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Vol. 22.—No. 29.
Whole No. 1119.

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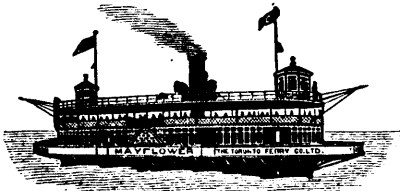
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In making luncheon toast brown some slices of bread in butter; remove, and then to serve for each slice put in two tablespoonfuls of chopped ham, two tablespoonfuls of grated cheese, two eggs beaten with four tablespoonfuls of cream, salt and pepper. Stir till it is quite creamy, and spread on the toast.

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THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, JULY 19th, 1893.

No. 29.

Notes of the Week.

Dr. Parker, conducting anniversary services at Birmingham a short time ago, read his text, and then asked if it had been heard by everybody in the building. Cries of 'No' came from the other end of the church, and the doctor repeated the text in a voice that made the farthest off man hear without the slightest difficulty. No more useful innovation was ever introduced in public worship.

Great and general indignation is expressed in the press of the United States, at the release by Governor Altgeld, of Illinois, of the anarchists who, seven years ago, were condemned to imprisonment for life, for the murder of a policeman by the explosion of a bomb, during what is known as the Haymarket Riot. Several of the gang were hung at the time. The plea, after the lapse of years, is put forth that the trial was not fair; that the judge was partial, the evidence insufficient, and the jurors corrupt—the contentions of the anarchist party from the first, and possibly the opinions of the executive who liberated these fiends and set them loose again upon the world.

The last of the arguments in the prolonged, but most interesting and important, Behring Sea case, has been closed. The decision will now be awaited with great interest, not only by those more immediately concerned, but over the whole civilized world. Whatever it may be, it will doubtless be loyally accepted by both nations. The settlement of so grave and delicate an international question by arbitration, instead of an appeal to the sword, marks another triumph of the more rational, humane, and just method of settling international disputes, which it may be hoped the spread of intelligence, and, above all, of the principles of the Gospel of peace will one day make universal.

The growth of the Christian Endeavour movement has been phenomenal. The statistics tell the story most pointedly and briefly. They are as follows:

Year	Societies	Members
In 1881	2	68
In 1882	7	481
In 1883	56	2,890
In 1884	159	8,905
In 1885	253	10,946
In 1886	850	50,000
In 1887	2,314	140,000
In 1888	4,879	310,000
In 1889	7,672	485,000
In 1890	11,013	660,000
In 1891	16,241	1,008,980
In 1892	21,080	1,370,200
In 1893	23,565	1,413,900

(on record Jan. 1)

The question naturally presents itself. What shall the future be? Perhaps the great success of the movement is one of its chief sources of danger. This fact was in the mind of one of the speakers at the opening session of this year's convention, when he pointed out the great danger of placing too much reliance on the human side of the work—thorough organization, and the enthusiasm of numbers.

Professor Orr delivered the opening address of the summer session to St. Cuthbert's Y.M.C.A., Edinburgh, when he declared that if theology kept true to its basis, there could not but come to be a great and growing measure of essential agreement, while there would also be of like necessity great development and change in the living forms by which the truth was expressed. In its course through the minds of men, theology was necessarily coloured by the ideas and tendencies which ruled in their minds. Evolution was an idea which had laid

hold upon the age with a fascination which was in danger of becoming a superstition. But science was already beginning to distinguish between Evolution and Darwinism, and to recognize that Evolution admitted of new starting-points, and did not invariably proceed by insensible modifications. What was true and proved in evolution was not incompatible with anything in Christianity.

A large and enthusiastic gathering of the church and congregation of the Metropolitan Tabernacle, London, was held lately, to bid farewell to Dr. J. A. Spurgeon, the retiring pastor, and to Dr. Pierson. Valuable and identically similar testimonials were presented to both gentlemen. Words of warm gratitude, and high appreciation of the services rendered by both the brethren to the church, in the case of Dr. Spurgeon, extending over twenty-five years, were spoken, and appropriately and feelingly responded to. The hope was expressed that the way might be opened for the return of Dr. Pierson, not for a brief period only, but for a permanency. Dr. Spurgeon, in acknowledging the gifts, said his twenty-five years' connection with the church, and with his brother, who had such a 'wonderful career,' was a grand quarter of a century. They had never altered each other's plans, but worked together, not as two, but as one. His association with the church, come what would, could never be forgotten.

Rev. J. G. Greenhough, in his address as warden of Midland College, said the modern pulpit could only be filled effectively by men—men, not millinery; men, not unsexed priests; men, not sacerdotal puppets; men, not starched and be-suppiced functionaries. The age was becoming more and more impatient of mere officialism, and answered its pretensions in its ex cathedra utterances with a polite sneer. The priest and the parson, as apart from the mental and spiritual force of the man, were being gradually relegated to the region of fossils and antiquated curiosities, and the most orthodox ordination would fail to invest with authority those whose own sterling manhood could not win it. If a man had a real message to deliver, he would be heard, but if he had only a staff of office to show he would be treated as if he were an insignificant member of bumbledom. What was wanted was the man, who, without affectation, with deep, broad sympathy, could speak the things of God to his fellowmen.

It will be news to most of our readers that on the 29th of June last, at the Brompton Oratory, at the suggestion, and by the desire of the Pope, the realm of England was dedicated to the Virgin Mary, the "Mother of God," and placed under the patronage of St. Peter, the Prince of the Apostles. In the forenoon, a Pontifical High Mass was celebrated, and in the evening there were Pontifical Vespers, and an act of Consecration to St. Peter. "We cannot," says the Catholic Register, "bring back those days of faith. But we can arouse our own faith, and, at the bidding of the Holy Father, renew and enlarge our love and service of the Queen of Virgins, in public and private, in great things and in small, consecrating to her our lives and our actions, and as far as lies in our power, putting her once more in her place as the country's Sovereign Protector." The Protestant Alliance has issued a protest pointing out the idolatrous and blasphemous character of the so-called consecration to the Virgin.

There died at Palo Alto, California, on the 20th June, Senator Leland Stanford, of the United States. Out of an estate valued at \$35,000,000, he founded Stanford University, and besides left at his death at its disposal, \$5,000,000. At eighteen years of age he made enough by clearing forest land to educate himself and enter upon the legal profession. A change of circumstances led him to enter upon mercantile pursuits with the result, so far as wealth is concerned, above stated. As one would expect, he was a many-sided and strong man. Though his own religious views and principles were like those of so many whose youth has been spent amid unfavorable surroundings, somewhat indefinite, yet through the influence of a good woman whom he had for his wife, he was led to apply a portion of his great fortune to the higher uses of mankind, under conditions favorable to Christianity, in the founding of the university which bears his name, in memory of an only son. He showed his wisdom in making his endowments and benefactions during his lifetime, when he could personally supervise the execution of his trusts and see that they were not improperly diverted.

Our Governor General, Lord Derby, has now finished his term of office among us, and returned to England. The quiet, undemonstrative manner comparatively, in which this has been done, is a striking illustration of the orderly procedure of the Government of our country. His official life has been of a very uniform, plain, and unpretentious character, but not the less useful and beneficial. Nothing but kind words and good feeling towards Lord and Lady Derby are heard on all hands, and they have been pleased to speak kindly of Canada, and of their treatment in it in their high position. This is as all would wish it. The Earl and Countess of Aberdeen come to take the place of those who have just gone, bearing a very high reputation for all the virtues which can be reasonably expected as qualifications to fill with honour to themselves, to the sovereign, and to the people of Canada, the duties of their high office. When they arrive among us, they will undoubtedly, as the representatives of Her Majesty, and for their own sakes, meet with a welcome which will demonstrate the loyalty of Canadians, and be an inspiration and help to them in the performance of the very varied, and often delicate duties which their high station imposes upon them.

Sir William McKinnon, Bart, died in London, on the 22nd ult., at the age of seventy. He was one of those men who, in a quiet way, leave their mark upon their country. From being a poor Campbelltown boy, he began business there, but early in life went to India to join his friend, the late Robert Mackenzie, with whom he founded the firm of McKinnon, Mackenzie, and Co. He was the founder of the British India Steamship Co., than which no other, perhaps, has a greater tonnage afloat. In 1878 he secured concessions in Africa, of a territory embracing 590,000 square miles, which, however, had to be abandoned because the Ministry of the day could not see their way to sanction it. Later on, he founded the British East Africa Co. He was created a Baronet in 1889. He was a consistent and liberal supporter of the Free Church. Belonging to the constitutional party, he was opposed to the Declaratory Act. By some he was thought ecclesiastically narrow, but like a business man, he regarded subscription to a creed as something to be honourably adhered to, and to be interpreted in the sense originally intended. He established a fund for retired Indian missionaries, which was not to be exclusively confined to the Free Church, and his latest missionary enterprise, was the founding of the East Africa Scottish Mission, which is industrial, medical, educational, and religious, but not denominational.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: Every man will die disappointed who does nothing to make the world brighter and better.

Dr. John Hall: The best way for a man to get out of a lowly position, is to be conspicuously effective in it.

President Grover Cleveland: "No matter what I do, no matter what Congress may do, the only power that can raise the Indian, is the power of Christianity."

Drummond: I wonder why it is we are not all kinder than we are. How easily it is done. How instantaneously it acts. How infallibly it is remembered.

Cumming: As a fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life, and blossom in the spring-tide, so God feels it His joy to give liberally, and to give all we can ask, or think, or desire for Christ's sake.

Bishop Baldwin: The so-called higher critics ask me to give up the Word of God. Before I do, may this hand wither and this tongue become mute. To give up my faith in Moses as a man of God, to turn from Isaiah, Jeremiah, Ezekiel and Daniel, to give it to men who were just but a day ago absolutely ignorant, were to prefer a burning taper to the light of a thousand suns together as typifying the word of truth.

Canadian Baptist: From the moral point of view, what virtuous parents do not already realize how hard it is to bring up their children in the way in which they should go, amidst the allurements and temptations of city life? Let all such seriously ask themselves whether the running of Sunday cars to all the various places of resort within reach, will tend to lessen or increase their great burden of anxiety and responsibility. We speak as to wise men. Judge ye.

James Martineau: He who will persistently follow his highest impulses and convictions, who will trust only these amid noisier claims, and constrain himself to go with them alike in their faintness and their might, shall not find his struggle everlasting; his wrestlings shall become fewer and less terrible; the hand of God, so dim to him, and doubtful at the first, shall in the end be the only thing that is clear and sure; his best shall be his strongest, too.

Central Presbyterian: To have a prejudice against doctrine, is to have a prejudice against the way of salvation; it is to have a prejudice against the truth as it is in Jesus, who died to redeem us from sin, and to purify us unto himself; it is to have a prejudice against the Holy Ghost who is the sanctifier and comforter of God's people; it is to have a prejudice against faith, and justification, and pardon, and adoption, and sanctification. It is a prejudice that would set aside the teachings of Christ and His apostles, and open the way for all manner of unbelief. It is a prejudice which would stop the child of God from saying: "I believe in God the Father almighty, maker of heaven and earth, and in Jesus Christ His only Son, our Lord; I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting."

Our Contributors.

ONTARIO'S SHAME.

BY KNOXONIAN.

In the current number of the Century Magazine, Mr. George Kennan shows that "corporal punishment is employed by the Russian police as one of the commonest means of collecting taxes." Part of the revenue is raised by the lash. The arrears are literally "threshed out." In one canton with about 1,200 ratepayers, in less than three years, 797 delinquents were flogged for being behind in contributing their share of the revenue. Thousands are lashed every year because they do not pay up with sufficient promptitude for the support of the Czar and his beneficent Government.

We in Canada hold up our hands in holy horror as we read Mr. Kennan's statistics. The idea of lashing starving peasants because they are too poor to support a tyrannical Government and a huge standing army, is repugnant to the instincts of free-born Canadians. We close the Century after reading Mr. Kennan's article, almost offering a silent prayer that another Russian war may soon break out, and end in the overthrow of the Russian Empire. We are almost as indignant as Macaulay says the British public is in one of its "periodical fits of morality."

Before we become too loud in the expressions of our indignation, let us look around and see if there is anything nearer home that should make us ashamed. Is sending a man to gaol because he is poor, a much less shameful thing than beating a man because he is too poor to pay his taxes? Can Ontario municipal authorities, who put old and infirm men in prison, simply because they are old and infirm, who clothe them in prison garb, and put them along with criminals, though their only crime is living as long as their Maker allows them to live—can such municipal authorities throw stones at Russian police authorities for collecting arrears of taxes with the lash? If there is any difference between the two courses of treatment, is not the difference in favour of Russia? Flogging a healthy, perhaps lazy, peasant for purposes of revenue, is scarcely as brutal as putting a poor, decrepit, old man in a cell to die, simply because he is poor, and homeless, and old.

What has the old man done? The front of his offending, is either that he came into the world too soon, or that he remains in it too long. Well, a man's birth is a matter over which he has no control, and it is hardly fair to put him in gaol because he came into this hard world at any particular date. As regards his remaining here, average Christian people have the idea that the length of a man's days is determined by his Maker. If the Almighty allows a man to remain on earth a few years after his working days are over, it seems rather hard to put the old man in gaol for staying.

A few weeks ago, Mr. Justice Rose found no less than fourteen men in a county gaol in Western Ontario, who, the learned judge says, were "guilty of no other crime than not being able to support themselves." Several of these criminals, whose only crime was poverty, were aged, and one had been confined to bed for over two years. They had been in prison garb, but the humane prison inspector had ordered citizen's clothing for them, so that the prison stigma might in part be removed. The bill had been sent in to the County, but his lordship does not say whether it had been paid or not. The judge was very properly indignant at finding so many Canadian citizens in gaol for being unable to support themselves, and directed the attention of the Grand Jury to the disgraceful state of affairs. It was hoped the County Council would take action in the direction of providing a poor-house, but so far, nothing has been done. Correspondence recently published, between Mr. Justice Rose and Mr. Buckingham, fore-

man of the Grand Jury, puts the matter in a strong light, but it should be remembered, this particular county is not a sinner above all others. Referring to the bed-ridden old man in gaol for two years, Mr. Buckingham says:—

Your lordship may remember the case of the very old man, who through poverty and decrepitude, had lain for years on a bed in one of the corridors of the gaol here, and who, when the Grand Jury visited the gaol, was dying of extreme age. He has since died. His was an inhuman deathbed, and an inhuman burial. Under the county contract with the owner of a lumber yard and planing mill here, he was placed in a rude coffin and carted in a waggon to an obscure spot in the cemetery. There was no minister of religion, and no religious service, either at the gaol or at the grave, and there was no attendant save the driver and the humane gaoler, Mr. Nichol. He was buried, like all poor people who die during their incarceration in the gaol here are buried, as the saying is, "like a dog"—at the contract price of \$6 per head. Such treatment of the poor, I venture to remark, is simply shameful.

It is to be hoped that the foregoing graphic description, by one of the most honorable and trustworthy men that ever wielded a pen in Canada, will not be without its effect. Mr. Justice Rose lays the correspondence before Sir Oliver Mowat, and asks the Premier to take the duty of providing a home for the indigent out of the hands of local authorities. Possibly the Premier may do so.

The only objection having the semblance of force, that we ever heard against the erection of county poor-houses, is that farmers would be taxed to support town paupers. Where do nine-tenths of the town paupers come from? They come from the rural districts, and tell it not in Gath, no small number of them are sent into the towns just to get rid of the duty of caring for them. That branch of the question will stand more discussion and some illustrations may easily be given that may make some people sorry it was ever raised.

FOREIGN MISSION VACANCIES.

Our readers will have noticed in the report in Foreign Mission work, published in the Canada Presbyterian last week, that there are at present two very important vacancies that ought to be filled without delay.

The first is at Alberni, which work has been reluctantly laid down by Rev. J. A. McDonald on account of failing health, very much to the regret of the committee who have learned to know Mr. McDonald's value. There is probably none of our Indian missions more interesting or hopeful than this field. These Indians on the coast of Vancouver Island live by fishing and sealing, and have not been, like the Indians of the Northwest, reduced to poverty by the white man's arrival. They have therefore retained something of that original independence and nobility of character, which has always been associated with the red man, although to a somewhat exaggerated degree. Our Church has undertaken to cultivate the district that lies around Barclay Sound, in which there are about one thousand Indians. Already a Girls' Home and Day School are in operation, and some progress has been made in interesting the older people in the Gospel. Delay in appointing a successor will result in impairing work already done. The Committee is eager to make an appointment as soon as a suitable man is secured.

The other vacancy is even more important. For sometime Rev. Norman Russell has been performing the duties of Chaplain for Her Majesty's troops in Mhow, in addition to his other duties in connection with the mission. This, as we can easily understand, he finds to be too exacting, and yet the work is so important that it ought to be done, and by our Church, as we alone occupy that field. The General Assembly has instructed the Committee to appoint one

whose first duty it will be to attend to the chaplaincy duties and to assist the mission so far as he may be able beyond that. This ought to be an inviting field to anyone who has the spirit of Foreign Missions. The weary period of inactivity whilst learning the language, so trying to the zealous missionary in the midst of perishing millions, will not be experienced in this case. The missionary can at once begin to preach the Gospel in his own language, and at the same time acquire the foreign tongue for further usefulness.

It is hoped that from amongst the many student volunteers, men filled with the Holy Ghost will be found ready to fill these two important positions, and that without much loss of time.

JUBILEE OF THE REV. JAMES CLELAND, PORT HOPE.

At the meeting of the Presbytery of Peterboro', held on July 4th, at Peterboro', Rev. W. MacWilliam, as Convener of the Committee, appointed to draft a minute concerning the jubilee of Rev. Mr. Cleland brought in the following, which was adopted by the Presbytery with applause, ordered to be engrossed on parchment, framed, and presented to Mr. Cleland by the Presbytery. We are glad to see such honour paid to our worthy townsman.

"The Presbytery of Peterboro' having attention called at its last meeting to the fact that Rev. Jas. Cleland would complete on the 9th of May, 1893, the 50th year of his ministry, beg to congratulate their honored father on this interesting occasion in his history.

