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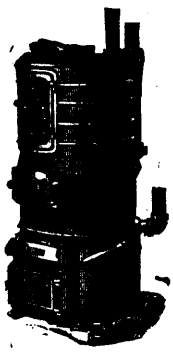
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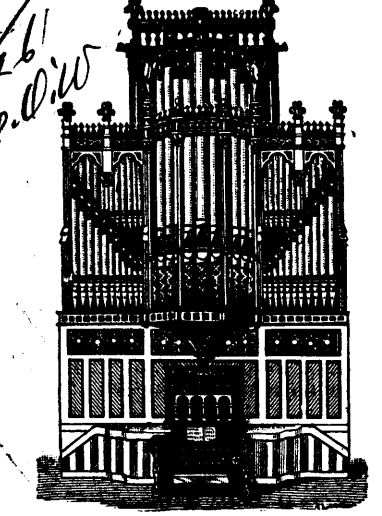
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IMPERIAL FEDERATION.—Will present an opportunity to extend the fame of Dr. Fowler's Extract of Wild Strawberry the unfailing remedy for cholera, cholera morbus, colic, cramps, diarrhoea, dysentery, and all summer complaints, to every part of the Empire. Wild Strawberry never fails.

They were talking about trees. "My favourite," she said, "is the oak. It is so noble, so magnificent in its strength! But what is your favourite?" "Yew," he replied.

HEALTH, HAPPINESS AND PROSPERITY.—All these depend on pure blood, for without it health is impossible; without health happiness is impossible, and without happiness prosperity is a mockery. No means of obtaining pure blood and removing bad blood excels the use of B. B. B., the best blood purifier known.

THE boy to blame. Lady Customer: "That pair of slippers I bought of you a short time ago have worn out." Clerk: "Bad leather, ma'am?" "No; bad boy."

PETER SHAW, of West Winfield, N.Y., was afflicted with a severe cough, with pain in the side and lungs and general depression, causing himself and friends great alarm. He tried many remedies with no good results. One bottle of WISTAR'S BALSAM OF WILD CHERRY completely cured him.

IT is curious how much faster a street car bumps along when you are running after it than when you are riding on it.

A LADY wrote to an editor for a receipt for pies, and the editor replied that he would send the receipt as soon as he received the pies.

A NATIONALIST PLAN.—A proposal, which would obtain favour with even the opponents of Nationalism, contemplates the placing of a supply sufficient for each family of nature's great dyspepsia specific and blood purifier, B. B. B., in every home in the land. The benefits of such a boon to the people would be incalculable.

MISTRESS (to new cook) "I hope you haven't a young man?" "Oh, no, mum; he's gettin' on for fifty!"

THE Grand Trunk system differs from the human system in that the same troubles do not effect it and the same remedies are not needed. For all diseases of the human system there is no tonic purifier, renovator and strengthener as good as Burdock Blood Bitters. A weak system can be built up by B. B. B.



### THE IMPERIAL BAKING POWDER

PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

E. W. GILLETT, Toronto, Ont.

### CONSUMPTION.

I have a positive remedy for the above disease; by the use of thousands of cases of the worst kind and of long standing have been cured. Indeed so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE with a VALUABLE TREATISE on this disease to any sufferer who will send me their EXPRESS and P.O. address.

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Frank's Patent Eccentric for Gas, Oil, or Electric, gives the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.

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ORIGINAL AND ONLY GENUINE

### THE GREAT INVIGORATING TONIC

FOR LOSS OF APPETITE, LOW SPIRITS, SLOW DIGESTION, MALARIA, ETC., ETC. ETC.

BEWARE OF THE MANY IMITATIONS

13/5-2

### RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

CURES AND PREVENTS COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

INTERNALLY.

From 30 to 60 drops in half a tumbler of water with a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains.

### MALARIA

Chills and Fever, Fever and Ague Conquered.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Price 25c. per bottle. Sold by druggists.

### Dr. RADWAY'S Sarsaparillian Resolvent

A SPECIFIC FOR SCROFULA.

Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists. \$1 a bottle.

### Dr. RADWAY'S PILLS

For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents.

### DR. RADWAY & Co., Montreal.

# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, JULY 29th, 1891.

No. 30.

## IMPROVED CLASS ROLL

For the use of Sabbath School Teachers.

## IMPROVED SCHOOL REGISTER

For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to requests for something more complete than could heretofore be obtained, by the Rev. T. F. Fotheringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the reports asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 20 cents each. Address—

PRESBYTERIAN PRINTING & PUBLISHING CO. (Ltd.)  
5 JORDAN ST., TORONTO.

## Notes of the Week.

A WEALTHY gentleman, Mr. W. J. Guesdon, who lived at Clapham, and whose death took place in April, has bequeathed about \$1,500,000, to be used by the trustees for philanthropic and charitable purposes, of a genuine catholic and unsectarian character, in England, Wales, Scotland, Tasmania and Victoria. No Roman Catholic or Ritualistic institution is to receive any benefit. Sums not exceeding \$2,500 in any one place may be given in aid of building churches where evangelical doctrine is taught, or in aid of missions.

A BOOK which has attracted much attention is "The Young Emperor William the II. of Germany: A Study in Character Development on a Throne," by Harold Frederic. Mr. Frederic holds that there are two Williams in the Emperor—a sort of double nature, one mild and sympathetic, and the other bold and martial; and that these have respectively developed under the influence of Dr. Hinzpeter and Prince Bismarck. Mr. Frederic is the accomplished London correspondent of the *New York Times*, whose weekly letter appears in the *Globe*.

AT the invitation of Bishop Westcott, a meeting was held in the Episcopal Palace, Durham, to consider the subject of national insurance. The meeting was agreed that there is room for such a plan without interference with other organizations already well founded. They would like to see the scheme made compulsory, while exempting from its operation members of recognized provident and industrial societies. It was suggested that a minimum pension of \$1 a week should be secured, employers and the State contributing a portion of the premium and the State guaranteeing all benefits.

THE Day Census shows that in the district of London known as the City—which is almost deserted at night—the number of employers and employed on May 4 was 301,381, against 261,061 in 1881. The number of women engaged in the city during the day was 50,416, against 44,179 in 1881, and the number of children under fifteen years of age, 21,305. The street traffic for twenty-four hours showed that 1,121,708 persons entered the City at eighty different points on foot or in vehicles. The number of vehicles entering during the same time was 92,488. About 100,000 entered during the day by railways.

UNABLE to cope with the rapidly-increasing Stundist and Baptist movements in Southern and Central Russia by ordinary process of law, aided by arbitrary imprisonments and exilings, the Russian ecclesiastical authorities have now appointed missionaries to reside in heretical districts who will keep a sharp lookout for disaffected persons. These missionaries have been instructed to engage in debate and discussion with the sectaries, to note the arguments used by their opponents and persons bold enough to argue, and to send full and careful reports of all they hear and see to their ecclesiastical superiors, as well as to the police.

AT a recent meeting the London Missionary Society decided to send out one hundred more missionaries during the next four years. Of this action the *Presbyterian Observer* says very justly: Prudence said, Wait until the treasury warrants such increase, but new fields were opening up and old ones were calling for fresh recruits, and confidence that the God who called for more labourers would

stir up His Church to larger contributions, impelled to the action taken. What is now necessary is work on the part of all concerned to secure both the men and money required. Both are available if the proper means are employed. Any good effort can succeed if faith and work go hand in hand as they should.

AT this writing Mr. Spurgeon is still hovering between life and death. His brother, Mr. James Spurgeon, says that in his opinion the ordinary pastoral and literary work he has to do would never hurt him; what is really disastrous is the outside work in preaching, lecturing, etc., that Mr. Spurgeon has undertaken in response to the ceaseless worrying applications of mistaken friends. Now that such persons see the effect of their pressing invitations to preach—every one thinking their own to be an exceptional case—they will perhaps cease asking a man to do what leads to his breaking down altogether.

IT stated that Mrs. McNeill, wife of Rev. John McNeill, London, took a chill recently, and pleuropneumonia supervening, she passed away after a week's illness. Mr. McNeill has the sympathy of a large circle of friends, representative of various denominations, in his sore bereavement. Mr. McNeill certainly deserves well of his brother Presbyterians. He had preached in scores of pulpits since his settlement in London, and the denomination at large has benefited by his popularity. He filled Rev. J. R. Patterson's pulpit at North Dulwich rather than cause disappointment, although Mrs. McNeill was lying seriously ill at the time.

THE *Christian Leader* notes that Professor Blaikie says it is a question whether a union of the Presbyterian Churches in Scotland would really increase the influence of the Christian army. "Notwithstanding some uncertainties, I am disposed to think it would, other unions have proved beneficial, that of the Presbyterian Church in the United States, for example, and, what comes nearer to ourselves, that of the Presbyterian Churches in Canada. I am disposed to think this Canadian union an eminently instructive one, and I look forward to the Presbyterian Council to be held next year at Toronto with much hope, partly because it will read so good a lesson to the home Churches, and perhaps in some way give an important impulse to the cause of union."

THE twenty-sixth anniversary of the Salvation Army was celebrated at the Crystal Palace, London, recently. On the previous evening General Booth received the foreign delegates at Exeter Hall. In reviewing the progress of the Army he said that out of England there were 1,705 corps and 1,049 outposts; in other words, 2,740 separate Salvation societies. They were led forward by 5,800 officers. In Great Britain there were 1,383 corps and 152 outposts, led forward by 4,649 officers. The grand totals were thus 3,088 corps, 1,201 outposts and 10,449 officers. In Great Britain at the present moment the weekly circulation of the *War Cry* was 312,522 copies. The circulation of the children's *War Cry* was 129,350, and, with their two other journals, they had a total weekly circulation of 535,862. Abroad they had twenty-seven separate newspapers, mostly weeklies, published in fifteen different languages, and their total circulation was 406,725 copies.

THE Presbyterian Alliance, though its practical effect at present may seem to some to be not very great, is destined, says the *Presbyterian Messenger*, to exercise an ever-growing influence in the way of drawing closer together the powerful Presbyterian Churches of English-speaking countries, and stimulating the weaker Churches on the continent of Europe. The secretary, the Rev. Dr. Matthews, possesses the confidence of the Churches as a man of equal prudence and activity. He has been asked by the Foreign Mission Board of the (Southern) Presbyterian Church of the United States to assist

it in obtaining a missionary agent for the Congo, and by the Foreign Mission Board of the Reformed Presbyterian Church of North America, to assist it in procuring an iron church building for Cyprus. In the programme of topics to be considered at the meeting of the Alliance next year at Toronto, we believe some prominence will be given both to reformation subjects and to special American questions.

ANOTHER phase of the trouble now agitating our United States brethren is dwelt upon by the *Public Ledger* which states that \$800,000, nearly the entire cash endowment of Union Theological Seminary, is in jeopardy because of the action of the Seminary's directors in the Dr. Briggs controversy. The principal gifts to the Seminary were made by James B. Brown, founder of the banking house of Brown Brothers, and Ex-Governor Edwin D. Morgan. Mr. Brown gave \$300,000 and Mr. Morgan \$150,000 with the understanding, it is alleged, that the institution was under the control of the Presbyterian Church and an orthodox teacher of its faith. The refusal of the officers of the Seminary to submit to the authority of the General Assembly changes the conditions upon which many of the gifts were based. Russell Sage, it is said, will bring suit for the recovery of a donation that he made, in order to test the right of the Seminary to its endowment under its present attitude.

THE Executive Committee of the recently-formed London Nonconformist Council unanimously adopted a motion of sympathy for Mr. Spurgeon. A strongly-worded resolution was submitted by Rev. Mr. Matthews, declaring that the provision for free education ought to be accompanied by the extension of popular control in all State-aided schools, and that no settlement of the question would be satisfactory which did not provide for the universal establishment of Board schools giving an unsectarian education. This was unanimously adopted. Considerable discussion then took place as to particular points in the proposed constitution of the Council, which is intended to include representatives of all Evangelical Churches outside of the Church of England. The four secretaries of the Council have been elected respectively from the Congregational, Baptist, Methodist and Presbyterian Churches. The Nonconformist Council is yet in its infancy, but it promises to have a useful and noble future. The Wesleyans have lately formed a Council for London, which is proving itself a very vigorous body. The Nonconformist Council, however, has been constituted on a broader basis, and is likely to draw the Free Churches into closer bonds of common sympathy and action.

BARON DE HIRSCH, the Berlin millionaire, communicates to the July number of the *North American Review* a brief but important statement of his views on philanthropy. He regards it as beyond possibility of doubt that the possession of great wealth entails responsibility. He considers himself but the temporary administrator of his wealth, his duty being to contribute, by means of it, to the relief of suffering. He distrusts the old system of almsgiving, as productive of pauperism, and aims at helping persons capable of work, but in danger of becoming paupers, to take their place as useful members of society. Leaving Mr. Carnegie, and rich men like-minded with him, to create libraries, green parks, beautiful churches, he takes as his province to save from starvation and misery those Jews who are exposed to such calamities. He removes them from over-crowded localities and lands where they are persecuted, and procures them settlements where they may become farmers and handicraftsmen. It is, he holds, a libel upon Jews to say that they shirk labour, if they have a reasonable chance. Hundreds of Jewish families, exiled from Russia to the Argentine, have braved untold suffering, taken root, and are flourishing in pretty little houses of their own building. The Argentine Republic, Canada and Australia he finds to be the best fields for his experiments in Jewish colonization.

## Our Contributors.

### SOME FURTHER HINTS ON HOLIDAYS.

BY KNOXIAN.

There was an American citizen in this country some years ago who said he passed safely through the American war by keeping one principle steadily before his mind. The principle that saved him in many battles was, "One live coward is worth more to the nation than ten dead heroes." Steadfast adherence to this principle kept him out of danger. There is nothing like being guided by a principle of some kind. In travelling the guiding principle many adopt is

BE SELFISH.

