty years ago the place was called Fort Garry and had a population of about a hundred. Now there is a splendid city of about 30,000 people—a city of magnificent business blocks, large churches and good school houses, fine public buildings, and, what is more and better than all, a city of intelligent, progressive, generous, kindly people. The typical Winnipeg citizen has a heart as large and generous as the prairie that surrounds his abode. I thought Halifax was the most hospitable city in the Dominion with St. John well up, but for broad, generous, prairie hospitality Winnipeg takes the palm. There is no nonsense about the Winnipegger in the matter of hospitality. If he wants you to lunch or dinner he says so in a manner that makes you feel he means it. If you cannot go he shows his kindness by willingly allowing you to attend to whatever has to be attended to. If he wants you to go and see something he orders a conveyance on the spot. If you have any work to do he lets you alone until you do it and then moves you around at a lively gait. A man who cannot enjoy a few days in Winnipeg must either be a total stranger to every body there or he must have no capacity for enjoyment.

Eastern people often speak of Winnipeg as a rough kind of a city, a city of booms and reckless business, a wicked city in which drunkenness, Sabbath-breaking, and other vices prevail. I believe the reverse is the truth. I stayed three days in one of the leading hotels and saw no outward and visible sign that there was a bar in the house. During these days I never heard a man swear or saw a man in any part of the city that gave the slightest evidence that there is a drop of liquor on the prairie. I suppose a man can get liquor in Winnipeg if he wants it, and, no doubt, he can find bad company there too if he likes it, but unfortunately he can find both in any part of the Dominion.

Would you be astonished if I said that Winnipeg is the best church going city in the Dominion? I think probably it is. I met a young Irishman, a Presbyterian from Montreal, a commercial man of fine intelligence and ability, who travels the country from Montreal to Vancouver and knows every town on his route, and he told me that a larger proportion of people go to church in Winnipeg than in any other place between Montreal and the Pacific coast. I believe him. I saw two splendid congregations in Knox Church, and was told that the other churches were equally full. The Sabbath was very quiet. The street cars do not run; I saw no street-corner loafing; I saw far less driving than one often sees on Sabbath afternoon in many an Ontario town. Judging from what I saw, and that is all a traveller can judge by, I came to the conclusion that Winnipeg is one of the most orderly and well-conducted cities in the Dominion. The churches in Winnipeg have done and are doing noble work. The massing of 30,000 people in one place—many of them away from home restraints—must have made the work difficult, but it has been well done or Winnipeg never would have impressed a visitor as a church-going city.

KILDONAN.

On Saturday afternoon a kind friend drove me out to see the historic church at Kildonan. The cemetery in which the church stands is hallowed ground. Beautiful monuments mark the last resting places of Nesbit and Black, while around them sleeps the dust of the Polsons, Sutherlands, Rosses, Murrays, McBeths, Mathesons, Munroes, Gunns, McIvors, McKays, Bannermans, McDonalds, and others who landed on the banks of the Red River in 1812. The love of the Highlander for his Church is seen by the fact that though inducements were offered by another religious body these men kept together and held meetings among themselves from 1812 until Dr. Black was sent out in 1851! They built the church with their own hands and made the walls two and a-half feet thick of solid stone. The walls around the cemetery are also of stone and the grounds are kept much more carefully than some I know in Ontario. Only two of the number sent out by Lord Selkirk are now alive. A considerable number left soon after their arrival, and making their way down through the forests and lakes to the foot of Lake Simcoe settled in the township of West Gwillimbury near Bradford. I have never seen a history of that expedition but the story would be a thrilling one. It is all very well to talk about Highlanders as being behind the age and to laugh at the Gaelic, but if you want a man to paddle his own canoe from the Red River to the foot of Lake Simcoe or to stand up in the thin red line topped with steel that hurled back the Russian horse at Balaklava you must get a man who wears kilts and knows the Shorter Catechism.

PRESBYTERIANISM AND CONGREGATIONALISM.

SPECIAL CORRESPONDENCE.

One good result from the International Congregational Council that has just closed in London will be closer relationships between two denominations which at the present time are separated mainly by polity. The feeling among Presbyterians and Congregationalists in London is unusually warm and betokens good things. The readers of THE CANADA PRESBYTERIAN might like to know some of the words uttered by Presbyterian visitors in the Council. Throughout the Sessions in the New Weigh House Church as well as in the City Temple, Presbyterian ministers from Canada and Britain and the United States were to be seen. Some of these, by invitation, were heard.

Dr. Donald Fraser, formerly a Canadian minister, now among the senior ministers in the English Presbyterian Church, said among other things: "I remember that St. Paul wrote to the Philippians, 'Salute every saint in Christ Jesus. All the saints salute you.' Pray mark the order. Do not wait till the saints salute you and then begin your salutations in response, but happy is the man that begins. I do not know who began the mutual salutations of the Presbyterians and Congregationalists, but I trust that these will go on and increase in cordiality, until such time as the Lord may show us how to merge into one. . . . I rejoice to think that we are all coming to this, that we are not afraid of combination. I honour your horror of anything like tyrannical government, but the combination of spirit-guided and divinely-taught Christians is surely for wisdom and for strength. Combination is to my mind a mark of civilization itself, and it is certainly one of the powerful factors in moral and social problems. Let me hope that all this is just one of many signs of the enlargement of the sympathy of modern evangelical Christendom and of the wiser way of looking at men and things and possibilities that is becoming a habitual charac-

teristic of this age. We do not want the wiggling particularism of past times which has separated so many who should never have been separated, and which has had such a tendency—though there have been great men in it—to make great men small. What we want is, may I say it, some larger sympathy, some wider arm, some nobler horizon, that may make even small men great, and that may help to make us all, under God's blessing, wiser and kinder, more loving, more fitted to serve the great objects that are rising every day before our eyes."

Dr. Alexander Henderson, of Scotland, in seconding a resolution which had been proposed by Dr. Blaikie, who is President of the Executive Council of the Pan-Presbyterian Alliance, said at one of the Congregational Councils extra meetings: "I do not know that there is very great difference after all between us Presbyterians and you Congregationalists. I remember a story told in connection with the past history of my own Church. When negotiations for union were going on (between the Burghers and Anti-Burghers) the two parties happened to dine at the same hotel in Edinburgh, but in separate rooms. In the room where the Anti-Burghers were there was a large mirror at one end, and a country brother not having seen such a large mirror before, believed he was looking into the other room, and, gazing forward, he said to a neighbour, 'Well, these Burghers are not very different from ourselves'; and after what I have seen of you, I am very much disposed to say, 'Well, these Congregationalists are not very different from us after all.' There is no very great gulf between us. I heard last night of one of your own number who has also been a Presbyterian. I have had the pleasure of sitting in the same Presbytery with another one who was for many years a Congregational minister, first in this country and then in America. A minister of the Church to which I belong has gone over to you in America and I had the testimony of an American Congregationalist yesterday that he makes an excellent Congregationalist. I refer to the well-known Dr. Wm. M. Taylor, of New York."

The paper prepared and presented by Dr. Taylor, of New York, to which repeated reference was made after its delivery and which was one of the best and most practical deliverances given at the International Congregational Council was on the subject, "The unity of the Church. How far does the desire to discover some means of outwardly expressing this unity prevail? How far is it possible to gratify the desire, especially in co-operative work?" The closing part of Dr. Taylor's paper I should like your Canadian readers to peruse. This coming from a member of the Council is significant—

"For the realization of external union among the denominations we must have a recognition by them all of the difference between the essential and the non-essential in matters of Christian faith and polity. Truth is always important, but all truths are not of equal importance. Some are central, others are merely circumferential, and when the latter are resisted upon, as being of as much moment as the former, organic union is made impossible. This is especially true when forms of external polity or organization are placed on the same level as the deity of Christ or the reality of His atonement. I cannot see, for my own part, that any form of external organization in particular is prescribed to the Christian Church in the New Testament. In my judgment, even the appointment of the deacons, as described in the Book of the Acts of the Apostles, is not so much a precedent set for all churches to follow, as an evidence that the Holy Spirit is in and with every true Church, giving its members the liberty, nay, the right, to meet every emergency as it may arise, with any new expedient to the adoption of which, in the use of the appointed means for seeking His guidance, He may lead them. Now, holding these views regarding polity, it seems to me a grievous mistake to put among the essentials to union the historic episcopate, whatever that phrase may mean, side by side with the great truths embodied in the Nicene Creed. We are grateful for such recognition as the Lambeth Conference has given us, in proposing terms of union with us at all. We see in that a very long step of progress on the part of our Episcopalian brethren, for which, as a sign of the times, we are profoundly thankful to God; but all the more because of that, their proposal ought to receive from us the most fraternal, but at the same time also the frankest reply. We must tell them that we regard our ministry as being as truly apostolic as they regard theirs to be; that while we do believe in order, we do not believe in orders; and that to seek for union with us on such a basis is absolutely hopeless. Even for union we are not willing to become Episcopalians of that sort; just as even for union we do not ask them to become Congregationalists. In matters of mere polity, we must all be ready to give up something so as to adjust ourselves to each other; while on matters of doctrine, we should restrict ourselves to the great central verities avoiding metaphysical subtleties and philosophical explanations; for if any of us should insist on matters of ritual or polity, as of the essence of the faith the result is foredoomed.

"What should prevent the Free Churches? But why should not the non-Episcopal denominations in this and other lands approximate to each other? What should hinder the coming together of the Congregationalists and the Baptists, especially in this country? There might be some difficulties in America, but here the union has already been effected in many congregations, and what the union has done the denominations surely as denominations may do. What again should prevent the Congregationalists and the Presbyterians from joining in one alliance? They have been shoulder to shoulder in many an earnest struggle for truth

and liberty in the past, and as my own presence in this Council indicates, there is already between them in the United States such a recognition of each other, that there is a constant interchange of ministers between them. Would not the Presbyterians be the better for such independent congregational action as there is among the Congregationalists? Would not the Congregational Churches be the better for some such organization as the Presbyterians possess? Is there no possibility of discovering an orbit in which the law of independent congregational action, and that of united organized movement for certain objects shall balance each other? Would not the discovery of that be the shortest way to the attainment of such a close relation of the Churches to our great home and foreign missionary societies as is so much desired in America? Can we not have something in a united Church analogous to that which we possess in the nation, in which we have the independence of each individual State in certain things, and the union of the nation for certain other objects? Would it not be possible to define how far the autonomy of the social church should go, and where united action should begin, and to what objects it should extend? Is not the very existence of this council an indication that Congregationalists are feeling after, if haply they may find such a definition? And is not the action of some Presbyterian Churches in recent years, in reference to such things as instrumental music and the like, the sign of a craving among them for something like independence in the local congregations? My ministry has been equally divided between these two communities—nineteen years in the one and nineteen in the other. I think that now I understand them both. I am sure that I love them both. I recognize also distinctive excellences in each, and I think an alliance between them might be so formed as to secure the good things in both without the disadvantages of either. I speak, of course, simply for myself in all this. But I speak also the message which has come to me out of my own history and experience, when I say that my deliberate conviction is that such a union is not only possible but practicable, and that if realized it would be a noble contribution to the cause of Christian union as a whole. The view which I have given may not please either my old Presbyterian friends or my Congregational ones, but, such as it is, I commend it to your candid and earnest consideration." H.

SYNOD OF THE MISSIONARY CHURCH OF BELGIUM.

A MISSIONARY SYNOD IN BELGIUM.

The Missionary Church of Belgium had its Synod on the 20th and 22nd of July. It was its forty-third annual meeting and took place at Jumet, in the important colliery district of Charleroi. The gathering was not numerous, for Protestantism is but a very small minority in priest-ridden Belgium, and the Church is almost entirely composed of proselytes who have been conquered on Rome by the persevering and earnest labours of a little band of foreign pastors, most of them from Switzerland. However, if one considers what is the task entrusted by the Lord to our struggling little Church among the surrounding populations and what blessings have accompanied, from the first and up to this day, its mission, certainly he will not deny its importance.

Most encouraging were the reports concerning the work and the advance made. Already three years following had closed each with a gain of or about five hundred souls joined to our Churches, drawn from among Roman Catholics and that class of people now so numerous who are living without any belief whatever. This year again we had about the same number of accessions, but besides our field has been extending, the missionary activity of our people has been on the increase, the spiritual life awakened and we were able to enlist a few more ministers, all of them promising young men from the colleges in Geneva, Lausanne and Neuchâtel chiefly, where Professeur Godet has such a powerful and benefiting influence on the rising generation.

The weak point, as always, was the financial situation, but it was easily stated that our deficit is due only to the fact that we did refrain from collecting money abroad as much as we had done the year before. Our Churches for their part have contributed 13,000 francs more than last year, though the circumstances of the time were very adverse to any raising of their subscriptions. How willing they are to do what they can in the way of liberality will be shown by this fact that during the meeting of the Synod a man, a shopkeeper in a village, rose and gave a nice sum towards the extinction of the deficit, offering to add about double if others would follow his example; when the Synod closed the amount had been subscribed. Another member of our Church, an employee without fortune, shortly after handed 2,000 francs. When a committee has behind it such a band of earnest Christians giving proofs of their devotion to the work by their activity and liberality, it feels bound to go ahead in the always-widening task as to the evangelization of the country. The above figures are more significant when one knows how our members are all, nearly every one, poor miners and working men.

The Synod among other decisions resolved to promote a new impulse towards the cause of foreign missions among our Churches and especially to call their attention to the Congo Missions as having special claims on their Christian interest, since our King Leopold II. is acknowledged sovereign of the Congo Free State.

Two delegates were elected to represent our Church at the

Presbyterian Council which will meet at Toronto in September, 1892.

The Presbyterian Church in the United States having requested us to unite in an effort to prepare a short creed containing the essential articles of the Westminster Confession, a committee was appointed to enter into correspondence with our brethren on that account.

Resolutions were also taken concerning the Religious Instruction of the Young, Sunday Schools, Public Morals, Observance of the Sabbath, etc.

The meeting of the Synod took place in the house where for long years the Church at Jumet has met for Sabbath worship. The building is no church, no hall, but a large room which was formerly a dwelling house and used as a school-room. The place is entirely out of repairs and such a ruin that the floor and roof had to be examined and propped all around for the time of the Assembly. The congregation is spiritually among the most prosperous and active connected with our Church and has nearly fifty years of existence. They will soon build a church for which the ground is already secured, but the poor conditions in which it is carrying on its public worship give a fair idea of the general condition in which the whole work must be pursued. Not only is our Church mostly composed of poor people but it stands alone in a Roman Catholic country, surrounded by enemies and having scarcely a few friends outside its fold to help providing for all its needs and carrying on evangelistic work.

As the Lord is blessing us more and more in our endeavours to proclaim the Gospel in all parts of this country, we look to our brethren in Protestant countries to support us and give us a helping hand.—A. BROCHER, *Pastor, Secretary of the Synod.*

Brussels, July 30, 1891.

FRAGMENTARY NOTES.

EDINBURGH—SOME OF ITS EMINENT PREACHERS.

With such a galaxy of preachers one hardly knows with whom to begin, when all are so good and so great; the puzzle is whom to hear. The fact that I had a ministerial friend from Nova Scotia, Rev. A. Robertson, who seemed well posted, I would have been at a loss where to go on the Sunday. Some people might call it a day of religious dissipation, but it was to me a day of much interest. At nine o'clock we went to St. Giles Cathedral,—who has not heard of St. Giles? Where can you find a Scotchman whose heart does not throb, and whose pulse does not beat stronger when you whisper in his ear the words "John Knox"? It is said that the original church was founded here in the ninth century, but the present building is supposed to date from the fourteenth. The well-known publisher, Dr. Chambers, who was Lord Provost of the city renovated the interior at an expense of \$200,000. St. Giles is one of the sights of Edinburgh and near to the main entrance is to be seen on the street what is known as the "Heart of Midlothian." At nine o'clock in company with friends from Montreal, and the rev. brother from New Glasgow, N. S., (who seemed to know Edinburgh better than he does New Glasgow) we went to St. Giles. The sound of the drum and the tramp of the Highland soldiers were sufficient to awake enthusiasm even among those who object to instrumental music. Soon the large building was crowded, and "still they come," even after the service has commenced. I was anxious to hear Dr. Lees but he did not preach, which I took to be a kind of rebuke to those who are to be found everywhere, and who go to hear Rev. Mr. Jones or Rev. Mr. Brown. The services were conducted by one of the chaplains, who preached a thoughtful and well constructed discourse. The Rev. Dr. MacGregor was not announced to preach, but as the Rev. Mr. Dawson, a prominent Methodist pulpit orator of Glasgow, was advertised for special services, we went to hear him. Mr. Dawson who has more than a local reputation is an eloquent preacher, and is attracting much attention. He is florid and forcible, and although I could not agree with all his statements, still I enjoyed his services very much. He is a man of rather plain, although striking appearance, and there is evidently more in his head than the few black tangled hairs which cover his forehead, and in many respects he is far above the average pulpit speaker. Mr. Dawson had a packed house, and was listened to attentively. His words, no doubt, were helpful to many present. At the conclusion of the service I had a conversation with Mr. Dawson, who said he was coming out to the Pan-Methodist Council which is to meet in New York this year; and that he would likely visit Toronto. I found a general custom on the other side when speaking of Canada to call it "America," and I took the opportunity of informing Mr. Dawson that there was a difference between Canada and the simple word "Amerikay" as it is called. He good naturedly smiled and said he knew that. I gave Mr. Dawson the names of the leading Methodist divines in Toronto. He will probably deliver one or more lectures there and I hope he will have an audience worthy of his rising fame.