The members of the Presbytery well know Mr. Cleland's dislike of everything that savours of ostentation and his unwillingness to obtrude on public notice matters which are personal to himself. They cannot, however, refrain from giving a public expression of their cordial sympathy with him on the occasion of his jubilee.

They join with him in praising God for all the goodness and mercy shown to him during these fifty years, in which he has served Christ in the ministry of the Gospel. They gladly testify to the ability and faithfulness with which he has preached the great doctrines of grace and salvation, and contended for the faith which was once for all delivered to the saints.

We rejoice that 'through all this track of years,' he has borne the white flower, not only of a blameless, but a useful and honored life; that he has kept his record clear, and that nothing but what is honourable and of good report has ever been associated with his name; that he has in the evening of life, the high regard and esteem of all his acquaintance, and that which should accompany old age as honour, love, obedience, troops of friends.

They congratulate him on his still retaining so fully perfect vigour of body and mind, that his eye is not dim, nor his natural force abated.

They would make it their prayer that he may be long spared still to gladden his brethren with his presence and benefit them by his wise counsel; and when at length his days shall come to a close, they pray that at evening time with him it may be light; that he may have an abundant entrance into the everlasting Kingdom; and hear the Master's welcome greeting: 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

PARTING WORDS FROM REV. GHOSN-EL-HOWIE.

To the ministers and members of the Presbyterian Church.

Dear Brethren,—It is now thirteen years since I left Jerusalem for Great Britain, to qualify myself for the work of preaching the Gospel of God's love to the world, and 1893 is the ninth year of my sojourn among you. Please accept the gratitude of my heart for your Christian kindness and courtesy towards me. Truly God has blessed me, and dealt abundantly mercifully with me in this country, in which, I would fain have spent all my days; but, in view of the great work to be done in my birthplace, and the comparative scarcity of workers there, I have decided to forego the advantages which this great Canada affords, and return to Syria, and assist those who are already in the field. I am thankful to Drs. McMullen, Caven, and the rest of you who have given expressions of approval and sympathy in my contemplated work.

My own Presbytery of Toronto, and that of Montreal, are entitled to my special thanks for their kind resolutions anent the subject. Let me assure you, that my experience of Christian example in

this country is a help greater than a mere philosophical or theological drill, and that I go determined to point men to the Lamb of God which beareth away the sin of the world. Praying for your continued sympathy and prayer, I remain, in the Master's service, Yours fraternally.

GHOSN-EL-HOWIE.

Dr. Howie leaves on S.S. Lake Ontario, on 9th August.

THE CASE OF PROF. CAMPBELL.

THE MATTER CONSIDERED BY THE MONTREAL PRESBYTERY.

The report of the special committee appointed by the Montreal Presbytery to confer with the Rev. Professor Campbell, was brought before the regular meeting of the Presbytery, which was held on the 11th of July in the David Morrice Hall. Owing to the vital nature of the case and the great interest manifested in it, there was a very large attendance of delegates.

The Moderator, Rev. W. R. Cruikshanks, presided, and among the more prominent delegates present were Revs. A. J. Mowat, Jas. Patterson, Jas. Fleck, J. Nichols, Dr. Robertson, Prof. Ross, T. Bennett, S. J. Taylor, Prof. Beadreau, J. MacGillivray, Prof. Scrimger, J. M. Cromble, W. D. Morrison, Dr. McDonald, Dr. Warden, J. L. Morin, Principal MacVicar, Dr. Robt. Campbell, J. E. Duclos, C. B. Ross, Prof. Coussirat, F. M. Dewey, G. C. Helne, W. Forlong, R. T. Duclos, Dr. Mackay, W. D. Reid, and Messrs. D. Morrice, J. A. Stewart, W. D. McLaren, John Murray, Stephen Thompson and William Drysdale.

After the re-election of Rev. W. N. Cruikshanks as Moderator, and the transaction of some formal business, the case of the Rev. Prof. John Campbell was taken up.

The report of the committee, signed by all its members, was read by the Clerk.

Dr. Robert Campbell moved that the report be received and considered, which was agreed to.

REPORT OF THE COMMITTEE.

The committee's report was as follows: "The committee appointed to confer with Professor Campbell beg to report that they met with him on the seventh day of this month, all the members being present. Professor Campbell having acknowledged the substantial correctness of his lecture, a lengthened conference was held with him. Prof. Campbell acknowledged that he had spoken somewhat strongly in the lecture, but declared that he still adhered to the main position taken therein, as previously communicated to the Presbytery in his letter of June 6th, 1893, namely, his disbelief in the entire inerrancy of the inspired revelation of the Old Testament.

All of which is respectfully submitted.—D. H. MacVicar, W. R. Cruikshanks, Robert H. Warden, Robert Campbell, D. Patterson.

Rev. Mr. Fleck asked if there were anything to consider.

Dr. Mackay wanted to know what the committee had been asked to do.

Dr. MacVicar read the minute appointing the committee.

Rev. James Patterson thought at least the committee might have done a little more (Hear, hear.) In his judgment the committee should have made some recommendation.

Dr. MacVicar explained that the committee had done all that it had been asked to do.

Rev. E. Scott, the Rev. Dr. Robert Campbell and Dr. Warden supported this view of the committee.

Dr. Robert Campbell pointed out that the committee had reported two essential facts, viz., the correctness of the reports of Prof. Campbell's address, and his adherence to the views therein stated. He therefore urged, in the interests of the Presbytery, in the interests of the Church, in the interest of Prof. Campbell himself, that the Presbytery serve a "libel" upon Prof. Campbell, and that a committee be appointed to draft the same. It must not be supposed, he said, that in taking this course, the Presbytery would pass judgment on Prof. Campbell. On the contrary, it would give him an opportunity of establishing, if possible, his complete innocence, of proving that he was not in dissent with the received doctrines of the Church. He was now an honored member of the Church, beloved by all, but he had declared his disbelief in the inerrancy of the old Scripture—not of the copies of the Scripture, but of the inspired and original text itself. Prof. Campbell did not want to hedge in this matter. He wished to defend his position without retracting anything.

Rev. J. Myles Cromble seconded this motion, because, he said, the minds of

Christian Endeavor.

FELLOWSHIP IN WORK.

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

July 23rd.—Acts 18: 3; John 17: 20-26.

Sacred and secular writers alike present us with some very remarkable examples of warm, personal friendship. Who has not heard of the love of Pylades for Orestes, Pythias for Damon, Elijah for Elisha, Paul for Timothy, Luther for Melancthon? Here our attention is directed to another illustration of the same character. In many respects, Paul and Aquila were very unlike, and yet they were fast friends. Paul might have claimed support from the Churches in which he laboured, but so anxious was he to set a good example, and to be independent, that he laboured with his hands as an ordinary workman. The Jewish Rabbis has advised that every boy should learn a trade, and Paul, though eminent as a student, had acquired the art of making tentcloth from goats' hair. When he came to Corinth he found a fellow-craftsman, Aquila, there, and the two men laboured side by side on week days, and on Sabbaths Paul went into the synagogue and reasoned with the Jews and Greeks. Had one been permitted to look on at these two good men working together, and discussing the great themes on which their hearts were set, he would have regarded the scene as a very interesting and beautiful one. What does it suggest to us now? Does it not indicate that there are some advantages in associating with like-minded friends? True, much of our work, our fighting, our struggling, must be done by us as individuals, and yet it is well that there should be fellowship in work.

1. Man is so constituted that he is encouraged by love and sympathy. Occasionally, a man like Shammah or Benajah, may fight valiantly alone, but the soldier will generally enter into the conflict with more enthusiasm when he knows that others are fighting at his side. If the work is difficult and discouraging the need of sympathy is all the more pressing. Now, as Paul was a sensitive man, who was greatly cheered by a little kindness, and, as he was engaged in a most arduous task, he acted wisely in associating with Aquila. If Elijah could have taken counsel with some kind-hearted friend, would he have flung himself down under the juniper tree? No; he would have nerved himself once more for the conflict with idolatry.

2. It is a good thing to take counsel with others, as to the best methods of carrying on the Master's work. No man is infallible. A king may be wise, but he may get some helpful suggestions from his advisers. "In the multitude of councillors there is safety." Moses realized this when he said to the children of Israel, "How can I myself alone bear your cumberance, your burden and your strife?" A plan which, when followed, produces good results in one place, may be a failure in another. Now, as Aquila had learned of Christ at Rome, and as he had seen something of Christian work in that great commercial city, he could, perhaps, give Paul some valuable hints as to the best course to pursue in Corinth, which was also a great commercial centre.

3. Paul and Aquila, having discussed their religious experiences, and the great truths of the Gospel, as they worked together during the week, would be all the better prepared for engaging in their respective work on Sabbath. "How can one be warm alone?" Some one has said that crotchets take possession of the solitary thinker, and another has said that, fellowship with congenial minds is absolutely necessary to refresh and enlarge the feelings. The religious experience of Aquila may have differed widely from that of Paul, and his views of truth may have taken on another colour because his early training was somewhat different, nevertheless, having frankly and fully opened their hearts to each other, they would both be roused up with a desire to tell others what great things the Lord had done for them.

many members of the Presbytery had been unsettled on this question, and a definite decision should be arrived at at once.

Prof. Campbell, who was present, was then asked to speak. He first thanked the members of the committee for the kind, Christian spirit they had shown towards him, and then asked permission to submit a written statement of his position.

PROF. CAMPBELL'S STATEMENT.

Prof. Campbell's statement was as follows:

In speaking to the subject which now engages the attention of the court, I do not desire to be understood on the one hand as apologizing for the appearance and general scope of the Kingston lecture, nor on the other hand as insisting upon every expression which it contains. As a matter of literary composition the lecture was the work of a few hours snatched from a more than usually busy season. As to its thought, however, be its imperfections what they may, it is the result of twenty-five years of study, reasoning, and personal religious experience. To the members of this court, familiar with the text of the lecture and competent to judge its contents fairly, a mere verbal statement of its main features would suffice, but beyond this court lies the Church at large, waiting alike to hear my explanation and the decision of the Presbytery. It is but too evident from a formulated charge of a Western Presbytery, from the reports of the General Assembly discussion, and from various public and private circumstances, through the agency of a certain religious journal, there has been, and continues to be, widespread misconception of the scope of the lecture, and of the theological standpoint of its author. It is therefore necessary that I should ask the indulgence of the court for presenting my explanatory remarks in a written form, which will enable not the Presbytery only, but the Church at large to understand definitely the doctrinal position in which I consider the lecture under discussion to place me.

First, I have nowhere in the lecture nor at any time, from my professorial chair or elsewhere, called in question the inspiration of the Old and New Testaments, nor any cardinal doctrine of the Church, but have affirmed the same in the words of the Confession of Faith, that the Scriptures are given by inspiration of God to be the rule of faith and life. There is nothing repugnant to this in the utterances of the lecture.

Second, The infallibility of the Scriptures as the rule of faith and life viewed as an organic whole, subject to the infallible rule of interpretation of Scripture, which is Scripture itself, is most definitely asserted in the lecture in question.

Third, the view of inspiration set forth in the lecture differs from that apparently, but not very definitely, contained in section viii., chapter 1, of the Confession of Faith. The lecture recognizes progress in the gradual manifestation of the Divine character and revelation of the Divine will, a progress indicated in the later utterances of Psalmists and Prophets, especially emphasized by Jesus Christ in His sermon on the Mount, and acknowledged cheerfully by every theologian and intelligent Christian. This progress cannot be the result of a progressive God, for God is ever the same, infinitely holy, pure and good, and morally unchangeable. Man, even inspired, is not straitened in God, but in himself. Only to Jesus Christ, the incarnate Son of God, was the Holy Spirit, who inspires, given without measure. All other revealers of God knew in part and prophesied in part.

Fourth, In the sermon on the Mount and elsewhere Jesus Christ shows a distinction between certain laws of the Old Testament and those of His own kingdom, and enforces the new and more complete law upon the hearers, and He gives them to understand that in keeping it they shall be the children or imitators of their Father in Heaven. He enjoins them to be morally perfect even as their Father is perfect. The lecture proceeds to show that while the moral law is fully declared in the Old Testament, and even the forms of the sermon on the Mount are found in its pages, there are passages not a few in which God is represented as either superior to the law of His own holy nature, or morally imperfect. Whether the lecture can be justified in the view it presents of this inconsistency is a matter of small moment. The question is, can this court or the Church at large reconcile the discrepancies, and give reasons why God should be guiltless in tempting men to break His holy law?

Fifth, If better explanation cannot be given, is the lecture worthy of consideration, because in all that comes short of truth and the glory of God. It

recognizes the tempter of Jesus Christ, whose works He was manifested to destroy, whose power He recognized as the Prince of the world, as the chief among the rulers of the darkness of this world: the chronicler distinctly asserts that Satan tempted David, while the author of Samuel attributes the act to God. Theologians and exegetes explain this as God's permissive act, whether the author of Samuel and other writers who impute temptation to God were familiar with this theological thought is of no importance. It is sufficient that the adverse tempting personality so prominent in the New Testament is almost wholly wanting in the Old. The fact that the chronicler and the author of Samuel impute the same act to different beings justifies the contention of the lecture that the inspired writers of Old Testament Scripture occasionally mistook the work of the evil one for the act of God.

Sixth, The examination of many New Testament passages, some of which are cited in the lecture, exhibit accordance with the book of Job, in representing physical calamity, disease and death, even when matters of ecclesiastical discipline, as the work of man's great adversary. Jesus Christ destroyed the works of the devil by healing the sick and raising the dead; and in that connection declared, "My Father worketh hitherto, and I work." This truth, little considered in most theological systems and compends, is one that has tended to obscure the character of God, the Father.

Seventh, The great contention of the lecture is this, that Jesus Christ in His person, word, and work is the fullest revelation of the character of the Father. He was the brightness of the Father's glory, and the express image of His person. No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, hath declared Him. Jesus himself said, "The Son can do nothing of himself but what He seeth the Father do." "I do nothing of myself, but as my Father hath taught me I speak these things." "I and my Father are one." "He that hath seen me hath seen my Father." If there are not insurmountable discrepancies between the Father's revelation in Jesus Christ and that of some of the Old Testament Prophets, ought not the Son to have greater honour in His own house? If John the Baptist was willing to decrease that Christ might increase and be greater than all the prophets from Moses to his day, is one to be lightly accused of dishonouring God and the truth, when he refuses to allow the moral brightness of the New Testament revelation to be obscured in his mind and heart by the shadows that mingle with the dawning and growing light of the Old? The plea of the lecture is for a New Testament theology, a theology according to Christ, one that shall separate between light and darkness, so that sin may appear exceedingly sinful, and its punishment exceedingly severe; while the grace of the Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost may dwell without shadow of doubt or fear in all believing hearts.

A LIBEL DRAFTED.

A discussion ensued as to the best means of proceeding with the case, and finally a committee composed of Dr. Robert Campbell, Dr. Patterson, Rev. Chas. Ross, of Lachine, and Rev. J. Patterson was appointed to draft a "libel."

The committee, after several hours' deliberation, presented a draft "libel" the afternoon meeting. The "libel" consisted of two counts, and specified the grounds for the charges. Objection was raised to the reading of the libel, but finally the two counts were generally approved, as declaring that Professor Campbell was guilty of heresy, in declaring, contrary to the teachings and standards of the Presbyterian Church: (1) His disbelief in the entire inerrancy of the inspired revelation of the Old Testament. (2) That God does not smite either in the way of punishment or of discipline, and that He has nothing to do with the judging and punishing of the wicked.

The Presbytery, after some discussion, decided to meet on the 1st of August to consider the relevancy of the libel. If the charges are considered to be relevant, Prof. Campbell will have to stand his trial for heresy.

In view of the importance of the case it will be interesting to state briefly the procedure that will be followed. The case is governed by clauses 364 to 369, inclusive, of the rules and forms of procedure adopted at the General Assembly of 1888. The rules provide—When a charge against a minister or a licentiate is preferred in writing, accompanied with probable evidence, or when there is a "fama" so clamant as to demand judicial investigation, the

Presbytery in the first place institutes a private inquiry by precognition either before itself or by means of a committee, respecting the charge as "fama." The party accused shall have ten days' notice of this inquiry, and have an opportunity of making explanations. If he wishes to be present during the inquiry, the Presbytery may grant his request. Witnesses must not be precognized in each other's presence. When it appears from the inquiry that there exists probable ground for the charge, and the party accused, after having been closely and affectionately dealt with, denies or makes insufficient admission of guilt, the Presbytery resolves to proceed by libel. The charges preferred in the libel are at the instance of the Presbytery, when the proceedings are on a "fama," or of the accusers, when there are accusers.

The Presbytery, if it sees fit, appoints one of its members to act as prosecutor; but where the indictment is at the instance of a private party, such party may be allowed to prosecute. When the libel has been approved generally by the Presbytery, a day is fixed for considering the relevancy thereof. The accused is duly notified of this meeting and furnished with a copy of the libel. A libel is held to be relevant when (1) the offence specified is properly a subject of Church censure, and (2) the facts specified amount to the offence charged. When the Presbytery meets the accused is asked if he has any objections to the relevancy of the libel, and the court proceeds to consider the question. If found relevant, and further dealing with the accused fails to produce any satisfactory result, the libel is served on the accused, and he is furnished with a list of witnesses to be called and documents to be produced in probation. By consent of parties the trial may at once proceed, or a day be fixed for this purpose. If the charge or charges be found proven, in whole or in part, the Presbytery then proceeds to the infliction of adequate censure. When in course of process a libel has been found relevant, the accused pro facto ceases to exercise the functions of his office until the libel has been formally disposed of.

OBITUARY.

On the 10th inst., Ellen Little, the beloved wife of William Welsh, of Uxbridge, was called to her rest. Thirty-five years ago, she with her husband emigrated from Scotland to Markham, and shortly afterwards took up her abode in this town. She has lived here ever since, and her death touches the hearts of the majority of the people of this community.