In our last paper we left our tourist at the railway station. He was gathering his traps and getting ready to go to his hotel. Now see how you—if you are that tourist—can apply this principle:

Get into the 'bus.  
Spread yourself out as much as possible.  
Don't sit close to the next passenger. That would make room.

Lay your grip-sack on the seat.  
Put your overcoat down on the seat opposite.  
Make room for nobody.  
Complain if the 'bus goes fast.  
Complain if it goes slow.

IN THE HOTEL.

Now you are in your hotel. There is a fine field for operations here. Be selfish. Develop the "hog." Begin work the moment you enter. Begin in this way: Insist that the clerk wait upon you first. Of course there may be a score of other people, but what of that? Have we not Apostolic authority—"Let each esteem himself better than others"? Now go on.

Ask the best room.  
Complain if you can't get the best room.  
Expect a room on the first floor at the same figures as one in the garret.  
Storm if you don't get it.  
Threaten to go to some other house.  
Threaten to write to the newspapers.  
Make a fuss generally.

Now you have your room and the boy comes along to carry up your baggage. Order him around as if he were an inferior animal. What is the use in a man going on a "tower" if he cannot indulge in the luxury of ordering a boy? If you can't "boss" somebody you might as well be at home. Around home, where you are not anybody in particular, the people never allow you to "boss" them. Now's your time. Improve your opportunity. Scold the boy. Boys have no friends. Perhaps the boy is earning money to support a widowed mother. Possibly he has neither father, mother nor friend. What of that? Away from home you must put on airs and be somebody, and one of the few things you can do to attract attention is to abuse that boy.

Now you are in your room.  
Complain about the air.  
Complain about the carpet.  
Complain about the bed.  
Complain about the looking-glass.  
Complain about the wash-stand.  
Complain about everything.

Having complained about everything, now turn and scold the boy. Of course he furnished the room. He is responsible, and ought to be blamed if things are not exactly right. It is much safer to scold the boy than scold a larger person. If you spoke to the landlord as you speak to the boy he might take you to the door and give you a new start in life. You might experience the expulsive power, not of a new affection but of an entirely different kind of force.

A GREAT OPPORTUNITY.

The bell rings for tea. Now is your golden opportunity. A man who cannot find fault with his meals can never gain distinction as a traveller of a certain kind. The kind is none of the best. Now begin. If the waiter shows you to one table always say you want to sit at some other one. What is the use in a man going on a "tower" if he can't worry the waiters. You have to wait on yourself at home, so make the most of the opportunity and order waiters around when you have a chance. Having made trouble about your table, now proceed to find fault with everything on the table.

Complain about the meat.  
And about the bread.  
And about the potatoes.  
And about the tea.  
Complain about everything on the table.  
Order the waiters in a voice loud enough to be heard throughout the whole room.  
Eat with your knife.  
Pick your teeth with your fork.

When you leave the dining room and come out into the hall or office, be sure to pose as a distinguished person. If you can find anybody foolish enough to listen, bore him with stories about your travels, the number of places you have visited, the number of distinguished people you have met, and all that sort of thing. As you tell these stories don't allow the hatchet incident related of the youthful Washington to trouble you.

ANOTHER FINE OPPORTUNITY.

There are few places in which one can display selfishness

in a more odious form than on a crowded steamboat. A few general hints on this field of operations must suffice.

When you go on board always fight for the best stateroom, and grumble during the whole trip if you don't get it.

When you enter the dining room try and push yourself as near the head of the table as you can. The captain may not ask you to sit beside him, but force yourself on him.

Try and attract attention by shouting at the waiters, talking loud and making yourself a nuisance generally.

Find fault with everything and everybody. Be disagreeable. Be selfish. Take for granted that every railway, every steamboat, every hotel in the country, was built for your special benefit.

By keeping these few instructions steadily before your mind, if you do not enjoy your own holiday you will have the satisfaction of knowing that you have kept a number of other people from enjoying theirs.

### SKETCHES OF TRAVEL IN EUROPE.

BY REV. E. WALLACE WAITS, D. SC., OF KNOX CHURCH, OWEN SOUND.

FROM EDINBURGH TO DUNDEE, ABERDEEN, GLASGOW, PAISLEY—THE LOVELY KYLES OF BUTE—A SABBATH IN THE HIGHLANDS—THE PRINCESS OF WALES AND HER TWO DAUGHTERS—REMINISCENCES OF SCOTTISH CHARACTER.

Aberdeen is an elegant and well-built city, and from the materials employed, consisting chiefly of light grey native granite, is called

THE GRANITE CITY.

Several important additions have been made of late to the public edifices in the principal thoroughfares, and by the erection of these buildings the somewhat monotonous and unbroken uniformity of outline which characterized Union Street has been considerably relieved by the introduction of less massive and more ornate architectural features. The principal statues in the city are those of the last Duke of Gordon—died 1836—in grey granite, ten feet high; Queen Victoria, in white Sicilian marble; Prince Albert, bronze, natural size, sitting posture; and a curious rough stone figure, of unknown date, to Sir William Wallace.

In addition to these a life-size bronze statue of General Gordon, standing on a granite pedestal, ten feet in height, has recently been placed at the archway leading to Gordon College. It bears the following inscription:—

CHARLES GEORGE GORDON, R.E., C.B.

Major-General. Born 26th January, 1833.

Fell in his country's service at Khartoum, January, 1885.

Dedicated to his memory by members of the Gordon Clan.

"I have done my best for the honour of our country."

Khartoum, Dec. 14, 1884.

Old Machar Cathedral is an interesting relic of antiquity. It was commenced about the year 1357, occupied nearly 170 years in building, and did not remain entire fifty years. What is still left is the oldest part, viz.: the nave and side aisles, 126 feet long and 62 feet broad, now used as the parish Church. It is chiefly built of out-layer granite stone, and, while the plainest Scottish cathedral, is the only one of granite in the kingdom. On the flat, pannelled ceiling of the nave are forty-eight heraldic shields of the princes, nobles and bishops who aided in its erection.

There are many delightful walks and drives in Aberdeen and vicinity. Allan Vale and Nellfield Cemeteries are beautifully kept, and well repay a visit.

DUTHIE PARK.

This beautiful park, the gift of Miss Duthie, was opened by the Princess Beatrice in October, 1883, and contributes greatly to the health and recreation of the city. The Queen passed through Aberdeen during our visit there. After receiving an address of welcome from the town council, she immediately went on by special train to Ballater, and thence drove to Balmoral. Sabbath, the second of November, 1873, was a memorable day in Scotland and in Britain. Then the daughter of a hundred kings—many of whom were papists and persecutors—the head of the Church of England—a Church on which, as on England itself, the sun never sets—partook for the first time of the communion at the table of the Scottish Church, and would, we believe had occasion served, have done the same at any evangelical table throughout her vast dominions. Surely it was an era in the history of the British Churches. Here was free communion stamped with royal patent and sanctioned by royal example! Here was a rehearsal of that better time when the Lord shall be one and His name one throughout the earth, and when, if universal incorporation be but a dream, yet universal charity and fraternity shall prevail as a reality—a rehearsal not the less impressive because made by the banks of the ever-murmuring Dee and under the shadow of the giant mountains of Braemar. And if it be asked what moved our noble Sovereign to such an action, if Englishmen say, and say justly, it was the influence of Dean Stanley, Scotchmen may add "aided by the kindred power of the late Norman MacLeod and of Dr. John Caird!" These men stood in the midst of their contemporaries

Like some tall cliff that lifts its reverend form,  
Swells from the vale and midway leaves the storm;  
Though round his breast the rolling clouds are spread,  
Eternal sunshine settles on his head!

THE SCENERY OF DEESIDE.

The scenery of Deeside has very distinctive features. Like the glens we met in the Western Highlands, always open, often narrow and closed in by mountains that overhang the path, Deeside has a princely width and shows its stern forces piled away in a background "so near, yet so far" as to enable you to measure the sublimity of its vast ranges of peak and precipice. From Ballater to Braemar every turn of the road brings some fresh surprise. The lower hills rise in massive groups, here clothed with pine and birch, and there presenting sheets of gloriously empurpled heather. Granite boulders lie tossed about the hillsides or are piled over level tracts, as if there once had been a battle of the giants. The hills in the foreground are as a rampart guarding the great solitudes which rise to the snow-clad precipices of Locknagar, and the long waving line of the monarchs who lift their crests into far depths of sky. There is a crisp freshness in the air like that of early morning upon the Alps. It is a delight to breathe it. You fill your lungs with it as a thirsty man would drink from a clear spring. The atmosphere is pure as the cloudless heaven, and the breeze, laden with the scent of the pine or with the sweet breath of the birch, is at once soothing and exhilarating. The colouring is marvellous. In August there is a glow of heather everywhere, except where the deep green of the pine woods—half-concealing, half-revealing the metallic lustre of the stems—spreads its rich darkness on the lower hills, or where the birch hangs its feathery tresses of quivering leaves. In later autumns the scene assumes another aspect. The mountains are clothed with brown, and the birches, touched by the early frost, turn into every tint from that of flaming fire to palest gold, from the glow of russet to the yellow of the daffodil. It is scarcely a matter of surprise that our gracious Majesty, Queen Victoria, makes this her favourite retreat from the excitement and pageantry of Court life.

From the dim shieling on the misty island  
Mountains divide us, and a world of seas;  
Yet still our hearts are true, our hearts are Highland,  
And we, in dreams, behold the Hebrides!

GLASGOW, THE COMMERCIAL CAPITAL.

"Business! What do the prides of Edinburgh bodies ken about real business?" Such was the question Sir Walter Scott put into the mouth of the redoubtable Bailie Nicol Jarvie in his novel "Rob Roy," and could his honour come to life again, he would, no doubt, ask the same question now were the superiority of Glasgow to Edinburgh to be in the least impugned. The old order changeth. Glasgow has progressed in these one hundred years almost beyond belief. From being an unimportant provincial town, it has become a city larger than Edinburgh, Dundee and Aberdeen combined. It claims to be second city of the empire, and it will never rest until it has made good that claim against its great rival, Liverpool.

Glasgow is the world's greatest ship-building yard; its ship-builders and engineers are known everywhere; its ships are on every sea. Its trade with the Continent, and particularly with the United States and the Colonies, is most extensive. It sends—for Lanarkshire is a very rich mineral country—its coal, iron, and steel to the four quarters of the globe. It makes all kinds of machinery, and has an important trade in food supplies and articles of dress. In short, it is a universal provider.

We wish we could find space to speak of the palatial buildings, or draw for you a picture of the throng in Argyle Street at noon, or take you over the Exchange between three and four in the afternoon, or inspect some of the works, or in a quiet hour visit the Cathedral (you know what Andrew Fair-service said about it), or peep into the Mitchell Library after dusk. Then again, it would be pleasant to visit the splendid new university at Gilmorehill, and to take a turn up Sauchiehall Street and a stroll into the West-End Park, and last but not least, to see the great river that has made Glasgow what it is. Of course, too, we should like to tell you something about John Elder, James Nasmyth, Henry Glassford Bell, Sir Archibald Alison, Norman Macleod, Principal Caird, John Macmillan, John Lang, Profs. Henry Drummond and Marcus Dods, and the other great men connected with the city. But all these themes would, as St John says, fill so many volumes that the world would not be able to contain them.

We were not a little disappointed in not hearing some of the great preachers of Glasgow. We had on our list Dr. James Stalker, author of "Imago Christi," Dr. John Marshall Lang, and last but not least, Principal Caird. But the fates were against us; we were there at the wrong season; they had gone into a desert place to rest a while. It was our privilege while in the Kyles of Bute to meet Prof. Edward Caird, the principal's brother. Philosophy is his subject in Glasgow University. Principal Caird has been a long time in Glasgow; in 1858 he removed there and has continued there ever since. After some years of great popularity as a preacher there, he resigned his charge, and became a professor of the theology. In this new sphere he has won fresh and verdant laurels. We have been privileged to read very copious notes of his theological lectures, taken down by one of his students, and were delighted not only with the ability and learning, but still more with the exceeding candour and sweetness of the judgment he pronounces on divers theories and opinions. Of prejudice and *odium theologicum* he seemed absolutely devoid. Holding his own mild and moderate evangelical convictions firmly and faithfully, he has yet the amplest charity for those who differ from him, and remembers always that he sits in the professor's chair, not as an advo-

cate but as a judge. Dr. Caird is well known as one of the most accomplished and eloquent preachers of his time. His restures and manner are both admirable, and, though highly elaborate, have all the appearance and the effect of nature. His style may be thought, here and there, to smell of the oil, but is rich, copious, clear, and often exceedingly effective. His sermons, if they rather shun dogmatical ground, are full of that practical matter which goes home to the business and the bosoms of mankind. But while we rate his intellect and his achievements, both in the pulpit and in the press, very highly, we appreciate even more that personal influence which his Christian character, his charity, his wide-mindedness, his genuine breadth of view and feeling, his unassuming modesty, and his utter want of sectarian feeling, are exerting upon the young mind of his own country. He is detaining many before the Lord, who, repelled by the narrow notions and language of extreme religionists, might have drifted on to pantheism, and not only detaining them there, but making them feel "It is good for us to be here; we cannot be so useful or so happy anywhere else!"

"An honest man's the noblest work of God."

THE UNIVERSITY OF GLASGOW.