In the afternoon I heard the Rev. Mr. Bickerton, assistant in the Tron Church. Mr. Bickerton is a ripe scholar, and preached a discourse replete with rich thought, and it abounded with passages of much beauty and eloquence. He took a high position at college and is likely to be heard from again in some of the seats of learning.

IN FREE ST. GEORGES.

The treat of the Sabbath in Edinburgh, however, was reserved for the evening. Dr. Whyte was in his best form, and to a crowded audience delivered a powerful discourse. I reached the church a little before the hour for public worship, and found the Beadle, who would be readily mistaken for a minister, busy showing strangers to pews. He asked me to "stand aside for a few minutes," but on finding that I came from Canada he at once took me to a front pew, where I found a comfortable seat. As I seated myself in this historic church, I felt as if I stood on hallowed ground, and fancied that I saw the animated figure and the massive brow covered with unkempt hair of the great Dr. Candlish, and that the very wall resounded to the force of his eloquence.

I heard Dr. Candlish, when in the zenith of his power, preach special sermons in Fisherwick Place, Belfast, when the Rev. Dr. Morgan was pastor, and the appearance of the man and the sermon I am sure will be long remembered. His text was "I am the resurrection and the life," and if ever a text of scripture was expounded, and enforced with a lofty and nervous eloquence, this text was, on the occasion referred to. Although Dr. Candlish was a powerful preacher, still I think the general feeling was, that it was as a debater he was seen at his best. There was probably no man in the Free Church on the floor of the Assembly who could take up a difficult case and place it before the House in such a clear light that every one would understand it as Dr. Candlish could. "There were giants in those days," and the present generation may not see their like again.

Free St. Georges is a fine stately building which cost about \$175,000, and will seat about 1,500 persons. On the minute of seven, Dr. Whyte with the hymn book in his hand came into the pulpit. He is a man over the average height with a pleasing bright expression of countenance, and without the aid of glasses conducted the services. He only gave out the first line of the hymn. The custom of reading the hymns before singing seems to be fast falling into disuse. Dr. Whyte has been giving a series of discourses on the "Rutherford Letters" which have been generally appreciated; and I was fortunate enough to hear one of these. The preacher was thoroughly at home with his subject, and as he proceeded to unfold and illustrate the character of the letter under consideration you could have heard a pin drop. He said that there were manuscripts still wanting which he hoped to lay his hands on, and which should he receive he would bring them before the congregation. From the time Dr. Whyte entered the pulpit, until he pronounced the Benediction, he never sat down; his devotional services were very instructive, his prayers were simple, pointed and appropriate.

At the conclusion I had a card from Dr. Whyte to go into the vestry, where I was cordially received, and a warm invitation to go to his house. Professor Macadam of Morrin College, Quebec, is a brother-in-law of Dr. Whyte's, who since his arrival in Quebec has done good service to the college, and made many friends in the ancient capital.

There are many things I would like to say of Edinburgh, but time and space forbid. The impressions of the place, however, and the supreme pleasure we enjoyed in our hurried visit will long remain with us. I was sorry we had not the pleasure of hearing Rev. Mr. Smith who received a call to St. James Square Church, Toronto, and others also of high reputation. K.

July, 1891.

THE STUDY OF THE BIBLE.

The profit of Bible study depends very largely upon the spirit with which we peruse it. If we indulge the delusion that we are wiser than the Omniscient, and go to the Bible simply for the purpose of obtaining support for our preconceived opinions, we shall find that of which we are in pursuit, and we shall be likely to find nothing more. If we would be benefited by our study of the Holy Scriptures, if we would obtain that knowledge of the truth through which we are made wise unto salvation, we must bring to this exercise a humble and docile spirit. We must come feeling our need of the wisdom that is from on high, and we must come believing that the Bible is the very word of God. If we approach the Bible as critics, assuming that it is a compound of truth and error, and deciding what we will believe and what we will reject, we shall derive from the exercise the benefit that comes of critical study. We shall become more critical. We shall be wiser in our own estimation, though we shall not become better judges of the truth. The benefit derived will be essentially, if not exclusively, intellectual. The intellect may be quickened as it would be by the critical study of Plato or Bacon, but the heart will not be made better. We shall not grow in grace nor in the knowledge of our Lord and Saviour Jesus Christ. God reveals himself in the Scriptures to such as seek him with a contrite, believing, and teachable frame of mind.

This revelation is the work of the Holy Spirit. In the person of the Spirit, God takes of the things of Christ and shows them to the humble student of His word. "The secret of the Lord is with them that fear him; and He will show them His covenant." If we come to the Bible in the exercise of filial fear, desiring to know the truth, and with a purpose to yield our hearts and lives to His guidance, we shall not be left to fall into serious error. God will reveal to us all essential truth, and the truth will make us free. We shall obtain favour with the Lord and rejoice in our experience of His mercy. But if we incline to our own understanding, we shall be left to the consequence of our folly.—*Presbyterian Teacher.*

Pastor and People.

A SERMON.

The bells were ringing a welcome
To the Father's house of prayer,
But slow were the steps of the people,
For all had a weight of care,
It greeted their eyes in the morning,
And stayed with them all the day,
So a shadow was on their faces,
And the Sabbath skies were gray.

Few sung a song of thanksgiving,
Few hearts were wholly at peace,
Some wanted the things which they had not,
Some longed for trials to cease;
Many were discontented,
Or weary, or perplexed
With the teasings of the daily life,
When the minister read his text.

"Forget not all His benefits;"
A little flush of shame,
As we heard the ring of the well-known words,
To some of our faces came;
But we had our thoughts and our cares to mix
With the preacher's words, until
They worked their way to our restless hearts,
And made our doubts be still.

For what are the troubles to all the good
Which the loving Father sends?
And who can reckon the blessings up
Of home, and love, and friends?
And which of us has not looked our fill
At the summer's earth and skies?
And who has prayed to the God of heaven,
And never had replies?

Ah! the years that are past grew strangely fair,
As we glanced at them again;
And we saw how many God's mercies are,
And how few our times of pain;
He who gave His beloved Son
Has given all else that is best;
And who can unthankful and gloomy be,
Who has entered through faith into rest?

There were songs of praise for our lips and hearts
As we left the house of prayer,
And some of us left our restlessness
And heaviest burdens there;
For we learned that the way to be truly glad,
In darkness or light the same,
Is not to forget God's benefits,
And ever to bless His name.

—Marianne Farningham.

CHRISTIAN ETHICS MUST BECOME SUPREME.

The disclosure of the great rascalities of the day, startling in their magnitude and in their unblushing impudence, compel us to look for the cause or causes of the evil. Do they spring from the patent fact that neither religion nor ethics are taught in the public schools? We fear that this matter of teaching duty and right is about obsolete in the home. But the Bible, the only book that sets forth the relations of men to each other, and to their country, is not permitted to be read in our common schools. The foundations of all morals rest upon the Commandments, but these are never mentioned there. It seems doubtful whether genuine honesty has any place whatever in modern public teaching. To talk about it in society is somewhat dangerous. Somebody will be hurt, either in themselves or their kindred. Ethics are as much tabooed in public instruction as is religion.

But the country can only be reclaimed to integrity through home and school training. Religious instruction in our public schools must be made imperative if society is to be saved from chronic disgrace, and its foundations, political, social, and commercial, are to be preserved. The Roman Catholic Church is not altogether wrong in demanding that the Christian religion shall have a place in our public schools. The trouble in the way of a concession to this demand is that religion in the vocabulary of that Church means Romanism. The Bible, the chief authority on morals and ethics, is also excluded by their influence, but the fact is none the less apparent that if men and women are to be raised up for our places of trust, they must have in them that substratum of integrity which the Christian religion, with its profound convictions and its educational beliefs, imparts. If honesty and purity are to have a controlling place in the family relations, they must be put before the mind in youth. The difference between *meum* and *tuum* must be made painfully plain, if needs be, when the child's hand is first stretched out to indicate the idea of the desirableness of possession. If this distinction is not made clear in childhood, one may as a man be religious, and even a pronounced member of the Church, but the want of proper distinction between right and wrong will lead him into moral degradation. The trouble is so that many persons seem to have more religion than morals.

The pulpit also comes in for its share of the responsibility. Men and women have not been told unpleasant truths, because they would not draw audiences. Hypocrisies have not been duly uncovered. We have had plenty of mischievous sensationalism. Enough unspeakable nastiness has been paraded to poison, by suggestion, all the youth of the country. Crime full grown exhibited only in debauches. The nipping of crime in its conception must be the aim of the preacher's work, not by dwelling on its abominations—we have had enough of that—but rather by strangling it in the first motions of its life, and giving it a hasty burial before the moral atmosphere is even tainted. We have had more

than enough exposure of the dens of vice under protection of the police.

Common decency is offended with such low sensationalism in the pulpit. Society needs a regeneration through a fearless pulpit waking up the callous conscience, and startling men by the fearful truth that what a man sows he shall also reap. God's truth should be so presented as to stir guilty consciences with the disclosure of a judgment to come, while alongside the terrors of the Lord should be laid the winsomeness of virtue for its own sake, the beauty of holiness, the attractiveness of honesty and its sure rewards. The ethics of the law of Sinai and its spiritual interpretations by Jesus Christ are what our times and their exigencies require.

Honesty and moral cleanness are twins. This statement can be verified through the revelations of dishonesty made of late years, showing how many have their roots in violation of the Seventh Commandment. How much hard earned gains of honest men and women have gone to the support of courtesans! These are the fallen angels who soil the good name of our country. We need sermons pointed—incisive thrusts that separate the joints and marrow, not passing by those in the one hundred or one thousand dollar pews, for here the demon of illicit relations often hides. The preacher must be more faithful in unfolding the relations of the sexes as interpreted by Christ in His bold and direct Sermon on the Mount, or the Church will be carried down by the deadly influence of secret sins, while all confidence among men will lie prostrate, all fiducial relations be destroyed, and society be driven to anarchy.—*Presbyterian (Philadelphia)*.

WHY YOU SHOULD NOT LEAVE YOUR PURSE AROUND.

The idea which I am going to urge is plagiarized bodily from a sentence that I read last week; but it strikes me so much that I want to enlarge upon it. The idea is, that at some moments there come with force upon us temptations which during ordinary circumstances do not come to us at all. The servant girl whom you "know to be honest," and whom, therefore, you remorselessly tempt with your purse and careless piles of small change, has times of pressing need; the worn out old mother at home may be sick, and the drug-store bill too big already, or the little brother may be wildly expectant of Christmas presents, or may lack just a few cents of the money for his sorely needed pair of shoes; or far worse calls may oppress her. Two or three coins, which she has every reason to hope would never be missed, look very attractive just then.

I knew a college student who seemed thoroughly a gentleman and a Christian, a rich man's son, who said to a friend, that, in the straits which strange to say shut him in at one time, across the ocean, mortified and helpless, he "was tempted to steal!"—"I actually threw myself on my knees and prayed to be saved from doing it."

Of course, there are other temptations which we may heedlessly spring upon poor human nature at its weak moment, but money is longed for to meet almost every difficulty. I heard of a young druggist's saying lately. "Yes, I knew that this store when I came to it had a bad reputation for selling liquor; but that is all different now; I am trying to stop it as much as I can." That struck me as a silly way of putting it—why need he "try" to stop it? and why "as much as he could?" Either he sold drinks, or he did not sell them, and that, it seemed to me, was the whole of it. But I thought I would help his efforts, and went to buy gum tragacanth—he "had none"—after great lookings, went to buy ten cents worth of orris-root—he "had only four cents worth;"—went to buy glycerine—"I would come next week," and so often. It was plain why he only tried not to sell liquor, his business was starving, something that must be in was always out, every little while an access of temptation overwhelmed him, a crushing need of money.

Keep your purse out of sight; do not let it sit around waiting, like the spider in his web, to take advantage of the bitter difficulties which must come now and again upon those about you who are poorer than you.—*Margaret Meredith*.

THE UNSUCCESSFUL.

They are beside and around us, in every town, in every Church, in every circle of friends. We know them intimately or slightly, as it may be; we have a dim idea of their struggles, and a vague conception of their heartaches, and, perhaps, if we have succeeded where they apparently have failed, we have a complacent feeling of superiority, or an unconscious mental attitude of patronage which tinges our intercourse with our less fortunate neighbours and kinsmen.

To those who have attained, attainment appears easy, and they are always in danger of forgetting the steps, by which they climbed, the kind hands held out to assist, and the happy combination of circumstances which gave them the first impulse and aided their upward progress.

Leaving wholly out of sight the kind of spurious success which is built upon indirection or wrong-doing, or meanness, and which is, therefore, not success, but real defeat, there is much to be said for the unsuccessful.

They are often most lovable. Often the honest, steadfast and noble labour of their lives shames and reproaches those who have never toiled so strenuously, or endured so patiently. A generous act of self-sacrifice at the beginning of a man's career has been known to cripple him during the rest of his life. A man is handicapped sometimes by an inherited

prudence, a too careful thrift, and he holds on when he should let go; or, on the other hand, a nomadic drop in his blood impels him to change, and to new adventures and enterprises, and he never stays long enough in one place to be really successful.

Withal, he may be intellectually the gainer by his greater acquaintance with men and things, and may have broader views and a wider outlook than he who has always trained at home.

Not long ago I was an involuntary listener to the conversation of two men on a railway train. They sat opposite me, but took the whole car into their confidence as they chatted.

"Well," said one, a prosperous looking person of middle age, "we have gotten rid of our minister at last. He's resigned. Fact is, he had to. We made it so uncomfortable for him there was nothing else for him to do."

"What was the trouble?" said the other. "Didn't the church build up?"

"In a way, yes! People were converted. The membership didn't fall off. But nobody came except poor people. We are down town, and our rich families moved away, and he couldn't bring any more of that kind in. He was unsuccessful!"

"Unsuccessful! Heaven and earth might be called to witness that the unknown pastor, for whom my blood boiled with indignation, had been successful in the best and highest sense. He had failed to impress some of his congregation, among them this loud-voiced critic, but Jesus Himself had not impressed this style of man. If a church member, the man was yet unconverted.

Success, as we reckon it, may be a failure in the day when the books are balanced in the court of the great King, eternal, immortal. The infinite justice of the world to come may not compute by our arithmetic. There are unsuccessful men and women who can afford to await heaven's verdict.—*M. E. Sangster*.

THE ART OF REPROOF.

Too many people, when they reprove others for their faults, do so in such a rough, unworkmanlike way, that they are positively cruel, and leave their subjects in a far worse condition than they found them. Such reprovers fancy that they are doing their duty in fine shape, and in a very thorough manner, when they proceed, with cudgel in hand, to strike telling blows on the luckless head of some one who has deviated from their own orthodox way of believing and doing. They are great sticklers for frankness, and think that they find a model of frankness in Nathan's reproof of David, when he said: "Thou art the man!" But they don't stop to notice the beautiful and blessed art which Nathan used in approaching the point of saying those frank words. The prophet told a little parabolic story to David, in which he displayed a splendid art, before he said, "Thou art the man." And let us not suppose that Nathan put a trip hammer emphasis upon that sentence when he uttered it, as though he would knock poor David flat on the ground by it. Yet there are those who, when quoting that sentence, put a grim vim in it, as they would, had they been in Nathan's place, have felled David into insensibility. The serious difficulty with such ones is, they do not understand the divine art of reproof. It is said that the late Thomas Sherwin, formerly Master of Boston's English High School, had a very happy manner of administering reproof. On a certain day, when one of his pupils had told a falsehood, he called him to the platform and began a soliloquy on the beauty and nobility of truth. So impressively was it spoken that the boy became very red in the face, and then burst into tears. No harsh word was spoken, and the boy was permitted to take his seat, but he was never known to indulge in falsehood again. This is an apt example of the art of reproof.—*Interior*.

NEVER GIVE UP.

Never sit down and confess yourself beaten. If there are difficulties in the way, struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somewhere. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. He brought me up, also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my going. That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksand of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While He lives and loves, no man need ever give up.

AN IMPORTANT SUBJECT.

The subject of health. Good health depends upon good food. It is not what we eat that nourishes the body but what we digest. To study what we eat and why we eat is important. It was by eating the wrong food that the curse came upon mankind at first. Thousands are miserable with indigestion and dyspepsia from eating the wrong kind of food now. Some eat the same kind of food in hot weather that they do in cold weather, and consequently they suffer and are cast out of the paradise of health. It is always safe to eat Desiccated Wheat, but be sure you get the proper article with the name and trade mark of the Ireland National Food Co. (Ltd.) on the package.

Our Young Folks.

A NOBLE COWARD.

I know a little hero,
Whose years are only ten;
A brave and manly fellow,
This boy whose name is Ben.
I will tell you of his bravery
And how he won the fight,
As you may when you are tempted
To do what isn't right.