Her kindness of disposition and affability of manner made friends of all with whom she came in contact. Because of her tenderness of heart and sympathetic regard for the suffering and needy, she was always a welcome visitor to the afflicted homes of Uxbridge. Many there are who can tell how much stronger they were to bear their sorrows and afflictions because of the thoughtful ministrations of Mrs. Welsh, and many too, gratefully remembered her quiet, unostentatious ministry of material comfort in the day of necessity. She was the warm friend of all, but emphatically the helpful friend of the suffering and the poor.

Her life was one of conspicuous and exemplary piety. She and her husband were among the first members of Chalmers' church. Genuine pillar-members they have been. Mr. Welsh was one of the first elders, and has also been the treasurer for about thirty years. During all this time their home has been the rallying place of the dearest interests of the congregation. Many of the ministers of the Church can bear testimony to the genial, hearty hospitality of Mrs. Welsh. The members of this congregation have long trusted with the fullest confidence to her advice, and have felt her presence an inspiring force in all their endeavours to advance the cause of Christ.

Her personal influence was a spiritual power, because she made everything subordinate to the Master's glory. She always studied the things that made for peace, and even manifested a self-denying regard for the well-being of others. By her joyous, attractive, well-rounded Christian character, she did much to commend the religion of Jesus to all who came within the sphere of her influence.

Her funeral was largely attended by the people of Uxbridge and vicinity, as her remains were borne from the church with whose interests her life had been so long and so lovingly associated. Many indeed there were who felt that this world had grown poorer with her departure. Such lives are among our Father's richest gifts to the Church and to the world, and when He takes them back to Himself, it is ours to say, "Father, Thy will be done."

Pastor and People.

THE BLESSED LIFE.

O blessed life! the heart at rest,
When all without tumultuous seems;
That trusts a higher will, and deems
That higher will, not mine, the best.

O blessed life! the mind that sees—
Whatever change the years may bring,
A mercy still in everything,
And shining through all mysteries.

O blessed life! the soul that soars,
When sense of mortal sight is dim,
Beyond the sense—beyond, to Him
Whose love unlocks the heavenly doors.

O blessed life! heart, mind and soul,
From self-born aims and wishes free,
In all at one with Deity,
And loyal to the Lord's control.

O life! how blessed! how divine!
High life, the earnest of a higher!
Father, fulfill my deep desire,
And let this blessed life be mine!
—William Tidd Matson.

THE PREACHER.

The following extract is taken from an address delivered before the students of Dubuque Theological Seminary, by the Hon. R. H. McClellan, of Galena, Ill. It is good to see how a layman, and a man of the pews, puts the subject:

"The office of the preacher differs essentially from all other professions in the world. It is not so much a profession as a calling, a calling of Providence. If a man has not this calling from Providence, he has no business to preach. He has run without being sent. The calling of the preacher differs from all other vocations in its origin, in its sanctions and in its perpetuity. Other professions grow out of the wants and necessities of civil society. New ones develop themselves as the occasion for them demands. But the ministry is not a creation of society. It is not a human device. We know and believe that the Church is a divinely appointed institution, no mere human organization. The office of the ministry is also an equally divine institution. It has co-existed with the Church from the beginning down through the ages to the present time, and it will last to the end of the world. What would the Church be without the living preacher? Is it possible to conceive of a Church with no preacher? Without the preacher who would proclaim the good news? Who would gather the lost and wandering into the fold? Who would dispense the holy sacraments? Who would minister comfort to the dying and consolation to the sorrowing? What the condition of society would be in a Christian country, where there is no preacher, is seen in new mining regions, where the Sabbath is a day of idleness and dissipation, and vice, drunkenness and licentiousness run riot, and the whole community is fast relapsing into barbarism. So dangerous and deplorable is the condition of things in such places, that often wicked men, drunkards and gamblers, invite and urge the preacher of the gospel to come and preach to them, and thus save their community from utter demoralization and destruction. Why it is that the ministry is thus made essential to the Church and the world, we may not be able to explain. There are many mysteries of our faith which we can neither explain nor understand, but which we know and believe to be true. The philosophy of them lies beyond our reach. Thus, for aught we know to the contrary, the inexplicable divine tragedy of the atonement might have been enacted upon some remote planet, and we required to accept and believe it on the testimony of angels or revelation. But such was not God's plan. It was to take place here on this earth. For aught we know to the contrary, the gospel might have been proclaimed by heavenly preachers, and every morning's rising sun have been preceded by an angel flying through the open heaven, and a voice of loudest thunder calling on men to believe and accept the proffered salvation. But such is not God's plan. An unredeemed angel, I think, could not

preach redemption to sinners. Pure, high, holy, ethereal, what sympathy could he have with the troubled, sinful heart of humanity? Without passion, without experience of suffering, how could an angel soothe the tempestuous passions of the human soul; or bring comfort to the heart filled with anguish and remorse? No; the wise plan, the divine plan is that man shall preach the gospel to man. No other created being in the universe is fitted for this work. There must be a community of suffering, a common experience of evil, temptation and sin, between the preacher and other men. Poetry and oratory will never change the hard heart; science and philosophy will never soften it; but the foolishness of preaching, as Paul calls it, will melt a heart of adamant, and bring a man from the abjectest darkness to ineffable light and glory. So we see the calling of the preacher differs from other callings in its origin, being divine. It differs, too, in its sanctions; the lawyer gets his license from the Supreme Court, the doctor gets his diploma from the medical college, but the preacher gets his commission from Jesus Christ himself. "Go ye into all the world and preach the gospel to every creature," is the high license of the Christian minister. Other licenses vary in their language and the authority they confer in different places and at different times. But the great commission of the gospel preacher has not varied a syllable in 1900 years. The office of the preacher, as I have said, differs also from other callings in its perpetuity. When the author of the great commission gave it to His ministers He added to it, "And lo! I am with you always, even unto the end of the world." This office, then, is to be perpetual, to the end of the world.

THE CHURCH.

In course of a sermon on the word, "Amen," with which the Lord's Prayer ends, Archdeacon Farrar said: "In these days, as in all days, a great deal is mixed up with religion and thrust into factitious importance in it which is not religion, and has nothing to do with the God of Amen, the Christ who is the Amen. He who makes the Church of God to depend upon mere outward forms, he who bases its high claims on some unprovable theory which may be pure fiction, he who confounds religion with shibboleths of Churches or of parties, or the idle usurpations and encroachments of priests, builds upon the baseless and shifting sands. Of multitudes of views and practices, now thrust almost by force on groaning congregations and an alienated people, the very best we can say is that the earth has bubbles as the water hath, and these are of them. The Church depends solely on the presence of Christ. Where Christ is there the Church is, and where love and holiness are, there Christ is. Wherever we find the fruits of the Spirit, which are love and holiness, there the Spirit is, and where the Spirit is there the Church is. The title deeds of the Church of God are her holiness and the purity of her witness to the eternal truths of God and of Christ, and not to vain genealogies. The reality of the sacrament is not a gross materialism, but it is the spiritual presence of Christ in the heart of the faithful receiver. The efficacy of the sacrament does not depend on a single iota on when it is eaten, or on the manner in which it is eaten; but on the repentance, faith, humility, and love of the receiver. If those virtues be in his heart, he is a faithful communicant; if they be not, he is not a faithful communicant, though he observe a million rubrics. The witness of the Church is not to prejudices, petty interests, and partial affections, elaborated amid corruptions of the third and fourth centuries, and perpetuated through dark ages of ignorance, oppression, robbery and fraud; it is a witness to the great simple verities of the Apostles' Creed as the vindication of all religion, and a witness to the eternal validity of the Ten Commandments as the foundations of all morality. Sweep away from

your religion as much as ever you like the infinite cobwebs which the ambition and the ignorance of men have spun over the whole surface of the faith; distinguish between the flickering shadows of disputed minutiae, for which alone the parties seem to care, and the Catholic verities of the eternal Christian faith; distinguish between trumpety human ordinances and the commands of 'touch not, taste not, handle not,' and the eternal teachings which brand impurity of heart and life. All the frivolities, the errors, the failures, the effeminacy of popular religion spring up because men trouble themselves about the way of worship rather than the object of worship. Religious partisans show their greatest zeal always, not for God's eternal verities, but for what is doubtful and questionable and valueless, and often they pass over the whole essence and meaning of the Gospel of Christ in order to insist on the grossest misinterpretation of some single text."

NATURE AND GRACE.

The Rev. Mark Guy Pearse, in a recent sermon in the West London pulpit, related this incident:

"When I was a student, our grand old professor of theology was a man for whom we had a great veneration—simple, childlike, holy; none had ever known him to be anything else, and that gracious and unflinching sweetness and beauty were to us his natural disposition. To such a man it was no trouble to be always blameless. But one day it chanced that a student came in late to his class, and pushed his way to his seat. The professor stopped to ask gently why he was late. The answer was given somewhat flippantly, an excuse which aggravated the offence. Instantly the professor, who had been sitting, rose up to his full height, until the big, massive man seemed to fill the room, stretching out a trembling and terrible forefinger at the offender. The great shaggy eyebrows were lifted, and the lightning shot from his eyes. Like thunder rolled these words from his lips, 'Leave the room, sir!' We started in amazement, almost in fright. The culprit crouched away from his place, and left, while that majestic figure stood there all ablaze with wrath. The door was shut. Then again the professor sat in his chair. But the storm was done. With a trembling voice he read the discourse, seeming almost unable to go on. After the lecture we left, only to gather in groups and discuss this wonderful thing. Presently came a message that the offender was wanted; and he hastened to the irate professor, expecting an angry reprimand. But there sat the old man in tears.

"My brother," he sobbed, "will you forgive me?"

"No sir, indeed, it is I who should apologize," said the student, overwhelmed.

"No, no, I am older. Will you forgive me? I am very, very sorry. Say that you forgive me."

"The student managed to get out a word or two.

"And you must tell all the students that I have apologized, will you?"

"And again there was a pause for the promise.

"Now," said the noble old man, "I will go and ask God to forgive me."

"Nothing in all that life, nothing in all his words ever did us so much good as that. We knew then under that gentleness and beauty what fires burned; and every man of us had a new faith and a new hope and a new love."

THE PULPIT FIRST.

Rev. C. H. Spurgeon cautions ministers not to subordinate pulpit preparation to family visitation. The latter has its place and its importance, but in his judgment the former is of unspeakably more consequence. The value of ministerial visiting, depends, of course, on the character of the visit. If it be on-

ly be an interchange of social chat and local gossip, however innocent in itself, its spiritual value will not be very appreciable. Mr. Spurgeon says:

"I don't know about going from house to house visiting. Some put it down as a duty for all Christian ministers to visit—to be always visiting. I am not alluding to any brother, but I have not observed anything miraculously good about the preaching of brethren who spend their time in that particular department. With all the force of my being, I say, whatever you do not do, keep your preaching up to the mark. You can do much better by a thoroughly good sermon, than by a dropping in here and there and talking a little chit-chat. By all means keep the sermons up. The pulpit is the very Thermopylae of this war. Holdt he pulpit!"

SIN AS AN INHERITANCE.

"By what law," one asks, "do the children of sanctified parents inherit inbred sin?" We reply, Not by any law. Children do not inherit sin. They inherit a nature capable of development in a right or wrong direction. If the wrong tendencies, inherent in their very being, are followed, they become sinners, as did Adam in the garden. Sin is voluntary and intelligent wrongdoing; the sinner knows the right, and yet chooses to go wide of the mark. Sin cannot be transmitted; it begins and ends with the individual. When we speak of the transmission of sin we are speaking metaphorically; there are not facts behind our language.

A large part of the confusion in the world of religious thought has come from the use of such word-theology. Like the old geographers, we make descriptions without any physical reality behind them. To talk of the transmission of inbred sin is to speak into the air, if we use the terms in other than a metaphorical sense. It would be a real gain for clearness and truth if that phrase, "inbred sin," were excluded from the religious vocabulary.

IN AND OUT.

A good story is told of the late Rev. Dr. Duffield, the eminent Presbyterian clergyman. He was exceedingly fond of a jest, and once, when the Synod met in Philadelphia, he entertained at dinner Rev. Mr. Strain, the clerk of the body, into whose pocket, already crammed with papers pertaining to the meeting, Dr. Duffield slipped a pack of cards loosely rolled up in a paper. When the two returned to the church and the session was resumed, Strain rose to read a report, and thrusting his hand into his pocket drew out the pack of cards, which being loose were scattered on the table and floor. Duffield enjoyed the fun. But Strain, not at all embarrassed yet with awful solemnity, looking at Dr. Duffield, said, "When I see that man in the pulpit I am so delighted and edified with his preaching that I feel as if he ought never to come out, but when I see his levity out of the pulpit, I am disposed to think that he should never enter it again."

THE YOUNG PREACHER.

Help the young preacher. The first years of his ministry are years of "trial" in a sense quite aside from that in which his conference nomenclature views it. His character as a minister is forming; his courage and faith are under strain. So fatefully is life dependent upon life, that you make help to make or destroy the young disciple sent to minister to your spiritual hope. As you strengthen him, he will strengthen you; as you hurt him, by neglect or unkind criticism, you hurt yourself. Help the young preacher with your prayers, your sympathy and your purse. There may come a time when you will reflect on your course with gratitude and pride, seeing how he who was least among his brethren has become as the greatest. Your pride in that day may be excusable as a father's who looks at his own son.—Pacific Advocate.

Our Young Folks.

IF MOTHER WOULD LISTEN

If mother would listen to me, dears,
She would lay off that faded gown,
She would oftener take an hour of rest,
And sometimes a trip to town.
And it shouldn't be all "for the children,"
The fun, and the cheer, and the play;
With the patient droop of the tired lips,
And the "Mother has had her day!"

True, mother has had her day, dears,
When you were her babies three,
And she stepped about the farm and the
house,
As busy as ever a bee.
When she rocked you all to sleep, dears,
And sent you all to school,
And wore herself out, and did without,
And lived by the Golden Rule.

And so, your time has come, dears,
Her hair is growing white;
And her eyes are gaining the far-away
look
That peers beyond the night.
One of these days in the morning,
Mother will not be here,
She will fade away into silence;
Your mother so true and dear.

Then, what will you do, in the daylight,
And what in the gloaming dim—
And father, so tired and lonesome,
Pray, what can you do for him?
If you want to keep your mother,
You must make her rest to-day;
Must give her a share in the frolic,
And draw her into the play.

And, if mother would listen to me, dears,
I'd buy her a gown of silk,
With buttons of royal velvet,
And ruffles as white as milk!
And she'd let you take the burdens,
While she sat in her easy chair;
That mother should have it hard all
through,
It strikes me, isn't fair!
—Margaret E. Sangster.

THREE SIDES TO THE ARGUMENT.

Joe Bryan was always good-natured and accommodating, and was especially fond of boys and girls younger than himself. So on this pleasant spring morning, when he had loaded his boat with barrels, and was just ready to shove off, having been watched all the while by three pairs of eyes, belonging to Maggie and Cora Packard, and their particular friend and playmate George Wilson, he said good-naturedly, "There is just about room to chuck you three in, if you would like to go along. I have got to take these barrels down to the mill; then I will row you to the end of the falls, so that you can see what mischief the freshet did, if you want to."

"Oh, goodly!" said George Wilson. "Isn't that too splendid for anything! I've been wanting to go down there just dreadful. Come on, girls. Shall we come to this landing, Joe, or farther down?"

But Maggie and Cora shook their heads, and both spoke almost in the same breath. "We can't; it is real nice of you, Joe," added Cora, gratefully, "and we thank you ever so much, but we can't go."

"All right," said Joe, good-natured as ever—whether people went or staid on his invitation, he kept a cheery face—but George looked dreadfully disappointed.

"Why can't you go?" he asked, a trifle sharply, "The water is just as still as can be, and that is a first-rate boat. You are not afraid, I should hope."

"No," said Maggie, "we are not afraid. We never are afraid on the water, Cora and I, but mother is, and father said we were not to go out in a boat without him."

"Not with Joe Bryan? Why, dear me! he knows as much about the water as an old sailor; everybody says so. I heard my uncle Dick say, that he would rather trust him with a boat in a storm than himself; and uncle Dick has been a sailor, too. Say, come on, girls; don't be silly. We will have just a splendid ride, and I want to see where the freshet came. There is a great big tree right across the stream, and part of the dam is washed away. It is just the morning for a row, so sunny and pretty. I haven't been in a boat this spring. Do come, Maggie, that's a good girl. Cora will if you will, won't you, Cora?"

But that small maiden promptly shook her head. "No, I wouldn't go, not even if Maggie went; and Maggie won't go, because father says not. Do you suppose we would either of us go, George Wilson, after that?"

"Everybody goes rowing with Joe Bryan," repeated George, earnestly. But even this argument did not move Maggie. She turned her head in a dignified way towards George, pushed back her sun-bonnet so that he could get a full view of her eyes, and said slowly, "George Wilson, I am ashamed of you. To think

you would coax Cora and me to do what father said we were not to do! He didn't say anything about Joe Bryan, nor anybody else; he just said we were not to go out on the water without him, ever. We promised we wouldn't, and mother trusts us. She wouldn't expect us to go on the water, no more than she would expect us to go up in a balloon. Not because we are afraid, nor because lots of people don't ask us, that know how to manage boats, but just because father said 'don't go.' Why it wouldn't be worth scaring mother, even if it was right to go. Mother is just as afraid about the water as she can be; she turns real pale every time she hears about Aunt Nannie going out rowing. Do you think we would go after that? We think too much of our mother, I can tell you; don't we Cora?"

"Yes," said Cora, emphatically; "of course we do."

"All right," said Joe Bryan again, "we won't coax you any more. Come on George, you and me will go and see about the freshet."

"No," said George, looking wistfully after the boat, it is true, but shaking his head bravely. "I won't go this morning, Joe; thank you all the same. You see, I promised Mrs. Packard I would stay with Maggie and Cora; I guess she don't like to have them down here all by themselves, and I said I would keep with them."