The University Buildings occupy a site of conspicuous rising ground immediately to the westward of Kelvingrove Park. They form a noteworthy feature in the architectural sights of the city. The style is early English Gothic, with an infusion of the Franco-Scottish domestic style. Altogether the cost of the buildings and grounds has been over half a million sterling, of which £126,000, was contributed by the Government. This vast expenditure of money has resulted in what may justly be termed a most sumptuous pile, fitted in every respect for the uses of an important University. The buildings are 540 feet long by 300 feet broad; in form they are rectangular, having two courts, divided by the handsome Hall, the gift of the Marquis of Bute. The tower, octagonal in shape, is 300 feet high, and was only completed in November, 1887. The spire is 101 feet high, and about sixty feet up the outline is pleasingly broken by a balcony, surrounded with a pierced parapet crowned at the angles with stone carvings of eagles. From this balcony, which is reached by a spiral staircase, a splendid view is obtained of the city and surrounding country. The southern facade of the buildings with the great tower is the most imposing. In the north side are the Chapel, the Hunterian Museum, and the Library—the last containing 100,000 volumes. The Hunterian Museum contains many very interesting objects, being particularly rich in the works of Caxton and other early English printers. It is open in summer from eleven to four, and in winter from eleven to three; admission 6d. On the west side of the quadrangle are the professors' houses.

GREAT PREACHERS IN GLASGOW.

It is often said that the great preachers of Scotland gravitate to Edinburgh. This does not seem to hold true in the present day; for Glasgow is favoured with a very good share of them. Besides Profs. Marcus Dods, Henry Drummond, Dr. James Stalker, there is Dr. A. B. Bruce, professor of New Testament Exegesis in the Free Church College, Glasgow. He is one of the best expositors of God's Word that the Church possesses to-day. Broad, evangelical, and in full touch with all the current questions of the hour. He says: "Theology, to be in vogue, and to be of value must spring out of an irresistible mental impulse. And when men's minds are free, theology will look after itself. What produces an anti-theological spirit is an imposed compulsory theology which every high-minded man justly regards with invincible repugnance. Let it be once recognized throughout the Church that while faith is fixed theology is free, and that department of human thought will be in as little danger of lacking devoted students as philosophy or physical science. It is the bondage of creeds, written and unwritten, mixing up the certain truth of God with uncertain human opinions which more than all else makes theology appear to many minds, pre-eminently the dismal science."

ARRAN AND BUTE.

The Islands of Arran and Bute in the Frith of Clyde are very popular as Summer Resorts, that special mention must be made of both. Steamers run daily from Glasgow to Rothesay, through the Kyles of Bute. I don't know what Kyles are but they are very *bute-iful*. Steamers call daily at Rothesay, bound on excursions to divers places. The fares (about 2s. 6d.) could not be fairer, the scenery among the fairest in the world.

The sent of heather from the purple hills  
Blends with the sweet, strong breathings of the sea.  
The lark in heaven, the plover on the lea,  
Stray into silence, as the Star that stills  
All labour, with her silver lamp fulfils  
Her kindly task, and men from toil are free.  
Now gorgeous clouds like Tyrian tapestry  
Engird the Sun, whose light upon them thrills  
Richer and fairer as he leaves their halls,  
Till all the glory vanishes; and lo!  
Swathed in a cloud, the little moon, new-born,  
Steals timidly around the starry walls,  
Until the first cool herald breeze shall blow  
Upon the golden eye-lids of the morn.

Our rule in this excursion was to seek first the best scenery and the best air; to see the living magnificence and breathe the fresh health-giving influences of nature, and then to throw in historical associations as a piquant addition. While in the Highlands we were surrounded by such fine scenery that we seemed to have found "Paradise Regained." We were marching on in the literal sense from glory unto glory, regretting to leave that which was behind, yet reach-

ing forth eagerly to that which was before. Most of our way in the Kyles of Bute we were surrounded by a succession of bold, finely-rounded hills, each of them forming a material ladder up into heaven, all telling of calm strength and of a defence that is Almighty. "As the mountains are round about, so the Lord is round about from henceforth, even for ever." What, then, could harm us? The ground was new to us all, and was a revelation of beauty and sublimity combined, surpassing our expectations. It was emphatically historical too. We spent a quiet Sabbath at Kames, being a very fine day, the Kyles of Bute were most charming. The mountains towering up on either side of the water, and the narrow channel flowing between banks of green, formed a most picturesque scene. We went in a row boat to the Free Church about two miles away, at Tighnabruich. The pastor was the Rev. Mr. Young, and being introduced to him by our friends before the service commenced, he would have us preach, and we had the pleasure of hearing him preach in the evening from the words: "Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction," Micah ii. 10. It was a good, practical, old style sermon, delivered with great earnestness and vim. We took the steamer *Lord of the Isles* and sailed from Kames to Inveraray, about fifty miles. Near the town of Inveraray is the Castle of the same name, the principal seat of the Duke of Argyll. The present castle is imposing from its dimensions and situation. There is a large collection of arms in the castle of almost all ages. Many of the apartments are hung with tapestries, and the pictures, especially the family portraits, are much admired. Taking the steamer *Ivanhoe* we sailed round the south part of the Island of Arran, sighted the residence of the Duke of Hamilton, sailed up into Loch Fyne, and then took the other side of Arran, thus completely rounding Bute. There we saw the magnificent estate and residence of the Marquis of Bute, whose income is estimated at one thousand pounds sterling per day. We visited the huts of the crofters. The hills are purple with the bloom of the heather, but the soil is barren.

Land of brown heath and shaggy wood,  
Land of the mountain and the flood,  
Land of my sires, what mortal hand  
Can e'er untie the filial band  
That knits me to thy rugged strand?

THE CROFTERS.

The crofter agitation in the north continues. Instead of losing it seems to be gaining ground. Over the whole land public feeling is being stirred. Scottish peasants inherit too strongly the traditions of the past to allow what they consider rights to be trampled on. Less impulsive and more order abiding than their brethren across the Channel, they will be more dangerous if driven to desperate measures. Such a catastrophe will be averted it is hoped by wise legislation. Gladstone has been too long "the people's William" not to feel sympathy with the wronged, or not to lend a helping hand in redressing their grievances.

From the rockbound isle in the Hebrides, the contagion has spread to the neighbourhood of John o' Groat's. The land along the frowning coast there is mainly occupied by small cotters. The most of them occupy only a few acres of ground, the scanty produce of which supports their families. In many cases their rents are very high—so high that they never expect to draw enough money from the land to pay them. For that they depend on the herring-fishing. When this source of income fails the result can easily be imagined. The tenant meets his landlord with empty hands, and, if no kind consideration is shown him, he fares very badly indeed. In one particular locality the fishing has been very unproductive of late. The crofter fishermen have thereby been reduced to poverty. At the best the soil they till is not very valuable; and during the past years the rent has been rising till now it has gone entirely beyond the ability of the tenants to pay. What could they do? The sea had not yielded its usual bounty, and what their crofts had given barely sufficed to satisfy the family needs, in fact, in many cases it failed to accomplish this end. In a body they waited on the owner of the estate and asked him to revalue their holdings in order that the rent might be fixed at a sum representative of the value of the ground held by them. Surely this was a reasonable request; yet it was refused. We can hardly wonder that the disappointed crofters held indignation meetings and wrote bitter letters in the local newspapers. Yet, till the existing land laws are revised, or at least modified, the efforts of these men will be as fruitless as the beatings of the caged bird against its prison bars. May the day quickly dawn when the hardy children of the sea will have justice done to them!

PAISLEY.

Returning by boat to Greenock, we took train to Paisley where we spent our last days in Scotland. Paisley Church life is always enterprising. A new Congregational church has been erected on a site between Churchill and School Wynd. But the crowning edifice, when it is finished, will be the church in course of erection in High Street, west of the Drill Hall, and due to the private munificence of the Coats family, who are building it to the memory of Mr. Thomas Coats of Ferguslie. The new church, which will be in connection with the Baptist denomination, will cost at least £30,000. It was nearly completed when we saw it, of Gothic architecture. The church will be somewhat after the model in external appearance of St. Andrews Church, Redruth, Edinburgh. It will possess a peal of bells and a very large pipe organ.

In taking our leave of bonnie Scotland we are compelled to admit that the Scotch are a peculiar people. They are in the main distinguished by a taciturnity which is mellowed by a rich vein of humour. If not the most hopeful, neither are they apt to despond. They are thoughtful without being speculative—social, without being uproarious—thrifty, without being penurious—cautious without being craven-hearted—brave, without being fool-hardy—religious, without being fanatical; at bottom they are a healthful, hardy, sagacious, and persevering race, and, when trampled on, have the patience to bear till their hour comes, and then they speak and act in a plain, honest, and decisive manner. It is comparatively an easy task to over-reach and cajole the Irish, to rouse the indignant feelings of the English, but unless the Scottish mind clearly understands the whole case, persuasion is lost and flattery is vain. Judgment sways the emotional part of their nature, and they are impressible by argument rather than by appeal, however urgent and warm. Seriousness rather than ecstasy or rapture is their habitual frame and temperament. And hence their tenaciousness to fixed systems, their suspiciousness of abrupt changes, and their contentment amid circumstances which would excite the resentment and violence of their neighbours. We go from Scotland to some of the larger towns of England, and thence to the continent.

(To be continued.)

SABBATH SCHOOLS IN ENGLAND.

MR. EDITOR.—The report of the committee of the Presbyterian Church of England on the "Instruction of Youth" has just come to hand. Drs. Dykes and Gibson are joint conveners, but the secretary, Rev. Wm. Dale, is probably the main-spring. Its work falls under four sections, for each of which there is a vice-convenor.

1. BIBLE BAND.—Cards are issued, with daily Bible readings on the Sunday school lessons. Notes on these are published in the *Children's Messenger*, along with questions provocative of study. To these last 150 sent in answers. Of the cards 3,300 were sold at one halfpenny.

2. SUNDAY SCHOOLS.—In 1882 there were 67,311 scholars and 6,516 teachers. Now there are 79,282 scholars and 7,373 teachers. In many localities a majority of the scholars are not connected with families of the congregation. In the Presbytery of Birmingham the proportion of such rises to seventy-five per cent. An annual examination is held, apart from the Higher Instruction Scheme, for which 1,100 papers were issued and 363 candidates passed. The examination of the London Sunday School Union covers the same ground, and presents more attractions to those who love generous rivalry. An Oxford Bible is given to every scholar who repeats the Shorter Catechism with not more than five errors. Only eighty-six were successful last year. Probably owing to the fact that such a large proportion of the scholars are not the children of Presbyterians, the Catechism is sadly neglected. In the Presbytery of Birmingham "in only seven of the twenty-one schools is the Catechism taught, and then only in one or two classes." The third Sabbath of October is named as "Children's Day." An examination is held in "The Art of Teaching." Dr. Morrison's excellent hand-book, which was prepared at the request of the committee, was the textbook last year. Sixty-five candidates appeared, an increase of more than 100 per cent. The examination is governed by the rules of the Higher Instruction Scheme. The possession of two diplomas in other departments of that scheme entitles to a "Certificate of Competency" on passing this examination. The syllabus for 1891-92 prescribes, in this department, a novel but very practical test. Three of the year's lessons are prescribed and three others will be indicated at the examination. On these, candidates must write out in full their plan of teaching them and the questions they would ask with their correct answers.

3. HIGHER INSTRUCTION.—Similar to our Higher Religious Instruction. The examinations for last year were on "The Post-Exilian Prophets," Matt. chaps. 15-28, "The Pilgrim's Progress," and "The Art of Teaching"; 640 candidates appeared, of whom 389 were successful. "The Pilgrim's Progress" seems to have been the most attractive subject. The Syllabus for 1891-2 includes "The Life of Abraham," "St. Mark's Gospel" and the "Model Sunday School Lessons" mentioned above; also "The History and Principles of our Church."

4. DAY SCHOOLS.—Of these there are 16, with 1,183 pupils receiving aid to the amount of \$970. Fortunately we do not need this department as yet.

T. F. FOTHERINGHAM.

St. John, N. B., July 21, 1891.

SCEPTICISM.

Scepticism is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood-poisoning of infidelity will run its fatal course. If you will produce a better rule of life than my Bible (perhaps your mother's Bible also), if you will find a holier pattern of living than Jesus Christ, and a surer Saviour than He is, I will agree to fore swear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know whom I have believed?" What is your denial in comparison with my personal experience of Christ? Scepticism never won a victory, never slew a sin, never healed a heartache, never produced a ray of sunshine, never saved an immortal soul. It is foredoomed defeat. Don't risk your eternity on that spider's web.—T. L. Cuyler.

## Pastor and People.

### NOW AND THEN.

"Now we see through a glass darkly; but then, face to face."

Now, by the wayside, see! thistle and thorn,  
Often 'neath storm-cloud, yet wending one's way;  
Footsore and weary, depressed and forlorn,—  
Sighing and hoping for some cheering ray.  
After a while, then, cessation from toil;  
After a while, then, the harp and the song;  
Deliverance forever from strife and turmoil,  
Rejoicing and saved, with the blood-washed throng.

Now, in the desert, o'er parched lands we tread,  
Pitching our tent on cold, wild, sterile ground;  
With desolate prospects;—it is the place of the dead;  
And the waters of Marah so bitter we've found.  
After a little, then, a heavenly land;  
A far better country, where spring-time seems rife;  
Companionship lovely, with the white-clad to stand,—  
As heirs of salvation,—by the river of life.

Now, treading the vale, with life's trials and cross,  
They chafe the poor pilgrim by night and by day;  
'Tis woe, disappointments, sad chastenings and loss,—  
The heart-breaking farewells, of those passed away!  
After a little, then 'neath heavenly palms,  
Shall come the re-union, in that land of song;  
We shall join with eternity's thanksgiving psalms,  
And vie with the millions—the chorus prolong.

Now, in the home-land, where doubtings and fears,—  
Where sin, pain and sickness infest every breath;  
Where sorrows, bereavements draw forth floods of tears,  
And hovering close by is the Angel of Death!  
After a while, then, the last tear and prayer,  
A sundering of earth ties, so tenderly riven;  
And then, the King's welcome, for He will be there  
To give us a place 'mid the glories of heaven.

—Rev. Charles Collins.

### THE VICTORIAN AGE.

BY REV. E. D. MACLAREN, M.A., B.D.