"Such a jolly lark," his comrades
Said yesterday to Ben;
"No fun like this all winter
If things work well;" and then
They told him of some mischief
They were planning out to do.
"Rare sport," the name they gave it;
"Of course you'll help us through."

Ben stood and thought a moment,
And then he shook his head:
"No, boys, you are quite mistaken,
This little fellow said;
"I cannot help you in it"—
And then his face grew bright
With the courage of a hero—
"Because it isn't right."

His comrades were indignant.
"That's a good excuse!" they cried;
"You're afraid, that's all the reason!"
Then my little man replied,
"You may say that I'm a coward,
If you like, but I won't do
What's not right because you dare me
To take part in it with you!"

Nobly spoken, little hero!
He's a coward who would do
The wrong for fear of laughter;
To your manliness be true.
He is brave who in temptation
For the right takes sturdy stand.
Give us many more such cowards,
For their cowardice is grand.

THE SMALL AND THE GREAT.

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair.
"Where are you going?" said the little taper.
"Away high up," said the man, "higher than the top of the house where we sleep."
"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbour is," said the man. "For we stand here at the entrance to the harbour, and some ship far out on the stormy sea may be looking out for our light even now."
"Alas! no ship could ever see my light," said the little taper. "It is so very small."

"If your light is small," said the man, keep it burning bright and leave the rest to me."

Well, when the man got up to the top of the lighthouse, for this was the lighthouse they were in, he took the little taper and with it lighted the great lamps that stood ready there with their polished reflectors behind them. And soon they were burning steady and clear, throwing a great, strong beam of light across the sea. By this time the lighthouse man had blown out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the light in the top of the lighthouse, and these were now shining brightly over the sea, so that ships far out knew by it where they were, and were guided safely into the harbour.

TRUST THE CHILDREN.

"My! look at the raisins! Let's have some."
"I'll ask mamma," replied the young host.
"Pooh! she won't let you. Let's help ourselves; that's the way I do at home, only mamma hides her raisins."
"Hides the raisins!"

"Yes, and the cake and jam, locks 'em up."
"What for?"
"Oh, so I can't get 'em, I s'pose."
"Why, are you a burglar or a thief?"
"No, indeed, I guess not; but I love raisins, and mamma knows it."
"So do I, and my mamma knows it. She'll give you all you want; but I don't meddle with her things for she trusts me."

There was the key-note—one boy was brought up to be trusted the other was not.

For once he had all the raisins he wanted, was advised to eat them slowly and chew them fine before swallowing.

Being an inquisitive boy, he asked the why of this, as well as how the mother dared to leave her sweets exposed, adding that his mother hid all her nice things.

"Well, my boy," answered the wise woman, "that is your fault. She finds that she cannot trust you. We lock our doors against thieves, but it's pretty hard if we can't trust our dear boys. Show your mother that you are worthy of confidence, and your goodies will not be hidden. Ask for them, and if she can spare them, she will not refuse you; or if for any special reason she cannot spare them, you should be the last one to wish for them. Do you see?"

"Don't you ever hide your money or anything?"
"Not from my children. My boys and girls are honest and obedient. I thought you were so, likewise."
"So did I! but I guess mamma don't. I wish she did," he added with a pathetic look.

"Let me tell you what to do. You have probably troubled mamma without thinking that you were doing wrong, and she has taken this way of keeping you from temptation and herself from annoyance. Now try my boys' way. Have a faithful talk with mamma; tell her just how you feel—that you'd like to be worthy of a trust, and would certainly ask her for all you want. Then be careful not to tease every day, and never, never put your fingers on anything you ought not to touch. Mamma will see that her boy is honest and manly. It will make her very happy, won't it?"
"Yes, indeed."

"As you grow older the principle will follow you. You will learn to see things and not want them; and better still, perhaps, want them, but be strong and upright enough not to even think of them as possibly yours: You will be a true boy and a true man; every one who deals with you will trust you. It will be worth more to you than raisins now, or any amount of money in the years to come. Try it, and stick to it. Why, if I couldn't trust my boy to look at a silly little raisin and be true enough not to touch it, I should think he was made of poor stuff."

MAKING PICTURES.

Elsie was intently watching her aunt paint a picture, when she suddenly said, "Oh! Auntie, I do wish I could make pretty pictures like you do; do you suppose I can when I grow to be a woman?"

"My Elsie need not wait to be a woman before she can make pictures," replied her aunt, "indeed she is making them all the time, some beautiful ones, but, I am sorry to say, some ugly ones also."

"Why, auntie, what do you mean? I don't see how I am making pictures; I'm sure I don't know what you mean," said Elsie.

"The pictures I am speaking of are life pictures, Elsie," said her aunt. "Whenever my little niece is cross or disagreeable she is making an ugly picture in the memories of those about her; when she is kind and pleasant she is making a beautiful picture. Do you see now what I mean? When mamma asks you to help her in her work, take care of baby brother, or do an errand and you leave your play and willingly help your mamma, you are making a beautiful picture in her memory, a picture that she will love to look at afterwards. But if you refuse to help mamma, and answer by frowns and cross words, you leave an ugly picture in her memory, one that will give her sorrow and pain to look at afterwards. When you are thoughtful enough to bring papa's wrapper and slippers when he comes home tired at night, when you help mamma when she is busy whenever you are kind and loving, you are making beautiful pictures in papa's and mamma's memories. Won't my little Elsie try always to make beautiful pictures?"

"Yes, indeed, Auntie," said Elsie, "I wish I could always make beautiful pictures and never make any ugly ones."

Don't all of my readers wish the same?

FRED AND JOE.

Fred and Joe are boys of the same age. Both have their way to make in the world. This is the way Joe does: When work is before him he waits as long as he can; he hates so to touch it. Then he does not half do it. He is almost sure to stop before it is done. He does not care if fault is found. He says: "I can't help it" or, "I don't care."

Fred's way is not the same. He goes straight to his work, and does it as soon as he can, and as well as he can. He never slights work for play, though he loves play as well as Joe does. If he does not know how to do a piece of work well, he asks some one who does know, and then he takes care to remember. He says: "I never want to be ashamed of my work." Which, boys, do you think, will make a man to be trusted?

LEARNING IN YOUTH.

Daniel Webster once told a good story in a speech and was asked where he got it. "I had it laid up in my head for fourteen years, and never had a chance to use it until to-day," he said.

My little friend wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible. The answer is this: "Sometime you will need that very thing. Perhaps it may be twenty years before you can make it fit in just the right place some time. Then if you don't have it, you will be like the hunter who had no ball in his rifle when the bear met him."

WHAT DOES IT MEAN?

"100 Doses one Dollar" means simply that Hood's Sarsaparilla is the most economical medicine to buy because it gives more for the money than any other preparation. Each bottle contains 100 doses and will average to last a month, while other preparations, taken according to directions, are gone in a week. Therefore be sure to get Hood's Sarsaparilla, the best blood purifier.

DR. T. A. SLOCUM'S

OXYGENIZED EMULSION of PURE COD LIVER OIL. If you have a wasting away of Flesh—Use it. For sale by all Druggists.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Aug. 30,
1891.

CHRIST AT THE FEAST.

John 7
37-44.

GOLDEN TEXT.—If any man thirst, let him come to Me and drink.—John vii. 37.

INTRODUCTORY.

For some time Jesus had been teaching and preaching throughout Galilee. The time for observing the Feast of Tabernacles had come. It was held at the end of harvest when all the fruits of the earth had been gathered in. It lasted eight days. The first and last days of the feast were held sacred the same as Sabbath. The intervening days were held as holidays. The people resident in Jerusalem and those who came from all parts of the country lived in tents constructed of boughs of trees—hence the name Feast of Tabernacles. This feast was designed to give the people an opportunity of public thanksgiving because God had crowned the year with His goodness. It also reminded them of the sojourn of forty years' duration in the wilderness before they settled in Canaan, and the celebration was prophetic of a more glorious future for the kingdom of the Messiah. Jesus, with His disciples, had gone up to the Feast at Jerusalem. He was engaged in teaching in the Temple court.

I. The Messiah at the Feast.—Christ's teaching had made a powerful impression on the minds of many people. They were convinced that He was the Messiah. Their faith may have been imperfect. In conversation with others who were unconvinced they gave their reasons for accepting Jesus as the promised Saviour. The signs foretold by the prophets were found in Him. Their argument was, if you do not admit that this is the Messiah, will the Christ whom you expect do more or greater miracles than this man has done? The people discussed these matters among themselves, but the Pharisees and the chief priests were on the alert. They only regarded Jesus with hatred and envy. They were watching for an opportunity of getting Him into their power, and at this time sent officers to take Him. Great as was their desire to silence Jesus, even though it could only be brought about by His death, they had not before this ventured to lay hands on Him. This was the first direct attempt they had made to get Him into their power, but His hour was not yet come. To those who had been sent to take Him, Jesus said, "Yet a little while I am with you, and then I go to Him that sent me." His meaning, though they did not understand Him, no doubt was that as His work on earth was not yet accomplished, He would remain at liberty until His hour had come. Then He would return to the Father that had sent Him. When He had gone away, having been rejected by them, they would seek for a deliverer, but they would seek in vain. He was not the kind of Messiah they had expected. They could with their unbelief come to Him. His ways and thoughts were different from theirs. If they would find in Jesus their deliverer they must repent and accept salvation on His terms. The Jews were bewildered by this saying, and probably in mocking tones ask each other, "Whither will He go, that we shall not find Him?" They thought it impossible that He could evade them. Then they ask "Will he go unto the dispersed among the Gentiles and teach the Gentiles?" Even in those days Jews were scattered among the different nations, and the mocking representatives of the priesthood thought it possible that if He went away He might try to find believers among the members of the dispersion. This, however, was what in a sense did take place. After Christ's resurrection and ascension His apostles turned to the Gentiles and first sought out the Jewish synagogues in the towns they visited and preached the Gospel to them.

II. The Living Water.—The last day, that great day of the feast, had come. The special ceremony of the day is thus described by Dr. Edersheim: Let us suppose ourselves in the number of worshippers who on "the last, the great day of the feast," are leaving their booths at daybreak to take part in the service. The pilgrims are all in festive array. In his right hand each carries a branch consisting of a myrtle or willow branch tied together with a palm branch (Lev. xxiii. 40). In his left hand he carries a bough of the so-called Paradise apple, a species of citron. Thus armed, the festive multitude would divide into three bands. One of these to the sound of music started in a procession from the Temple. It followed a priest who bore a golden pitcher capable of holding rather more than two pints. He proceeded to the fountain of Siloam, in the valley south of the Temple. Here the priest filled from this fountain the golden pitcher, and brought it back into the court of the Temple amid the shouts of the multitude and the sound of cymbals and trumpets. . . . The return was timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt offering, towards the close of the ordinary morning sacrifice service. The water from the golden pitcher was poured upon the altar. . . . At the close of this festive morning service there was a pause in the services while the priests prepared to offer the special sacrifices for the day. At this moment there arose, so loud as to be heard throughout the temple, the voice of Jesus. He interrupted not the services, for they had for the moment ceased; He interpreted, and He fulfilled them. "Jesus cried, saying, If any man thirst, let him come unto Me, and drink." As the priest had poured out the water on the altar, bringing to remembrance how God had provided water for them in the desert, so now Jesus invites all who are spiritually athirst to come to Him, to believe on Him and accept the blessings of salvation. All who believe in Jesus shall experience the fullness of blessing. The living water shall be as a never-failing fountain within the soul. It shall flow forth and be a source of blessing to others. John here explains to his readers Christ's meaning. Under the figure of living water the Spirit was signified. He says that the Holy Spirit was not then given. The dispensation of Spirit began when Christ's atoning work was completed and He had returned to the Father. To many of the people Christ's words were convincing and they recognized in Him the Prophet Messiah they had been long expecting. Others refused to be convinced and argued that He could not be the Christ, for He had come from Galilee, and they quoted Scripture that the Messiah should be of the seed of David and from the town of Bethlehem. If they had made careful enquiry they would have found that His lineage and birth-place corresponded with the very prophecies they quoted. A keen division took place among the people. Some desired to seize Him, but all were restrained from touching Him.

PRACTICAL SUGGESTIONS.

Christ tells us to take heed how we hear. Many of the people who heard Him believed on Him. Others heard Him only to misunderstand, and then mock at His sayings.

Christ is the ever-flowing fountain of living water for the soul's refreshment.

The thirst of the soul can only be quenched by our coming to Christ for salvation and the blessings of His grace.

We need the Holy Spirit's help to enable us to profit savingly by the teaching of Jesus.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, AUGUST 19th, 1891.

A GOOD deal of excitement has recently been created in the North-West by the stopping of a prize fight at St. Paul. One of the Presbyterian pastors of the city denounced the thing from his pulpit, other ministers took the matter up, the Christian public stood by them, the military were called out, and though all the bruisers in America were present the exhibition had to be declared off. The result has been a perfect triumph for law and order, and the short-haired ruffians are of course indignant. If there were any way of shutting up two or three thousand of these pugilistic blackguards the country would gain immensely in a moral point of view.

THE late Prof. Elmslie, of London, used to say that a strong desire to return to work was a sure sign that a minister had had enough of rest and might end his vacation. No doubt that is evidence that his holiday has done him good. A longing desire for rest is undoubted evidence that a man is tired, and a longing for work may be evidence that he is sufficiently rested. Of course it is assumed that the man is not lazy. A thoroughly lazy man would never wish to return to work. Neither would a man who looks upon work as drudgery and constantly groans because he has to do anything. The desire of a healthy man to get to work again may, as a rule, be taken as evidence that he is ready for work.

COLUMBIA, the youngest Presbytery in the Church, is far and away the most liberal Presbytery in the Presbyterian body. According to the last financial report this youthful Presbytery contributes for all purposes \$72.53 per family and \$53.70 per member. The average per family over the whole Church for all purposes is \$24.01 and per member \$12.51. Thus it will be seen that the Presbytery of Columbia contributes three times as much per family and four times as much per member as the average of the Church. Just why this Presbytery is able and willing to give so much more than any other we cannot say, but there are the figures.

ONE of the advantages of a clerical holiday is that it affords a minister an opportunity of taking an outside view of his work. Whilst engaged in the work he sees it from the inside. It is a good thing to move out of one's sphere of labour once a year and look at the work from the outside. By so doing a minister may get some points that he never could get on the inside. Another great advantage is that it enables him to make a fresh start. It is a great thing to take a fresh start occasionally in any kind of work. After a change of scene and a rest a new beginning is always made with renewed energy and vigour. Constant plodding is always wearisome and sooner or later wears out both mind and body. The clerical holiday pays a congregation as well as the pastor, provided the pastor is the right kind of man.

DR. TORRANCE'S financial report reveals some strange inequalities in the matter of giving. Turn up page 11 and let your eye run down the list of Presbyteries until you come to Nos. 35 and 36. There you will find that No. 35, the Presbytery of Bruce, contributes for all purposes at the rate of \$14.04 per member and \$6.96 per communicant, while No. 36, the Presbytery of Sarnia, gives for all purposes \$2.15 per family and \$12.31 per member. Is there any reason why the Presbyterians of Bruce should contribute about one-half as much per member as the Presbyterians of Sarnia? None that we can see. We select these two Presbyteries, not because they are better or worse than many others, but simply because they stand beside

one another in the returns. The inequalities between some of the others are even still more marked. What causes the glaring inequalities?

EVER since the Detroit Assembly a running fire has been kept up on Dr. Roberts, the stated Clerk. It is charged that he tries to "run" the Assembly, that he "packs" committees, that he puts on astounding airs, that he puts himself on important committees, and acts generally as if he were master of the Church instead of its servant. It is suggested as a remedy that the Clerk be elected every three or five years in the hope that the ordeal of a coming election may help to keep him civil and humble. The remedy is a good one though happily it is not needed in the Canadian Assembly. Drs. Reid and Fraser have long held their positions and it has never been hinted that they have even once used their office for personal ends. All the same, however, it is quite conceivable that a Clerk of Assembly, Synod, or Presbytery, may through a long tenure of office become so overbearing, insolent or officious that he becomes a nuisance. Every clerk is not a Reid or a Fraser, and a weak, vain man long in office is always in danger of falling into the delusion that he is a master and not a servant.

A RATHER nice problem for ministers arises in connection with Sabbath observance. The essence of the Sabbath law is that a man should work six days and rest one every week. He is to rest a seventh part of the time. Can a minister who works seven days each week be said to keep this law? To say that his work is religious and suitable for the Sabbath settles nothing. It is work all the same. It is *his* work in the same sense as practising law is the work of the lawyer or attending patients is the work of the doctor. Does a minister who works every day of the seven rest one-seventh part of the time as God has commanded? It is easy to say he should rest on Monday. What minister does rest on Monday? Monday is often his busiest day because in the hurry of getting ready for Sabbath many things are often laid over until Monday. The reason why so many ministers break down in health may perhaps be found in the fact that there lives are a practical violation of one of God's fundamental laws. They are forced by the exigencies of modern religious life, often by the unreasonable demands of the public to work seven days a week though God has told us to work only six.