"Well, then the barrels and me will have to shoot off alone," said Joe, and he started down the stream, whistling cheerily; but the whistling grew slower and softer as he skilfully steered his boat out into deep water, and by and by, stopped altogether, for Joe was thinking. If anybody could have seen his thoughts, they would have been very much like these: "They are good little girls, those Packard girls; they aren't going to worry their mother; not even for a ride in a row-boat; and they don't get that kind of a ride very often, either. I suppose it's easier for girls than it is for boys; but I don't know why it should be, after all. George coaxed them, and was disappointed—just as much disappointed as Jim is when he coaxes me to come down to the grocery evenings, and I say 'I can't.' It's awful silly for their mother to be afraid. I know how to manage a boat as well as the next one; and there isn't a mite of harm in their going out with me, any more than there is in my going down to the corner grocery, not a particle. But they don't choose to, because it will worry their mother. And it worries my mother worse than I know of, perhaps, to have me go to the grocery. But their father told them they mustn't; that is another thing. Well, for the matter of that, so did my father. Didn't he tell me, the last words he ever spoke to me in his life, to be a good boy, and take care off my mother, and not worry her about things? Well, haven't I been good, I should like to know? There isn't a boy of my age that works any harder; and I try to keep her from worrying about flour, and rent, and all such things. Still, I am bound to own that she worries a good deal about the grocery. She would just like to have me stay at home evenings all the while with her, and it's awful silly in her. I don't go into any harm; but then, suppose it is silly? That little Maggie said a ride in the row-boat was not worth scaring her mother about. I don't suppose Jim Brayton and his whole father's grocery are worth worrying my mother about, when it comes to that. I tell you what, Joe Bryan, let's you and me give it up. We have had a good lesson this morning from the little chicks. Let's learn it."

A few minutes more, and he began to whistle again, cheerily. Looking at his face, and knowing what his thoughts had been, you would have been sure that he had settled the question on the right side.

As for the three left on shore, they were all quite still for a few moments, Maggie and Cora glancing occasionally, somewhat timidly at George, to see if he felt cross at them. At last Maggie said:

"It is too bad not to have you go, George, you wanted to go so much. Cora and I could have gone home and waited until some other time for our walk."

"I didn't want to go much," said George, "without you. It's all right; I ain't cross about it, girls; you needn't worry." But his face still looked sober—not vexed, but wistful. Presently he said in a rather sorrowful tone, "After all, it must be nice to have folks that are scared about you, and tell you not to do things, because they are afraid that you will get hurt. I can't think how it would seem to have anybody who felt that way about me. Uncle Dick don't care a bit what becomes of me, so long as I keep out of his way, and don't get into mischief that will bother him."

—Pansy.

Teacher and Scholar.

PAUL AT EPHESUS.

July 30th, 1893. } Acts xix., 1-12. }
GOLDEN TEXT.—When he, the Spirit of truth, is come, he will guide you into all truth.—John xvi., 13.

After remaining a year and a half at Corinth, Paul returned to Jerusalem, being accompanied so far as Ephesus by Aquila and Priscilla. His stay here was brief. From Jerusalem he went to Antioch, the starting point of his missionary tours, whence after remaining some time, he set out on the third journey, probably early in the year 54 A.D. He again visited the Churches previously founded in Galatia and Phrygia, and thence passing over the interior country came to Ephesus, on the west coast. A little before this, Apollos, a learned, fervent-spirited, Alexandrian Jew, had come to Ephesus. Powerful in the use of the Old Testament, and knowing in an imperfect manner, the way of Jesus, he commenced to teach the things of the Lord, and through Aquila and Priscilla received more perfect insight into them.

I. Imperfectly instructed disciples. Ephesus was at that time the capital of Proconsular Asia, and was of great commercial importance. It afterwards became the metropolis of the Churches in Asia Minor. Before Paul's arrival, Apollos had returned to Corinth. Some lack of spiritual apprehension or joy, on the part of certain disciples, seems to have led Paul to suspect, that whilst they possessed the elements of true faith, they had not entered into a full realization of the blessedness of salvation. His question (R.V.) refers to the Holy Spirit as the author of miraculous gifts; for the acceptance of Christ in believing was accompanied by the renewal of the Holy Ghost. The answer does not express ignorance of such a person, for John taught His personality and office, Mt. III. 11; Jno. i. 33. But they had not heard that the Holy Spirit was given in such a way as had been inaugurated at Pentecost. The baptism administered by John into which they had been baptized, involved a confession of repentance and expectancy of a coming Saviour. This, while not a different Gospel, was a more rudimentary form of it, than what was now the heritage of the believer, since He to whom John pointed forward had now come in His atoning death, and in the outpouring of the Spirit consequent on His glorification. But these twelve disciples had not passed beyond the rudimentary stage; now, they consecrated themselves to the service of the Lord Jesus by Christian baptism. As Paul laid his hands on them they became conscious of new spiritual power, which had outward signs in the ability to speak with other tongues, and to communicate religious truth under divine inspiration (ch. ii 4; x. 46; I Cor. xiv 22).

II. Preaching at Ephesus. According to his usual custom, responding in this to an invitation given some time before (ch. xviii, 19, 20), Paul entered the synagogue, and continued to speak there three months, reasoning with, and seeking to persuade the Jews. While some became disciples, others resisting Paul's teaching, and disobeying (R.V.) the promptings of convicted consciences, became insensible to the truth, and sought to hinder it by speaking against Christian belief and practise in the presence of the multitude. Paul thereupon withdrew with the disciples that the pernicious influence of such opposition might neither interfere with their inward growth, nor prevent an unprejudiced hearing of the Gospel by others. A place for daily meeting was found in the school of one Tyrannus, otherwise unknown, probably a teacher of philosophy. Here Paul continued two years. The importance of Ephesus commercially, politically and religiously would bring people to it from all parts of the province, and give the Apostle an opportunity to speak to many besides the citizens. Those converted may also have gone preaching the Gospel. Thus the inhabitants of the entire province heard the Word. The character of Paul's preaching may be learned from ch. xx. 17f.

III. Confirmation by miracles. The miracles were special, not as differing in kind from those wrought on other occasions but because performed without the personal agency or presence of the Apostle. As an example of the exuberance with which miraculous virtue flowed forth, it is mentioned that when articles of dress, which had been touched to the Apostle's body, were brought to the deceased or those possessed of evil spirit, God caused the disease or evil spirit to depart (ch. v. 15; Luke viii. 46.) This mode of action may have been resorted to because of the multitudes who thronged round the Apostle, as well as for the sake of those who were too infirm to be brought to him. The miracles were one phase of the healing power of the Gospel and at the same time a testimony to the teaching of Paul through whom they were wrought.

Archdeacon Farrar, in Westminster Abbey, on Sunday afternoon, said there is no room for the pulpit if it degrades itself into a mere agent of ceremonialism; if it sinks into the bare bulwark of merely human ordinances; if preachers without thought, without knowledge, with no impassioned love of truth, shut themselves up in the narrow shell of ecclesiasticism, and have nothing better to offer to men than empty shibboleths, silvery platitudes and silken euphuisms. When preachers assume to be praised because they are content to side with the many, to join with the dominant, to buttress the conventional, to answer decadent nations according to their idols—such preachers are no better than swarms of dead fish, swept down the current of some poisoned stream. The preacher will be useless unless he add something of the prophet to the priest. In a powerful argument that science makes for religion and optimism, and not for pessimism, he said false science may contradict true religion and false religion may contradict true science; but that any demonstrated result of science contradict any essential verity of religion is simply to say that God can contradict God. Religion, he contended, is nothing but morality. It is a good mind and a good life; and there is not one law of morality which science does not repromulgate and emphasize in thunder louder than that of Sinai.

In an article in the Christian Leader we find some statements which to us on this side of the "Great Pond" are both most interesting and surprising. "The remarkable thing," we are told, "about the trial of Dr. Briggs is, that all the weight of argument, all the weight of learned names, all the spirit of charity was on one side, and on one side alone,—that is, it was to be found among those 116 who voted for Dr. Briggs. In one report we come upon a list of names which seems to us uninstructed outsiders on the European side of the Great Pond to contain every distinguished name in the Presbyterian Church of America. Look at the list: Dr. Francis Brown, Dr. Henry M. Field, Dr. Thos. T. Hastings, Dr. J. Hall M'Ilvaine, Dr. Henry Van Dyke, Dr. George Alexander, etc. These names include about all the men of light and leading, all the preachers and theologians, authors, and men of letters whose names we know in the American Church."

Very possibly it does, and the statement simply shows how very uninstructed the writer must be. And yet this, to us on this side of the Great Pond, very uninstructed writer has the presumption, the hardihood, and want of Christian charity to say that the 338 who voted against Dr. Briggs, presumably as conscientiously as those who voted for him, "were such a set of men that argument was wasted on them. The men from the rural districts came up in order not to try, but to condemn." This is a specimen of ignorance and prejudice which borders upon the sublime.

Some people pray for dying grace, when what they need most is grace to make them live within their means and pay their debts.

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

WEDNESDAY, JULY 19TH, 1893.

The Interior is of opinion, that it would be a good thing for the country if all the lunatics who are trying to "break the record" in running, walking, jumping, and riding, would give vent to their superfluous energy in breaking stone. A good deal might be said in favour of that view of the case.

The tables are being turned in Chicago with a vengeance. A number of persons financially interested in the Fair, are talking of getting an injunction compelling the local directors to close up on Sunday, on the ground that Sunday opening lessens the gate receipts. The number who visit the Fair on Sabbath, is not nearly so large as the number who boycott the Fair on six days because it is open on Sunday. The chickens are coming home early.

There seems to be a general opinion, that the Christian Endeavor Convention at Montreal, was too large to learn much. The average Endeavorer could scarcely do much hard thinking, or acquire much knowledge in a crowd of sixteen thousand. Well, supposing he didn't. If he got inspiration, motive power, and "points" on work, he did very well. The sermons and speeches are all reported verbatim in the Montreal Star, and the young people can do the reading and reflecting at home. Motive power is just as necessary as any other kind of power.

From time almost immemorial, the Orange element in Toronto has been large and influential. It is said that aldermen and school trustees are practically elected by the lodges. The brethren have now a splendid opportunity to show their zeal for Protestantism. The Sabbath is of the very essence of true Protestantism. It is essential to the very existence of the Protestant religion. The Toronto Orangemen made a grand display last week, celebrating the Battle of the Boyne. Let them make an equally good display at the polls next month, when the Street Railway Company try to start their cars running on Sabbath. The brethren should remember that the open Bible they carry in the front of their procession, says: "Remember the Sabbath day to keep it holy."

No doubt, the member of the Christian Endeavor Convention who rasped the Roman Catholics at Montreal, thought he was doing his duty—if he thought about the matter at all. The chances are a thousand to one, that he had the paragraph in his paper, and never considered his civic environment. Be that as it may, there will always be a difference of opinion as to what a speaker should do under similar circumstances. The respectable Catholics of Montreal were friendly; the French Catholic press had given the delegates a hearty welcome; one of the best welcome speeches had been delivered by a Roman Catholic mayor—all that being so, did Christian courtesy require that the paragraph comparing Romanism to idolatry should have been modified or suppressed. Different men will take different views on the question. The Apostle Peter tells us to "Be courteous," and we know that Paul was very

courteous in Athens, and other cities. If that gentleman from Bombay, had displayed as much tact in Montreal, as Paul did in Athens, perhaps the Endeavorers would have had a quieter time.

A Free Church pastor in Linlithgowshire, gives a severe thrust to his Irish brethren who went to Scotland to take part in the recent Linlithgow election. For twelve or fifteen years, writes this Free Church minister in the British Weekly, hundreds of Ulster Protestants have come to this district, direct from Ireland, to find work in connection with the shale industry. In all these years, no Presbyterian minister in the district received a scrap of information about the new arrivals. No minister from Ireland ever came to enquire about their welfare. A letter written to the Belfast Witness, suggesting that when Irish families came to work in the mines, notice should be sent to some of the local ministers, was probably not printed. As a result of this kind of oversight, many of these Irish Presbyterians formed other habits and tastes before they were discovered by the local pastors. Many of them never entered a church after their arrival in Scotland. They were not looked after, and they lapsed, as most men do, without church connection. The moment, however, that the election campaign began, their old ministers came over and began a vigorous canvass against Gladstone. The Free Church brother, kindly asks his Irish brethren to remember that these old parishioners of theirs have souls as well as votes.

Should the present Home Rule scheme fail, it is as certain as anything in the future of Ireland can be, that the Roman Catholic Church of Ireland will soon be established and endowed. The Salisbury party believe in Church establishments, with a stronger faith than they believe in anything else. They are the champions of the Established Church in England, Scotland and Wales. They defend endowment not only for the majority in England, but for the minority in Scotland and for a mere fraction of the population in Wales. Logically they are bound to endow the Catholic majority in Ireland, and signs are not wanting to show that they may soon apply their doctrine to the majority in the Green Isle. They want the Home Rule vote. They had it a few years ago. They can easily have it again by paying the price, and astute observers say the price will be a Catholic establishment for Ireland. If Salisbury and his friends are men of principle and honour, they cannot refuse to the majority in Ireland what they hold and defend for the majority in England. If establishment and endowment are the right thing for the majority in England, they are the right thing for the majority in Ireland. The Protestants of Ulster may yet bitterly regret the course they are now pursuing. When did men of the Salisbury stamp ever give fair play to people they sneeringly call dissenters? When?

The Rev. Alexander Marshall, pastor of the Scots Church, Melbourne, said some things in a recent sermon on the "Crisis," that might, without much straining, be applied to Toronto at the present time. Mr. Marshall said a great deal could be done to right things, if people were brought to see that the calamities which befall Australia, had their root in human folly and sin—the folly of trying to "force the pace" to wealth and comfort by artificial stimulants like strikes and tariffs; the folly of dreaming that fifty traders in the city can live off fifty producers in the country, however fertile and favoured the country be; the sin of worshipping wealth instead of moral worth; of setting up the image of Mammon in the temple of the living God; the sin of gambling and speculating—that is, of striving to reach the goal of life by illicit means, by a lucky fluke, rather than by manly work and self-denying thrift. There is this difference be-

tween Melbourne and Toronto. The people of Melbourne held an immense meeting for humiliation and confession, while some of the people of Toronto are considering how they can drive trolley cars through the Fourth Commandment. Thanks to a kind Providence, we have had no such crisis in Toronto as they are going through in Melbourne, but we have had a severe reaction, after a "boom." Humiliation, and self-examination, would be much more becoming, than a reckless and unfair attempt to destroy the quiet of our Sabbath.

"A PRESBYTERIAN PAPER DICKER."

Under this heading the Evening News of the 7th inst. gives the following particulars of the sale of the journal for the past eight years published by the Presbyterian News Company as well as of the Book Store more recently established. The information supplied by the gentleman interviewed by the News forms a striking commentary on the beautiful uncertainty of journalistic ventures, especially when undertaken without experience and not for the purpose of "supplying a felt want." On this latter point a good deal might properly be said, but we refrain.

The News says:

The sale of the Presbyterian Review was concluded on Wednesday night to Thomas R. Clougher, late manager of the Presbyterian Printing and Publishing Company, 5 Jordan street, and his brother. The price paid for the good will and business of the concern was \$5,000.

The Review has now been running eight years, and during that time has lost \$36,000. Besides that amount there are still some heavy outstanding liabilities. The original subscribed capital was \$40,000, and \$4,000 of this still remains to be paid up. There was a lively fight among the directors of the paper, it is said, before the sale was consummated. When the offer from Messrs. Clougher was first received by them, one of the directors threatened to get out an injunction to stop the sale. Matters were finally settled, however, and the sale was made. The change of ownership has, of course, resulted in the retirement of George H. Robinson, the late editor.

The transferring of the Review to a new proprietary and the retirement of the former editor having led to misapprehension in some quarters, the publishers of the Canada Presbyterian consider it necessary to make the following statements:

1st. There has been no change whatever in the General Management of the Presbyterian Printing and Publishing Co., Ltd., or The Canada Presbyterian.

2nd. Mr. C. Blackett Robinson, for nearly twenty-two years closely identified with the paper, has not severed his connection with The Canada Presbyterian.

3rd. The Presbyterian Printing and Publishing Co., Ltd., has not purchased The Presbyterian Review.

THE MONTREAL PRESBYTERY AND THE REV. PROFESSOR CAMPBELL.

We have this week given a large amount of space to this matter, as it is one in which the whole Church and many outside of it feel the deepest interest. It will cause more of grief than of surprise throughout the Church, that Prof. Campbell does not recede at all from the position he has taken in his Kingston lecture as to the character of the Holy Scriptures, especially of the Old Testament. As is generally the case in such matters as this, and we use these words without any sinister meaning whatever, Prof. Campbell affirms that "there has been and continues to be, widespread misconception of the scope of the lecture, and of the theological standpoint of its author," and that his divergence of view on inspiration from that taught in the Confession of Faith, consists only, in recognizing progress in the gradual manifestation of the Divine character and revelation of the Divine will."

Painful as are such controversies in the Church, they would appear, if we may judge from her past history, to be necessary, for the clear bringing out and upholding of the truth. Prof. Campbell having taken the position he has, no other course was left open for the Presbytery of Montreal but that which it has taken, namely, to proceed against the author of the lecture by way of libel. Both the Presbytery and Prof. Campbell evidently strongly feel the gravity of the situation, and the written statement which the latter read before the Presbytery contrasts strongly in its guarded language with what its author confesses was wanting in that respect in the lecture. Prof. Campbell will, until this case is settled, according to the law of the Church, cease to exercise his duties as a teacher, and we shall have no such unseemly exhibition here as seen in the case of Union Seminary, of New York—a professor and whole college board acting in plain and contemptuous defiance of the highest court of the Church. Our ministers and all who feel interest in the vital questions raised by Prof. Campbell's position, are now called upon to examine the whole subject of the origin, authenticity, authority and infallibility of the Scriptures, and we have no doubt that, as in the past it has been, so it will be that fresh and fuller investigation will only result in bringing out more clearly, and settling upon a more solid foundation, the grounds of our confidence in the Holy Scriptures as being the Word of God.

SUNDAY STREET CARS.