There is probably no period of similar length in the whole history of the world, into which there has been crowded so much that is important and influential, as the period covered by the reign of the good Queen, upon whom both because of her official position, and on account of her personal worth, we pray that the choicest blessings of heaven may rest. No thoughtful man can regard with indifference the reign of a sovereign, who, for the long period of fifty-four years, has kept strictly within the limits of constitutional government, and at whose—

Council statesmen met  
Who knew the seasons—when to take  
Occasion by the hand, and make  
The bounds of freedom wider yet.

By shaping some august decree,  
Which kept her throne unshaken still,  
Broad-based upon her people's will,  
And compassed by the inviolate sea.

Possibly no other occupant of the British throne may ever have to do with so many influential forces as those that brought about the disruption in the Church of Scotland, the abolition of the corn laws, the inauguration of the peaceful rivalries of international exhibitions, the Crimean War, the Indian Mutiny, the removal of the political disabilities of the Jews, the laying of the trans-Atlantic cable, the Reform Act, the Confederation of the British North American Provinces into the Dominion of Canada, the dis-establishment of the Irish Church, the Abyssinian, the Ashantee, the Zulu, the Afghan and the Egyptian wars, the explorations in Africa of Moffat and Livingstone, and the consequent establishment of Christian missions in the very heart of "The Dark Continent." And if our survey be extended to include other interests than those that are purely British, it will be found that the Victorian age has witnessed the overthrow of the temporal power of the Pope and the formation of a free and united Italy, the unification of the petty principalities of Germany into the great empire of Prussia, the bitter and bloody civil war of the American Republic, that resulted in the abolition of the curse of slavery in the Southern States, the awful shock felt by the whole civilized world of that Franco-German conflict that ended in the Siege of Paris and the cruel outrages of red-handed Communism, the recognition by the great powers of Europe, as a means of settling international disputes, of that principle of arbitration that had already been acted on in the case of the Alabama claims, by the two great divisions of the Anglo-Saxon race, and the opening in all parts of the heathen world of "great doors and effectual" through which with eager zeal the followers of Christ have pressed to plant amid ancient philosophies or ignorant superstitions the blood-stained banner of the Cross. Perhaps the world is as yet in its infancy in regard to scientific research and inventive genius; but however great may be the progress made in the coming days, a peculiar glory will always attach to the age that witnessed the development of the idea of railroads and steamboats, that saw the introduction of the arts of photography, telegraphy, and telephony, and that even took the subtle, deadly, electric current and harnessed it to street cars and railway trains, or, hanging it aloft, bade it dispel the darkness of the night with an effulgence that almost rivals the splendour of the mid-day sun. To those who believe that God is immanent in His works, not a far-off, indifferent spectator of sub-lunary affairs but actively present in the forces of nature and in the energies of humanity, and who, therefore, seek with reverent spirit to trace the footsteps of the Creator in the onward march of the human family, the study

of such an age is tremendously important, and of fascinating interest. Of course even a cursory and superficial glance at the progress of events will disclose much that is discouraging; but it will also reveal a great deal that we ought to be profoundly thankful for. On the very surface are the indications of material prosperity and intellectual acumen, and if we look a little deeper we shall find that in regard to more important matters the trend of the nation's life has been in the right direction. On this anniversary of our Sovereign's birth it may not be unprofitable, and it certainly will not be inappropriate, for us to consider some of the encouraging features of the Victorian age.

1st. The ever-widening influence of the Anglo-Saxon race. The progress made by the English-speaking people during the last fifty years is worthy of serious thought. Canada, from being an obscure uninfluential colony, has come to be one of the brightest gems in the diadem of Britain's Queen. In India the power of Christian truth and the influences of Christian civilization, which have been introduced under the protecting shield of British rule, are slowly breaking up the hard crust of social and religious usages that have prevailed for thousands of years. In Australia we have a whole continent possessed by Anglo-Saxons; and there is every prospect of the independent colonies of which it is composed combining in the near future to form a magnificent Australasian confederation. The development of British power in South Africa is regarded by many as an indication that ultimately that power will control the destinies of the whole African continent. And side by side with this increase of the original stock of the Anglo-Saxon race has been the marvellous growth of Britain's eldest daughter, the great American Republic. Unprincipled demagogues in both countries may seek to stir up strife and hatred; but all right-minded Britons will enthusiastically applaud America's Quaker poet, when speaking for the best elements in American life, he sings:—

O, Englishmen!—in hope and creed,  
In blood and tongue our brothers!  
We, too, are heirs of Runnymede;  
And Shakespeare's fame and Cromwell's deed,  
Are not alone our mother's.

"Thicker than water" in one rill,  
Through centuries of story,  
Our Saxon blood has flowed, and still  
We share with you its good and ill,  
The shadow and the glory.

Joint-heirs and kinsfolk, leagues of wave  
Nor length of years can part us;  
Your right is ours to shrine and grave,  
The common freehold of the brave,  
The gift of saints and martyrs.

Is it too much to expect that the severed ties will yet be re-united? Surely what so many have dreamed of will some day come to pass, and the world will see what a contributor to a late review was thinking of when he wrote:—

Where is a Briton's Fatherland?  
Is't English land or Scottish land?  
Is't Wales, with many a wild ravine?  
Is't Erin's groves and meadows green?  
No; greater far it seems to me  
A Briton's Fatherland must be.

Where is a Briton's Fatherland?  
Is't Canada or Newfoundland?  
Is't where, amid her lakes and isles,  
St. Lawrence flows two thousand miles?  
Oh, no! however grand they are,  
My Fatherland is greater far.

Where is a Briton's Fatherland?  
Is't fair Natal or Caffreland?  
Is't where they rear the fruitful vines?  
Is't where the Afric diamond shines?  
No; let me rove where'er I will,  
My Fatherland is greater still.

Where is a Briton's Fatherland?  
Is't far Australia's coral strand?  
Is't where they dig the yellow gold?  
Is't where they gather flocks untold?  
No; honour these well you may,  
My Fatherland is more than they.

Where is a Briton's Fatherland?  
Is't India's bright and sunny strand?  
Is't where the hollow bamboo grows?  
Is't where the sacred Ganges flows?  
Ah, no! they see the sun decline,  
A greater Fatherland is mine.

Where is a Briton's Fatherland?  
What oceans bound that mighty land?  
Is't where the pilgrim fathers rest,  
The great Republic of the West?  
No, no! her stars above her set,  
My Fatherland is greater yet.

Where is a Briton's Fatherland?  
Will no one tell me of that land?  
'Tis where one meets with English folk,  
And hears the tongue that Shakespeare spoke;  
Where songs of Burns are in the air—  
A Briton's Fatherland is there.

That is a Briton's Fatherland  
Where brother clasps a brother's hand;  
Where pledges of true love are given,  
Where faithful vows ascend to heaven,  
Where Sabbath breathes a stillness round—  
A Briton's Fatherland is found.

Oh may that Fatherland be still  
Safeguarded by th' Almighty's will!  
May Heaven prolong our times of peace,  
Our commerce bless, our trade increase,  
And wider yet the bounds expand  
Of our Imperial Fatherland!

But, it may be asked, what encouragement for the world at large is to be found in the fact of the increasing influence of the Anglo-Saxon race? Simply this, that during the last hundred years that race has done more for the world's advancement than all other races combined. In scientific investigation, and in the work of civilization, in the opening up of new channels for trade and new countries for settlement, and in regard to education and literature and mechanical appliances, those who speak the English tongue have more than held their own with other nations in the struggle for supremacy. And in a far more important matter than any of these, in the matter of Bible circulation and missionary effort, there is simply no comparison between Britain and America on the one hand and all the rest of the world on the other. "Happy is that people that is in such a case."

2nd. The fuller recognition of the principle of human brotherhood.

Not the least hopeful sign of the age we live in is the interest that men take in one another. Ancient abuses are being rectified, and more fully than ever before the rights of all classes are being recognized. There is something touchingly beautiful and wonderfully encouraging in the deep anxious interest manifested by the public at large in the bitter conflicts that occasionally take place between capital and labour. And when it is seen that a wrong has been committed, when wealthy individuals or powerful corporations trample upon the rights of their fellow-men, the moral sense of the great body of the people is aroused, and ecclesiastics and statesmen unite to interfere, and pulpit and press persist in their denunciations of the wrong-doer until the wrong is redressed and truth and justice triumph. Never before in the history of the great British nation has so much attention been given to the great social problems that clamour for solution. Never before were so many leading men ready to give time and thought and anxious effort in order to bring contending classes to a truer appreciation of each other's position, and thus help to usher in the time

When man to man, the world o'er,  
Shall brothers be.

"Happy is that people that is in such a case."

3rd. The higher regard paid to morality.

There is still vast room for improvement in the moral tone of our professedly Christian nation; but everyone who is at all familiar with the social and political condition that prevailed at the beginning of the present century will feel profoundly thankful when he contrasts therewith the altered state of things that exists to-day. When, during the Soudan campaign, the Queen declined the offer of the services of a distinguished soldier who had brought upon himself well-merited disgrace, the moral judgment of the nation endorsed the Queen's decision and proclaimed that in the interests of morality it was desirable that Baker Pasha should never again have the honour of wearing the uniform of a British officer. A few years ago the exposure of the immorality of Sir Charles Dilke brought his brilliant parliamentary career to an ignominious close and compelled his retirement into private life. Very lately the world has witnessed the pitiful downfall of the great Irish leader, the result of his violation of the principles of morality. Such incidents as these show the direction of the moral currents of the nation's life. Let us hope that with increasing emphasis the moral sense of the nation will declare that while a premium must not be placed upon dulness merely because it happens to be associated with morality or even with religion, still less must a premium be placed upon cleverness when divorced from principle or defiant of morality. "Happy is that people that is in such a case."

4th. The larger measure of activity displayed by Christians.

Perhaps in the coming days the great glory of the Victorian age will be the wonderful development that it witnessed of the spirit of missionary zeal. During the last half-century the Christian Church has put forth more efforts to win the world for Christ than had been put forth during all the centuries that have elapsed since the early days of Christianity. The Gospel banner has been unfurled in all the chief countries of the heathen world; and at the same time earnest and sympathetic attempts have been made to evangelize the masses of practical heathen that are to be found at home. The energies of consecrated Christian men and women have gone out in all directions, and the beneficial results of these charitable and philanthropic efforts are visible on every hand. One very noteworthy characteristic, destined perhaps to be the distinctive feature of the religious life of the Victorian age, is the disposition manifested by so many of the followers of Christ to heal the wounds of old ecclesiastical strifes, to draw nearer to one another in the bonds of a common faith and so to assist in bringing about the answer to that sublime petition in their Lord's intercessory prayer: "That they all may be one; that the world may believe that Thou hast sent Me." "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord."

### THE DEVIL'S VACATION.

A vacation ought to mean only a change of place and work for a little while. It is true that the devil never takes a vacation, but he closes the theatre and goes to the summer resort, that he may catch careless Christians who have left their religion behind them. To prevent this, Christians must be Christians always and everywhere. It may be duty that calls you away from your congregation or Sabbath school to mountain or seashore for a time; but duty also requires that you confess and worship and serve your Master there as in your place at home. There can be no wrong in going apart into a desert place to rest for a while, provided we go to rest in His love and companionship who frees from heavy burdens, and whose yoke is always easy.

## Our Young Folks.

### THE LITTLE LAD'S ANSWER.

Our little lad came in one day  
With dusty shoes and tired feet;  
His playtime had been hard and long  
Out in the summer's noontide heat.  
"I'm glad I'm home," he cried, and hung  
His torn straw hat up in the hall,  
While in the corner by the door  
He put away his bat and ball.

"I wonder why," his aunty said,  
"This little lad always comes here  
When there are many other homes.  
As nice as this and quite as near?"  
He stood a moment deep in thought,  
Then, with the love light in his eye,  
He pointed where his mother sat,  
And said, "She lives here; that is why!"

With beaming face the mother heard:  
Her mother-heart was very glad.  
A true, sweet answer he had given—  
That thoughtful, loving little lad.  
And well I know that hosts of lads  
Are just as loving, true and dear;  
That they would answer as he did:  
" 'Tis home, for mother's living here."

### BE SLOW TO ACCUSE.

"Mother, I cannot find my seventeen cents anywhere," said Arthur, coming into his mother's room with quite an anxious face. "I put it here in my pocket. It had been hanging up in the hall day, and I do believe that new girl has taken it out. She saw me have it last night and put it away."

"Look in your other pocket, Arthur. A little boy who is so apt to forget things must not be too positive that he puts his money in his pocket-book. And never accuse anybody of stealing without a shadow of evidence. This is very sinful as well as unkind. What if Susan should lose her money and accuse you of stealing it? Remember the Golden Rule."

"But, mother, she looked guilty when I said I had lost it, and that I knew some one had taken it out of my pocket."

"But very likely she did look confused on hearing you make such an unkind speech. She knew very well that there was no one in the house you could suspect of taking it but herself. You might as well have said so in plain words. An innocent person is more apt to look guilty, when accused of a crime, than one who is hardened in wrong-doing. The latter usually has a face ready made to suit any occasion. A gentleman once said that the most guilty looking person he ever saw was a man arrested for stealing a horse which afterward proved to be his own."

"But what has become of my money, mother? It is gone, that is certain."

"I believe you lost a fine top once, that it was supposed a little neighbour had stolen," said his mother, with a smile.

"But I cannot have left this in the grapevine arbour this winter weather."

"But there are plenty of other losing places about. Did you have on that jacket last evening?"

"No, mother, I believe I had on my grey one, but then I know I put it in my pocket-book."

"Don't say you know, my dear, for it may be an untruth. Please bring me your grey jacket."

Arthur walked slowly up to his room, but he walked back more slowly still, and looked very foolish when he came into his mother's room again.

Mother comprehended it all at a glance, and smiled as she said—

"I wonder who looks guilty this time?"

"Oh, mother, I am sorry, but I did not mean to accuse Susan so wrongly. I remember now just as plainly as can be wrapping up those three-cent pieces and two pennies in that bit of paper and putting it into my jacket pocket."