IS there any reason in the world why the Presbyterians in the Presbytery of Paris, the model Presbytery of bygone days, should contribute for all purposes only \$9.55 per member while the Presbyterians of Kingston pay \$19.18, the Presbyterians of Calgary \$33.60, and the Presbyterians of Columbia \$53.70? Can any one tell why the good people of Orangeville Presbytery should contribute at the rate of \$7.30 per member while the Barrie Presbytery pay \$10.92, and Barrie is a long way from being the most liberal Presbytery in the Church? Why should the contributions from the Guelph Presbytery be only \$10.21, while Hamilton gives \$13.51? In fact the financial report is full of these inequalities. The contributions are anything from \$7.30 per member the lowest average up to \$53.70 the highest. What causes these inequalities? Mainly the want of system in giving. There may be financial reasons why Columbia can pay at the rate of \$53.70 per member, and Newfoundland at the rate of \$34.20, but as between Ontario Presbyteries the difference is mainly a difference of working. The people in one Presbytery are just about as able and willing as the people in another. But the people in one have been taught and trained to give systematically and the people in another stick to the plate at the door. Now let any well-wisher of the Church just look over the figures compiled by Dr. Torrance and ask himself if there is not room for a revolution in the matter of giving. Anything like fair giving from all would meet every want in the Church.

AFTER the publication of the Presbyterian blue book each Presbytery in the Church should give one whole sederunt to the consideration of finances and statistics. Such questions as these might profitably engage the attention of members: How does this Presbytery stand compared with other Presbyteries similarly situated? Are there any blanks in the columns? If so, why? Is the growth of the congregations such as might reason-

ably be expected? How many have been received in the whole Presbytery on profession of faith? Are the congregations within the bounds doing what might reasonably be expected for missions and theological education? In fact, questions vitally affecting the Church along many lines are suggested by Dr. Torrance's report. There are not many ways in which a Presbytery anxious to do its duty can more readily ascertain its own real condition than by giving a live sederunt to its statistics. As a rule it will be found that the Presbyteries that need such an investigation most will be the last to probe its affairs to the bottom. Such reluctance, though easily understood, is unwise. No Presbytery can improve until it knows exactly how its affairs stand. A Presbytery or congregation conscious that it is not making progress will never care much for studying its statistics. A few resolute men in every Presbytery should insist on giving a sederunt to the blue book.

THE FIERY CHAMBER.

THE disposition to indulge in reveries over the degenerate days in which we live is best corrected by a comparison with the state of things existing in the vague period spoken of as "the good old times." It may be that in all things change has not meant improvement, nevertheless most distinctly liberty of conscience has been made. In the matter of advance even since the present century began. At the time of the Reformation this precious possession was scarcely understood. Comparatively few could comprehend the meaning of the declaration, God alone is Lord of the conscience. In our own time there is at least one Church in whose system of belief it has no place. Every priest of the Church of Rome claims to be a director of conscience, and the Pope can impose his dogmas on the consciences of his entire communion. There is one manifest evidence of progress in the fact that even in those countries where the Pope has the most complete sway, the actions resorted to two and three centuries ago would be resisted as intolerable. The cruelties of the Inquisition could not now be practised in Spain, nor could a massacre of St. Bartholomew be repeated in the France of to-day. The Commune has been guilty of murderous deeds within the last twenty years, and during the Reign of Terror fearful atrocities were committed, but the Commune did not ask it to be believed that it was executing the will of God. Robespierre, Marat and Henriot did not condemn their victims to the guillotine in the name of religion and with professions of regard for the glory of God.

In the last number of the *Presbyterian and Reformed Review* there is an interesting paper by Professor Baird, of New York University, giving an outline of a work recently published in Paris by Pastor N. Weiss, librarian and editor of the Bulletin of the Society of the History of French Protestantism. The work contains a "Study on the Liberty of Conscience in France under Francis I. and Henry II.—1540-1550—followed by about five hundred decisions rendered by the Parliament of Paris from May, 1547, to March, 1550." In his researches M. Weiss has succeeded in discovering "the manuscript book in which were recorded the sentences rendered in the case of the 'heretics' brought before the 'Chambre Ardente.'" This record had been misplaced and bound up with others with which it had no connection. The finding of this book dispels the pleasing illusion generally received by even the best Protestant historians as authentic, that the first two years of Henry's reign saw a relaxation of the fierce persecution of heretics begun by his father. The *Chambre Ardente* was instituted by Francis I. for the sole purpose of suppressing the Reformation in France. But for the rigorous means employed it is evident that the great religious awakening would have taken possession of the popular heart in Italy, Spain and certainly in France. In the earlier years of the reign of Francis I. it was welcomed by many of the learned men of the time; it found shelter in the court itself under the fostering care of Margaret of Angouleme. Among the priesthood and in monastic institutions evangelical truth and spiritual freedom were making their way. Under clerical influence and for political reasons Francis, not naturally intolerant and at first disposed to encourage the principles of the Reformation, set about the extirpation of heresy. Towards the end of his reign it is reasonably supposed that many of the cruelties practised under sanction of law were unknown to him. Motives quite other than religious actuated a num-

ber of the more relentless persecutors of the Protestants. The possessions of those driven into exile or to the stake were confiscated to the crown and conferred on the zealots most active in securing the condemnation of the helpless victims of priestly hate and secular rapacity.

The young king, however, was not of the gentle kind. A narrow-minded bigot, he was anxious to second the zeal of the priests. The court specially instituted by Francis I. for the suppression of heresy had its seat in Rouen, but his successor established a similar one in connection with the Parliament of Paris. It consisted of a number of judges who were selected because it was known that they were in fullest sympathy with the purpose for which the court had been established. The name by which that court was popularly known at the time and which has been preserved in history was the *Chambre Ardente*—the Fiery Chamber—a designation only too appropriate. The judges were stimulated to zeal in their cruel work by handsome salaries for those days and a participation in the fines imposed. Their diligence was also fostered by watchful ecclesiastics who evidently hated and feared the advance of the Reformation.

A document discovered by M. Weiss throws a side light on the character of Henry II. and the kind of people that filled his court. As there were no committees of Privileges and Elections in those days, correspondence may have been less guarded than is sometimes the case now. In a letter dated July 17, 1549, the monarch says: "Henceforth we shall make no gift of the fines and confiscations that may be adjudged to us as against the *for* said heretics in favour of any persons and for any cause whatsoever, except for the half thereof alone. And in case hereafter, through inadvertence, impertunity of petitioners or otherwise, we should happen to assign the whole of such fines and confiscations, we forbid our trusty and beloved, the members of our audit office, to verify the said gifts save for the said half, whatever express derogation may be inserted in the said letters and gifts, and whatever commands we may hereafter send them to the contrary."

So this most Christian king could dissemble and lie like a heathen. He gave instructions in the same missive that the other half of the fines and confiscations was to be applied to defray the costs incurred in the prosecution of heretics.

The sentences recorded in these newly-discovered registers range from ludicrous inflictions to the severest forms of cruelty that men can devise. One of the mildest is thus described:—

Benoist Chassigne was condemned to be present at a sermon to be delivered in the church of St. Amable at Riom in Auvergne by some good and notable personage, who shall do his duty in addressing necessary exhortations to the people respecting the extirpation of the Lutheran heresy and sect. After which he was to be brought to the great portal of the church, and there, with head and feet bare, and clothed only in a shirt, holding in his hand a lighted waxen taper of the weight of two pounds, he was to declare in a loud voice that foolishly and indiscreetly he had uttered those scandalous and erroneous expressions against the honour of God and of mother holy Church and her constitution and commandments; of which he repents and begs pardon and mercy of God, of the king and of justice.

The other extreme of punishment inflicted in the name of God, religion and justice was death in its most excruciating forms. Before the trial was completed, however, in many cases the accused was subjected to the torture of the rack to elicit, if possible, some damaging confession. Men and women were put to death

By suspension upon a gallows, around which a great fire was kindled, the unfortunate victim being alternately lowered into the flames and drawn out again in order to prolong his agony to the utmost. The prisoner was brought to the spot on a tumbrel. His property was declared confiscated to the State. There was frequently a *relentum* for the private direction of the executioner and running about as follows: "And it is retained in the mind of the court that if after the sentence against him is pronounced he persists in the aforesaid blasphemies and errors, his tongue shall be cut out the moment he shall begin to blaspheme. And if he does not persist, but manifests a true conversion to the holy Catholic faith, he shall, after having been given a touch of the fire be strangled."

No, the good old times were not so very good after all. The days in which we live are better, but are we improving our privileges as we ought?

CHINESE ATTACKS ON MISSIONS.

MISSIONARY effort in China is at present being subjected to severe trial. As in apostolic days the devotion and courage of Christ's ambassadors and their converts are being tested. However deplorable the immediate results may be

it cannot be doubted that ultimate good will come of the painful experiences Chinese missionaries and native Christians are called upon to pass through. From recent letters it is evident that the missionaries are neither cast down nor dismayed. There is no relaxation of effort on their part, and no whining and despondent outcries. By these trials a deeper sympathy between missionary and people will be evoked and their mutual confidence strengthened. The steadfastness of native Christians under trial will exert a moral power over all who witness their dereliction. They are entitled to the fullest sympathy and the prayers of Christian people everywhere that they may have grace given them to endure as seeing Him who is invisible.

The outbreaks in Honan, at Wuhai, Wusneh and all along the course of the Yangtze River have brought to light a state of feeling throughout nearly the whole of the Chinese Empire. There is an apprehension lest it culminate in a revolution that may subvert the present order of things in China. The old and inveterate antipathy to foreigners is credited with a large share of the existing distrust that has broken out at several places in riot, plunder, and even massacre. The remonstrances and prompt activity of the representatives of foreign powers have been at once responded to by the Chinese authorities; measures have been taken to suppress disorder and in one or two cases summary punishment has been inflicted on mob leaders. This, however, though checking immediate outbreaks, has not allayed the excited feeling of the people. It is believed on good evidence that various agencies are sedulously at work influencing the popular mind and keeping it in a state of feverish excitement in the hope that an outbreak of uncontrollable proportions may occur. The priests and learned men are fostering the popular hatred of foreigners by means of the most exaggerated and incredible stories, incendiary addresses and literature. The Roman Catholic missions seemed to be marked out as specially obnoxious. They gather large numbers of neglected children into their institutions. There is great mortality among these waifs, and as it is a popular belief that the eyes, hearts and other parts of their bodies are used in the preparation of medicine, frequent interments of children from these institutions is pointed to as a proof of the truth of the terrible accusation.

The great progress made by Christianity in recent years is another of the causes assigned for the hatred existing and the popular attacks on mission stations. The power of Christianity is making itself felt, hence the priests and devotees of the native religion are roused to seek its suppression by hostile means. Another explanation offered is that the chief significance of the excitement is political rather than religious. There are a number of active secret societies whose aim is the overthrow of the existing dynasty and the placing of a representative of a former reigning family on the throne. In a land so populous as China there is a large number of destitute and lawless people, among them many disbanded soldiers who are eager for an outbreak, simply because it is an element they like, and because there is a possibility of plunder. This is the material with which the leaders expect to work. Among these revolutionary agitators are many officials and scholars who are diligently sowing the seeds of discontent, and seeking in every way to advance the movement for the dethronement of the Emperor and the restoration of a vanished dynasty. If this representation of the state of affairs is approximately correct, it is probable that a desperate civil war may ensue. That would without doubt render the condition of Christian missionaries in China one of extreme peril. With the popular feeling such as it is known to be they would be among the first to suffer the effects of an insurrection, one of whose ostensible causes is the rooted dislike of foreigners entertained by the Chinese populace.

Meanwhile the missionaries in China are not borrowing trouble. They are neither blind nor indifferent to the possibilities of the situation, but they do not suffer the shadow of impending danger to stay their hands or discourage their hearts. Their confidence is in Him who has said to them as He has said to all His faithful ones in every age "Lo, I am with you alway, even unto the end of the world." Whatsoever may befall the Chinese missionaries, they express their confidence that all will be over-ruled for good; that out of confusion order will come, and that the great changes that revolution may bring will be still more favourable to the work that seeks the evangelization of China's millions.

Books and Magazines.

ENGLISH periodical literature is to receive, continental papers say, a new addition on the Continent in the shape of an English monthly miscellany for continental readers, to be entitled *The Tambo Magazine*. The first number is expected to be issued in August.

THE LADIES' HOME JOURNAL. (Boston. The Curtis Publishing Co.) Lady Macdonald, the widow of the late Premier of Canada, gives in the August *Ladies' Home Journal* the opening article of a series which she has written for that magazine, descriptive of "An Unconventional Holiday," which, with a party of friends, and in her private car, she enjoyed last summer through the most picturesque portions of Canada. Lady Macdonald's article is written in that delightfully fresh and unconventional manner which possesses such a charm. The other contents of the number are worthy of the reputation to which this monthly has deservedly attained.

THE HOMEROTIC REVIEW. (New York Funk & Wagnalls: Toronto: 86 Bay Street) The Review section of this valuable monthly is kept up with power and freshness. This month Professor Evans, of Cincinnati, contributes a paper on "The Inerrancy of Scripture"; Dr. A. J. Gordon, of Boston, one on "The Preacher's Use of Illustration"; Dr. Robert F. Sample on "Elements of Pulpit Power"; Dr. D. W. C. Huntington, of New York, on "Preaching Politics"; and Dr. A. T. Pearson on "The Hiding of God in the Book of Esther." The sermonic section is also rich in outlines of important and suggestive themes by prominent preachers. In addition there is much of value to ministers and people.

THE ARENA. (Boston. The Arena Publishing Co.)—This ably sustained monthly gives the widest scope to writers of all shades of opinion. In each number will be found the important social, ethical, and religious questions of the day discussed with great freedom. The number for this month presents no less than eight leading papers from representative thinkers among women of America and Europe, discussing political, educational, social, sociological, economic and scientific themes, together with two literary papers, one by Miss Amelia B. Edwards, the famed Egyptologist and novelist, who in a most delightful paper writes of her own home life. An excellent portrait of Miss Edwards accompanies this paper.

THE PRESBYTERIAN QUARTERLY. (Richmond, Va.: Whittet & Shepperson.) The Presbyterian brethren in the Southern States evidently appreciate a good theological quarterly. The one whose title heads this notice is conducted with great ability and can evidently command the services of a number of most competent contributors. The present number contains papers on "Authority in Revelation and Morals," by J. P. Epps; "Inspiration," by J. A. Quarles, D.D., LL.D.; "The Fatherhood of God," by Samuel J. Baird, D.D.; "Representative Government in the Church," by D. C. Irwin; "The Royal Teaching Preacher," by J. B. Shearer, D.D., LL.D.; and "The Scotch-Irish and their Influence," by J. H. Bryson, D.D. The rest of the *Quarterly* is taken up with editorial notes, criticisms, and reviews and notices of recent publications. Professor Beattie, D.D., formerly of Stanford, is one of the regular contributors.

BIBLE STUDIES ON PRAYER. Arranged by A. M. Reid. (Toronto: Imrie & Gilman.)—The modest and brief preface to this valuable little work compiled from the sacred Scriptures and arranged by Miss A. M. Reid, daughter of the venerable Dr. Reid, Agent of the Church, gives its origin and purpose: "Several years ago when speaking with a friend on the subject of prayer, the offer was made to find out what the Bible teaches regarding it. These 'Studies on Prayer' are the result of the search. The work was undertaken without the slightest intention of having it appear in print, but step by step the way has been opened to publish it in the present form. . . . The personal benefit and pleasure have far more than repaid the labour, and the little book goes forth with the earnest prayer that it may do something to help others heavenward." Those who read and use it will cordially say amen to that prayer.

ANECDOTAL LIFE OF SIR JOHN MACDONALD. By E. B. Biggar. (Montreal: John Lovell & Son.)—The time for a full and elaborate life of the late Premier of Canada, who played so important a part in our national affairs, has not yet come. Only after events have receded to their proper and just perspective, and intensity of personal and party feeling have given place to the calm and judicial historian, will the complete estimate of Sir John Macdonald's life, character, and achievements be adequately formed. The popular work before us however serves an admirable purpose. It gives in a clear manner a biographical sketch of the deceased statesman, reminiscences of old friends, numerous characteristic anecdotes, and a judicious selection from the many smart repartees with which his speeches in the House and on platforms abounded. In the production of this volume Mr. Biggar shows himself to be a literary expert. The management of the material is well done and the style is clear, direct and polished. It is certain to have a wide circulation because of the subject and the admirable manner in which the author has accomplished his task.

THE PRESBYTERIAN AND REFORMED REVIEW. (New York: Anson D. F. Randolph & Co., Toronto: Presbyterian News Co.)—The last issue of this learned quarterly opens with the translation of an elaborate and thoughtful paper on "Calvinism and Confessional Revision," by Professor Kuyper, of Amsterdam. It is followed by a most interesting paper founded on a volume by M. Weiss, a French pastor and editor of the *Bulletin of the French Protestant Society of History*, bearing the title "La Chambre Ardente." Many interesting and authentic documents have been examined by M. Weiss, and the result is clearly told in the paper by Professor Henry M. Baird, D.D., LL.D. Professor Hunt discusses the "Ethical Antecedents of the English Drama"; Principal Douglass criticizes "Mr. George Adam Smith's Isaiah"; Dr. A. Zahn discusses "The Drift of Dogmatic Thought in Germany during the Last Decade"; Rev. John H. Worcester, jun., D.D., gives his estimate of "Tolstoy as a Reformer." In the editorial notes, Dr. Talbot W. Chambers, in his calm and masterly style, discusses Professor Briggs' "Inaugural Address" that has raised such commotion. The feature in which this publication excels is its admirable and comprehensive survey of theological, philosophical, and general literature.