The battle over this subject grows more keen as the time for voting comes nearer. Both sides are organizing, and preparing for a keen contest. One of the most specious arguments employed to quiet the consciences of those who fear that the running of street cars would be only the beginning of other evils that would follow in the wake of this innovation, and who would vote against it on that account, is, that we have no reason to fear that in this country. It is instructive in this respect to notice the steady down-grade of Sabbath desecration in the neighbouring Republic, as presented in a recent article in one of their newspapers.

Encroachments upon the quiet and rest of the Sabbath, it is remarked, have been steady and persistent for more than fifty years. The first controversy arose upon the question of Sunday mails. That was granted, although no reason could be shown why, if all other branches of business were stopped, this should not be. Next came the running of Sunday trains, when precisely the same arguments were used, as we hear to-day in Toronto. This was carried, and, we are told, "The railroads now run as many suburban excursion and through trains on Sunday as they find profitable." The next step taken, was the opening of places of amusement and popular resort, museums, concert halls, beer gardens, and theatres. Because we have a much smaller foreign population than is to be found in the States, we may be longer in reaching that point, but we have no guarantee whatever that it will not come. Now, we are told, "State and municipal laws prohibiting these forms of amusement on the Lord's day, have either been repealed, or are violated with impunity." Then came the Sunday newspaper, claiming by insidious arguments, a place for itself by professedly appealing to the higher nature of man, because it furnishes food for the mind and heart, while it undermines all reverence for sacred things. After such a history, we need not wonder at the opening of the gates of the Exposition on the Lord's day, in shameless violation of common honesty, and in bold defiance of the best sentiment of the American people. We cannot so plume ourselves upon our superiority to our neighbours in any respect, as to imagine, still less to feel sure that what has been the course of history in this vitally important matter, in their case, will be

reversed in ours. Let no one who has a vote be misled by an argument so specious, but so unfounded, as that if only the running of street cars is carried in Toronto, we shall be able to resist the onward evil current, and let it also be remembered, that the influence of the city's example, for good or evil, will affect the whole country.

OUR CENTRAL INDIA MISSION.

The report of this mission for the year ending February 28th, 1893, has been sent us from the Canadian Mission Press, through the kindness of our missionary Rev. N. H. Russell, and we gladly draw attention briefly to its contents. It is due, both to the Church and to all our missionaries, that they should have no reason to think that, either they themselves, or their work, is not appreciated by the Church at home. We shall always, accordingly, be glad to receive, and give due attention to such reports of work at home or abroad.

It is pleasing to note what grateful recognition is made by all the missionaries, of the goodness of God manifested towards them and their work throughout the year. The great hindrance to be contended with in India, as indeed everywhere else, is found in the apathy, the deadness, and indifference of human nature to spiritual things. In addition to these, however, and peculiar to all heathen fields, are difficulties arising from the customs of the people, some of which, such as child-marriage, are felt more severely in India than in many other idolatrous lands. "Every girl," says Miss Jamieson, "in this school who was in the highest class has been lately removed by the lamentable child-marriage system." Roman Catholic opposition has also to be encountered and contended against in some quarters. The various methods of work employed are, or ought to be, well known throughout the Church. Preaching, teaching, and medical work, pursued in every practicable way and season, are the three great agencies, and in connection with these, various other subordinate, but not unimportant instrumentalities. It is pleasing for us at home to notice the persistent and determined presentation of the Gospel of the grace of God, in connection with every varied branch and method of the work. Our missionaries carry out the Divine command, "Preach the Gospel." In the report, mention is made again and again of prejudice giving way, and confidence growing. Very effective means to this end, are the school and college work, and medical service. If the children's confidence and goodwill are gained, it must tell upon the homes, and it is only a question of time when prejudice against our missionaries and their work shall have wholly disappeared, and a free field be open to them. In a country where caste has so long reigned with unbroken sway, the benevolent and catholic spirit of Christian work, cannot but strike the mind. No class is favoured, and no class is overlooked, no caste is beneath or beyond the gracious, loving ministry of the Gospel, and of its servants whom we have sent to labour among the people. Advance, and extension on all hands, are the watchwords of this report. Work branching out into new fields and in new forms, old buildings or rooms becoming too small, and new ones required or old ones enlarged are needed, and are being gradually procured to give place yet again to others. More help is called for constantly, and, on the field itself, as converts multiply, this call will be met by native men and women who, as they are now doing to a small extent, will be able to a greater extent, to appeal to the native mind and heart in a way, and with a power, under God's blessing, such as it is impossible for any foreign missionaries to attain to. In this pressing need for help, one can well understand the hearty welcome which awaits, and is so warmly accorded, to every new missionary arriving on the field, and the grief felt

at the necessary absence, for a time, of those whose experience and service are so valuable and so much missed.

CHRISTIAN ENDEAVOUR CONVENTION.

The great Christian Endeavour Convention held at Montreal, has come and gone. It is not too much to say that, its annual gatherings, for far-reaching and high spiritual impulse are, if not the most important of all Christian Assemblies now held, at least second to none. We can only present a few salient points: The daily press has given very ample space in its columns to the daily work of the Convention.

This society, like some of the great religious movements of modern times, the missionary awakening, the British and Foreign Bible Society, is one whose phenomenal success has stamped it with the Divine approval, as one of God's great agencies for the good of mankind by the spread and upbuilding of His Kingdom. It had its origin in a revival movement in the church of Rev. F. E. Clark, pastor of Williston church, Portland, Me., in the winter of 1880-81. How to maintain the new spiritual life and zeal of the converts, was the problem, and the methods now embodied in the C.E. movement, was the answer given to the prayer, thought, and anxiety of the pastor and his Church officebearers. It was inaugurated by the presentation of a constitution to a gathering of young Christians held in Dr. Clark's house. The effect of this organization was at once manifest upon the Christian life of Dr. Clark's church, and upon that of other neighboring churches which tried it. The first convention was held in June, 1882 at Portland, when only six societies were represented. The leading conventions which have since been held, have been at Saratoga Springs in 1886-87, and in successive years at Chicago, Philadelphia, St. Louis, Minneapolis, New York, which latter from its immense numbers and enthusiasm, attracted the attention of the whole Christian world, and at Montreal. From six societies in 1882 to 26,284 local societies scattered over the wide world, and 1,577,040 members, is a growth unequalled by anything of the kind in modern times, and is one of the most striking illustrations that can be given of the rapid march of great movements in our days. The Rev. Dr. Clark and his wife have just returned from a visit round the globe in the interests of the great organization. They have everywhere met with an enthusiastic reception, everywhere the reports of the societies' good work, have been the same and the impulse given to the movement by their visit will immediately be seen and felt. The external causes of this rapid growth are ascribed to the general formation of local and State or Provincial Unions, and the influence of the Golden Rule as its organ. But deeper than these and more potent in accounting for its rapid growth, is its meeting what has long been a long-felt want in the Christian Church and the presence and power in it of the Spirit of God. Great importance is attached to the pledge which all Endeavourers take as one of the secrets, when taken solemnly by men and women of Christian principle, of its great power for good. It has had difficulties to contend with as might be expected, but it may be hoped that having safely been guided through and over these in the past, it may, by a spirit of wisdom and love, sought for and bestowed upon its members and officebearers, be safely guided through whatever breakers may be still ahead. One of its most attractive features is its catholicity. Thirty evangelical denominations are represented in the Society, Presbyterians taking the first place, and its membership embraces all classes of people, to be found in almost every part of the earth. As an illustration of this catholicity, there was seen at this meeting, the unique spectacle of a great Protestant Christian gath-

ering being welcomed to one of the strongholds of Romanism in the Dominion, by a Roman Catholic mayor, speaking in behalf of the city and his co-religionists, in words of hearty and appreciative welcome. The effect of such a vast and wide-spread catholic Christian organization on the future character and history of the Church of Christ, cannot but be of a very marked kind, and if it continues by the blessing of God to be wisely guided, of the happiest kind in softening denominational asperities, in strengthening the spirit and eeling of brotherhood among all Christians and hastening on the triumph of a broad and at the same time genuine Christianity, by its presenting a united front to all the many forms of evil which now retard its progress.

MORVYN HOUSE SCHOOL.

This long-established and well-known school has had an honorable record since its founding by the lamented Mrs. Burns, wife of the late Rev. Dr. Burns. It is now under the management of Miss Lay, who was for a long time assistant to Mrs. Lay, of Montreal, whose school held a high reputation. It is the aim of the head of this school, while providing a thorough education to supply at the same time to her pupils that training and those home influences which parents so anxiously seek for their children in the early years of life. The course of study including primary, intermediate and senior departments, is under the immediate supervision of the Principal, assisted by an accomplished and experienced staff of professors and teachers, and is extensive and thorough. It is so arranged that children from six years may enter and continue until they complete the whole course. A French Governess is resident in the school. Where a master is preferred for French, pupils may avail themselves of the services of M. Gaudry. German is taught by Fraulein Hoffman, a native of Germany. The classes in art and in music, instrumental and vocal, are taught by well-known and thoroughly competent masters. In addition to the ordinary prescribed course of study, young ladies, wishing to do so, may take up the regular work of University College or special subjects independently of the school course. The following pupils have taken up special courses: Miss Milligan, first year university work, Miss Flood, university matriculation, Miss Johnston, partial university matriculation and honour French; Miss Fulton, primary first and honour French, and Miss Taylor, honour French. At the close of the regular school course, certificates are given to successful pupils, showing their standing and the work done. It is a special aim of the Principal to inspire those under her with a love for new work, to provide for them a happy home life, and to give them that instruction in the Scriptures and training in the foundation of good habits and sound Christian principles which make up character and prepare for usefulness in life.

The school is agreeably situated on one of the most attractive streets, with ready access to any part of the city, and has attached to it a large and pleasant playground, affording to the pupils fresh air and exercise. Miss Lay will be at home after August 23rd to meet personally with any who may desire further information, and meanwhile may be addressed Morvyn House, No. 350 Jarvis street, Toronto.

At Renfrew, on the 15th May, John McEae, Sr., entered into his rest, having reached the patriarchal age of eighty-seven years. The bereaved family were the dispensers of an unbounded hospitality; and there are many ministers of our Church who will have very kindly remembrances of that cheerful Christian home, which was as a haven of rest to those who undertook long and fatiguing journeys in prosecution of the Church's work. These all, and many other friends, will sympathize with the sons and daughters who, in homes of their own, are the same warm friends of the Church that the father and mother were in the days that are gone.—Com.

Golden Wedding.—A very pleasant gathering was that held lately at Mount Pleasant, when Mr. and Mrs. George Bryce celebrated their golden wedding along with many relatives and friends. For the past 50 years the Bryce family have been closely connected with the political, educational and religious interests of Brant county.

Books and Magazines

The Cosmopolitan for July contains a large number of readable and instructive articles on a variety of subjects. The whole magazine is beautifully got up, abounding in illustrations which are a delight to the eye and most helpful to a vivid perception of the objects represented. With this number it begins to be delivered at 12 1-2 cents monthly, and is certainly a marvel of cheapness.

In Littell's Living Age for June and July we have the choice selection and reprint of articles which always characterize this veteran weekly. Articles of special interest are "Literary Discoveries in Egypt," from the Quarterly Review, in the June number, and in that for July, "Aspects of Tennyson" and "The Influence of Climate on Race," both from the Nineteenth Century. Littell & Co., Boston.

The Atlantic Monthly for July maintains the high character of this monthly for articles grave and gay. It well sustains its high literary merit. "Within the Heart" is a fine poem, by George Parsons Lathrop; "Problems of Presumptive Proof," is suggested by the cases of Mrs. Maybrick and Carlyle W. Harris, and there are the usual full notices of new books. Boston: Houghton, Mifflin & Co.

Knox Monthly for June comes to us with its clear and open face. It speaks from the times and for the time in the articles of Dr. Laing, on "Romanism in Canada," and "French Evangelization," of Rev. Dr. Thompson, of Sarnia, on "Christ and the Old Testament Scriptures," of Rev. D. D. McLeod, on "Relating to the Higher Criticism." Other articles are, "The Spirit of the Age," and "The Wine of Scripture." Then follow, "Literature, Our College, Other Colleges." J. E. Bryant & Co., Toronto, publishers.

The Missionary Review of the World, June and July. Of these two numbers we cannot say more at present and we need not say more than that, in their missionary enthusiasm, in the manner of their treatment of subjects, in their variety, catholicity and comprehensiveness, they are worthy of a missionary magazine which stands easily at the head of all the periodicals of the kind which we have ever met with. Those who have a missionary spirit will feel it hard to do without this magazine. Published by Funk & Wagnalls.

The July Century begins with the "Fair," and contains its usual quota of stories, popular articles on a great variety of subjects. Among those sure to be read are, "Thomas Hardy," a sketch of the author of "Far from the Madding Crowd," and one on the author of Gulliver. Two are taken up with Russia, both of them a reply to "A Voice for Russia." The first is by Joseph Jacobs, Secretary of the Russo-Jewish Committee; the second by Kennan. Topics of the Time and Open Letters, and some poems complete the number.

In Scribner's Magazine, the July number begins with "The Life of a Merchant Sailor," showing how little it has changed from the old days. The "Fair" come in for two articles, "Foreground and Vista at the Fair," and "Musical Societies of the United States and their Representatives at the World's Fair." An article on "Trout-fishing in the Traun," is by a true disciple of Isaac Walton. The "Prevention of Pauperism," by Oscar Craig, and some "Sanitary Aspects of Bread-making," by Cyrus Edson, M.D., Commissioner of Health, New York city, completes a good number.

The Illustrated News, American edition for June and July, come to us with their usual abundance of good instructive reading and beautiful illustrations. In the first we have an admirable likeness of Lord Salisbury, which reminds us very much of a good, jolly farmer, and a drawing of his lordship at Derry, viewing the great procession in honour of his visit. The chief illustrations are of the Royal Agricultural Society's show at Chester, of which the Duke of Devonshire is President. The strange and oriental looking sketches of a journey in Morocco are continued in this number.

Choice Literature.

"SHE NODDIT TO ME."

The following poem, which recently appeared in the *Bon Accord*, a weekly comic journal, published in Aberdeen, attracted the notice of the Queen, and Her Majesty wrote expressing a desire to be furnished with the name of the author:—

I'm but an auld body,
Livin' up in Deeside,
In a two-roomed bit hoosie,
Wi' a too-fa' bedside.
Wi' my eeg and my g rumpfy,
I'm as happy as bee;
But I'm far proodder noo,
Since she noddit to me!

I'm nae sae far past witt;
I'm gey trig and hail,
Can plant twa-three tawties,
An' look after my kail;
And when oor Queen passes
I'm aye oot to see,
Gin my luck she might notice
And nod oot to me!

But I've aye been unlucky,
And the blinds were aye doon,
Till last week the time
O' her veesit cam' roon.
I waved my bit apron,
As brisk's I could dae;
An' the Queen lauched fu' kindly
An' noddit to me!

My son sleeps in Egypt—
It's nae use to freit—
An' yet when I think o't
I'm sair like to greet;
She may feel for my sorrow—
She's a wather, ye see—
An' maybe she kent o't
When she noddit to me!

WATER LILIES.

Standing this morn upon this mossy hill
I dream unthinking, till my wander-
ing sight

Falls on a hidden pool with breast like
night,
Unrippled by the winds that joyous fill
The earth with gladdening sounds. But
it is still,

And Death seems reigning with untram-
melled might
Mid slime, decay, and creeping forms
that fright

The thrush to silence 'gainst its yearning
will.

But there, amid this death and this de-
cay,

Spring flowers with garments such as
angels wear;

Their spotless forms and hearts of pur-
est gold

Spread starlike beauty on the wakening
day.

Dispelling every trace of night's de-
spair.

Dethroning Death and reigning in his
hold.

—T. G. Marquis, in *The Week*.

DOING THINGS WELL.

Grandpa Davis sat in his easy chair before the fire, apparently much absorbed in his newspaper. A close observer, though, might have noticed that his attention was not wholly given to reports of the stock market or of the weather. Quite frequently he glanced over his spectacles to the corner where his grandson James was engaged in arranging books on a set of shelves.

James seemed not to hurry his work at all. He carefully took down the books from their places, avoiding any rough handling of the binding, wiped each one thoroughly with a cloth, and put them all back in order.

"Very well done, James," said grandpa, when the task was accomplished. "I am glad to see you so careful and methodical with your work. You have got through so quickly that there is time for a short story before dinner."

If there was anything that James liked particularly it was to hear grandpa's stories of his early boyhood. Accordingly he speedily established himself near the armchair and the fire.

"When I was a boy," said grandpa, "I was always in a hurry. It was very hard for me to take time to do anything thoroughly. I wanted to hasten with whatever I might be doing in order to get at the next thing. It was a very, very poor plan.

"I knew that it was, and so did my parents. Indeed, they often talked to me about this failing, and sometimes

they called me back to finish the thing that I had been doing and had left incomplete. Finally I had a severe lesson, which went far toward helping me to overcome my careless habit.

"It was in the winter and the sleighing was unusually good. It had been arranged that all the boys in our district school should have a ride together. A large sleigh, with horses and driver, had been engaged. We were to go ten miles or more, on a Saturday afternoon, to the house of my Uncle Nathaniel, who had kindly invited us to supper. He had given me a special invitation to stay over Sunday, promising to take me home early on Monday morning.

"Of course, I was delighted with the prospect. I talked of it for a week beforehand, and when Saturday morning came I could think of nothing else. Still there were certain things that it was my duty to attend to, and I knew perfectly well that I should not be allowed to leave home without having done them. So I went through the form of attending to them, but not being really interested in them, I did all in a half-hearted, negligent way.

"Set your mind on your work, my boy," was my father's repeated injunction. "Try to think of what you are doing, James," my mother as many times said. Yet I had to be called so often to finish what I had left half done, that I was not through with my tasks when the bell rang for dinner.

"I'm sorry, James," said father, "but you'll have to fill the wood-closet before you can go. You know that's a regular part of your Saturday's work."

"Yes, sir," I replied, trying to hurry with my dinner, as with everything else.

"Eat more slowly, James," said my mother, otherwise your food will do you no good."