"It is a serious thing, Arthur, to make such charges as you did a moment ago against an innocent person. What if you had mentioned it among your schoolmates? It would not be long before it would be told all about: 'Susan, at Mr. Reynald's, steals. I wonder they keep her.' If she ever wished to get another place it might be a very difficult matter. Though you contradict the story afterwards, it would never undo the mischief. Many will repeat an injurious story who will never take the trouble to correct it. I will pray for you, dear boy, that you may learn to correct this sinful habit; and I hope you will pray with me. You will never improve a bad habit until you pray over it. Run now and tell Susan that you have found your money; and try to make some amends for your injustice by being more than usually thoughtful and obliging."

### A BOASTFUL BOY'S DOWNFALL.

"Pride goeth before destruction, and a haughty spirit before a fall," said Solomon. A boy who had won a prize for learning Scripture verses and was greatly elated thereby, was asked by a minister in it took him a long time to commit them.

"Oh, no," said the boy, boastfully, "I can learn any verse in the Bible in five minutes."

"Can you, indeed? And will you learn one for me?"

"Yes, sir."

"Then in five minutes from now I would like very much to hear you repeat this verse," said the minister, handing him the book and pointing out the ninth verse of the eighth chapter in Esther:—

"Then were the king's scribes called at that time in the third month, that is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethopia, a hundred, twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language."

The boy entered on his task with confidence, but at the end of an hour could not repeat it without a mistake, and had to tearfully acknowledge himself defeated.

### THOSE TWO GIRLS.

Jesus bids us shine,  
You in your little corner,  
I in mine.

My mind reverts to the past this morning as I sit on this little vine covered porch that faces the south. The skies are blue and the brooks sing a liquid tone. The doves and robins have built their nests in the syringa whose creamy blossoms press against the panes. All nature is in ecstasy.

Each morning I dream of country meadows full of daisies, of shady lanes, and brooks where grow the fragrant spearmint. Summer mornings I instinctively quote that couplet from Longfellow:—

A Sabbath sound as of doves  
In quiet neighbourhoods.

At times like these I recall two girls, so unlike; but whenever I think of one of them, the other is present as surely as an echo. One sits in elegant leisure and grows as to the dullness of the town and the lack of attractive young men. She rocks to and fro clad in a satin gown; and with a sulky face declares that she is "bound to have as good clothes as other girls wear, and will air them in the kitchen if there is no other place to show them." She is one of a large class who is "determined to have a good time." I am afraid that Hades is full of men and women who in life were bent on having good times at any cost. My other girl is:—

Safe on the other side  
Where all the ransomed and angels be.

When I think of the two and compare their lives I grow bitter as I see how unequally divided are the good things in this life. One young woman had everything and was not thankful. The other was a peasant in purse, but rich in grace. She lacked means, and longed for a golden opportunity that never came. Whenever I hear Sabbath school scholars sing this little hymn that heads this article, I choke back a sob and think of poor Mary Jackson. Whatever her hands found to do she did; often the task was distasteful, but it was done "willingly as unto the Lord." For her standard she had chosen Mary Lyon, that consecrated teacher who was never baffled, and who surmounted difficulties that to many would have been quite impossible. The influence of this educator still remains like a sweet fragrance, though it is almost forty years since she entered into rest.

Mary Jackson was a home girl for years, then she became a nurse, a clerk and a teacher. Wherever she went she made her mark. The words of the sainted founder of Mount Holyoke were to her an inspiration: "Dear girls, always be willing to go into fields of labour where no one else is willing to enter." Their poverty at home compelled her to do her utmost. She taught up among the pineries and in lumbering regions. Here were poor little children who lacked advantages. Mary watched for opportunities and always sowed good seed by the wayside. In places remote from towns she always established a little Sabbath school; helps and books were willingly given by other schools of means. She "builted better than she knew." When Church Boards later on sent their home missionaries into the North-West, the ministers found that some one had gone before them and had prepared the hearts of the hearers to receive the Word with gladness.

In a lumbering camp among the pines stands a small chapel; beside it flows a turbulent stream down which logs are rafted each spring through swelling waters to points below. The wild March floods bear them to huge saw-mills, and the slave steam with his teeth of steel fashions them into smooth boards for lumber yards. The name of Mary Jackson is not forgotten. Through sleet and snow the rural men and women go to that little church, a vine of God's own planting. Mothers who sit beside fires resinous with pine knots tell the little ones of the first woman-teacher of that region. In this plain chapel stands a memorial tablet, placed there by bearded lumbermen and trappers, on which is inscribed this quotation: "Remember the words that I spake unto you while I was yet with you."

MEN and women—young and old—will find health anew by the use of Dr. Williams' Pink Pills, an unailing blood builder and nerve tonic. Cure suppressions, bearing down pains, nervousness, general debility and all forms of weakness. No other remedy equals them. All dealers, or sent post paid on receipt of price (50c. a box). Dr. Williams Med. Co., Brockville, Ont.

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Aug. 1. } CHRIST'S AUTHORITY. } John 5: 17-20.  
GOLDEN TEXT. All power is given unto Me in heaven and in earth. MATT. XXVIII. 18.

#### INTRODUCTION.

The occasion of this discourse, primarily addressed to Jews who had taken up a hostile attitude to Jesus, was the healing of a man who had been for thirty eight years stricken with paralysis. He had lain long by the pool of Bethesda, whose waters at certain seasons had curative properties. Being unable to go down into the pool he had waited anxiously for healing. Jesus, who with His disciples had come from Galilee to observe the feast of the Passover, encountered the afflicted man and miraculously healed him. He told the man to take up his bed and walk. Being on the Sabbath Day this gave offence to the Jews, and it was to convince them that Jesus spake these words in which He convincingly sets forth His claims to be the Son of God.

I. Jesus the Divine Worker. —Jesus sets forth His relation to God. "My Father worketh till now, and I work." The Father upholds all things, the course of nature is maintained by the power and will of God; the work of redemption is also God's work. there is no cessation of the divine energy. So the Son continues unceasingly the special work He came to do. All His work while on earth was merciful in its design and character, and it continues so still. His work and that of the Father are in perfect accord. These statements, together with His action, had convinced His enemies that His course was destructive of the traditions and restrictions with which they had perverted the spirit and meaning of God's law. They could not answer Him, so they resolved on what they thought the readiest way to silence Him. "They sought the more to kill Him." They often failed to comprehend His teaching; in this instance they understood its meaning but they perverted it. They understood that the claim He advanced made God His Father in the highest sense, placing Himself on perfect equality with God. They understood His claim but did not believe it. It was in their eyes a new offence. They professed to see in it blasphemy and this they thought would justify them in seeking to put him to death. The Son and the Father are in complete harmony in all their working. The Son does nothing of Himself, that is, of His own will as opposed to the will of the Father. In nature, character, and quality, the works of the Father and the Son are the same. This identity of purpose is still farther brought out by the statement that there is the most complete affection between the Father and the Son. "The Father loveth the Son." He delighteth in Him and there is the fullest confidence between them, for the Father showeth the Son "all things that Himself doeth." Great as was the miracle they had seen, there would be others still more astonishing, as the range of His working not only extended throughout the physical world, but the moral and spiritual realm was still more directly the sphere of His activity.

II. Jesus the Life-Giver. —The healing of a man afflicted with paralysis was a work that to them was marvellous, but even as God has power over all life, so also has the Son. The Father can raise the dead; so can the Son; He quickeneth or giveth life to whom He will. To give a more complete view of His authority Jesus declares that the work of judging is entrusted to Him. Since life-giving power is possessed by the Son, then all the functions of the God-head are His. The Father "hath committed all judgment to the Son." The Son is entitled to all the honour and homage paid to the Father. This is Christ's claim complete. His enemies considered that these claims were blasphemous. So they would have been if they had not been true. As they are one in nature and in perfection they are equally entitled to adoration and worship. The Son being the brightness of the Father's glory and the express image of His person, is divine and therefore worthy of the worship which is due to God. He is one with the Father. Whoever does not honour the Son does not honour the Father whose ambassador He is. The Saviour then adds the solemn declaration, which in John's Gospel is several times repeated, "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." The words of Jesus are God's message of eternal salvation to all who hear them, receiving them as from God and believing them. The faith that saves is more than belief in the words of Jesus as historically true. There is in this verse, that essential element of saving faith, trust in God and in Jesus Christ as the Saviour. The result of this confidential personal trust in Christ is everlasting life as a present possession of the soul. It is not in the distant future that the believer will have everlasting life, it is now. It will go on expanding, but its beginning is when the soul accepts Christ as a personal Redeemer. He is freed from the condemnation of sin because Christ by His atoning death has borne its penalty. It is here added that the believer has "passed from death unto life." The body will die and remain in the state of death till the resurrection, but the soul has acquired an endless life.

III. Jesus the Judge. —Again the Saviour uses the impressive formula "Verily, verily, I say unto you," in introducing an important declaration relating to the judgment. "The hour is coming and now is when the dead shall hear the voice of the Son of God." The spiritually dead hear that voice now. All who hear it believingly shall live. The Son has the same life-giving power that the Father hath. The Son, like the Father, is the fountain of life. This equality with the Father in power and perfection qualifies the Son for the work of judgment. For this reason and because He is the Son of Man, He is invested with authority to execute judgment. This judgment is to be universal. The hour is coming in which all that are in the graves shall hear His voice. That judgment will be just. They that have done good shall come forth in the resurrection of life, with all its blessedness. To those that have done evil it will be a resurrection of condemnation. The just and impartial character of the coming resurrection is still farther asserted in the closing words of the lesson. It is not His own will that the Judge seeks but the will of the Father who has appointed Him.

#### PRACTICAL SUGGESTIONS.

Good deeds are often misunderstood and misjudged. The Jews ascribed the works of Jesus to wrong motives.

The works that Jesus did while on earth fully substantiated His claims to be the Son of God.

Jesus is the giver of spiritual life to every one that believes.

Christ who now brings us salvation will be our judge. His judgment will be just and true.



THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing &amp; Publishing Co., Ltd.,

AT 5 JORDAN STREET. TORONTO

Terms: \$2 Per Annum in Advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line, 6 months, \$1 75 per line 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

## The Canada Presbyterian.

TORONTO, WEDNESDAY, JULY 29th, 1891.

**C**URES for drunkenness are being published in many of our exchanges. Some of them are said by thoroughly trustworthy people to be helpful if not a certain remedy. The only absolutely certain cure is never to drink any liquor. As the Irishman said, stop before you begin.

**T**HERE is no necessity for any disputing about the Christian Endeavour Society. Like every other society it will be judged by its work. Its motto "For Christ and His Church" is good. It professes to help the Church in every way and many ministers testify that it has given them valuable assistance. The Christian Endeavour will stand or fall by its record. Everybody and everything must do that in the end.

**O**NE of the great advantages of the vacation season is that people move around and see how other people live. That is a good thing for them to see. Grinding away in one place year after year without any change of surroundings is almost sure to make people narrow and selfish. Travel broadens our views of men and things. Many a good man has been spoiled by remaining at home all his lifetime. After a time he concluded there was no world beyond his own street or his own concession.

**T**HERE always will be difference of opinion as to the proper length of services. No cast-iron rule can be laid down, so much depends on the occasion, the subject, the preacher and various other considerations. One rule, however, always holds good. Sermons in July and August should be shorter than in winter. If a man can listen an hour attentively in winter—and how many can even then—forty minutes is quite long enough when the mercury is up in the nineties.

**G**IVE the vacation supply fair play. Two extremes are to be avoided. There is the extreme of depreciation, which refuses to admit that anybody is worth listening to but our own dearly-beloved pastor. Then there is the extreme of open-mouthed eulogy which breaks out with such expressions as these: "Never heard the Gospel before," "Greatest preacher I ever listened to," "If we just had a man like you," and all that sort of hysterical rubbish. The intelligence and spiritual culture of a congregation can easily be inferred from the way they speak about strange preachers.

**A**MONG those who are blamed for the veto in the Briggs case, Dr. Roberts, one of the Clerks of the Assembly, occupies a first place. It is alleged that he "runs the Assembly," that he packs committees and does a good many other things that are not quite in keeping with the parity of Presbyters theory. One writer states that he strides the platform "like a Colossus." Dr. Roberts may possibly magnify the office of Clerk a little more than is pleasant for some of those who come in contact with him, but that he could influence the decision of a General Assembly in any such matter as the Briggs case is pure nonsense. The fact is the Assembly did just what it wished to do. The decision may have been wise or unwise, but it was free. All the same it is not a good thing for a Church court to have a meddling Clerk. An official who occupies a trusted position should avoid even the appearance of partisanship. What would be thought of a clerk of a secular court if it were known that he used the means always within his power to help one of the parties in a suit in his court?

**A**N American exchange says:—

A few years ago our Confession of Faith was changed so that it no longer pronounces against the marriage with "a deceased wife's sister." The last General Assembly of the Canada Presbyterian Church decided that "office bearers" are not to be disciplined for contracting such marriages. We presume that this exempts also those who are not office bearers. How many happy matches this restriction, now swept away, has prevented in times past will probably never be known, but so far as the Presbyterian Church of America is concerned, however, they can now be freely contracted.

So far as we remember the last General Assembly did not decide anything at all. The number of Presbyteries replying to the remit on the eligibility of the lady was not large enough for legislation and the thing remains as it was. We doubt very much if many "happy matches" were ever prevented by the law in Canada. Most men who wanted to marry their deceased wife's sister did so, but whether they were all happy or not it would be hard to say.

**T**HERE is a kind of clergyman in the Old Country called an ecclesiastical statesman, and a useful kind of man he is. His forte is to build up and render more efficient the machinery of the Church. Dr. Chalmers was an ecclesiastical statesman of the best type and several of the leaders of '43 were almost as good. Ecclesiastical statesmen are needed in all Churches but they are especially needed in new countries where everything is to build. It would be well for our own Church at the present time if two or three expert builders should come to the front. Some of the Fathers did good work in the building line but many of our young men do not seem to take much interest in building operations. Too many seem to think they have done their whole duty when they have criticized some other person's plan for doing things. Critics may have their use just as hornets have, but one man who constructs is worth a score of destructive talkers.