Choice Literature.

RALPH GEMMELL.

BY ROBERT POLLOK, A.M.

CHAPTER III.—(Continued)

And did Ralph swear this oath? Did he forget so soon the lessons of the old minister? Did he forget so soon his mother's last injunctions? injunctions supported by the word of God, to abide by his duty, regardless of the consequences, to put his trust in God and to despise the threatening of man? He forgot none of these, but he had leaned too much to the strength of his own arm. He had not yet rested his unhesitating confidence on the Rock of Ages. His impressions of religious duty had been strong, and he had not yet fully recognized his own weakness, and his ever present need of Almighty grace. And now when he was threatened with imprisonment and death, when he was reproached by a father with dishonouring his family, and as sailed on every side by entreaties or ridicule, although his tongue faltered, and every limb of his body trembled while he took the oath he did take it. He engaged to assist in extirpating that form of religious worship which he thought most agreeable to the word of God, and which his own conscience therefore approved.

Let us pause here, young reader, and ask ourselves how we are prepared for meeting the threatenings of power and the solicitations of sinful pleasure? True, you are not menaced with the instruments of torture, with dungeons and exile. You see not the sword of persecution laid to your neck, nor the heads and hands of the people of God nailed to the gates of the towns of our country. You have no occasion to fly from your dwelling at cold midnight, and seek refuge in the solitudes of nature. You can go forward in the track of Christian duty, certain that nothing in the shape of external force will meet you to force you out of it. You may put on the uniform of a soldier of Jesus, and march forth to the Christian warfare, secure that no band of warriors, with sword and buckler, will set the battle in array against you, with the determined purpose of dragging you away from under the banners of the Most High. But are you safer on this account? Have you less need of leaning on an Almighty arm? Pause and consider! Are there not waiting you, at every footstep of your journey, unlawful pleasures inviting you, with tongues of sweetest persuasion, to turn aside from the upright path, and promising to entertain you in the gay and flowery fields of unwithering delight? And have you not in your own bosom a set of treacherous inclinations which have at ever greedy ear to every delusive voice, and which are ever willing to wander from the steep ascent of virtue, and to take themselves up with the indulgent offers of present enjoyment? Are not the reasonings of a sophistical philosophy, and the misrepresentations of a false religion ever casting their doubts in your way, to turn you out of it, and draw you into a labyrinth of inextricable difficulties? Will you not meet avarice tempting you with his gold, and ambition directing you away to the gaudy heights of human glory? Will you not, at every step of your Christian progress, have to set your face against the mockery of wanton dissipation, and the studied and pointed ridicule of veteran wickedness? Will you not be solicited by the flattering words and deceiving speeches of polished libertinism, which will introduce themselves to your ear with all the warmth of disinterested friendship, and all the gentleness of practised courtesy? Truly you will find these more dangerous foes, more frequent in their inroads and more varied and persevering in their attacks, than the most violent of open and avowed enemies.

When the sword of persecution is unsheathed, and when it is plainly seen that something serious is determined against us, we put ourselves on our guard, advance with caution, examine every step we take, canvas every intelligence and suspect every fair pretender of wishing to decoy us into the snares of the enemy. Besides, when we are beset by external violence we are assisted in repelling it by that principle of our nature which rejects compulsion, and which will not comply with those who will have us their own way, whether we will or not, however agreeable to us their paths might otherwise be. But when vice comes in the guise of seeming real for our good, which infidel philosophy often assumes—or with the wanton jest and immoral illusion, which polished licentiousness is ever dropping from his tongue, or with the witty sarcasm and grave ridicule, which flow so profusely from the lips of irreligious genius; or when it tells us of riches and honours and preferments, and whispers in our ears that if we stubbornly abide by the dictates of honesty, we shall probably die poor; then, young reader, it is that your enemy is the strongest, and that you have most need to call into service all the energies of your religion. Instead of any natural principle coming to your assistance against foes like these, you have many of their friends in your own breast, wishing every moment to betray you, and labouring with all their might to hasten your defeat and complete your ruin.

Beware, then, young reader, of trusting to yourself, for if you do so but for a single step, at that step you will fall. Christ hath overcome the world; put your trust in Him, and you shall overcome it too.

CHAPTER IV.

The Lord is with you while you are with Him; and if ye seek Him, He will be found of you, if ye forsake Him, He will forsake you.—*Leviticus*.

In a little while I hid My face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer.—*Isaiah*.

On Ralph's return home, after thus renouncing his religion, his father at first assailed him with the most severe and indignant reproof. He reproached him not only for disgracing a family which had long boasted of its honour, but as he was answerable for the conduct of his family, for exposing him, if Government should exact it, to heavy penalties. And besides, he was told he had thrown an indelible stigma on his character by associating with fanatics and traitors, for such was the light in which Mr. Gemmell viewed the Covenanters. And further, he was assured if ever he ventured again to attend their meetings, or at any future period should show them the least countenance, the paternal estate would be given to his brother, and he disinherited and disowned for ever.

But, as Mr. Gemmell was really concerned for the honour, as he thought it, of his son, he did not leave him with reproach and censure. He assumed a gentler mood, and represented to him how much his disobedience and folly had grieved his heart; promised, if his future conduct were agreeable to his wishes, to pay him the most fatherly attention; to make him his companion in all his visitings and amusements, and to introduce him to the notice of men of the first rank and highest honour in the country—assuring him at the same time that by pursuing the course which he himself had done, he would live in ease and happiness, would be respected and honoured by the nobles of the nation, and would add another worthy name to the dignity of his family.

These last arguments had a powerful effect on Ralph's mind. He had seldom heard his father speak kindly to him; and he was entirely overcome by the present tenderness. His conscience, no doubt, still told him he was wrong, but he had the sanction of a father, and he tried to sanction its complaining. He rode out with his relations in quest of conveniences; he laughed at his own adventure with the Covenanters; he endeavoured to appear unconcerned about their sufferings; he took a share in whatever licentious conversation offered itself, and imitated the profane scoff and wicked ribaldry of his companions. His father rejoiced in the change, and every day showed him more kindness and respect; and all his relations caressed and complimented him as a worthy air of so respectable a house. So much more were his circumstances easy and agreeable than formerly—and so much were his pride and vanity flattered by the attentions and commendation he met with on all hands, that, to the eye of mortal penetration, he seemed to have made final shipwreck of his religion, and to have allied himself by a league that could never be broken with the world which lieth in wickedness. But God seeth not as man seeth. As the heavens are higher than the earth, so are His thoughts than man's thoughts.

Ralph, as we have hinted, although pleased and dazzled with his present condition, was not satisfied. His conscience often condemned him, and as it corresponded to the word of God, he knew its condemnations were just. On, in the merriment of light hearted excursion, and the mirthfulness of wanton conversation, did its reproaches sting his soul and suddenly sadden his mind with the bitterness of remorse. But especially when he withdrew to repose, in the darkness and loneliness of midnight, and this censor within, directed by the Spirit of grace, set his sins in order before him, and pointed to the awful consequences.

One night, after having taken more than a usual share in the unholy mirth and licentious revelry which were so common in those times, and nowhere more so than in his father's house, he retired to bed, and had almost dropped asleep when he was quickly alarmed by one of those sudden starts which are caused by a momentary cessation of the pulsation of the heart. Thousands have been thus alarmed at the beginning of their first slumbers, have felt a moment's uneasiness, laid their head again on the pillow, and slept soundly. But it was not so with Ralph. He thought he felt something like the visitation of death about him; a cold sweat suffused his body, and he durst scarcely lay his head down on the pillow. Quick as the lightning's flash did his mind traverse the field of his past doings. The many instructions, advices and warnings he had received from an affectionate mother, the knowledge he had acquired of the will of God in the Bible; the conversation that had passed between him and the old minister; the resolutions which he had so often formed to be religious; the promises which he had made to God never to forsake his duty, all stood up as a strong witness against him. And his renouncing his religion when he knew he was doing wrong; his seeking the praise of men rather than the praise of God; his countenancing the endeavour to extirpate that faith which his own conscience approved of, his mingling in profane conversation when the voice within had bidden him withdraw, his love to the indulgences of wickedness when he was aware that he should have hated them; these, like so many spirits of darkness, gathered around his soul, and for a moment involved him in the gloom of despair. The anguish of his mind affected his body; he shivered, trembled and still imagined he felt death laying his hand upon him. He thought God had forsaken him, and had left him to try what support or comfort the friendship of wicked men could give him in the moment of dissolution. And truly then did he feel how helpless, how insignificant a thing he was! how unequal to tread the darkness of death alone; how weak, how deceitful and how despicable the pride of human strength and the flattering of human honours! He felt that all things below the sun are indeed vanity of vanities, that the soul cannot lean on any of them when shaken by the hand of death; and that man is really dependent on his Maker. For a moment did the terrors of despair convulse his spirit. He saw no smile from heaven, and in that moment he felt a bitterness of anguish, which he would have willingly exchanged for a whole life-time of poverty and shame and bodily suffering. So will you feel, young reader, if ever you be threatened with death, when as ill prepared for meeting it as Ralph was.

But this was only the hiding of his heavenly Father's countenance only one of those kind chastisements by which He convinces His children of their own helplessness—of the weakness of human strength—and of the meanness of this world's glory, and by which He teaches them repentance and humility, and the necessity of putting their trust in Him alone for time and eternity. Ralph was not long left in this state of utter hopelessness; that holy, that watchful, that comforting Spirit, which never loses sight of any whom the Lord hath chosen for His own, came into his soul. Then was his mind turned to the contemplation of that blood which cleanseth from all sin. He wept the tear of true repentance, and prayed in the language of faith: "Lord, be merciful to me a sinner!" He now saw himself more guilty in the sight of God than ever, but he saw, also, God willing to be reconciled to him through Jesus Christ, and he felt a holy peace and confidence in his Redeemer to which he had been formerly an utter stranger. So much weakness had he discovered in his own strength that he durst no longer put the least trust in it, and so much deceit in his own heart that he durst not promise future obedience. But humbly did he wish to be enabled by the Holy Spirit to make the will of God and His glory the aim of all his future actions. And humbly did he pray that the same Divine Spirit would ever keep present on his mind the impressions which it had received of its own frailty and the world's deceitfulness, that He would ever give him to put an undivided trust in his Saviour, and

that He would, by His counsel, ever guide his feet in the way of everlasting life. Such are the feelings of the true child of God, to whom He saith: "I will never leave thee nor forsake thee."

Solaced by these thoughts, and committing himself to the protection of his God, Ralph soon sunk into sweet repose.

CHAPTER V.

Blessed are ye when men shall revile you, and persecute you, and say all manner of evil falsely against you for My sake. Rejoice and be exceeding glad, for great is your reward in heaven.—*St. Matthew*.

Next morning Ralph arose, and resolved, since he could not stay at home without sharing in the wickedness of the house, or exposing himself anew to reproach and ridicule, to spend the day in a solitary walk, and to engage himself in serious thought how to conduct his future life.

He took his favourite walk down the banks of the Irvine. It was the last month of spring. The beams of the morning sun threw an air of sprightliness and gaiety of nature, that smiled around him in the loveliness and vigour of youth. The fields had clothed themselves in their mantle of green, and the singing of birds was heard in the woods. And although he knew how many of Scotland's best friends and most faithful servants of God were that morning wandering to poverty, immured in dungeons, or appointed to immediate death, and although he looked forward to these evils as embattled against himself, yet so entire was his resignation to the will of God—so confiding his trust in the all-sufficiency of divine grace, that his heart took in the joy of nature, and the breathings of its love and thankfulness ascended up to heaven with the universal anthem of nature's gratitude.

"Why should I be sad!" thought the young Christian, "or why should my soul be cast down? The rocks that sport on yonder hills, and the herds that browse on yonder meadow, seem grateful for their day of short enjoyment that will soon end for ever. The songsters of the wood warble their song of praise, although they must soon perish utterly: and why should not I be glad? Why should not I, too, join the happy melody? What are this world's sufferings to me? What! all that the wickedness of man can do? Is not my soul immortal? When this body decays have I not a tabernacle not made with hands, eternal in the heavens? Are there not rivers of pleasure at the right hand of God, secured to me by my Saviour's death? And when the loveliness of this world's scenery, and the mirthfulness of its irrational inhabitants, shall not be seen nor heard any more, shall not I, if I trust in my Redeemer and keep His commandments, stand in the presence of God and the Lamb and sing the song of the Lamb in eternity?"

Employed with such thoughts as these, Ralph had nearly reached the sea-shore, when he was suddenly roused from his meditations by the sound of the military drum, and the tumult of a mixed multitude of soldiers, king's officers, magistrates and others, leading, from the town of Irvine to the side of the sea, a female who, by her looks, appeared to be in her eighteenth or nineteenth year. This young woman, when an infant, had lost her mother, and she had seen her father, only a few weeks before the time of which we speak, torn from her arms and dragged to the gibbet. But the cruelty of persecution is as insatiable as the grave. The poor orphan had been apprehended on the preceding Sabbath at one of those field-meetings whither she had resorted to worship God as her conscience directed her; and because neither entreaties nor threatenings could prevail on her to take the test which we formerly explained, she had been sentenced to be put to death by drowning—a kind of death to which several females were condemned in those days.

In the channel of the sea, from which the waves retired at low water, was fixed a stake, whither, between two ruffian soldiers, the helpless girl was led, and her arms bound to her body with ropes. In the meantime she was again promised her life and freedom if she would take the test. But with a holy indignation she replied: "Seek ye the life of my soul by promising me a few years more of earthly existence: Begone, ye that would tempt me to violate my conscience and deny my Saviour. I trust in my God. I know in whom I have believed. And I know that He will not forsake me."

The tide now began to flow, and she was soon surrounded with the waves, before which the crowd retired. As the water gradually deepened about her she seemed engaged in prayer; and when it reached her waist, as the day was calm, she was heard to say: "Farewell, my friends—farewell, my enemies—thou sun, and thou earth, farewell! Come, ye waters, why come ye so slowly? Come and wait my soul to the bosom of my God!" Here her voice was lost in the sound of the drums that were beat to prevent her from being heard. Her eyes looked up to heaven, and a calm tranquility settled on her face, while every succeeding wave advanced farther up her body, till at last the waters rolled over her head, and hid her from the eyes of the spectators.

You will perhaps ask me, young reader, why I introduce you to a scene like this? Why I shock your feelings by the relation of such cruelties, and oppress your sympathies by the recital of such sufferings? Truly, I am not fond of the tale of distress; nor would I willingly sadden your countenance did I not hope to make your heart better by it. And I think your best interests may be much promoted by thus reviewing the cruelties and sufferings of our ancestors. Thus we learn to what horrible transactions sin leads those who abandon themselves to its tyrannical guidance. How avarice, and ambition, and pride, if harboured and nourished in our bosoms, eradicate all that is amiable in man, and carry him forward into barbarity and wickedness, which place him far beneath the beasts that perish. And hence we gather the strongest proofs of the divine origin of our religion, and how well adapted it is to bear the Christian out through the darkest night of the world's distresses. We hear evil spoken of him, we see him hunted from place to place, and tortured and murdered, but still we see the grace of God sufficient for him. We see him placed on the Rock of Ages, putting away from him, as things of nought, the waves and storms and fierceness of this earth's most angry assault; and, calmly reclining his hope on the promise of his God, looking with a grateful heart and an eye of brightening gladness to the land beyond the grave—the land of his Father and his everlasting home. Hence, too, we learn how much we are indebted to the heaven-supported stand which our forefathers made against the inroads of civil despotism, and the domination of a secular priesthood; and thus we are

to revere their memory, which has, especially in late years, been loaded with contempt. And, above all, in reviewing such scenes as these, we cannot help being filled with gratitude to God that He hath now brought His Church back from the wilderness, and permitted us to worship within her walls in peace and safety.

(To be continued.)

ARCHDEACON FARRAR ON ART.

By the Ethica of Art I mean its true relations to Religion and to Morals. We shall best be able to comprehend these if we note what it is that, in the first instance, Art does, or may do, for us. It is the function of Art to teach us to see. No one has expressed this better than Mr. Browning. "For"—such are the words which he puts into the mouth of Fra Lippo Lippi—

For, don't you see, we are made so that we love,
First, when we see them painted, things we have seen,
Perhaps a hundred times, nor cared to see;
And so they are better painted, better to us,
Which is the same thing. Art was given for that;
God uses us to help each other so,
Leading our minds out.

Now it is interesting to observe that, in the fulfilment of this function, Art is closely akin to Poetry. It is marvellous how little we do see. The open eye of admiration for landscape, for instance—what Humboldt calls the romantic love of scenery—is comparatively modern. Long generations of mankind seem to have lived with closed eyes. At any rate their literature, which is the unconscious revelation of their sentiments, shows little or no trace of delight in that autograph of loveliness which God has written so large over the works of His hands. In the Bible indeed we do find this delight in nature, especially in the Psalms which dwell on the works of God's hands, and the lovely description of Spring in the Song of Solomon; and in the New Testament in the discourses of our Lord. But in ancient Greek literature, with the exception of a passage in Plato and another in Sophocles, it is mostly conspicuous by its absence from the days of Homer to those of Theocritus, and in all the voluminous writings of the Fathers and the schoolmen there are but few traces of this romantic love of nature, except in St. Basil and St. Gregory of Nazianzus. And even in these days it is marvellous how non-observant we are. The old story tells of "Eyes and No Eyes," and most of us in most things are still in the condition of "No eyes."