"So I tried to restrain my impatience, and to eat more deliberately. Yet it did seem to me that that particular meal was unnecessarily long. At length it was concluded, and then I was at liberty to fill the wood-closet, as I should have done in the morning. It was a small closet off the kitchen. The rule was, that it should be kept full of wood, regularly piled up. I hastened to the woodshed, filled my wheelbarrow, and was soon throwing the wood helter-skelter into the closet. I had succeeded in getting through about half of my job in this improper way, when father came along.

"What's all this, James? What sort of a pile are you making in that closet? You'll have to take the wood out and put it back in an orderly manner." Of course, I didn't like that decision, but I had to submit to it, nevertheless.

"The time I might have spent in finishing my task properly, I had to spend in undoing what had been begun. I had the entry filled with a loose heap of wood, when suddenly I heard the jingle of sleigh-bells and the hurrahs of my schoolmates.

"Oh, mother, I can't go!" I exclaimed, rushing into the sitting-room. "I'm not through with my work," and, big boy though I was, my eyes were filled with tears.

"How sorry I am," said my mother, gently. She knew, as well as I did that there would be no appeal from father's decision; and she knew better than I did how wrong it would be to allow me to go, leaving my work half done.

"Shall I excuse you to the boys?" she asked.

"Yes, if you please," I tearfully replied.

"Sadly I returned to my task, but that time I did it well. Indeed, I think I've tried to do my work thoroughly ever since. I'm glad you don't need such a lesson, James. There's the dinner-bell now."—*Belfast Witness*.

Light, absolutely destitute of heat, is produced that shines through a solid wall as the present light through window glass. The light within a house enables one outside to read by it as though the brick walls were translucent glass.

A FAMOUS SCOTCH PAINTER.

Thomas Faed was born on June 8th, 1826, at Gatehouse of Fleet, in the Stewartry of Kirkcubright, in as lonely a spot, that is to say, as could be found in the lowlands of Scotland. It consisted of a little more than a handful of cottages abutting on old Cally House, an edifice kept discreetly in countenance by a habitation called Burley Mill. The Mill was tenanted by a millwright named Faed, and here, significantly removed from the usual art impetuses of civilization, the boy Thomas first saw the light. It has been said of the painter, as aforesaid, that he could paint before he could spell. The elder Faed, in truth, was an inventor, a dreamer—as inventors, it seems, must needs be—as well as a builder of mills, a fact likely enough answerable for what was untrammelled in his youngster's early training. Yet it was not for nothing that the future Academician was born a Scot. That something sturdy, that something indomitable, which is a birthright of the race, was in no small measure his. His very dreams, unlike those of the ambitious millwright, were destined to make his fortunes. For what if he fell in love with his comely nurse-wench at the somewhat premature age of eight, what if he had the poorest opinion of his schoolmaster, and the poor race of dominies in general—another school, and a larger one was significantly his from the beginning. An acute observer, not a trait, not a beauty of the exquisite scenery of the stewartry was lost on the growing boy. He began his art studies by laboriously copying sundry copies of old engravings—the much admired production of a Faed uncle, which at that time hung in the Burley Mill parlor—but he quickly turned to other and saner means of artistic self-training. Eye and hand were exercised in outdoor essays. In summer weather the very kiln-house was pressed into service, and the boy Tom would be found at his easel adventuring the difficult task of making the ragged country urchins "stand."—*Marion Hepworth-Dixon in The Magazine of Art*.

CONSCIENCE IN WORK.

The great need of the day is more conscience in work. The habit of doing what we have to do as well, as thoroughly, and as speedily as possible, without immediate reference to its probable or possible effects upon ourselves is one which would of itself secure at once the best success for ourselves and the greatest good of the community. It would settle many vexed questions and solve many knotty problems. Instead of this, the common course is to consider closely the comparative benefit that is likely to accrue to us in return. There are all degrees of this calculation, from the strictly just to the grossly selfish. One man tries to estimate the true worth of his labour and performs it accordingly; another gives as little work and secures as large returns as possible; and between these there is a safe side. But in all such reckonings, there is one important element left out. No one can count up the value of the labour which is both generous and consciousness; even its money-value can never be calculated.

THE SPIDER'S ENEMY.

A writer gives an interesting account of the curious habits of the ichneumon-fly of Ceylon, the natural enemy of the spider. This insect is green in colour, and in form resembles a wasp, with a marvellously thin waist. It makes its nest of the well-worked clay, and then goes out on a hunting expedition. Its victims are invariably spiders of various kinds, but all are subject to the same kind of treatment. A scientific sting injects some poison which effectually paralyses the luckless spider, who is then carried off to the nest, and there fastened with a dab of moist clay. Another, and another victim is brought to this chamber of horrors. Then the prescient mother ichneumon-fly proceeds to deposit her eggs, one in the body of each

spider, which can just move its legs in a vague, aimless manner, but can offer no resistance. This done, the fly returns to her work as a mason. She prepares more clay, and builds up the entrance to this ghastly cell. Then she commences a new cell, which she furnishes in like manner, and closes; then she adds yet another cell, and so proceeds till her store of eggs are all provided for, and, her task in life being accomplished, she dies, leaving her evil brood to hatch at leisure. In due time, these horrid little maggots come to life, and find themselves cradled in a larder of fresh meat. Each poor spider is still alive, and his juices afford nutriment for the ichneumon-grub, till it is ready to pass into its chrysalis stage, thence to emerge as a winged fly, fully prepared to carry out the traditions of its ancestors with regard to spiders, and to fulfil the purpose for which they have been created, according to ichneumon belief.—*Leisure Hour*.

FOSSIL FORESTS OF THE YELLOWSTONE.

These standing silicified stumps and fallen trees were found varying in diameter from one to seven feet. Two sections of trees were found so perfect that rings of annual growth throughout could be counted, except a few, perhaps fifteen or twenty, near the heart and bark. One tree, measuring three feet in diameter, had two hundred and twenty-two rings of growth; and another, of three feet five inches diameter, had two hundred and forty-three—this without any allowance for a few missing rings at the centre and toward the bark. The larger of these trees was only about half the size of the largest seen. Many were found varying in diameter from five to seven feet, but none of this size were seen exposing the rings throughout the entire section. Judging from the closeness of the rings in certain well-preserved portions of these larger trees, many of them must have been at least five hundred years in attaining their growth, if the rings were truly annual. Taking one-half this number, two hundred and fifty years, as the probable age of the successive forests at this point, it is seen that the earliest of these trees were living more than two thousand years before the latest, during which time there were alternating conditions of growth and accumulation of volcanic material.

This estimate makes no allowance for the time necessary for the formation of a soil upon the volcanic material, which at first sight would seem necessary for the support of such a vigorous vegetation. It is not probable, however, that any considerable time was necessary for this purpose, for, with rare exceptions, each succeeding forest took root and began to grow very quickly after the destruction of its predecessor. In most cases the destroying flood consisted largely of mud, ashes, conglomerate, and other volcanic material, which formed an excellent base for vegetation; and it was doubtless covered with a luxuriant growth as soon it was dried or cooled sufficiently, and this would require only a short time.—*Prof. S. E. Tillman, in The Popular Science Monthly*.

A simple photometer has been devised by a Russian scientist, which also serves to test the power of the eye. It consists of a pamphlet of 24 pages. The first page is of a clear gray tint, the next is of double intensity, and so on to the twenty-fourth, the tint of which is nearly black, being 24 times more intense than that of page one. On each page are printed a few phrases in black letters of different sizes. Consequently the degree of ease with which the words are read on different pages, when held at a certain distance from the eyes, will indicate the illuminating power of the light in the room, or, on the other hand, the power of the eyes themselves.

In the *Memoirs of the National Academy for the past year*, Drs. Brooks and Herrick have detailed some remarkable facts with regard to the development of certain crustaceans. One of the most striking is that the same species, in different localities, may have an almost totally different series of metamorphoses in the course of its development. In the Bahamas it shows a long series of larval stages, while at Beaufort, North Carolina, there is a great acceleration of development, and the Beaufort stages are so modified that their parallels can not be found in any stage of the life history of the same species in the Bahamas. Yet these different types of metamorphoses result in the production of adults which are almost exactly alike.

Missionary World.

AFRICA.

In 1799 the first four missionaries of the London Missionary Society arrived at the Cape. The Dutch Reformed Church is another of the early agents in the South African mission cause. The Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts worked in Abyssinia and in South Africa. Egypt has missionaries of the United Presbyterian Church of the United States.

The missionary spirit in Robert Moffat was aroused by hearing of the labours of the Moravians in Africa. He went to the Hottentots in 1816, under the London Society. His first sermon was preached in a barn, and one of his first converts was a cruel old chief. Next Moffat was sent to work among the Bechuanas. He had a hard time with them for a while, but he won the confidence of the people at last, and stayed with them until 1870. He passed the last years of his life in England, and died in 1883.

One hundred years ago Sierra Leone was the great slave-market of Africa, but wherever missionaries go in Africa the slave trade disappears; even when they make no direct efforts to suppress it, their presence in some mysterious manner, has the effect of breaking up the terrible traffic.

The explorations of Speke and Grant and Baker and Cameron opened the continent for the entrance of the missionaries, but these men could never have found their way into the country had it not been for the previous exertions of David Livingstone. He went to Africa as a medical missionary, and worked there for twenty-five years. He did not live to see the result of his work, but after forty attacks of fever, he died on his knees in a grass hut near Lake Bangweolo, in May, 1873. George Schmidt and John Krapf, two other early explorers of Africa, also died on their knees. Livingstone's call to the Christian Church should still sound in our ears, "Come on, brethren."

King Leopold, of Belgium, losing his son by death, adopted Africa and her children as his own, giving a large share of his fortune annually for her sake. It has been said that the three great pioneers of African civilization have been Livingstone, Stanley and King Leopold. A year after Livingstone's death a memorial mission was founded for him on Lake Nyassa.

The Wesleyans did apparently fruitless work at Cape Coast for many years. Only a few years ago they were giving \$10,000 a year to their mission there, but now the 8,000 members contribute \$20,000.

The British enterprises in Africa have been mostly conducted through the agency of three companies—the Niger Company, the South African Company, and the East African Company, which has the territory just north of the Zanzibar to the great Victoria Nyanza Lake and the valley of the Nile from there until it meets the frontier of Egypt. Its great object has been to deal a deadly blow to the slave trade existing on the east coast and on the shores of the Red Sea.

The Brussels conference of 1890 has been ratified by eighteen governments. This treaty authorizes the most vigorous measures for the suppression of the slave-trade and restricts the sale of firearms and ammunition.

The work of slave caravans can be destroyed if a railway can be built from the east coast to the Victoria Nyanza. Last summer the officers of the Congo Free State rescued and set free 2,000 slaves in the interior after a conflict with the Arabs. It is claimed, too, that the slave trade might be prevented by placing steel cruisers on the Congo River and its tributaries, and if the Congo Free State be put in position to occupy with military force all routes which lead to the southeast of the Soudan and to the sources of the Congo.

An English missionary on the Congo says that European nations are more guilty to-day in regard to the sale of intoxicating liquors in Africa than they were half a century ago, for it has now been shown that to introduce liquor among aboriginal tribes means their utter demoralization and extinction. Wherever one goes in Africa one sees the natives engaged in the one pursuit of buying, selling or drinking the trade gin. They will acknowledge that it is injurious, but have not the will-power to resist its fascinations.

The trade in rum has sunk the natives into a state of degradation lower than that occupied by them before they came into contact with our civilization and commerce. The traders will soon be in communication with over 50,000,000 savages. Unless the traffic is suppressed the result will be disastrous to the cause of humanity, a reproach to the Christian nations and an outrage equal to the slave trade itself.

Some of the natives have expressed their opinion in regard to the introduction of strong drink. Cetewayo, ex-king of the Zulus, said: "The sale of brandy is a very bad thing and would ruin the country." Another man said: "The white people must stop giving us brandy if they wish to save us." Another added: "If brandy is introduced among us we shall lose everything we have;" and seventy chiefs united in affirming: "Brandy is a fearful bad thing. We would become wild animals here if it were introduced."

In one place in Africa one missionary and 50,000 barrels of whiskey were landed at the same time. From July 1, 1890, to July 1, 1891, there were 1,018,591 gallons of rum shipped from Boston to Africa. In 1891 the trade was almost doubled.

Arthur Brooks, who was killed by the natives in Africa in 1891, was the eleventh martyr the London Missionary Society has given to the East African Mission. Africa has been called "The White Man's Grave." Yet it is now claimed that with proper knowledge and care there need not be so many victims to the dreadful fever that has carried away so many noble souls.

A BRANTFORD MIRACLE.

MR. JOHN CONGDON TELLS OF HIS RELEASE FROM TORTURE AND SUFFERING.

Almost Helpless and in Constant Agony for Eight Months—After Many Remedies Had Failed, Health is Again Restored.—What Prominent Druggists Have to Say.

From The Brantford Courier.

Some two years ago a startling article appeared in the papers telling of the recovery of a Mr. Marshall, of Hamilton, who had been pronounced incurable by many doctors, and so hopeless was his case that he was paid the total disability claim of the Royal Templars. The potent agent in his recovery was Dr. Williams' Pink Pills for Pale People. Since then the whole country has rung with the praises of these marvellous health-giving agents wherever conscientiously used, and have done more good during the past two or three years than half the graduates of the medical colleges have accomplished in a life-time. The citizens of Brantford who suffer from nervous diseases and all the ills which they entail, have not been slow to seize upon the aid to health and happiness held out to them at such a small price, and the sale of Dr. Williams' Pink Pills in this city and vicinity has been simply enormous; and the good done has more than kept pace with the sale.

Recently the Courier has had called to its attention a remarkable recovery—only one, it is stated, of many that have occurred in this city. Incredulous as one may be, a story, when oft repeated, certainly calls for consideration and investigation, and a Courier representative determined to ascertain what measure of truth was in this oft-repeated

story. Mr. John Congdon, whose recovery was announced, lives in a neat little cottage, at 102 Queen Street. When the newspaper man first called Mr. Congdon was stated to be working on the Wellington Street Church. Thither the scribe repaired, but decided not to interview Mr. C., until a more convenient season, as he was then perched at a giddy height repairing the roof of the church. On a subsequent occasion Mr. Congdon was found at home, and in response to the reporter's enquiries, told the following wonderful story:—

"I am a miller by trade, and a year ago was exposed a great deal in an open building in Guelph, where I was running a chopping mill. I think it was the result of this exposure that laid the foundation of the terrible illness that was to follow. At any rate I began to suffer severe pain in my left hip which bothered me a great deal. Shortly after this I removed to Stratford, and here my symptoms became alarmingly worse. I consulted a doctor, who thought it rheumatism, but afterwards pronounced me suffering from sciatica. Up to this time I had always been a robust man, and hardly knew what sickness meant. But now my life was to be a misery to myself and those around me. I had to give up my trade and was glad to get a lighter job in a feed-store. Getting worse and worse I had eventually to lay up altogether. All this time I was taking medicines of all descriptions. The doctor blistered me several times and punctured around the nerve with a needle, but instead of improving, I was going down grade steadily. The pain I suffered was simply excruciating, and the only easy position I could get at all was by lying on the bare floor and stretching myself at full length. In this position I took my meals as best I could. If I did try to get some exercise by walking, I would perhaps fall to the ground, my left leg giving way under me. I was losing in flesh and was the subject of commiseration on the part of my friends, and alarm on the part of myself and wife, as I have a young family growing up. This went on for eight months, and although I did some work during this time, I was never fit really to do a hand's turn; I was rapidly approaching the terrible state of a chronic cripple."

"Well, said the newspaper man, "what was the factor that brought about such an astonishing cure? You didn't look as though you had ever approached the chronic cripple stage when I saw you yesterday up those three flights of ladders at the church. It would take a pretty active and daring man to go up there."

"Yes," replied Mr. Congdon, "a few months ago I could not have gone up one rung of those ladders. I couldn't walk a step in fact without assistance. I will tell you what cured me. I saw Dr. Williams' Pink Pills advertised as a nerve tonic and blood builder, to cure such diseases as rheumatism, sciatica, paralysis, locomotor ataxia, St. Vitus' dance, etc., and a friend urged me to take the pills. I was as incredulous as some other people; but all that is now past, as I owe my present health and happiness to them. I bought a box of Pink Pills after a good deal of persuasion, and it was the best fifty cents I ever invested in my life. For a while there were no noticeable results, then came a slight relaxation from the pain, and slight as it was I felt encouraged to get more of the pills. There was no instantaneous result, but every day added to my gradual but steady improvement, until I am as well as ever I was in my life. Fifty dollars a box wouldn't commence to represent the value of those pills to me, and I am only too glad, out of gratitude for what they have done for me, to recommend them whenever and wherever I can. They are deserving of every good thing that can be said in their favour."

Mr. Congdon was present and added her tribute to the value of Dr. Williams' Pink Pills, which not only cure the diseases above mentioned, but eradicate all diseases depending upon a vitiated condition of the blood, such as chronic erysipelas, scrofula, the after effects of la grippe, etc. They are also a specific for the ailments peculiar to women, correct

irregularities, suppressions and all forms of weakness, building anew the blood and restoring the glow of health to pale and sallow faces. In the case of men they effect a cure in troubles arising from mental worry, overwork or excesses of any nature, building up and stimulating the blood, thus driving disease from the system.

After leaving Mr. Congdon's the reporter made some inquiries among the local druggists as to the sale and general reputation of Pink Pills. "Do you sell many Pink Pills," was asked of Mr. S. Tapscott, of Tapscott & Co.

"Well, yes," was the reply. "We order a hundred dollars worth every month and can't keep a stock ahead even then. The demand for them is steady and seems to constantly increase. Pink Pills are a good remedy, there can be no question about that, and that accounts for the enormous demand."

Mr. Golding, of the opera house drug store, reported very large sales of the Pink Pills, and had no doubt of the great virtues contained in the ingredients.

Mr. J. A. Wallace said—Dr. Williams' Pink Pills have had the most remarkable sale of any medicine of late years. There can be no question about the wonderful good they are accomplishing."