**D**R. STALKER is writing "notes" on America for the *British Weekly*. One of the things that struck him was the manner in which our neighbours divide and sub-divide labour of all kinds. He says:—

I was astonished at the extent to which the episcopal idea, in the sense of superintendence, is carried in the Methodist Episcopal Church. There are over four hundred ministers in the denomination who are not settled in regular charges, but superintend the churches and the regular ministry. Indeed, one striking feature of religious life in America is the number of officials employed in different ways outside the ranks of the regular ministry. There are, for example, over five hundred paid secretaries of Young Men's Christian Associations, who devote their whole time to the work. I do not know what the staff of the *British Weekly* is, but the editor of a religious paper with, I believe, a less extensive circulation than yours told me that it employs the whole time of seven editors, four gentlemen and three ladies.

Well, if a secretary of a Young Men's Christian Association gives value for his money why should he not be paid? The secretaries of the different Boards of the American Presbyterian Church are paid large salaries, but they do great work. Seven editors on a religious paper! No wonder some of the journals across the line are the best in the world. Seven editors ought to make a good paper without any special exertion. And no doubt each of the seven has a substantial salary. Our neighbours make their money quickly and pass it around in lively style.

**T**HE *Herald and Presbyter* gives the following admirable reply to somebody who asks: How shall we teach our people to work for missions:—

Keep the people regularly informed as to the work of missions. Give them facts from the field. Put them in the way of knowing the needs. Keep ever before them that Christ has issued as "marching orders" to His Church that of giving the Gospel to every creature. Preach missionary sermons; have missionary meetings once a month, covering the whole field as laid down in the scheme for the monthly concert; encourage the organization of missionary societies and bands in the Church; see that the missionary periodical and the Church paper is in every family of the Church; be deeply interested yourself, and your people will work and pray and give for missions.

One thing clear beyond all manner of doubt is that Presbyterian people will never give liberally nor systematically unless they know something of the nature and progress of the work they are asked to support. Impassioned appeals move some kinds of people to give in spurts, but steady, systematic giving cannot be maintained unless the people are informed. The number of people who know considerable about the details of our Home and Foreign work is much smaller than many suppose. Such general terms as the "Schemes of the Church,"

"Missions," etc., convey no accurate idea to the minds of many people. What the people need to know most is the facts connected with our work. There is ample room for some machinery for laying the facts systematically before them.

**T**HE Rev. Mark Guy Pearse, of London has got in trouble. In a speech, recently delivered in Sydney, he said some uncomplimentary things about young ladies. The *British Weekly* thus alludes to the punishment the Methodist divine is receiving:—

A pitiless storm of criticism has burst upon the devoted head of the Rev. Mark Guy Pearse in Sydney. This is an age in which great use is being made of waste products, and, says the *Christian Weekly*, our late visitor ventured in an evil moment to generally describe the "girl of the period" as a "waste product" capable of being made up into a greater article of usefulness when infused with unselfish ideas and religious devotion. Thereupon Mr. Pearse, whose statement was vigorously set upon by the offended young womanhood of Sydney, who seized their pens as they would parasols, and mercilessly beat him about the head and heart in the columns of the *Daily Telegraph*. But, alas for the writers! Mr. Pearse, like Gallio, "careth for none of these things."

Like many another clergyman the London preacher has brought this trouble upon himself by failing to use a limiting word. This habit of say all when they mean some is peculiar to the clergy. No doubt many "girls of the period" are "waste products," but to say that all are is a libel on the sex. The same mistake is often made by ministers when speaking about "politicians" and various other classes. We heard of an evangelist not long ago who made a disgraceful attack in one of our Ontario towns upon commercial travellers. If he meant anything more than some commercial travellers he was guilty of base, cowardly slander.

### CHRISTIAN ENDEAVOUR.

**F**ULLER reports of the great convention at Minneapolis show that the movement is rapidly acquiring solidity and strength. Increase in numbers is not in every case a certain index of prosperity. Neither is vociferous enthusiasm an infallible criterion of individual force of conviction. The Christian Endeavour certainly has had a remarkable increase in its membership, especially during the last few years, and as for the enthusiasm that pervades its great gatherings, it has all the fresh heartiness and buoyancy of youth. There are indications that this great movement has in it the elements of permanency. There are no good reasons why it should not be an established institution in the Christian life and activity of the Church. It has in it surely the vitality of eternal youth. If it continues to manifest the spirit that has mainly characterized it hitherto, and is managed and directed in the same measure of prudence and forbearance, there is no reason to expect that its career will be short. It is not like Jonah's gourd, the growth of a night, that withers in the morning. To all appearance the Christian Endeavour movement has a great and useful future before it.

Even should the Epworth League in the Methodist Church and the new movement among the Baptists in favour of a denominational society of young people, limit to some extent the sphere of the original society, the result will still be traced to the Christian Endeavour as the inspiration and exemplar of these organizations. The readiness with which these movements are adopted, though some may regard the recent off-shoots as in a measure out of sympathy with the original movement, shows that there is a place, well and clearly defined, within the Church for the exercise of youthful zeal and fervour in promoting the cause of Christ. Whatever form the Christian Endeavour Society may assume in the future, or whatever modifications may be made in its working, one thing is certain, it has given an impetus to Christian work among and by the young from which there will be no receding.

Christian Missions, Sabbath Schools, Temperance, are objects of deepest interest to the members of the Christian Endeavour societies. The consideration of these perennial subjects at the Minneapolis convention was hearty and enthusiastic. If nothing specially new on these topics was elicited, there were freshness, fervour and moving eloquence in many of the addresses delivered. Practical Home Mission work is also an essential part of Christian Endeavour duty. If this department of Christian work, so pressing in its urgency and importance, is steadily, perseveringly and systematically pursued, there is no doubt the results of such effort will be great and lasting. These workers, with all the zeal and fervour of youthful conviction, will find a tolerant wel-

come where older people would be viewed with suspicion or indifference. Dr. Worden, of Philadelphia, the secretary of the Sabbath School Board of the Presbyterian Church, set forth clearly at the convention the relation of the Christian Endeavour Society to the Sabbath school. It ought to be close and cordial. It should carry on a systematic visitation of the Sunday school scholars and a thorough canvassing for new scholars. The energetic Sabbath school secretary said that his three-fold object was the bringing into the Sabbath school, as far as practicable, the entire membership of the Church; bringing back to the Sabbath school all those young men and young women who, formerly members, have for various reasons, lapsed from it; and bringing into the Sabbath school all the children and young people in the community who are now outside of its instruction.

That the aim of the Christian Endeavour movement is to work in complete harmony with the Churches was given special prominence at the Minneapolis convention. So frequently and forcibly was this emphasized by various influential speakers that there is no room left for the apprehension that antagonism to Church life and work would be developed by the progress of the Christian Endeavour movement. Its leaders have been observant of the feeling that such antagonism was possible, and have been specially careful to give emphatic assurance that all tendency in this direction shall receive no countenance. These clear and specific utterances may well be accepted in good faith, and now this great movement commends itself anew to the cordial co-operation and encouragement of the Evangelical Church, which can, without misgiving, wish it a hearty God-speed.

### THE WANDERING JEW.

GENERAL attention is being turned to the present condition and future prospects of the Jewish race. This remarkable people have come into prominence of late years in various countries far apart from each other. Modern Jews have their friends and their enemies, just as their predecessors have had. The description of them in the Pentateuch, "The people shall dwell alone and shall not be reckoned among the nations," seems as applicable as ever. No nationality cares to have the descendants of Abraham incorporated with it: most modern nations would gladly see the Hebrews depart and find some distant land where they would interfere less directly with the mercantile life of existing communities. Readers have been familiar of late years with such expressions as the "Jew-haters" and the "Anti-Semitic Movement." The feelings that found expression in these ebullitions have been very strong, especially in Germany and Austria, but in its fullest intensity it has broken out in its most relentless form in the Russian Empire.

Various reasons have been and still are assigned for the popular hatred of the Jewish race. The chief reason probably is the grasping avarice with which they are charged. For this accusation there is a basis of truth. The prophets are severe in their denunciation of the extortionate methods pursued in the later days of the kingdoms of Israel and Judah. Excuses are sometimes made for them that it is the alien races they lay under tribute, but that they are very considerate and forbearing when their own people are concerned. The writings of the inspired prophets do not favour this explanation. The severe terms in which the grasping and greed of the Jews who have members of their own race in their power are denounced, make it plain that the Jews, like their Gentile rivals, are by no means particular whether their victims be of the chosen race or not, so long as gain can be made out of them. But are Jews the only class that take advantage of the necessities of their fellow-men in distressed circumstances? Close and smart financial operations are not confined exclusively to Jewish dealers in the market or on the Exchange. Professedly Christian employers of labour have been known to avail themselves of the peculiar methods of the sweating system to increase their gains. It can hardly be shown that in these respects the Jews are worse than others or that their business methods are less honest and honourable than those pursued in every European or American trade centre at the present time. Whatever the cause of the popular hatred of the Jew, it is not that in matters of trade, or in his eagerness in money-making, that marks him out for the special reprobation of his fellow-men. Jew and Gentile are apparently about equally devoted to the worship of Mammon.

The Jew has been accused of laziness, but this

confessedly is not one of his besetting sins. They may prefer trade and money-lending to productive industries and pursuits. This, however, is not altogether the fault of the Hebrews. Harsh and severe restrictions imposed upon them in the middle ages, and in some countries only partially removed as yet, prevented them from possessing real estate, and being an ingenious people they adapted themselves to circumstances and took advantage of what openings for their energies were available. At the present time Jews are occupying most important and influential positions wherever they are numerous. In the German Empire, in France and in England many of the ancient people are leading bankers, eminent professors and enterprising journalists. Their application, ability and thrift are the qualities that ensure success. The keenness with which they compete in every sphere in which they have entered has raised most of the hostility to which they are exposed. This has aroused the popular clamour by which they have been assailed and has led to the persecutions under which they are now suffering so severely. It is in Russia where the drastic treatment they are receiving has culminated. The authorities, with the Czar at their head, profess that they believe the Jews are identified with the Nihilistic movement, and for this reason are bent on their expulsion from the empire. The cruel policy has had its effect. All classes of Jews from the rich merchants and bankers to the poorest in the community are leaving in thousands, seeking an asylum wherever it can be found. They are finding their way to England in large numbers, to the United States and Canada, to the Argentine Republic, and, what is perhaps the most interesting, in that it is in the line of the fulfilment of prophecy to the Holy Land. The Jewish population in Palestine has been steadily increasing in recent years, and now arrangements are being made for agricultural settlements in many parts of the country with great prospects of success. Out of the misfortunes and persecutions of the Jews much good may ultimately come.

One question of great interest springing from the present experiences of the Jewish people is, Will they be more favourably disposed to consider calmly and dispassionately the claims of Jesus Christ to be the Messiah promised to their fathers? There are many indications that their state of mind is much more favourable in this respect than ever before. The fierce hostility of former days has given place to a spirit of calm enquiry, and the efforts of special missions are now better adapted to secure their confidence. It may be that events now transpiring are leading up to the fulfilment of those expectations to which prophets and apostles, divinely inspired, gave expression, that the ingathering of the Jews shall be as life from the dead. When this predicted event takes place, what may not be expected through their instrumentality on the advancement of the kingdom of God in the world?

### Books and Magazines.

The first instalment of a three-part story called "Dick of Diamond Rock," by J. Macdonald Oxley, will appear in *Harper's Young People* for July 14th. It is the story of an English sailor-boy, a "midshipmite" in the days of "Boney" and Lord Nelson, and it is full of spirited adventure.

A VERY valuable supplement will accompany the next number of *Harper's Weekly*. It will be devoted to some special features of the eleventh census, and will present in tabulated form such facts and figures with reference to the progress, industries, and resources of the different States as are of most general interest to the public. It will be worthy of study and preservation.

"GIRLS ON HORSEBACK" is the title of an important series of papers to be begun in the next number of *Harper's Bazar*. Having to do with the practical art of horseback riding, even from its beginning by very young girls, the series will commend itself to the attention not only of young ladies and misses, but of their mothers and all others who are interested in this most healthful form of exercise for women. MARK TWAIN will contribute to the August number of *Harper's Magazine* a short sketch entitled "Luck." In a prefatory note he says: "This is not a fancy sketch. I got it from a clergyman who was an instructor at Woolwich forty years ago, and who vouched for its truth." It would be interesting to know the real name of the hero whose indebtedness to luck is so graphically set forth in this brief story.

SCOTTISH writers will be well represented in *Harper's Magazine* for August. The leading article, an illustrated paper on "New Zealand," will be contributed by Professor G. M. Grant, a Scotchman by descent and education; Professor W. G. Blaikie, of Edinburgh, will write some reminiscences derived from his father concerning "Lord Byron's Early School Days"; and Dr. Andrew Wilson, F. R. S. E., will contribute a valuable article on "Inheritance."

"LYDIA HERESY, OF BRIDGEWATER," a new story by Mary E. Wilkins, was printed in the last number of *Harper's Bazar*, published July 17th. The same number contains the first instalment of a series of papers entitled "The House Comfortable," by Agnes Bailey Ormsbee. These papers, which will form an attractive feature of the *Bazar* for several weeks to come, will treat of a variety of subjects of great practical interest to house-keepers.

HERBERT SPENCER'S new work, entitled "Justice," is nearly through the press. It forms the fourth division of his "Principles of Ethics," which he has executed out of its turn as being the most important division. Parts II. and III., completing the first volume, will next be undertaken; and afterwards, if he should succeed in completing these, parts V. and VI., which, with the part now issued, will make up the second volume.