Let me give two illustrations. You may buy for a shilling a little German picture which simply looks to you like that of a pretty young woman. But when you are directed closely to it you see it also to be the picture of an old woman; and when you see that you see nothing else. The old woman is there all along, but our powers of observation are so untrained that we might look at the picture a hundred times and wholly fail to discover it. The other illustration shall be very different. In Tennyson's "Maud" we read:—

I know the way she went
Home with her maiden posy,
For her feet have touched the meadows,
And left the daisies rosy.

Now an eminent sculptor told me that a still more eminent critic to whom he was talking quoted this line with strong disapproval. "How could the girl's feet make the daisies rosy!" he asked triumphantly. "It is nonsense." "Non-sense!" said the sculptor, "it is an exquisite instance of observation! It means that the light feet of the maiden, bending the stems of the daisies, have shown their rosy under-surface. Have you never noticed that the under-side of the daisy's petal passes by beautiful gradations from rose-colour to deep crimson?" "No!" was the astounding answer of the critic. Well, if any of us have been equally unobservant, that line of Tennyson, or the

Wee modest crimson tipped flower

of Burns, may have taught us to delight in the exquisite fact, and a beautiful painting might have done the same. Both poets and prose writers have rendered us precious service in this way.—*Good Words.*

THE LITERARY MOVEMENT IN AUSTRALIA.

The origin of a literature is always a very curious study. Australian literature has had the unusual fortune of stammering its first lines in the abounding nineteenth century, and of thus reminding us, by their similarity, of the beginnings of Indo-European literature during the historic and barbarous periods. It is very curious to see Australian literature making its first appearance with the same stories of legendary brigands which one sees in the beginnings of previous ones. When we reflect that the surface of Australia is almost equal to that of all Europe, we see the importance of all that concerns it. To judge from the writings of Marcus Clarke, of Mrs. Campbell Præd, of Tasma, the Australians affect the short narratives and simple stories, devoid of incident, which characterize their novels. Mariot Watson, Hum. Nisbet, Mr. and Mrs. Mannington Cassyn have published delightful stories of that kind, under the title "Under the Gum Tree." An equally peculiar character of that literature is that the drama lies rather in the mind of the artist than in the action; as in the ancient world, the catastrophe often takes place before the end of the drama. The romancers, everywhere in that new country, possess, even more than the poets, a freshness of imagination which is found nowhere else in the same degree. Among them the grand art of simplicity is no secret. To this they add

strength, as a result of the education which the free and easy life of the woods and the fields gives them. If one wished it would be easy to divide Australian writers into two groups, which could be readily recognized at sight. On the one side, those who live in the towns; on the other, those to whom the pastoral life offers its inducements. With the first would be connected Henry Clarence Kendall, the exquisite but melancholy poet, who is sick unto death with weariness and mournfulness; with the second, Lindsay Gordon, the equestrian bard, the singing contour of Australia. At the rate which the world, and Australia in particular, is to-day travelling, a century is a period of infinite length; and one is glad to think that new nations should, in their early days, possess a literature, a faithful mirror of themselves, which will not allow a thankless posterity to forget or despise its ancestors.—*Public Opinion, from La Revue Des Revues.*

THE MISSIONARY WORLD

ANOTHER LETTER FROM TRINIDAD.

Another letter from Rev. K. J. Grant, San Fernando, dated July 28, has, through the kindness of Miss Stark, been received for publication:—

Where shall I begin or what shall I say? Three days ago in company with Babu Lal Behari, I met a young, handsome, good-natured, intelligent Brahmin. He was not a stranger. He had often listened to the Gospel story. In a cheerful manner he stated: "Well, I have made six shillings this morning." In reply to our question as to how he got that amount he stated: "You know our people believe in the transmigration of souls, and I have a book by which I can describe the last three changes or transmigrations of any individual if I hear his name." Now Maharaj, said my friend Babu, do you really believe such nonsense, and is it right for you to deceive the people who trust you as a Brahmin and an intelligent man? He replied: "I don't tell them my own opinion. I simply tell them what I find in the book, and I did not write the book. Hence I am not responsible." The Babu then asked him to tell of his former condition. After consulting his book he told the Babu that in the life immediately preceding the present he was born in a village named Narayanpore, south of Ayodhya in Oude; that in early life he and a young Brahmin became intimate, and having a taste for hunting they both went to the bush and after a time both died there. Not having been favoured with a Brahmin to perform the usual rites after death, he would in the present life be subjected to many trials, particularly of a domestic character, that his children would be sickly, etc., and that the only way to avert pending trials would be by large gifts to the Brahmins, and his next existence too would thus be made happier. But, said Babu, these statements are not confirmed by facts; my home is happy, my wife is healthy and good, my eldest child is in school and is doing very well. Quite so, replied the Pandit, but I am telling you what the book says, and I did not make the book.

The belief in transmigration is deeply rooted in the East Indian. He believes that in a former life a rat was a grain stealer, a monkey a fruit stealer, a cockroach an oil stealer, etc. The initiated profess to be able to determine, by the use of ashes, the animal which the departed spirit animates.

Every man shall receive according to his works. If we do well, maintain the rules of caste, live according to the ritual, in the next life we will reappear in a high caste, be exempt from many physical evils and enjoy honour, wealth, ease, etc. If, on the other hand, ill-doing mark our present existence, our next life may be in a lower caste, or according to the measure of demerit in the lowest form of animated being.

Let me tell a story illustrative of this. A Brahmin and his wife had an only son. When the son grew up he separated from his parents and was successful in life. His parents fell into distress, and had to borrow money of their son. The mother was anxious to repay the whole amount borrowed; the father was indifferent, put off, in fact had no wish to pay. The mother went to work with a determined spirit and paid the portion that might fairly be exacted of her. Shortly after this both parents died, and the son continued his agricultural work. The mother reappeared as an infant in a Brahmin's family. She was nurtured amid abundance. At her marriage she was borne in a palki to her new home. Whilst en route she passed her old home stead. The oxen at the time were ploughing in the field. One ox refused to work. He was goaded and beaten. She ordered the palki bearers to carry her to the place where the stubborn ox refused to work. Stepping up to the animal she whispered in his ear. The ox immediately started and continued his work, to the satisfaction of all. The marriage party proceeded on its way, and shortly afterward the owner of the field and the ox came up and was delighted to find that the ox that had given them so much trouble was now working so well. On hearing what had happened he went in quick pursuit after the company, and having overtaken the party begged the young lady in the palki to explain how she had succeeded in getting the ox to work. After very much reluctance she went on to reveal the whole matter. In my former life I was your mother and that ox there was your father. We owed you a debt. I paid my part, but your father was unwilling to pay his portion. I am now getting my reward and he has returned in the form of an ox to pay up what he owes. The son on hearing these words was greatly moved, and begged to be informed how he could relieve the spirit of his father. Go, said she, and, tak-

ing a lot of water, sprinkle it upon the head of the ox and pronounce the words: "You have paid it all," and the spirit will at once be liberated. Obedient to instructions, the son hastened to the field, and as the water was poured out and the words pronounced the ox fell dead and the spirit held for the payment of the debt was liberated to move in a higher sphere and in more congenial pursuits.

Were not the Gospel the power of God unto salvation we could do little, but in our feebleness and imperfections God is pleased to use and to glorify Himself by us. Already in this year I baptized nearly 100 souls.

We have been favoured this year in having visitors from Canada in thorough sympathy with our work. Amongst these were Mr. Mackie, of Kingston, and Professor and Mrs. Marshall, of Queen's University. We regretted the very short stay of Mr. Mackie, though Mrs. Marshall addressed our Sabbath school, and we were all delighted.

Professor Marshall, with our new seminary before him, touched very briefly but in a most interesting and attractive way on several of the many subjects that are taught in the University.

We all feel benefited by their visit. To us it was like an inspiration.

MEETING OF PRESBYTERY OF HONAN.

A regular meeting was held at Lin Ching, on May 6 and 7, Dr. Smith, Moderator, in the chair. Mr. MacGillivray reported the settlement of the Ch'u wan looting case and the resumption of medical and evangelistic work there upon the return of Dr. McClure from the coast. Dr. Smith gave an account of a tour in the Wei hui Fu district, in which he had been accompanied by Messrs Goforth, Mackenzie and MacVicar. Many signs of friendliness were observed, especially at Hsin chen, and in some instances the spirit of enquiry manifested by natives afforded considerable encouragement. Negotiations to secure mission premises at Hsin chen were still in progress, and the Moderator and Clerk expected to return immediately to the field with a view to completing arrangements. The understanding arrived at with the China Inland Mission regarding the co-occupation of North Honan, in the light of further correspondence, was considered thoroughly satisfactory.

A preaching helper for Dr. McClure and a medical assistant for Dr. Smith have been secured from the American Presbyterian Mission, and a very cordial vote of thanks was tendered to that mission for their many and great kindnesses in thus supplying native workers. The question of a division of labourers came up for careful consideration, and it was unanimously agreed that in view of the present circumstances and prospects of the mission, Mr. Goforth, Mr. MacGillivray and Dr. McClure labour at Ch'u-wang, while Dr. Smith, Mr. Mackenzie, Mr. Macdougall, and Mr. MacVicar assume the work at Hsin chen, should a settlement be effected there as expected. The Foreign Mission Committee was petitioned to grant an appropriation of \$10,000 for the purpose of securing adequate accommodation for the work at both stations. The treasurer reported the receipt of \$169.80 for famine relief, raised principally by Rev. A. B. Winchester, of Berlin, Ont. As the work of famine relief had been closed in the Tientsin district, to which the suffering through floods was almost altogether confined, the Clerk was instructed to write Mr. Winchester, thanking him for his efforts and requesting him to notify Presbytery of his wishes regarding the disposal of this sum. A vote of thanks was conveyed to the British Consul, Mr. Brennan, for his important and freely-rendered services in the settlement of the Ch'u-wang looting case.—J. H. MACVICAR, Pres. Clerk.

HAY fever takes a prominent place among the maladies that go to make life uncomfortable during this month. Through the use of Nasal Balm the sufferer will experience immediate relief and rapid cure. No other remedy equals it for the treatment of hay fever and catarrh. Sold by all dealers or sent on receipt of price (50c. and \$1 a bottle). G. T. Fulford & Co., Brockville, Ont.

A GENTLEMAN in the city has received a letter from Mr. Torrington, of the Toronto College of Music, who is now travelling in Europe. The letter was written in Nuremberg and contains much information of interest to Canadians. The military bands of Berlin and Hamburg impressed Mr. Torrington very favourably. "Cavallero Rusticano," by Mascagni, the opera on the wave of popularity throughout Germany, was heard at Kroll's Gardens, a magnificent pleasure resort in Berlin, and an institution Mr. Torrington would like to see duplicated on our own Island. At the Hoch School of Music, which is under the direction of the famous Joachim, Mr. Guest Collins was found. At Leipzig the Canadian was well received by such eminent musicians as Jadassohn and Krause. At a musical evening at the house of the latter, Mr. Field, of Toronto, was among the players. Mr. Nikisch, the leader of the Boston Symphony orchestra, was also present, and, during his conversation with Mr. Torrington, told him he intended taking back with him to America ten of the leading solo instrumentalists of the principal orchestras of Germany. Mr. Keys, of Toronto, was also met with in Leipzig, and in company with him Mr. Torrington attended a "Kneipe," which seems to be an annual festival of the graduates of the universities. Church music in Germany, so far as it has come under the Torontonians' notice, is at a low ebb and cannot begin to compare with the standard maintained in either Canada, England, or the United States. Before leaving for London, by way of the Rhine to Cologne, Mr. Torrington intended hearing "Parsifal" and Tannhauser performed in the Wagner Theatre at Bayreuth.

"Why, now I cannot get enough to eat," says one lady who formerly had no appetite, but took Hood's Sarsaparilla

Hominy Gems.

BY MRS. D. A. LINCOLN,
Author Boston Cook Book.

Mix 2 table-spoon fine, uncooked hominy, 1/2 tea-spoon salt, 1 table-spoon butter, and 1/2 cup boiling water. Place this over the tea kettle until the hominy absorbs all the water. Pour 1 cup boiling milk on 1 scant cup fine yellow corn meal, add 2 table-spoon sugar and the hominy. Let it cool slightly, then add the yolks of 2 eggs beaten to a light froth, then the whites beaten stiff. Stir in 1 level tea-spoon Cleveland's baking powder and bake at once in hot buttered gem pans, about 20 minutes. A scant cup of cold boiled hominy may be used instead of the fresh hominy. It should be sifted through a squash strainer, to free it from lumps. (Copyright, 1891, by Cleveland Baking Powder Co.)

Use only Cleveland's baking powder, the proportions are made for that



"Cleveland's Baking Powder; the best in quality, highest in leavening power and perfectly wholesome." A. F. Underwood, U. S. Government Chemist, 1891.

"German Syrup"

The majority of well read physicians now believe that Consumption is a germ disease. In other words, instead of being in the constitution itself it is caused by innumerable small creatures living in the lungs having no business there and eating them away as caterpillars do the leaves of trees. The phlegm that is coughed up is those parts of the lungs which have been gnawed off and destroyed. These little bacilli, as the germs are called, are too small to be seen with the naked eye, but they are very much alive just the same, and enter the body in our food, in the air we breathe, and through the pores of the skin. Thence they get into the blood and finally arrive at the lungs where they fasten and increase with frightful rapidity. Then German Syrup comes in, loosens them, kills them, expels them, heals the places they leave, and so nourish and soothe that, in a short time consumptives become germ-proof and well.



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- For Camping Out,
- For Travelling,
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Coffee of the Finest Quality and Flavour can be made in a moment, by adding boiling water. No Cheap Substitute of peas, wheat or barley, but GENUINE MOCHA AND OLD GOVERNMENT JAVA.

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A 25 Cent Bottle Makes Twenty Cups.

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When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY, ST. VINCEN'S RICKETS, &c. a life-long study. I cannot say I have cured the worst case. Because others have failed I have no reason for not now receiving a cure. Send at once for a treatise and a free bottle of my infallible remedy. Give EXPRESS and POST-OFFICE. H. G. ROOT, M. C., 185 ADELAIDE ST. WEST, TORONTO, ONT.

At the annual conference of Border elders at Gashieles, presided over by Mr. Robert Sanderson, the subject discussed was the best means to bring about a union of the now divided Presbyterian Church. Mr. Scott Dudgeon read the chief paper.

Ministers and Churches.

THE Rev. A. Blair, of Nassagaweya, occupied the pulpit of Central Presbyterian Church, Galt, on Sabbath week.

THE congregation of St. Andrews Church, Pakenham, has decided to extend a call to Rev. A. Patterson, of Egansville.

THE Rev. T. G. Smith, D.D., has returned from a trip to the North West. He went as far as Calgary and says the crops in that district are very heavy.

MR. HAMILTON MACCARTHY, the Toronto sculptor, has just completed an excellent bust of Rev. Principal Grant, of Queen's College. The likeness is described as very striking, the execution cleverly bold and the finish delicate and refined.

THE new pipe organ of Division Street Presbyterian Church, Owen Sound, Rev. J. Somerville, M.A., pastor, is now in position, though the formal opening will not take place till September. The organ is exceptionally handsome, and it is said it will be the finest in musical quality in that section of Ontario.

DR. CAMPBELL, of Collingwood, is giving a series of short Sabbath evening lectures on the "Life and Times of Joseph." The lectures are prepared with special reference to young men, and are full of practical lessons. The large church is, at all the lectures, crowded with young people eager to hear deduced practical lessons for every day life.

THE Rev. R. J. Hunter, B.A., of Millbrook, was recently offered a unanimous call to the Presbyterian Church in Ridgetown, Ont. Mr. Hunter is a son of the late William Hunter, of Cedar Valley, and is a graduate of Queen's University and Knox College. He has also been offered a call to Harrison and to Port Perry, both of which he has declined.

THE Rev. E. Scott, New Glasgow, N.S., has made the announcement to his congregation of his acceptance of the office of editor of the Presbyterian Record and Children's Monthly, the position unanimously tendered him at the last meeting of the General Assembly of the Presbyterian Church of Canada, held in Kingston. Mr. Scott has had a long experience as editor of the Maritime Presbyterian and Children's Record.

A PLEASANT event occurred at the residence of Prof. James Fowler, Kingston, last week, being the marriage of his youngest daughter, Miss Jennie Fowler, B.A., to Mr. L. Kilborn, M.A., M.D., medical missionary-elect to China. Rev. John Mackie, of St. Andrews Church, assisted by Rev. Dr. Mowat, performed the ceremony. It was a quiet service and attended by but a few of the most intimate relatives. The happy couple left on a short tour. They will return here and soon after start for China by way of Vancouver, B. C.