Mr. Frank Merrill, of McGregor and Merrill, said,—“We sell more of Dr. Williams' Pink Pills than any other medicine. That they are a power for good I have no doubt whatever.”

The newspaper man was very much impressed with Mr. Congdon's story and what was said concerning Pink Pills by the druggists, and has come to the conclusion that they are the most valuable specific of the age.

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and Schenectady, N. Y., a firm of unquestioned reliability. Pink Pills are not looked on as a patent medicine, but rather as a prescription. An analysis of their properties shows that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, all diseases arising from a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men, they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system. They act directly on the blood, supplying its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way, the blood becomes "built up," and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulating them to activity in the performance of their functions, and thus eliminate diseases from the system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink). Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form, is trying to defraud you, and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, put up in similar form, intended to deceive. They are all imitations, whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, from either address at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Edward Linley, of St. Peter's, C. B., says—"That his horse was badly torn by a pitchfork. One bottle of Minard's Liniment cured him."

Livery Stable men all over the Dominion tell our agents that they would not be without Minard's Liniment for twice the cost.

THE WOMAN WHO WORKS, and is tired, will find a special help in Doctor Pierce's Favorite Prescription. Perfectly harmless in any condition of the female system. It promotes all the natural functions, and builds up, strengthens, regulates, and cures. For women approaching confinement, nursing mothers, and every weak, run-down, delicate woman, it is an invigorating, supporting tonic that's peculiarly adapted to their needs.

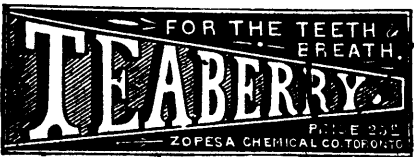
But it's more than that, too. It's the only guaranteed remedy for all the functional disturbances, painful disorders, and chronic weaknesses of womanhood. In "female complaints" of every kind, periodical pains, bearing-down sensations, internal inflammation, and kindred ailments, if it ever fails to benefit or cure, you have your money back.

Something else that pays the dealer better, may be offered as "just as good." Perhaps it is, for him, but it can't be, for you.



The worst Disease, Dyspepsia—The best cure K. D. C. Free Sample, K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass. Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State

St., Boston, Mass.



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Johnston's Fluid Beef

maintains its high standard as

A perfect Beef Food.

STAMINAL

is a Food and a Tonic combined.

It contains the feeding qualities of Beef and Wheat and the tonic qualities of Hypophosphites in the form of a

Palatable Beef Tea.

MILK GRANULES.

is the perfect equivalent of Mother's Milk.

It contains nothing that is not naturally present in pure Cow's milk.

It is the natural food for an infant deprived of its mother's milk.

FROM BOSTON.



Words of praise are too weak to express the good things I could say about St. Leon Mineral Water. I have supplied numbers here for twenty-six years. Health and pleasure have reigned among families who have used it. Would not be without St. Leon. Have nothing here to equal it.

JOHN SALMON, 75 Devonshire St., Boston, Mass.

St. Leon Mineral Water Co., Ltd.

Head Office, Toronto. All Grocers, Druggists, and Hotels.

Minard's Liniment cures Garget in Cows.

Ministers and Churches.

Rev. Dr. McKay, of Formosa, China, is expected in Embro about the 1st of October.

Rev. Mr. McWilliams, of Peterboro', declined the call tendered him by the Winchester Presbyterian Church.

Rev. H. J. McDiarmid, of Kemptville, preached in the Presbyterian church in Wingham on Sunday, July 9th.

The Rev. H. Geddes, of Whitechurch, Ont., occupied the pulpit of St. Andrew's Church, Ottawa, on Sabbath, July 9th.

Rev. John Robbins, of the First Presbyterian church, Truro, N.S., preached in Knox church, St. Mary's, last Sabbath.

Professor Cornell, of Queen's College, Kingston, preached in the Presbyterian Church, Winchester Springs, on Sunday week.

Rev. John McAlpine, Chatsworth, preached at both services in Division street church, Owen Sound, on Sunday, July 2nd.

Rev. J. D. McFarlane has accepted the call of Glenelg, etc. Mr. McFarlane has done a true pastor's arduous work in St. John Presbytery.

Rev. Jas. Cattanauch, B.A., has been ordained and inducted into the pastoral charge of the Centreville Presbyterian church in South Monaghan.

Rev. D. M. Ramsey, B.A., of Mount Forest, occupied the pulpit in Knox church, Ottawa, on Sabbath, July 9th, and preached two interesting sermons.

The congregation of Knox church, Sundridge and Bethel church, Bloomfield have united in a hearty and unanimous call to the Rev. W. R. M. Baird, probationer.

The communion service at Strathroy was held last Sabbath morning, and was largely attended. In the evening Mr. Jordan preached on "The Cry of Unbelief."

Rev. J. K. Fraser, of Alberton, preached in Zion church, Charlottetown, P.E.I., on Sabbath, morning and evening. His sermons were excellent practical discourses.

The pulpit of Knox church, Regina, was occupied on Sunday evening, July 2nd, by Rev. H. Black, father of Mr. Charles H. Black. The church was crowded.

Rev. R. Rodgers preached in the Warraton Presbyterian church on Sunday, July 2nd, and was commissioner from the Owen Sound Presbytery to declare the pulpit vacant.

Rev. Wm. MacWilliams, of the Mill street Presbyterian church, Port Hope, has resigned his pastorate on account of ill-health. The resignation takes place on the first of September.

The Rev. Wm. Ross, graduate of Knox College, Toronto, ably filled the pulpit of the Waterloo Presbyterian church on Sabbath last, and will preach on Sabbath next in the same church.

The Rev. C. Chiniqny is in Charlottetown, P. E. I., and addressed the children of Zion Church Sabbath school, Sunday afternoon. Although considerably over 80 years of age, he looks hale and hearty.

Rev. L. Perrin, of Pickering, conducted the services of the Presbyterian church, Wingham, very acceptably on Sunday, July 2nd. He also took part in the prayer meeting on Wednesday evening.

Rev. D. McGregor, of Amherst, N.S., has returned after a three months' vacation in Britain. Robert M. Grierson, has officiated in the Amherst church during Mr. McGregor's absence with much acceptance.

The session and managers of United Church, New Glasgow, presented Rev. Andrew Robertson with a cheque for \$100 as a token of their appreciation of his services as Moderator of the Session during the vacancy.

The Rev. Mr. Stewart, of Prescott, announced on a recent Sunday that in future only congregational notices would be read from his pulpit. The newspapers in town, he said, were the proper medium for advertising.

The Rev. E. Knowles, of Ottawa, preached to the Orangemen of that city on Sabbath, the 9th inst. His sermon was an appeal to hold firmly by the truth at all hazards, and for kind feeling and toleration toward all.

Mrs. R. N. Grant, of Orillia, President of the Barrie Presbyterial Society, is visiting the different auxiliaries in the Presbytery. On Tuesday night she met the Bradford auxiliary, and in the course of the evening gave an interesting address.

Rev. Dr. Jackson, of Gait, had a paper in the June Presbyterian Monthly, on Woman's Work. He is in favour of women taking a large share of Church work, as he maintains that there are many departments in which they far excel the men.

Our old pastor, Rev. C. J. Cameron, of Brockville, who has been to the World's Fair, preached in Knox Church, Cannington, on Sabbath, the 9th inst., morning and evening. He also lectured on Monday, July 10th, subject, "Roman Catholicism."

St. Andrew's church, Picton, has called Rev. Mr. Armit, who has been in our home Mission fields for less than a year, and who has won respect and warm appreciation wherever he has been. We wish him much success as pastor of St. Andrew's church, Picton.

At Windsor, on Sabbath last, forty persons united with the Presbyterian Church on profession of faith. These have been under careful instruction for several weeks. The valuable assistance by Evangelist Meikle was gratefully referred to by the pastor.

Next Sabbath the Rev. Dr. Thompson, of Sarnia, will occupy the pulpit morning and evening in St. Andrew's church, Strathroy. As it is a long time since the doctor visited Strathroy, many no doubt will avail themselves of this opportunity of again hearing him.

Rev. Thomas Duncan, of Bridge of Weir, Scotland, and Mrs. Duncan, now in Halifax, expect to visit their friends in P.E. Island, arriving in Charlottetown about the 16th inst., and remaining ten days. While here they will be the guests of Mr. C. A. Hyndman, Brighton Lodge.

A call from Weldford and Mill Branch, addressed to Rev. James Stephen, was submitted, and sustained, and ordered to be transmitted to Mr. Stephen. Provisional arrangements were made for his introduction at Weldford on the 25th July, Mr. Thomson to preach, Mr. McCoy to address the minister, and Mr. Hamilton the people.

Rev. Thos. Duncan is in Halifax on a visit to his friends. He is the guest of his son-in-law, Mr. H. Bauld.—Mr. Duncan, while a pastor here was a universal favourite, and he is not less cordially loved or less warmly admired now than when he was called away to Scotland. He preached at both services in St. Andrew's church on Sunday.

The annual convention of the Manitoba Sunday School Association opened in the Methodist church, Portage la Prairie, on July 5th, with about 200 delegates present. It was one of the largest ever held under the auspices of the Association. Prominent Sunday school workers as delegates are present from all parts of the province.

Rev. J. H. Cameron, having, at a previous meeting, tendered his resignation of the charge of Bass River and Nicholas River, the Presbytery now proceeded to consider the same. Parties were heard and the Presbytery agreed to accept his resignation. Mr. Nicholson, in moving to that effect, paid a high tribute to the ability and faithfulness of Mr. Cameron.

Principal Grant, of Queen's University, returned Monday from near Stony Mountain, where he has been visiting his brother-in-law, Mr. Field. Dr. Grant is the guest of Chief Justice Taylor, and commenced his lectures in Manitoba College on Tuesday morning. He remains in the city until August, teaching in the college and occupying the pulpits of the leading churches on Sunday.

Rev. Mr. Buchanan, of Toronto, has accepted the call to St. Andrew's church, Lanark, and was in the village last week, making arrangements for the removal of his family from Toronto to Lanark. His induction into the parish will take place very soon, but as yet no date has been set. Rev. Mr. McIlraith, of Balderson, occupied the pulpit of St. Andrew's church last Sunday.

On Friday, July 28th, Barrie will be honoured by a visit from one who is probably the greatest living missionary of the century, Rev. J. G. Paton, D. D., missionary to the New Hebrides. Dr. Paton will preach in the Presbyterian Church on that day, and those who have read his autobiography, will have the pleasure of listening to the hero of the many thrilling experiences described in that missionary classic. He will also speak in St. Paul's Church, Bowmanville, on Fri-

day, August 4th. He is making a two months' tour of the churches in Ontario. Further particulars later.

The annual picnic of St. Andrew's Church, Napier, which was held in Cameron's grove, on Monday, July 3rd, was a success in every particular. Music was furnished throughout by the Watford silver cornet band, their music being the chief attraction of the day. The refreshment booth was liberally patronized, and altogether, the receipts amounted to \$126, which will prove quite a help to the Church.

The garden party given by the Young People's Helping Society, of St. Andrew's church, Strathroy, at the residence of Mr. D. M. Cameron, held recently, was very successful. The grounds were brilliantly illuminated, the grass was dewless, and the Watford band played nobly, while the young ladies put forth their utmost exertion to please and satisfy the large gathering of friends assembled. They were quite successful, as the proceeds of the evening amounted to something like \$75.

At Elkhorn, the Presbyterian church recently held a large congregation to witness the ordination and induction of the Rev. W. W. Fortune. Rev. Beattie gave a sermon, after which the ordination service was performed, the Rev. Mr. Chestnut acting as Moderator. Rev. Mr. Lockhart addressed the new pastor and Rev. Mr. Hodges addressed the people. After the service a social gathering and reception was held in a tent next to the church, where refreshments were served. In the evening a meeting was held in the church, Rev. Mr. Hodges in the chair. Singing by the choir and addresses by the ministers were given.

On Sabbath, July 2nd, the Sacrament of the Lord's Supper was observed by the congregation of Knox Church, Listowel, after the regular morning service, which was conducted in a very scholarly and appropriate manner by the Rev. Dr. Moore, of Ottawa. Preparatory services were held on Friday, at which the Rev. M. L. Leitch, of Stratford, preached with his characteristic, vigorous, and impressive style, to large and appreciative gatherings. The names of nineteen new members were added to the communion roll, making a total increase of membership of thirty-eight since the induction of the present minister, the Rev. J. A. Morison, less than six months ago.

Rev. J. A. Turnbull, LL.B., of Toronto, preached anniversary sermons in Granton and Lucan last Sabbath. The services were very largely attended, and the able and helpful sermons were very highly appreciated. The offering in Granton on Sabbath morning amounted to \$40. On Monday the annual picnic was held in Granton, to which the Sunday school was admitted free. Addresses were given by Rev. J. A. Turnbull, Rev. R. Hamilton, Rev. W. Craw, and resident ministers. The social netted \$75. The congregation of Granton and Lucan enter upon the tenth year of the present pastorate encouraged by prosperity in every department of the work.

Delicious Drink.

Horsford's Acid Phosphate

with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

Perhaps the most striking thing about the Service of Praise in the Presbyterian church, Cobourg, on Wednesday evening, July 5th, was the fact that every number on the programme was faithfully carried out. The choir numbered about thirty-five singers, and the floral decorations surrounding them were superb. The leading figure among the soloists was Miss Hansman, of Port Hope, who took the audience by storm with her beautiful rendition of "The Holy City." Mr. F. H. Lauder, in his usual fine voice, sang, "I lay my sins on Jesus" with excellent expression. Altogether, Mr. Warner deserves the greatest meed of praise for his indefatigable exertions in presenting such a musical treat to the people of Cobourg.

Messrs. Crossley and Hunter are making quite a stir in Watford, where they have been holding exercises for a week. Last Sunday was a busy day with the evangelists. Mr. Hunter preached in the morning to a crowded congregation in the Presbyterian church, and Mr. Crossley at the same hour to a full house in the Methodist. At 4 p.m., a mass meeting for men only was held in the drill shed, when the subject of personal purity was dealt with by both evangelists. In the evening Trinity Episcopal church was filled to the doors, when the rector, Rev. J. Downie, was assisted by Evangelist Hunter, who preached an admirable sermon. Afterwards a large union meeting was held in the drill shed. Great surprise was manifested at the unusual occurrence of a Methodist evangelist preaching in an Anglican church.

The new church at Darling, named St. Peter's, under the pastoral care of Rev. W. S. Smith, late of Centreville, was opened for public worship on Sabbath last, 2nd July. There were immense crowds present, and fully one-third could not gain admission to the building. The preacher on the occasion was the Rev. Mr. MacGillivray, of Kingston, and his sermons were able and instructive. The church, which is of brick, and neat in its architecture, was opened entirely free from debt, through the enterprise and executive ability of the pastor. The church cost \$2,000. The plate collections for the day amounted to \$70. Since assuming the pastorate of the united charge of Middleville and Darling, six months ago, Mr. Smith has been most assiduous in the discharge of his duties, and to-day there is no more flourishing congregation in the Presbytery of Lanark. The Sabbath schools, Bible classes, Christian Endeavors, and all other organizations in connection with the church, are unprecedented in success. We are sure that Mr. Smith's hosts of friends in these parts, will be glad to learn that he is succeeding so well, and that he is so deservedly popular.

PRESBYTERY MEETINGS.

The Presbytery of Picton met in United Church, New Glasgow, on Tuesday, the 4th inst. There was a large attendance of members. The induction of the Rev. J. D. McFarlane, into the congregation of East River and Glenora, was appointed to take place on Tuesday, the 18th inst. In the evening the Presbytery met for the induction of Rev. Anderson Rogers, B. A., into the pastoral charge of United Church. Rev. A. W. McLeod, Ph. D., presided. Rev. Alex. Campbell preached. Thereafter the Moderator put the usual questions, and after prayer inducted Mr. Rogers in the United Church. Mr. Rogers was then welcomed by the large congregation as they retired from the church.

The Presbytery of Stratford met in Stratford on the 11th inst. Rev. John Kay, of Milverton, was appointed Moderator for the next six months. Wm. R. Ross, of Burns Church, Iowa, was introduced by Rev. Mr. Ferguson, and upon examination, it was agreed to receive him as a student, with a view to the ministry under the care of the Presbytery. Rev. Mr. Grant reported upon the contributions to the schemes of the Church, and showed that North Easthorne headed the list. Standing committees for the year were appointed. Commissioners to the Assembly reported their diligence. Mr. Pyke was appointed to prepare a paper for next meeting of Presbytery.—A. F. Tully, Clerk.

The Presbytery of Prince Edward Island met at Dundas, on Tuesday, 27th ult., for the induction of Rev. John G. McIs into the charge of that congregation. Rev. J. G. Cameron presided at the induction service. The settlement is a happy one and Dundas is to be congratulated on securing the services of such a pastor. A request was made by the congregation of Murray Harbour North, that Rev. A. King be appointed to that congregation for three months. The Pres-

bytery granted the request subject to the approval of the Home Mission Board. On learning that the Rev. J. Sutherland, of Caledonia, was laid aside by a painful accident, the Presbytery expressed sympathy with Mr. Sutherland, and agreed to give his congregation some supply.

The regular quarterly meeting of the Presbytery of Kingston took place on Tuesday at Madoc, and within St. Peter's church there. On arriving, the members were met and welcomed by the ladies of the congregation, who had provided a splendid supper for their entertainment. After an hour spent in social intercourse, the Presbytery was constituted by the Moderator, Rev. David Wisheart, of Madoc. In the evening, the Presbytery held a conference on "Religious Life in the Church," introduced the Rev. J. Mackie, M.A., Kingston; "Religious Life in the Family," introduced by Rev. M. W. Maclean, M.A., Belleville; "Religious Life among the Young," by Rev. Henry Gracey, Gananoque. Each address was followed by a discussion of the subject. The conference was well attended by the congregation, who manifested great interest in the treatment of the important subjects under consideration. The Presbytery met again on Wednesday morning for transaction of business, which was chiefly routine. The Rev. J. Burton, formerly minister of John street church, Belleville, was present, and asked to sit and correspond. Although this was the first, the members hoped it would not be the last Presbytery meeting at Madoc.