THE first book entered under the new copyright law was, "The Faith Doctor," by Edward Eggleston, to whose efforts the law is largely due. It was arranged that Dr. Eggleston's novel should be placed first on the copyright records for July 1, 1891, as a mark of appreciation of the author's services in behalf of the law. It is to be published by D. Appleton & Co. The first English book to be issued by Henry Holt & Co. under the new law will be Mona Caird's "Romance of the Moors," the scene of which is said to be laid in Yorkshire.

ECCLESIASTICAL London during the Plantagenet Period affords material for much interesting study, as Walter Besant's article in the forth-coming number of *Harper's Magazine* will amply testify. There was at that time in the city "no street without its monastery, its convent garden, its college of priests, its canons regular, its friars, its pardoners, its sextons, and its serving brothers, and this without counting its hundred and twenty parish churches, each with its priests, its chantries, its fraternities, and its church-yard. The Church was everywhere. It played not only an important part in the daily life, but the most important part." Many interesting illustrations will accompany Mr. Besant's article.

AMERICAN writers of short stories are winning golden opinions abroad. A recent number of the *London Spectator*, in the course of an appreciative review of Annie Trumbull Slosson's "Seven Dreamers," says: "Mrs. Slosson has written a singularly beautiful and fascinating volume: and it is a volume, too, which possesses a peculiar interest, in virtue of the fact that the genius of its author makes itself manifest in the one literary form in which any indications of genius are most seldom to be found. We use the word 'genius,' knowing well that genius is as rare as it is precious; but we know no other word which adequately represents the combination of felicitous invention, of imaginative insight, of quaint fancy, and of delicate literary expression which is to be found in these stories."

POULTNEY BIGELOW, who was a schoolmate of the German Emperor, will contribute an article to the Midsummer (August) Number of the *Century* on the first three years of the Emperor's reign—the third anniversary of his ascent to the throne having taken place on the 15th of June. Mr. Bigelow believes that "since Frederick the Great no king of Prussia has understood his business like this emperor," and in this article he gives what he considers the secret of the power of William II. with his people, and incidentally contributes many facts regarding his life. This number of the *Century* will be especially rich in illustrated articles and complete stories, and the illustrations of Mr. Bigelow's paper will include a number of views of the palaces at Berlin and Potsdam, and engraved portraits of the Emperor and Empress will form a double frontispiece.

### IDENTIFICATION OF MORE ANCIENT CITIES OF THE PHARAOHS.

Dr. Naville, the discoverer of Bubastis and of the Treasure City of Pithom, has just given to the world the results of his work in identifying other cities and districts in Egypt, more especially some connected with the Exodus of the Israelites; and at the end of the month of June he presented these results before one of the largest meetings ever held by the Victoria (Philosophical) Institute, of Adelphi Terrace, London, the great hall in which the meeting was held being so crowded that many had to be accommodated in the vestibule. The chair was taken on the occasion by the president, Sir Gabriel Stokes, Bart., past president of the Royal Society, and the present occupant of Sir Isaac Newton's professorial chair at Cambridge University. The business of the evening was commenced by Captain F. Petrie, the honorary secretary, reading the report, which showed that the Institute's members and associates in England, India, Australia, China and other parts of the world had now risen to 1,400; a number which was being added to by the almost daily applications to join. The value of the transactions was shown by the increasing number of languages into which foreign members translated them, especially those scientific papers showing the error of those who argued that science in any way contradicted the Bible. Sir Joseph Fayrer, K. C. S. I., F. R. S., moved, and Dr. Moule, who had just arrived from China, seconded the first resolution, after which Dr. Naville's address was given. He illustrated his remarks by referring to an elaborate map of his surveys. He said he had found that Succoth was not a city as some had supposed, but a district; from a remarkably valuable inscription discovered at Pithom, there was no longer any doubt that it was that Greek Heroopolis, from whence, as Strabo, Pliny, Agathemerus and Artemidorus, described, merchant ships sailed to the Arabian Gulf. This fact coincided with the results of modern scientific surveys, which showed that there had been a gradual rising of the land, and that the Red Sea once extended up to the walls of Pithom; this must have been the case about 3,000 years ago, and Sir William Dawson and the French engineer, Linant, held that it went even further north. The next place noted by M. Naville was Baal Zephon, and in identifying this he had been aided through some recently-discovered papyri, which proved that it was not a village or city, but an ancient shrine of Baal and a noted place of pilgrimage. Other places were Migdol and Pi Hahiroth, and here again a papyrus had helped him, it seemed probable that the Serapeum was the Egyptian Mak-tal or Migdol, and it was greatly to be regretted that a bilingual tablet discovered there a few years ago had been destroyed before being deciphered. The bearing of his identifications was of no small interest to the students of history, both sacred and other. Sir John Coode, K.C.S.I., who had surveyed the canal for the British Government, moved a vote of thanks to M. Naville, and the other authors of papers read during the year, namely, Sir William Dawson, F.R.S., Professor Hull, F.R.S., Lord Grimthorpe, Mr. T. Pinches and Mr. Boscawen, the Assyriologists, Surgeon-General Gordon, C.B., of Indian fame, and others. A vote of thanks to the president concluded the proceedings. A conversation was then held in the Museum.

## Choice Literature.

## "DOES GOD HEAR PRAYER?"

BY JACOB CHAMBERLAIN, M.D., D.D., MADANAPALLE, INDIA.

The dank jungle, the rain, the fever, the tigers, had been taken into account, but in spite of them we had determined to push through and reach the second cataract before the Sunday. But difficulties breed. We now met two fleet-footed, daring huntsmen, who had been down to a point two miles beyond to inspect their traps, and were on the full run back to shelter for the night. Swift and sure of foot, with no impediment, they could, before dark, make the last village we had passed as we entered the jungle in the morning.

We halted them to enquire of the region ahead. We knew that some two miles in front was an affluent of the Godavery, which ran down from the bluffs to our right, and which we had expected to ford, and pitch our camp for the night on an open knoll a little distance beyond it, where, with bright camp fires and watchfulness, we could pass the night in comparative safety. But from these hunters we learned that the back-water of the Godavery flood, which was thirty feet higher than usual, had made these streams absolutely unfordable.

"Was there no boat?"

"None."

"No material for a raft?"

"None whatever."

And on the hunters dashed for safety. The two royal guides and I had called them apart, alone, and questioned them. The guides knew the country well, but this unprecedentedly high back-water was entirely unexpected, and they seemed dazed by the news. The party kept plodding on. We were marching about a mile to the south of the Godavery, and parallel with it. Two miles further south were the high bluffs: but with dense, impenetrable, thorny rattan jungle between us and them. The country between river and bluff was flat and flooded.

We knew of only this one knoll beyond this affluent where we could encamp. Ten miles beyond it again was another affluent; but that would be flooded as much as this. Still, could we not in some way get across this one and secure safety for one night?

"Guides! If we press on to this little river can we not make a raft of some kind and get over before dark?"

"Alas! there are no dry trees," they said, "and these green jungle trees will sink of themselves in the water, even if there were time to fell them."

This I knew to be true.

"Is there no knoll on this side that we can pitch on?"

"No, from river to bluff it is all like this."

We were standing in wet and mud as we talked. "Keep marching on. I will consider what to do."

I drew back and rode behind the marching column. The native preachers had partly overheard the statement about the cross river being uncrossable. From my countenance, as I fell back, they gathered that we were in straits. They knew that in an hour it would be sunset. Dense clouds even now made it seem growing dark. Already could we hear the occasional fierce, hungry roar of the tigers in the rattan jungle at our right. I said not a word to my assistants, but I spoke to God. As my horse tramped on in the marshy path my heart went up and claimed the promised presence.

"Master! Was it not for Thy sake that we came here? Did we not covenant with Thee for the journey through? Have we not faithfully preached Thy name the whole long way? Have we shirked any danger, have we quailed before any foe? Didst Thou not promise, 'I will be with you?' Now we need Thee. We are in blackest danger for this night. Only Thou canst save us from this jungle, these tigers, this flood. O Master! Master! show me what to do."

An answer came; not audible, but distinct as though spoken in my ear by human voice. "Turn to the left, to the Godavery, and you will find rescue." Riding rapidly forward, I overtook the guides.

"How far is it to the Godavery?"

"A good mile."

"Is there no village on its bank?"

"No, none within many miles; and the banks are all overflowed."

"Is there no mound nor rising ground on which we could camp, out of this water?"

"It is all low and flat, like this."

I drew apart, and prayed again, as we still plodded on. Again came the answer: "Turn to the left, to the Godavery, and you will find rescue." Again I called the guides and questioned them. "Are you sure there is no rising ground by the river, where we can pitch, with the river on one side for protection, and camp fires around us, on the other, through the night?"

"None, whatever."

"Think well. Is there no dry timber, of which we could make a raft?"

"If there were any it would all be washed away by these floods."

"Is there no boat of any sort on the river? I have authority to seize anything I need."

"None nearer than the cataract."

"How long would it take us to reach the Godavery by the nearest path?"

"Half-an-hour; but it would be so much time lost, for we would have to come back here and cut our way through this jungle to the bluff, and climb that. There is no other way of getting around these two flooded streams that we must pass to reach the cataract."

"How long would it take to cut our way through to the bluffs?"

"At least six hours, and it will be dark in an hour."

"What shall we do for to-night?"

"God knows." And they looked the despair that they felt.

I drew aside again, and prayed as I rode on. "Turn to the left, to the Godavery, and you will find rescue," came the response the third time. It was not audible. None of those near heard it. I cannot explain it, but to me it was as distinct as though spoken by a voice in my ear. It thrilled me. "God's answer to my prayer," said I. "I cannot doubt, I must act, and that instantly."

Hastening forward to the guides, at the head of the column, "Halt!" said I, in a voice to be heard by all. "Turn sharp to the left. Guides, show us the shortest way to the Godavery. Quick!" They remonstrated stoutly: that it was only labour lost, but that we should be in a worse plight there than here, for the river might rise higher and wash us away in the darkness of the night. "Obey!" said I. "March sharp, or night will come. I am master here, and intend to be obeyed. Show the way to the river." They glanced at the fourteen-inch revolver that I held in my hand, ready for any beast that should spring upon us. They suspected that it might be used on something besides a beast, and, one saying to the other, "Come on, we've got to go," started on.

All the party had surrounded me. My native preachers looked up enquiringly at my awed face. "There is rescue at the river," was all I said. How could I say more? Providentially we had just come to where an old path led at right angles to our former course, and directly towards the river, and down that path we went. The step of all was quicker than before. "The 'Dhora' has heard of some help at the river," I overheard the coolies say to one another. I had heard of help; but what it was I knew not. My anxiety seemed to have gone. There was an intense state of expectancy in its place. Half a mile from the river I spurred forward past the guides. I knew the coolies would not desert me now. There was no place of safety they could reach for the night. They would cling around me for protection.

I cantered out from among the bushes to the bank, keenly observant. There, right under my feet, was a large flat-boat, tied to a tree at the shore, with two men upon it trying to keep it afloat in the rising and falling current.

"How did this boat get here?" said I.

"Oh, sir, don't be angry with us," said the boatmen, taking me to be an officer of the British India Government, to whom the boat belonged, and thinking I was taking them to task for not keeping the boat on its proper station; "we tried our best to keep the boat from coming here; but, sir, it seemed as though it was possessed. This morning we were on our station, on the upper river, caring for the boat as usual, when a huge rolling wave came rushing down the river and snapped the cables and swept the boat into the current. We did our utmost to get it back to that bank of the river, but it would go further and further out into the current. The more we pulled for the British bank the more it would work over toward the Nizams. We have fought all day to keep it from coming here, but it seemed as though a supernatural power was showing the boat over, and an hour ago we gave up and let it float in here and tied it up for safety to this tree. Don't be angry, sir; as soon as the river goes down, or gets smooth, we will get the boat back where it belongs. Don't have us punished for letting it come here. We could not help it."

"All right, my men," said I; "I take command of this boat. I have authority to use any Government property I require on this journey. I shall use the boat and reward you well, and give you a letter to your superior that will clear you of all blame."

The boat, a large flat-boat, with strong railings along both sides, and square ends to run upon the shore, had been built by the British military authorities in the troublous times following the mutiny in those regions, and placed on an affluent of the Godavery, higher up, on the north bank, to ferry artillery and elephants across in their punitive expeditions; and it was still kept there. These men were paid monthly wages to keep it always ready, at its station, in case of sudden need.

Who had ordered that tidal wave in the morning of that day that had torn it from its moorings and driven it so many miles down the river; that had thwarted every endeavour of the frightened boatmen to force it to the north shore, and had brought it to the little cove-like recess, just where we would strike the river? Who but He on whose orders we had come? He who had said: "I will be with you;" He who knew beforehand the dire straits in which we would be, in that very place, on that very day, that very hour, He who had told us so distinctly. "Turn to the left, to the Godavery, and you will find rescue?" I bowed my head, and, in amazed reverence, I thanked my God for this signal answer to our pleading prayer.

The guides now came in sight through the bushes, with all the party following, and looked dazed as they saw me quietly arranging to put our whole party on the boat for the night; and I heard some one say to others: "How did the 'Dhora' know of this boat being here, and come right out on to it? None of us knew of it, or could have found it." To my native preachers I simply said, "God heard our prayers, and this is the answer," for I knew that they had been praying on foot while I was praying on horseback. "Yes," said they, reverently, "He has heard our prayer, and delivered us. We will never doubt Him again."