MANY people in Canada will regret to learn of the death of Rev. Dr. Narayan Sheshadri, the well-known missionary, word of which has just been received. The deceased, who was a highly-esteemed Indian missionary of the Free Church of Scotland, had not been in good health for some time, and accordingly had been granted leave of absence from his post at Bethel, a Christian village, which twenty-five years ago he was instrumental in founding in conjunction with Sir Salar Jung, the famous minister of Hyderabad State. After travelling for a fortnight in Japan, Dr. Sheshadri was advised to try the hot springs of Colorado. He did so, and the result was a considerable improvement in his health. Then he crossed the Rocky Mountains and gradually made his way to Canada and this city, revisiting old friends and pleading the mission cause en route. He also attended the meetings of the General Assembly at Kingston. On July 18 he sailed in the Circassian from New York, accompanied by his son, who had borne him company in his tour across the Pacific and the American continent. He was again taken suddenly ill, and died when the vessel was three days out. Dr. Sheshadri was a high caste Brahmin by birth, and yet gave the best part of his life to the work of elevating the outcast Mangs of the Deccan. The Foreign Mission Committee of the Free Church were aware that he needed help in his missionary labours, and at a recent meeting selected young Dr. Mowat, of Glasgow, to be his colleague.

A SHORT time since the Presbyterian congregations of Rat Portage and Norman gathered in the Music Hall and gave a public reception to Rev. R. and Mrs. Nairn, who had returned on the previous Saturday after their marriage in the East. Rev. Mr. Small, of Norman, called the gathering to order and requested Mr. W. D. Lyon to act as chairman. Mr. Lyon made a congratulatory and felicitous speech, and concluded by calling on Mr. A. Carmichael, who came forward and read an address of welcome. It was accompanied by a handsome silver tea service, bearing a beautifully engraved and suitable inscription. Mr. John Kay, on behalf of the Norman congregation, next came forward and read a similar address. This address was also accompanied by an elegant French time-piece. Rev. Mr. Nairn replied in a happy strain, expressing his surprise at so much kindness being manifested towards him. He said there were times when one's feelings were such as to prevent them being given proper expression. While watering his path and lifted him out of the cheerless, dull and monotonous state of bachelorhood, and he advised all those in that condition to follow his example and go and do likewise. He hoped when he got settled in the manse to make it such a cheerful place that his people would be glad to go there, and gave all an invitation to call. He concluded by thanking them from the bottom of his heart for their great kindness. The chairman then called on Miss Alexander, who recited in her inimitable style "Saunders McLashan's Courtship." After refreshments the company dispersed in a pleased and happy mood.

THE annual meeting of the shareholders of Brantford Young Ladies' College was held in the drawing-room of the college recently, the president, Mr. A. Robertson, presiding. Among those present were Dr. Cochrane, Messrs. Alex. Robertson, Robert Henry, Alfred Wilkes, W. Watt, sr., Sheriff Watt, Dr. Nichol, George Hardy and others. The chairman referred to the year that had finished in June last, which was, he said, the most successful in every respect in the history of the Brantford College. Much of this phenomenal success was due to Dr. Cochrane, the governor, who was indefatigable in his efforts to promote the personal welfare of the pupils and the general success of the College. This he had done in a most marked manner. Whatever the Doctor took in hand he took in hand with a thorough earnestness. It was impossible to enumerate the many valuable services rendered. The directors and shareholders owed him a deep debt of gratitude for his many valuable services. Mr. Robert Henry, treasurer, then read the financial report of the year, which was a most satisfactory one, and indicated a surplus of income over expenditure amounting to \$783. Mr. Henry referred to the healthy and prosperous state of the college and to the satisfactory balance sheet the directors were in a position to present to the shareholders. Mr. A. J. Wilkes, moved, and Mr. George Hardy seconded, the adoption of the report. Dr. Nichol, chairman of the education department, said last year had the largest number of students, taking the full curriculum, in the history of the college. In the music department two of their students had taken honours at Trinity College, and several music teachers in the city had taken lessons at the college, showing the thoroughness of the system. The music staff had been increased from three teachers to seven. There had been a decided improvement in the voice culture department under Miss Strong. There used to be five hours' study per week, now there were eighteen. This department had become very popular. Mrs. O'Beirne, who was succeeding Miss Lee, and Miss Macdonald, who was succeeding Miss Chambers, would maintain the high state of efficiency hitherto prevailing in their respective departments. The number of boarders for 1890 was forty-one, and for last year sixty-one, while for the year before last the number of day boarders was thirty-eight, and last year seventy-two, showing a most flattering increase. Dr. Cochrane, in a brief but interesting address, said that when the college was opened in 1874 they had little or no competition; now, however, that was all altered. Even the collegiate schools were competitors of theirs for the education of girls, at least to some extent. There were probably cheaper ladies' colleges in the province than theirs, but there was not a college in the Dominion that gave more, or as much, for the money charged. They were not un-mindful of the physical growth as well as the mental progress of their students. The fees for the college had been brought down to the lowest figure consistent with the proper care, nourishment and education of their young women, and he would rather see the college closed than have its name one of reproach to the Church or the city. That, however, was not necessary. Everything pointed to prosperity, and he believed the Brantford College had a long and honourable career before it. The following gentlemen were unanimously elected directors of the college: Messrs. William Watt, Robert Henry, Alexander Robertson, William Nichol, M. D., Thomas McLean, Charles B. Heyd, George Foster, William Back and Henry Leeming.

ON Tuesday, August 11, 1891, the Presbytery of London met in Knox Church, Aylmer, to induct the Rev. Dr. Thompson, late of Proof Line, to the pastoral charge of Aylmer and Springfield. At three o'clock in the afternoon a large congregation met to witness the proceedings. After the preliminary business in Presbytery, usual on such occasions, the Rev. William A. Cook of Dorchester, preached a clear and well-chosen sermon from the text "Thou hast a little strength," Rev. iii. 3. The attention of the large audience was riveted while the speaker discoursed on the distinguishing elements of a strong Church, and applied the many lessons to the congregation assembled. After the sermon the usual induction ceremony was proceeded with by the Moderator, the Rev. E. Sawers, of Westminster, putting the required questions to the minister elect, and receiving clear and decided answers from Dr. Thompson, who thereafter received the right hand of fellowship from the Presbytery and was formally inducted to the pastorate of Aylmer and Springfield. The Rev. E. Sawers then addressed the new pastor in a few well-chosen and heartfelt words which appealed not only to the minister but to all assembled. He was followed by the Rev. William A. Cook, who spoke to the people concerning their duty to their new pastor. The proceedings then terminated by the Rev. Mr. Cullen of the Methodist Church, Aylmer, pronouncing the benediction. At eight o'clock in the evening the congregation, with their friends from the town and country around, again gathered to give a welcome to the new minister and his estimable helpmate. A large and enthusiastic audience was regaled by many speeches and songs during the evening. Mr. John McMaster, doing the honours of chairman, kept the audience in good form all the evening with his trite remarks from time to time, he at the outset having given a resume of the history of the charge, which showed that Dr. Thompson had come amongst an earnest, hardworking, Christian people, and that the prospects of the charge were indeed of the most promising nature. Following him the audience was entertained by an eloquent speech from the Rev. Mr. Sawers, of Westminster, in his usual inimitable style. Then Rev. Mr. Cullen, Methodist, one of the local clergymen, infused some considerable hilarity into the audience by his happy remarks, and showed forth a brotherly and Christian spirit in his welcome to Dr. Thompson. Mr. Card, who represented the rector of the Episcopalian congregation of the town, who was unavoidably absent, in a happy way extended also to Dr. Thompson a warm welcome in the name of the rector and his congregation. The Rev. W. A. Cook of Dorchester, an old fellow student of Dr.

Thompson's and a former pastor of the congregation in Aylmer, spoke to a considerable length to the people concerning the high intellectual and spiritual attainments of the new minister; and to the minister of the estimable qualities of the congregation and people of Aylmer. As he said, he occupied the unique position of being personally acquainted with both pastor and people for a number of years, and so was enabled to say more than his brethren occupying the platform with him. He showed forth the qualities of the congregation as found indexed by the letters of the name—Aylmer—saying that the congregation was an active congregation; that it was a young congregation; that it was a loving and loyal congregation; that it possessed the qualities requisite to its becoming a mighty congregation in spiritual strength; that it was an earnest congregation; and that it was certainly a royal congregation, being as they were priests of the most High God. After Mr. Cook closed his cordial address, the new pastor was called on to say a few words to his people. He delighted his audience by his neat and highly appreciative remarks, and having thanked his people for their loving and royal welcome, and his brethren for their kindly speeches, he predicted for himself and people much blessing and success under the guidance of the great Triune Jehovah who is King and Head of the Church. The usual votes of thanks having been accorded the ladies of the congregation for their labours in providing the entertainment, and to the numerous friends for their kindly assistance in song and otherwise, the proceedings were closed by singing the Eleventh Doxology and Dr. Thompson pronouncing the Benediction.

PRESBYTERY OF TORONTO.—An ordinary meeting of this Presbytery was held in the usual place on the 4th instant, Rev. James Fraser, Moderator. Commissions were read from several Sessions in favour of elders to represent them in Presbytery and Synod for the current year; and the elders' names were ordered to be put on the Presbytery roll. A letter was read from Rev. Richard Whiteman, transmitting a certificate of license in his favour, which was also read from the Presbytery of Winnipeg, and asking the Presbytery to place his name on the list of probationers within the bounds. Mr. Whiteman's request was complied with. A letter was read from Rev. J. M. Cameron, thanking the Presbytery very cordially for their resolution of sympathy with him in regard to his late domestic bereavement, and stating also his high appreciation of the language in which the resolution was so kindly expressed. A committee was appointed, consisting of Messrs. K. Wallace and Dr. McLaren, to prepare a minute expressive of the mind and feelings of the Presbytery regarding the recent loss of Rev. G. M. Milligan in the death of his wife; a copy of said minute to be sent on to Mr. Milligan. It was reported by Rev. R. Thynne that he had met with the congregations of Stouffville and Melville Church, Markham, and had moderated in a call which was given unanimously in favour of Rev. H. E. A. Reid, B.A., a probationer of the Church. The call, on being examined, was found to be signed by 138 members and sixty-seven adherents. The stipend promised is \$900, payable quarterly. Messrs. Robert Bruce and A. Low, on behalf of the Session, and Messrs. William Jenkins and J. J. Rae, on behalf of the congregations, appeared duly before the Presbytery, and were severally heard in support of the call. The call was sustained and was placed in the hands of Mr. Reid, when he declared his acceptance of the same. It was then agreed to meet at Stouffville on the 27th instant, at one p.m., to hear Mr. Reid's trials for ordination on subjects which were now assigned to him, and if satisfied with his trials to meet again at two p.m. to ordain him to the work of the ministry and induct him to his future charge; the Moderator to preside, Rev. G. Burnfield to preach, Rev. D. Mackintosh to deliver the charge, and Rev. R. Thynne to address the people; the edict to be served in both of the churches the two Sabbaths im-

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British and Foreign.

Immediately preceding. Agreeably to application made, leave was given to Rev. R. Thynne to moderate in a call from the congregations of Woodville and St. Johns Church, Markham, etc.

ROBERT MONTEATH, Pres. Clerk. PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, July 28. Present, nineteen ministers and four elders. The Rev. A. B. Dobson was elected Moderator for the next six months.

PRESBYTERY OF REGINA.—This Presbytery met at Whitehead on Wednesday, the 8th July. There were present Messrs. Campbell, Robson, Clay, Rochester, Geddes, Welch, Hamilton, McCaul, Bompas, Robertson, with Messrs. McAllister, Cumming and Campbell, missionaries.

DR. GEORGE MACDONALD preached recently in the parish church at Huntly, his native place. LIVERPOOL Presbytery has arranged to hold a series of evangelistic services at Douglas on Sunday afternoons.

FOR attempting to carve his initials on a stone in St. Magnus Cathedral, Kirkwall, a young man has been fined \$5. THE German Reichstag will deal next session with a bill to punish drunkenness, a matter which greatly interests the Emperor.

THE Rev. William Scott, M.A., assistant at Fauldhouse, is going to the Panjab as missionary of St. Marks congregation, Dundee.

LADY ABERDEEN's shop in London for the sale of Irish needlework is a great success, both sellers and buyers finding it an excellent mart.

IT is proposed to procure a bust of the late Dr. Adolph Saphir at a cost of \$1,000 to be placed in the National Portrait Gallery in Edinburgh.

THE Rev. T. B. Johnstone of Bolton, at the annual flower services in his church, introduced a novelty by giving a sermon to the children in verse.

THE Bishops of Lichfield, Truro, and Zululand will be consecrated in St. Pauls on Michaelmas Day; and it is expected that the bishopric of Natal, vacant since the death of Dr. Colenso, will be filled up.

DR. ALEXANDER WHYIE of Free St. Georges Edinburgh, and his wife are having a walking and driving tour through Sutherlandshire with Rev. Mr. Peyton of Broughty Ferry and Mr. Taylor Innes, advocate.

TWO men have been admonished and fined in Burnley police court for attempting to obtain money from bridegrooms at weddings in St. Matthews Church—a practice alleged to be common in that region.

TORONTO CONSERVATORY OF MUSIC.—The fifth season of the above institution will open on Tuesday the 1st September next. The Conservatory is well known throughout the province as a high class musical institution, and the success which has attended its operations in the past has been only the legitimate outcome of a thoroughly sound and scientific system of instruction combined with good management and a readiness to adapt itself to all the most approved methods in use together with conscientious work on the part of its educational staff.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels.

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

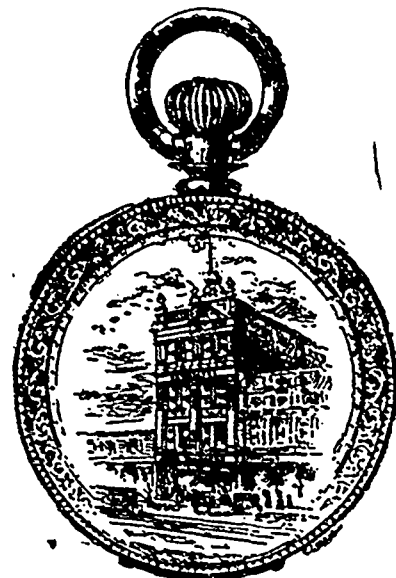
Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

BEECHAM'S PAINLESS PILLS EFFECTUAL.

WORTH A GUINEA A BOX. For BILIOUS & NERVOUS DISORDERS SUCH AS

Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, Etc., ACTING LIKE MAGIC on the vital organs, strengthening the muscular system, and arousing with the rosebud of health the Whole Physical Energy of the Human Frame. Beecham's Pills, taken as directed, will quickly RESTORE FEMALES to complete health. Prepared only by THOM. BEECHAM, 11, St. Helen's, Lancashire, England. SOLD BY ALL DRUGGISTS. EVANS & SONS, LIMITED, MONTREAL, SOLE AGENTS FOR THE DOMINION OF CANADA.

We had in our Window the other day a large piece



of pure Silver Bullion (something not often seen) to be used in making Medals. You will perhaps say, What have I to do with that? Just this much: When you wish anything manufactured in Gold or Silver, you will know where to have it done.

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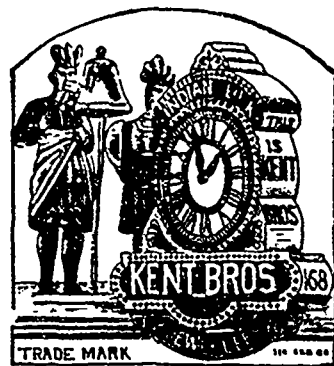
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is complete with an immense stock of Spectacles and Eye Glasses. After years of careful attention to this Department, we are confident that we understand it thoroughly, and carry only first class goods.

Our SPECTACLES are made with the Best of Steel Frames and Nose Pieces, and range in price FROM 25c. TO \$2.50.

Our EYE-GLASSES range the same in price, and our Solid GOLD SPECTACLES and EYE GLASSES are FROM \$4 TO \$12 PER PAIR, according to weight and quality.

Page 33 of our ILLUSTRATED CATALOGUE gives full particulars as to quality and prices.



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Mention Canada Presbyterian.

RUSSIAN Jews continue to arrive at Leith on their way to America, the circumstances of the later arrivals being apparently much better than those of the first.

MORNINGSIDE Free Church, Edinburgh, which is comparatively new, being insufficient to accommodate the congregation attracted by Rev. Alexander Martin, is to be abandoned for a new one, towards the cost of which \$17,740 has already been promised.

DR. SMILES says it was Thomas Campbell who wrote "Now Barabbas was a publisher," whether in a Bible or otherwise is not authentically recorded, but that John Murray was not the publisher to whom it referred, no more than Lord Byron was the author of the joke.

MR. MACASKILL of Dingwall has been making special petition in public prayer that our parliamentary representatives might have grace to observe the Sabbath; and forgiveness was asked for one who had been desecrating the day, the reference being to an Irish M.P.

THE Rev. Robert Rutherford of Newlands, who has lately resigned active duty after a forty four years' faithful ministry, is well known in the world of letters as the author of "Young Men and Maidens," "Joins in our Armour," and numerous discourses printed in the magazines. One of his sons, Dr. William Rutherford, is headmaster of Westminster School. He was ordained at Mountaincross in 1847, and was the last but one ordained in connection with the Relief Church.