The Presbytery of Owen Sound met in Knox church, June 27th, Mr. Creaser in the chair. Dr. J. B. Fraser acted as Clerk pro tem. Mr. McAlpine was chosen Moderator for the current year. Commissioners to the Assembly reported. Standing committees were appointed. Committees were appointed to visit mission fields. Students and catechists were instructed to appear at the September meeting and read discourses from subjects prescribed. Mr. Little was appointed to look after the interests of our people at Townsend's Lake. Dr. Waits reported that he had visited Warton re resignation of Mr. Yeomans. The resignation of Mr. Yeomans was accepted, Mr. Rodgers to declare the pulpit vacant July 2nd, Mr. McLean to act as Moderator, pro tem., and congregation to receive supply half the time through the Session and half through Presbytery. Presbytery expressed regret at the resignation and resolved to record its high estimate of the work and worth of Mr. Yeomans. The following arrangements were made for Dr. Paton of the New Hebrides Mission: Sabbath, July 23rd, Annan, 11 a.m.; Women's Meeting, 2.45 p.m.; Division street church, Owen Sound; Mass Meeting, 4 p.m.; Knox, Owen Sound; and at 7 p.m. in Division street, July 24, Keady, 2 p.m.; Chatsworth in the evening. Dr. Paton to be requested to give an afternoon and evening to Thornbury and Meaford. Dr. Fraser was appointed to moderate in a call to a minister in Keady.—J. B. Fraser, Clerk pro tem.

The Presbytery of Paris held its regular quarterly meeting Tuesday, in Knox Church, Embro. There was a full attendance of members. The Rev. R. G. Sinclair, of Mount Pleasant, was appointed Moderator for the ensuing twelve months, and in his absence, the Rev. J. S. Hurdie, of Ayr, presided as Moderator pro tem.

Among the more important matters coming before the Court, may be mentioned the resignation of Rev. D. M. Beattie, of the pastoral charge of St. Andrew's, E. Oxford, and St. Andrew's, Blenheim. Messrs. Armstrong, Weir, and Edmiston appeared as commissioners from the congregation, expressing a very strong desire that Mr. Beattie be retained as their pastor, if the condition of his health would admit of such decision being adopted. They also expressed willingness on the part of the congregation that he should have six months' further leave of absence, if necessary.

Mr. Beattie having returned from South Carolina, was present, and addressed the Court. In the interests of the congregation, and in view of the state of his health, he desired that his resignation be accepted, which was accordingly done, and on motion of Dr. Cochrane, a minute was adopted expressing the high esteem in which Mr. Beattie is held by the Presbytery, their great regret in parting with him, and earnest hope that his health may be fully restored, and that he may be, in due time, guided to another and suitable field of labour as a minister of the Gospel.

Commissioners to the General Assembly reported on discharge of duty, and spoke in appreciative terms of the meet-

ing of Assembly at Brantford. In this connection, a committee was appointed to prepare a minute expressive of the Presbytery's sorrow at the death of the late Mr. James Bell, one of the commissioners their high sense of his Christian worth, and sympathy with his bereaved widow and family. The discussion of the overture by Mr. Hutt, to make total abstinence a term of communion, was deferred until next meeting.—W. T. McMullen, Clerk.

The Presbytery of Toronto met on July 4th. Forty-two ministers, and a fair proportion of elders were present. The Rev. James A. Grant, Moderator, presided. Extracts from the records of the General Assembly were read, setting forth that Messrs. C. P. Brown and J. G. Reid, had been granted the standing of entrants in the first year of theology; and, also, that permission had been given to the Presbytery to receive as ministers of the Presbyterian Church in Canada, M. A. I. McFadyen of the Congregational Church in Canada, and M. J. McIvor, a licentiate of the United Presbyterian Church, in Scotland. Mr. Andrew Macnab, a licentiate of the free Church in Scotland presented a Colonial Commission from that Church and other papers, and on motion of Principal Caven, seconded by Rev. D. J. Macdonnell, was duly received. Mr. Aston, whose case was remitted by the Assembly to be issued by the Presbytery after the usual circular letters had been sent out, now presented his papers, and these having been found satisfactory, it was agreed to receive him as a minister of the Church, provided that no protest is made after the issuing of circular letters. Messrs. Wm. Wilson and J. MacBeth appeared, asking to be recommended as catechists, and Mr. Henderson, who had been engaged doing work as an evangelist, asked to be recommended for work under the Presbyterian Church in Canada. In the report of a committee, it was agreed to grant the request of Mr. Wilson, and permission was given to the committee to issue of the cases of Messrs Henderson and MacBeth. Mr. David Findlay, a licentiate of the Presbytery of Montreal, made application to have his name placed upon the roll as a minister without charge, and to be recommended for work to the Assembly's Committee on the Distribution of Probationers. The Rev. Principal Caven moved a strong resolution against the proposed vote for, and the running of street cars in Toronto on the Sabbath. This was seconded by Rev. D. J. Macdonnell, and unanimously agreed to.—R. C. Tibb, Pres. Clerk.

The Presbytery of Sarnia held its usual quarterly meeting in St. Andrew's Church, Sarnia, on Tuesday, July 4th; Rev. Mr. McKee, Moderator, in the chair.

Rev. Mr. McKee was appointed Interim Moderator of Oil Springs and Oil City, and Rev. Mr. Graham appointed to a like position at Inwood and Stations.

Rev. Mr. McLennan was granted leave to have a Call moderated in at Point Edward, if necessary, before the next ordinary meeting, and like leave was granted to Rev. Mr. Graham, in reference to Alveston.

The report on Temperance was discussed, when, after consideration, it was agreed, on motion of Rev. Mr. Jordan:

That this meeting desires to express its gratitude to God for the steady growth of Temperance sentiment, and exhorts the congregations within the bounds, to use their Christian influence in favour of movements likely to lessen the use of intoxicants.

Rev. Mr. Cuthbertson intimated that he had moderated in a Call at Petrolia, on the 29th of June, and entered into detail.

Messrs. Ingram and Gibson, representatives from the session and congregation, were heard in the matter.

Taking all things into consideration, the Presbytery approved of the Moderator's conduct, but declined to sustain the Call.

It was agreed to hold a public meeting at Watford, on the Monday evening previous to the Presbytery meeting in Strathroy. Addresses to be delivered by Revs. Messrs. McKee, Cuthbertson, and T. W. Nisbit, on the State of Religion, and Sabbath Schools.

Mr. Ross appeared as a representative from East Williams congregation, and approached the Presbytery with a view of being brought into connection with Sarnia Presbytery.

After discussion, it was agreed to appoint a committee to meet with London Presbytery, if they should deem it expedient, and issue the matter. Said committee to consist of Revs. Dr. Thompson, Cuthbertson, and Currie.

Students within the bounds were instructed to get subjects from Rev. Dr. Thompson, convener of Committee on Examination of Students. These exercises to be given in the September meeting.

The Presbytery closed with the benediction.—G. Cuthbertson, Clerk.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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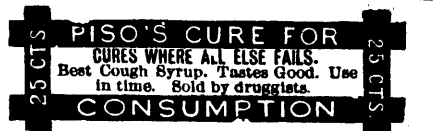
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"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

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TORONTO, ONT.



The Presbytery of Peterborough met on the 4th of July. Twenty ministers and seven elders were present.

A motion to change the mode of appointing delegates to the Assembly was lost, and the past practice of appointing all delegates by rotation thereby confirmed. On the ground of failing health the Rev. Wm. MacWilliam, LL.B., tendered the resignation of his charge of the Mill street church, Port Hope, the resignation to be considered at next meeting, where all parties interested are to be cited to appear.

Mr. Ewing tendered the resignation of the Lakevale branch of his charge because of inability to continue the work, in his declining years, of preaching to three congregations every Lord's day. The resignation was laid on the table and, in the meantime, Messrs. Kay, Smith and McEwen, ministers, and Mr. Tulley, elder, were appointed a committee to visit the whole field in connection with the resignation and report at next meeting.

The following minute was adopted in relation to the death of Rev. Alex. Bell: "It is with deep regret that this Presbytery enters on its minutes a record of the death of the Rev. Alex. Bell, lately minister of St. Andrew's church, in the town of Peterborough. Mr. Bell was for almost 14 years a member of this Presbytery and was much beloved by his brethren as a man of singularly warm heart, ardent temperament and generous disposition. They rejoice to bear testimony to his Christian character, his scholarly attainments and his faithfulness and power as a preacher of the Gospel. He was ever faithful in attendance on the meetings of the Church courts, and this Presbytery was much aided in the transaction of its business by his clear intellect, his active zeal and willing co-operation."

In the last years of his life, God was pleased to try his servant in various ways with sore affliction, but through grace given him, Mr. Bell was enabled to endure trial with a brave and Christian spirit. The Presbytery rejoice in the assurance that their brother has now gone to be with the Master in a world where there is no more pain, and where "beyond these voices, there is peace."

They beg, though at this late hour, to express their earnest and continued sympathy with Mrs. Bell and her family in the loss of one so tenderly beloved, and are glad to know that the Holy Spirit, the Comforter, has upheld them under the trials they have had to bear.

The Rev. Wm. Burns addressed the Presbytery on the claims of the Aged and Infirm Ministers' Fund. In compliance with suggestions made, a large committee was appointed, of which J. R. Gilchrist, is Convener, to canvass the Presbytery in aid of the Fund.—Wm. Bennett, Presbytery Clerk.

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British and Foreign.

The income during the past year of the Ladies' Society for Female Education in India and Africa was £10,568, besides which there had been raised on the foreign field £8,000.

According to Canon Farrar, about 4,000 clergymen of the Church of England are out of employment. Another writer declares that about an equal number are miserably underpaid.

Rev. Patrick Macfarlane, of Pittenweem, died on the 22nd ult. A native of Alexandria, Dumbartonshire, he was ordained to the Fifeshire parish in 1854. Three years ago he was compelled by failing health to obtain an assistant. He was unmarried and about 66 years of age.

A Scotch Presbyterian has presented the Bishop of Derry and the Moderator of the Irish Presbyterian Synod with walking-sticks made of Brazilian palm, bearing suitable inscriptions, in honour of the efforts of these two religious leaders in opposition to the Home Rule measure.

The Bishop of Manchester sees no excuse for the boating and tennis-playing of the rich on Sunday, and makes this the basis of attack on Pleasant Sunday Afternoons. But the "P.S.A." we have been at consisted of 500 men who sang, prayed, read the Bible, and listened to a lively sermon on coming to oneself.

In article on the Duke of York in the New Review it is stated that he is thoroughly English in disposition, temperament, and ways: an early riser, and of active habits: punctual and methodical, and full of humane sensitiveness to the sufferings of others. His faults were self-distrust, and a too rapid generalisation which sometimes led to exaggeration of statement.

Mrs. Bishop says that five hundred Mohammedan missionaries go forth from Cairo every year, who are to be found everywhere in the East. She does not think that Mohammedanism can ever be successfully coped with except by Christian converts who are fully Oriental in mental habit. And she advocates the fostering of the corrupted Coptic, Assyrian, Church, which is not wholly rotten, as a valuable mission enterprise.

A meeting in Inverness last week, presided over by Rev. Mr. Macfarlane, of Raasay, and was attended by about sixty persons, chiefly elders from the West coast, Rev. Mr. MacLeod, of Duthill, being the only other ordained minister present, resolved to secede from the Church because of the Declaratory Act, and appointed a committee to draw up a bond of union. The congregations expected to join in the secession are Raasay, Shieldaig, Poolwe, Tienabunagh, Flashadder, Ness, Gairloch, Duthill, and Oban.

Attention has recently been called, and notably since his return home, by Rev. R. F. Horton, of London, who came a few weeks since to this country as the Yale lecturer on Preaching, to "the abominable life" permitted on board the ocean steamers; "gambling and drinking in the smoking-room, which one can do nothing to mitigate." Mr. Horton declares that if such conduct as is witnessed there were to occur on land, the person guilty of it would be sure of arrest. People who "have no use for" a smoking-room, on ocean steamers or anywhere else, are to be congratulated.

The Free Church Presbytery of Glasgow at its last meeting, adopted the following resolution: "The Presbytery resolve to place on record their gratitude to the Head of the Church for the joyful and enthusiastic character of the Jubilee Assembly, and especially for the generous tribute of brotherly interest and affection offered to the Church by the honored representatives of many Churches, both at home and abroad. They feel greatly encouraged and strengthened by those expressions of regard, and desire to gird themselves for the work of Christ in the future with renewed energy and consecration."

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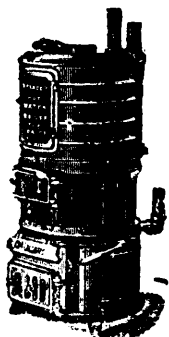
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Pampas grass is said to cover an area of 1,500,000 square miles in South America. It was first grown for market in California in 1872, and in 1890 a 28-acre ranch yielded 260,000 plumes.

Gentlemen,—I was thoroughly cured of indigestion by using only three bottles of B. B. B., and truthfully recommend it to all suffering from the same malady. Mrs. Davidson, Winnipeg, Man.

The use of the word "muff," meaning a foolish, blundering person, has an easy explanation; a stupid youth was said to be a "muff" because, like the article of feminine wear called by that name, he held a woman's hand without squeezing it. The sedate old times were not without their gallantries.

ANOTHER RECORD MADE.

For nearly forty years, Dr. Fowler's Extract of Wild Strawberry has been the leading and surest cure for cholera, colic, diarrhoea, dysentery, and all summer complaints. It is a record to be proud of.

The little church so long ministered to by Father Hyacinthe, on the Rue d'Arras, has, after lengthened negotiations, passed into the hands of the Jansenists and under the spiritual jurisdiction of the Jansenist archbishop of Utrecht, Monsignor Gul. The news of this change had been announced from the pulpit to the congregation of the Rue d'Arras by the reverend orator himself, to whom the release from his responsible functions seemed to give much pleasure.—New York Observer.

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There is no doubt that South Africa is regarded at present as the most promising field for development in the production of the precious metals. The continued extension of mining operations in the Transvaal, and the more recent re-discovery of the ancient gold-fields of Mashonaland and the Matabele country, seem to be drawing miners and mining-engineers from other countries in considerable numbers, and the movement is likely to continue for some time to come.—Engineering and Mining Journal.

A CHILD SAVED.

My little boy was taken very bad with diarrhoea, he was very delicate, and got so low that we had no hope of his life, but a lady friend recommended Dr. Fowler's Extract of Wild Strawberry, and, although he could only bear a few drops at a time, he got well. It saved my child. Mrs. Wm. Stewart, Campbellville, Ont.

In view of the enormous losses that English capital has met with in Australia, it is no wonder that Englishmen are anxious to realize on American securities. Only four large Australian banks are solvent at present, and in the failure of the fourteen or more banks in that country England lost about \$130,000,000. These enormous losses, following on the heels of the Baring disaster, have undoubtedly a great deal to do with the financial stringency in this country at the present time.—Aberdeen Daily News.

IT SAVED HIS LIFE.

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There is one feature of the recent budgets of Russia in Europe that appears to be satisfactory, and to augur well for the future, and that is the increased expenditure upon and revenue from railroad construction. The revenue from state railroads, which only amounted to 2,000,000 roubles in 1879, had in 1889 risen to 33,500,000, while the expenditure had, within the same period, advanced from an almost nominal figure to about 34,000,000 of roubles annually. The total expenditure incurred by the state, as such, for railroad development in Russia had, up to the end of 1889, amounted to about 237,000,000 of silver roubles, as compared with 1,582,500,000 provided by companies, public and private.—Railroad Gazette.

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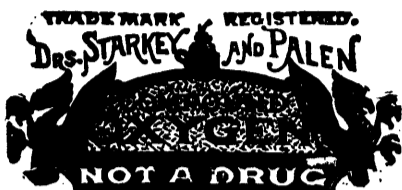
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BARRIE.—At Barrie, on 25th July at 10.30 a.m. HAMILTON.—In Knox Church, Hamilton, on the third Tuesday of July, at 9.30 a.m. KAMLOOPS.—In St. Andrew's Church, Enderby, Sept. 12, at 10 a.m. MONTREAL.—In the Presbyterian College, Montreal, on Aug. 1st, at 10 a.m. OWEN SOUND.—In Knox Church, Owen Sound, on Tuesday Sept. 19th, at 10 a.m. PARIS.—In Knox Church, Woodstock, on Oct. 3rd. P. E. I.—At Charlottetown, in Zion Church, on Tuesday, Aug. 1st, at 11 a.m. PETERBORO.—In First Church, Port Hope, on the third Tuesday of Sept., at 9 a.m. QUEBEC.—At Sherbrooke, on 29th August at 8 p.m. STRATHFORD.—In North Easthope, on Sept. 11th, at 7.30 p.m. SARNIA.—At Strathroy, on the third Tuesday of September, at 2 p.m. TORONTO.—In the usual place on Aug. 1st, and at the usual hour. WHITBY.—In St. Paul's Church, Bowmanville, on July 18th, at 10 a.m.

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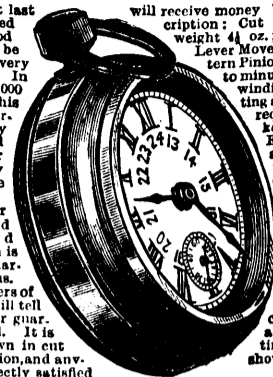
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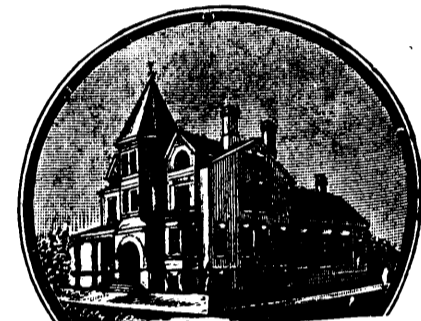
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