A HANDSOME Prospectus of College of Commerce, just out. Call or write for one any way to W. A. Warriner, North Toronto, Sent free.

"Citizens of Toronto, rejoice and be glad." You have within your reach a mineral water called St. Leon, which, for gout, rheumatism and diseases of the kidneys, including diabetes and even Bright's disease of the kidneys, when freely used is superior to all other mineral waters without any exception. It contains purgative and revivifying elements. It is an excellent regulator and health preservative as well as an agreeable beverage. It is the strongest antidote known to science as a blood purifier. To crown all, it carried off the gold medal and diploma, the highest honours awarded at Quebec in September, 1885, the judges giving it a very strong recommendation. The company owning the St. Leon Springs have a fine hotel in connection with them, managed by your well known fellow-citizen, Mr. M. A. Thomas, than whom as a caterer there is none such. The hotel opens on the 15th of June with a full staff of efficient cooks and waiters and with rates to suit all. They expect to fill the hotel, which can accommodate between five and six hundred guests. The baths in connection are an institution that many of our own citizens can speak of in the most glowing terms. Mr. Thomas invites you all to come, to drink and to be merry.

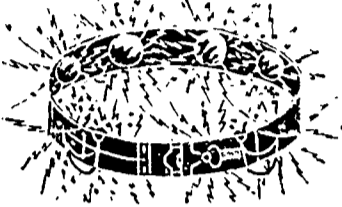
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C. H. DORENWEND, Electrician.

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PURE
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PUREST, STRONGEST, BEST.
Ready for use in any quantity. For making Soap, Softening Water, Disinfecting and a hundred other uses. A can equals 20 pounds Soda.
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The accomplished compiler of this most serviceable hand book has no intention of inducing the sturdy Presbyterians of Canada to become even modified ritualists. His purpose is to provide suggestive forms for all special occasions, so that hesitancy, inaccuracy and all that is inappropriate and unseemly may be guarded against.—*The Globe*.
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SARSAPARILLA
CURES ALL
Taints of the Blood.
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Insist on having Pears' Soap.

Substitutes are sometimes recommended by druggists and storekeepers for the sole purpose of making a greater profit. There is nothing as good as PEARS' SOAP. It has stood the test for ONE HUNDRED YEARS.

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INCREASES MADE IN 1890

In Income,	\$55,168.00
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In Cash Surplus,	\$68,648.00
In New Business,	\$706,967.00
In Business In Force,	\$1,600,376.00

W. C. MACDONALD,
ACTUARY.

J. K. MACDONALD,
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FLUID BEER.

It is Compact, Convenient, always Ready for Use.
It makes Delicious Sandwiches, and Strengthening Beef Tea.

HOUSEHOLD HINTS.

NUTS FOR CAKE.—It is a great improvement to blanch the walnuts used in cake. Almonds have so tough a skin that it is impossible to use them in cake without blanching. The walnut skins are bitter, and although it is a little trouble to do it they should be blanched. This should certainly be done if they are put in a light-coloured cake without molasses or spice.

BOILED SALMON can be made equally well with fresh canned salmon. Divide the salmon into small fillets, and put them to boil for five minutes in a stew-pan, in either hot water, if the fresh salmon is used, or with the liquor from the can diluted with water, if you use Oregon canned salmon. Season with tiny sprigs of picked parsley, a little grated horseradish, a teaspoonful of powdered sugar and a little pepper and salt. Serve in soup-plates, with thin slices of brown bread and butter handed separately.

TO CAN CORN, PEAS AND BEANS.—Husk and remove every particle of milk from the corn; then cut from the cob, being careful not to cut too near the cob; scrape out the milk, pack the corn in glass jars; you can use the small end of a potato-masher, pressing it in very firmly, and be sure the cans are full to the brim; screw the cover on as tight as you can; put a thin layer of hay, or straw, or old rags in the bottom of a boiler, put the cans in it and cover with cold water and put on the range and boil three hours; let them cool in the water; then take out and tighten and set in a cool, dry, dark place. The cans must not be allowed to touch each other when boiling; put cloths between. To can peas, fill the cans full, shaking them well down; fill the cans to overflowing with cold water, and proceed as with the corn. Beans are cut up and canned in the same manner.

MOCK TERRAPIN SOUP.—One calf's liver will furnish the material for this soup and the dish of liver, with glazed carrots. For the soup cut off the smallest lobe or division of the liver, put it over the fire in boiling water enough to cover it, with a tablespoonful of salt, and boil it very slowly until it is tender, which will be in about half an hour. When it is tender take it from the water, cut it in quarter-inch dice, put it over the fire in a saucepan containing a tablespoonful of butter and fry it brown. When it is brown stir in a heaping tablespoonful of flour and brown that; then add two quarts of boiling water, gradually stirring until the flour is smoothly mixed with the water, and boil the soup slowly for half an hour. Meantime make some egg-balls as follows: Put the yolks of two hard-boiled eggs and one raw one into a bowl, with a teaspoonful of salad oil and a very little salt and pepper; mix them together with a fork, adding sufficient flour to make a paste stiff enough to roll out; roll out this paste about half an inch thick, cut it in half inch strips and then in dice, and roll the dice into little balls between the palms of the hands. Poach these egg-balls by putting them into salted boiling water for three minutes, and then add them to the soup; see that it is palatably seasoned and serve it. A small glass of sherry or Madeira and a tablespoonful of lemon juice may be added to the soup if desired.

Dr. Prices' Cream
Baking Powder

Used in Millions of Homes—
40 Years the Standard.

Those who believe that Dr. Sage's Catarrh Remedy will cure them are more liable to get well than those who don't.

If you happen to be one of those who don't believe, there's a matter of \$500 to help your faith. It's for you if the makers of Dr. Sage's remedy can't cure you, no matter how bad or of how long standing your catarrh in the head may be.

The makers are the World's Dispensary Medical Association of Buffalo, N.Y. They're known to every newspaper publisher and every druggist in the land, and you can easily ascertain that their word's as good as their bond.

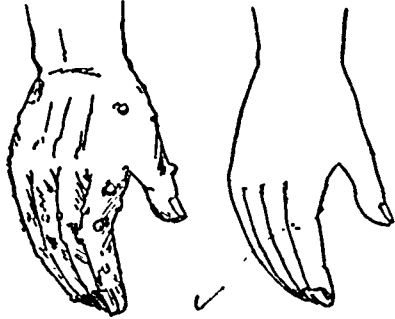
Begin right. The first stage is to purify the system. You don't want to build on a wrong foundation, when you're building for health. And don't shock the stomach with harsh treatment. Use the milder means.

You wind your watch once a day. Your liver and bowels should act as regularly. If they do not, use a key.

The key is—Dr. Pierce's Pleasant Pellets. One a dose.

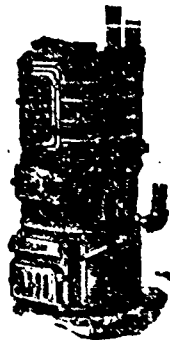
SALLY LUNN.—One quart of flour, two eggs, one pint of milk, two teaspoonfuls of sugar, a piece of butter the size of two large-sized eggs, one-half teaspoonful of salt, two teaspoonfuls of cream of tartar and one teaspoonful of soda. Beat butter and sugar together; add the eggs, well beaten; mix the soda with the milk, and the cream of tartar with the flour.

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There's no need why a woman's hand should be made ugly and distorted. Nature didn't make them so, and they wouldn't be in that condition if they had been used to a Soap like the "Sunlight." Take care of the hands, and use only "Sunlight" Soap for all household purposes.



"Note attractive design."

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Has the least number of Joints,

Is not Overrated,

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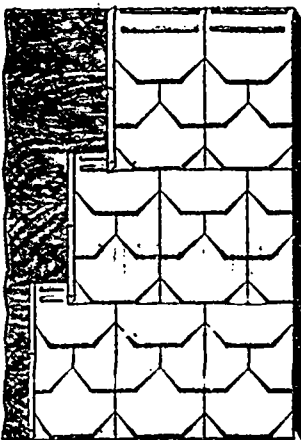
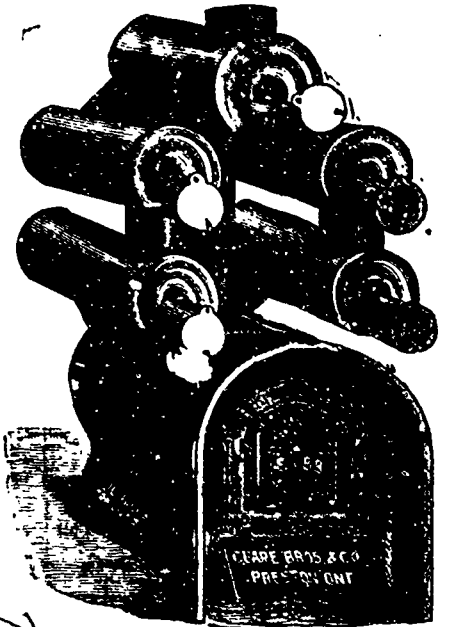
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is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.

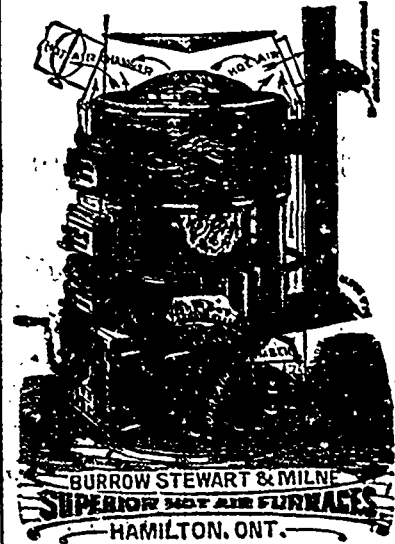
For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 87 New Oxford St. London; And sold by all Medicine Vendors throughout the World. N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4 or by letter.

Superior Hot Air Furnaces



Are now in use throughout the Dominion in dwelling houses, stores, schools, public halls and churches, and are proved to be The Cleanest, Healthiest and most Economical Furnaces ever introduced. We have hundreds of Testimonials. Note the following:—

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We are highly pleased with the No. 36 Superior Furnace which you placed in our St. Andrews Church last season, and which heated our Church and Sunday School Room adjoining, containing in all 70,000 cubic feet, to our entire satisfaction. All other furnace manufacturers claimed that two furnaces would be necessary. Your furnace is easily managed, free from dust and gas. The system of ventilation in connection with the heating has proved highly satisfactory. We have effected a great saving of fuel and labour, and are well pleased in every way.

CHAS. H. COOKE, Pastor St. Andrews Church. JOHN MCGILLIVRAY, Chairman Building Com.

WOODSTOCK, 6th May, 1889.

Messrs. Burrow, Stewart & Milne.

GENTLEMEN—We take much pleasure in expressing our entire satisfaction with your Superior Jewel Furnace, having used it during the past winter in heating Chalmers Church in this town. Our Church contains 60,000 cubic feet, with eight large windows and four entrances at each end of the room. All parts of this large room have been most comfortably heated with a very moderate amount of coal. Respectfully yours,

W. B. WALLACE, Sec. Board of Trustees Chalmers Church.

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RADWAY'S ALWAYS RELIABLE PILLS PURELY VEGETABLE.

For the Cure of all DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, COMPLAINTS PECULIAR TO FEMALES, PAINS IN THE BACK, DRAGGING FEELING, etc., INDIGESTION, BILIOUSNESS, FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the internal viscera.

DYSPEPSIA.

RADWAY'S PILLS are a cure for this complaint. They tone up the internal secretions to healthy action, restore strength to the stomach, and enable it to perform its functions. The symptoms of Dyspepsia disappear, and with them the liability to contract disease.

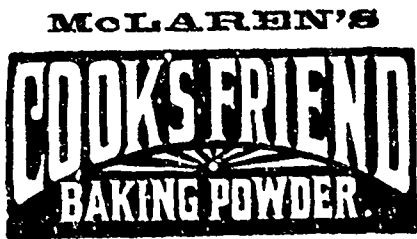
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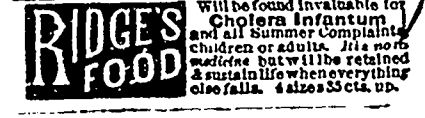
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Miscellaneous.

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MARRIED.

At Fletcher, on Wednesday, 12th August, by Rev. Wm. Farquharson, B.A., uncle of the bride, Rev. A. L. Manson, Presbyterian Church, Valetta and Fletcher, to Maggie Maria, eldest daughter of Mr. F. B. Stewart.

MEETINGS OF PRESBYTERY.

At Merrickville, September 14, at 5 p.m. BRUCE.—At Walkerton, Sept. 15, at 1 p.m. CALGARY.—In St. Paul's Church, Banff, on 9th September. COLUMBIA.—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m. GLENGARRY.—In Knox Church, Lancaster, September 8, at 11 a.m. GURH.—In Chalmers Church, Guelph, on Tuesday, 15th September, at 10.30 a.m. HURON.—In Blyth, 8th Sept. at 10.30 a.m. KING-TON.—In St. Andrew's Church, Kingston, on 1st Tuesday in September, at 3 p.m. LINDSAY.—At Wick, August 25, at 11 a.m. LONDON.—In First Presbyterian Church, London, on Monday, 7th September, at 3 p.m., for Religious Conference, and on Tuesday, 8th September, at 9 a.m., for ordinary business. MAITLAND.—At Wingham, September 8, at 11.15 a.m. MONTREAL.—In the Presbyterian College, on Tuesday, 6th October, at 10 a.m. OWEN SOUND.—In Division Street Hall, Owen Sound, last Tuesday in Sept., at 9 a.m. PARIS.—In Chalmers Church, Woodstock, on October 6, at 11 a.m. PETERBOROUGH.—At Port Hope, September 22, at 9.10 a.m. QUEBEC.—In Morrin College, Quebec, on August 25, at 3 p.m. SARNIA.—In St. Andrew's Church, Strathroy, third Tuesday in September, at 3 p.m. SAUGEN.—In Mount Forest, September 3, at 10 a.m. WINNIPEG.—In Knox Church, Winnipeg, on September 8, at 3 p.m.

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CANADA'S GREAT INDUSTRIAL FAIR TORONTO, Sept. 7 to 19, 1891. Greater and Better than Ever.

SCIENCE, ART AND INDUSTRY COMBINED WITH INSTRUCTION AND AMUSEMENT. NEW IDEAS, LATEST INVENTIONS, Superior Attractions. CHEAP EXCURSIONS ON ALL RAILWAYS. J. J. WITHROW, President. H. J. HILL, Manager, Toronto.

KILGOUR BROTHERS, Manufacturers and Printers PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES ETC 21 and 23 Wellington Street W., Toronto.

ISLAND PARK. The old Favorite Steamers, GERTRUDE AND KATHLEEN, WILL START TO-DAY, And continue for the season, to run from Brock street to the Island Park. The Island Park Ferry Company's Boats will also run from Church street wharf to Island Park. A. J. TYMON, Manager. MAY 28, 1891.

NIAGARA RIVER LINE. PALACE STEAMERS CHICORA AND CIBOLA in connection with Vanderbilt system of Railways, leave Toronto four times daily (except Sunday) for Niagara and Lewiston, connecting with express trains on New York Central and Michigan Central Railways for Niagara Falls, Buffalo, New York, Philadelphia, Cleveland and all points east and west. Leave Yonge Street Wharf 7 a.m., 11 a.m., 2 p.m., 4.45 p.m. TICKETS at all principal offices. JOHN FOX, Manager.

Miscellaneous.

Lake Island Park, WILSON, N.Y. STEAMER EURYDICE running regularly to Lake Island Park, leaving Goddes Wharf, Yonge Street, at 8 a.m. For Excursion Rates, etc., apply to P. G. CLOSE, 39 King Street West.

VICTORIA PARK AND STEAMBOAT COMPANY Are receiving applications for excursions to this most delightful resort, with its new planked bicycle and tricycle race circle, donkey race course, and many new attractions and amusements for young and old. Early application recommended to secure dates. Office, 38 King Street East. P.S.—We have already booked the following Presbyterian Sabbath Schools:—Knox, St. Mark's, St. Enoch's and South Side.

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For Tickets, etc., apply to all Grand Trunk Agents, W. A. GIBBES, 69 Yonge Street, Toronto, or to JAMES H. BEATTY, General Manager, Sarnia.

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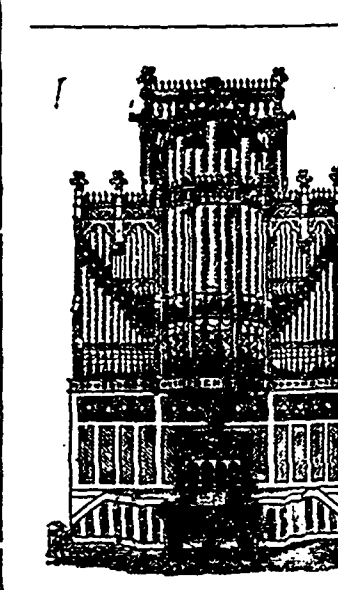
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