We pitched our "raoti," or long, low, soldier's tent upon the boat. It exactly covered it, so that we tied the eaves of the tent to the railings of the boat, and made a tight house and a secure abode for the night, and within it the whole party were able to gather, with all the baggage. Before dark all hands had gathered a sufficiency of wood and brush to keep a bright camp-fire burning through the night on the shore, at the end of the boat. It had not rained for the last hour and a-half before we reached the boat, nor did it begin again until we were all safely housed on the boat and the camp fire well burning, with such large logs well on fire that it burned on, with replenishing, in spite of the rain, during the night; and it was well that it did, for the tigers had scented us and were eager for prey. The tent was large enough for us all if we sat up, but not to lie down in; and I sat watching at the shore end of the boat, pistol in hand, through the night, lest, in spite of the fire, a tiger should try to spring on. We heard their roaring and snarling in the bushes near at hand, and once I fancied I saw the glaring eyes of a royal tiger peering at us between the two nearest bushes. But "He shall give His angels charge over thee, to keep thee in all thy ways" was the thought that kept running through my mind after we had, as we settled down for the night, read Psalm xci. in the beautiful Telugu language, and offered up prayers of thanksgiving and praise to the Most High, under the shadow of whose wings we were abiding.

At the dawn of day, taking down our tent, we shoved out into the stream, and floated down twelve miles, past both affluent streams, that were too high for us to ford, and until the roaring of the cataract warned us that we were just coming into the rapids; and there we moored the boat and left

it, that the coolies, after they should have taken us to the foot of the barrier, might come back, and, in it, go up again past those rivers, and so reach their home.

Of our twenty miles further march, around the cataract and rapids, in the alternating blazing sun and drenching rain, when one after another of my native assistants fell under that terrible jungle fever, and each, in a state of unconsciousness, was tied in a blanket to a bamboo, and thus borne onward by the extra coolies that I had provided for just such an emergency, while twice I almost fell from my horse from the power of the blistering sun between the rains, but in answer to prayer received strength to mount again and proceed, myself leading the party, of our reaching the river again, and the coolies' joy at receiving their promised triple pay, and bounding off for the boat and home, of the smoke of the coming steamer at last appearing over the trees lining the river, after we had been waiting in that fever bed for a week; of it and another carrying us down two hundred miles of river, into open land and inhabited towns again, of our further journey southward, and all reaching home, two months later, restored, guarded, guided, and brought there in safety by the "I am with you always;" I must not now delay to write, by the tale so far has kept me fully long, and I must stop.

I have tried to give a vivid picture of the events of the pivotal day, but nothing can equal the vivid consciousness we had that day of the presence of the Master, nothing can equal the vividness of the certitude that day that God did intervene and save us.

Some who have not tested it may sneer and doubt, but we five know that God hears prayer.—Abridged from *N. Y. Independent*.

## SUMMER AFTERNOON.

*Frustrata reducitur aestas.*—Virg.: *Georg.* III., 276.

The leaves are green, just o'er the trees  
Heaven's purest, rarest blue is seen,  
While murmurs soft the scented breeze,  
"The leaves are green."

Fairer the earth hath never been,  
Nor fraught with sweeter mysteries  
Of light and life and love, I ween.

Here, as I lie and dream at ease,  
Comes subtle joy, ecstatic, keen:  
For me, for happy birds and bees,  
The leaves are green.

*W. P. Dole, in The Week.*

## A NEW FORM OF PASSENGER STEAMER.

The British Consul at Baltimore in his last report describes a steamer recently launched at that port for which the inventor claims advantages not possessed by any vessel afloat. She is stated to be intended solely for passenger traffic, having no freight capacity whatever. Her builders assert that she can neither burn nor sink, and that, even if upset, she has in a high degree the property of righting herself, as she has 4lb weight below water line for every 11b. above it. Her keel, which weighs thirty five tons, acts not only as ballast, but as a centre board, inasmuch as nearly half of its depth protrudes through the hull into the water. In consequence of its extra rigidity the keel makes safer and better engine and shaft bearings than those used in the ordinary methods of shipbuilding. The difference between the safety compartment of the *Howard-Cassard*, as it is called, and those of vessels constructed under the existing system lies in the fact that this vessel has air as well as water-tight compartments, whilst under the actual system vessels are provided with water-tight compartments alone. These safety compartments number 170, of which 136 are on either side of the ship's centre, thus forming practically three ships in one. The motive power consists in an improved compound engine developing 1,600-horse power, which would drive, it is estimated, the ship at an average speed of twenty-five miles an hour on a consumption of one ton of coal. The valve gear is so perfected that the valves may be opened and closed in one-twentieth of a second, thus giving double power over engines of similar size. The *Howard-Cassard* is 22ft. over all, or 206ft. between perpendiculars. She has 16ft. beam and 18ft. depth of hold. She is built of rolled iron plates on the cellular system. It is asserted that if an ordinary steamship be taken from the water, and supported only at the stem and stern, she would break in half, whilst the *Howard-Cassard*, like a tubular bridge with a hull upon it, would support several times its own weight. This vessel is an experiment, and is only two fifths of the proposed dimensions of the regular steamship which is to be built. The sister ship which will follow the *Howard-Cassard*, if she prove the success which is anticipated, will have every luxury and convenience. There will be no disagreeable smell either from kitchens or engines. The decks will be air and water tight, and the vibration of the ship minimized on account of the interlacing system of structure, the power being all beneath the decks and on the rigid keel. It is proposed to run these ships between Baltimore and Havannah, carrying passengers, mails and parcels only. Later on it is proposed to start a regular ocean steamship line. The promoters and builders assert that their system will completely revolutionize ocean traffic, and that in the future, instead of having a mixed service, there will be separate steamers for passengers and freight, just as on land there are passenger and goods trains.—*London Times*.

THE declining powers of old age may be wonderfully recuperated and sustained by the daily use of Hood's Sarsaparilla.

## THE MISSIONARY WORLD.

## LETTER FROM HONAN.

The Rev. Lachlan Cameron, Thamesford, has forwarded for publication the following letter received from Rev. Jonathan Goforth. Mr. Goforth makes feeling and sympathetic allusion to the dark shadow of bereavement that fell on the manse at Thamesford when Mrs. Cameron died. He says. —

The mail just received brings me word of your great loss. My heart filled with emotion as I read the story of one whom I esteemed as the noblest of women. Memory can carry me back to no home that had so great an influence on my life as the manse at Thamesford. I tenderly bear testimony that the one now laid to rest had the wonderful power to make the manse so home like to me. There was always such spontaneous kindness shown me. There was always such genuine interest manifested for my welfare that I was always helped and encouraged. The joyous greeting I received every visit and the tender farewell always made it a pleasure to return. Mrs. Goforth and I in talking about the homes where we would like to spend a few days on our return to Canada had placed the manse at Thamesford in the first rank.

I deeply feel that a dear friend has been taken. But still how far am I from realizing how much you and the children have lost—specially dear little Hannah. I have such affection for you all that I cannot help but feel that your loss is my loss. I weep with those who weep.

Our Father in kindness has removed the loved one. He is strong to afflict, but His compassions fail not.

Dr. Smith, Mr. Mackenzie and I are here at Hsin Chen hundreds come daily. We spend about six hours each day at the work, then return to our boat. I do about four hours of preaching a day; but it can hardly be called preaching. It is sometimes to all in the room and sometimes to a few who will come apart and sit with me. The Bible is the sword I always use. I find the Chinese have such a reverence for what is written that, for that reason alone, it is a decided advantage to use the Bible. We believe that the Spirit of God is with us and that not a few are convinced of the follies of idolatry. But, oh! how much we long for the Lord to make this people cry out "What must we do to be saved." I imagined while in Canada that the Chinese were eager listeners. It is not so. We stand amazed at their awful indifference. Preach with all the intensity you may upon the terrors of impending judgment, and perhaps some one will interrupt by asking "how old are you?" or some other such idle question. Our own puny power is manifest in the presence of the multitudes dead in sin. I plead for the praying ones of your flock to supplicate for God's omnipotence to be displayed here in the convincing and converting of souls.

Mr. Mackenzie and I the other day climbed a hill some miles from this place. From the summit we could see about 400 towns and villages, besides four cities. Thus spread out before our eyes were several times more souls than people Oxford County.

We have gained a decided triumph over the Chinese who plundered the premises at Chu Wang in the Chang Te Fu district. It is having a good effect on the people in this section; they respect us more. We go on to Wei hui Fu in a few days.

Mrs. Goforth and little Donald were well when I heard from them a few days ago. With tender sympathy, I am yours truly,  
J. GOFORTH.

## EAST AFRICA.

To-day Blantyre and Domasi are left with only the presence of a single Englishwoman at each station. The list of our African missionaries, including missionaries' wives, numbered eighteen in 1890. Now there are ten blanks, which will be only partially filled up by the reinforcing party now surely near their destination. The bereavements at Blantyre are so fresh in the mind of the Church that there is no need to dwell upon them here.

We learn by telegram the short, sad facts. But it is not only bare fact that we desire to know. We wish to hear how the little band who hold the fort at Blantyre are enduring this hour of darkness and of sorrow. The *Blantyre Supplement* for March contains the following, written just as the party left for change at home.

"The mission just now is very short handed—was never more short handed, more undermanned. It will soon be a mission skeleton of three lonely house occupants at the three corners of the place.

"Blantyre will be a wreck of its former self, and at a lower ebb as regards men than it has ever been in the whole course of its history. Will people at home consider the case and stir themselves up. We have never lost heart nor hope, and we are still dreaming of kingdoms just a little on ahead. Let people think this of us, that we will manage, for all who trust us and our work, far better most probably, and certainly for far greater return, as large sums of money as they can possibly spare us. And let the right sort of men come out—not men who come for a post nor to make a living.

"We believe the Church at home is far too meagerly informed as to her missions. They do not know the missionaries, nor do they know the needs. Had the Church known her men, such as Dr. Bowie, Mr. Henderson, and Mr. Cleland, to any extent whatever—we can speak out now that they are dead; had she known their calibre, experience, power, she would have risen to help a work which had such divine guar-

antees. Had the Church further known our needs, I do not believe for one moment that we would have been left to reach the breaking point, and when the break came to find ourselves at the last possibilities of holding together at all. People call these things sad Providences; we call them sad mistakes. Sacrifices have ever priests who offer, and people for whom they are offered. Let the Church at home think if her sins as well as those of this people are not borne by willing sacrifices such as these.

"The minimum staff for the working of Blantyre is minister, doctor, teacher and sub-teacher, gardener, carpenter, lady teacher and sub-teacher. Where are Milanji, Angoniland, and the River stations? Eight years ago we declared these five stations as minimum mission efficiency for the work in the Shiré Highlands, and as adequate to lead the mission interest of the Church. We have been struggling to get out to Milanji and Angoniland, and now we hold with difficulty the original two.

"It is not too much to ask for three new stations, as well as the efficient manning of the original stations (Blantyre and Domasi, with the sub-station Chirasilu). The Committee of the Church has for years been doing its very best, making appeals all over the land, tugging at an altogether too heavy load. Will not the Church, i.e., each member of the Church, as far as this appeal flies, rise up and obey the command of the Lord to disciple all nations?

You may say that the men died. Let me bear testimony to the fact that two of those who died were here by special funds, and that very great difficulties had to be overcome to get them at all. May I also say that the two medical men at present here are here on half-pay, and that however valuable Mr. Henderson was, he willingly served on the same principle?

"Does the Church know this, and if she does, why does she not waken up to do her duty?"

After Mr. Cleland's death Mr. Scott wrote. "The shock of his death was very great." He added with almost unconscious prophecy: "In the strain of a land like this, one almost feels at the time that others are going too." Others are going too. Yet in the midst of this work and strain he remains undaunted, and he summons us to a like courage. "Even the civilized courage of the modern gentleman, much more the Christian courage of the knights of the kingdom of heaven, is stirred by difficulty and death rather than by soft ease and easy life. Every true man who lays down his life is the seed-corn of sixty and a hundredfold. Let the heroic spirit, therefore, who reads this record of Mr. Cleland feel in it a call for self consecration, and let the Church feel roused to send him forth with zealous blessing." It seemed like an answer from the Church justifying this confidence to hear that "no fewer than five licentiates and one student almost ready for license have volunteered for Robert Cleland's place." When Mr. Scott speaks, he invariably strikes home. He invariably gives the right word, and a word too which goes far beyond the immediate occasion. To-day, from his lonely post, what he asks from the Church is no small or definite object which might be easily given, and then summarily dismissed from thought—it is fuller consecration, and a deeper sense of the privilege of working for God. And to each individual the message which he sends may be briefly summed up in the penetrating question of Christ's parable, "How much owest thou unto thy Lord?" How much.

## A YEAR OF THE GORDON MEMORIAL MISSION.

We have a fully organized Presbyterian Church, with its session of 5 members and the moderator, and a deacons' court, with two additional members. There are 112 members in full communion, after removing one by certificate and nine under censure. We added on profession 18 new members—not one of whom had been baptized in infancy—and 4 by certificate. In addition to 14 babies, we baptized 11 (mostly young; men and 30 (mostly young) women. We have three schools in which English and the vernacular Zulu are taught, and four in which Zulu is the only medium; 302 names were inscribed in their rolls. Twenty nine boys were in the Manse Boys Home and over twenty girls were in the Zulu Girls Home under Miss Mary Lorimer's care, and an enquirer list of 100 souls may be added.

*Native Church.*—We have many congregations and but one church. The communion is not celebrated at the out-stations, nor is baptism administered except on special occasions. Of course this cannot go on for ever. The limit of accommodation must be reached some time. Some may think it not far off when the manse has to find accommodation for about sixty men and boys; and the Girls' Home for some eighty women, girls and babies! And several days' rations have to be provided for almost all of them.

It is a time of blessing, revival and strengthening. They feel themselves no longer lonely, helpless and few in number. They meet with others who have passed (or are passing) through difficulties as great as their own, and have conquered them too, and why should they not do the same? Being there for the purpose, and having neither household cares nor work to attend to, meetings can be held, and are held, with them at almost all hours, and an amount of teaching gone through which is very great, and unattainable in ordinary circumstances. The very sight of a congregation at a communion season is a mighty stimulus to Christian and heathen, to minister and congregational. To see the black-faced, white-tied elders, the reverent faces gleaming with happiness at the table (there were sixty-seven native members at last commu-

nion, the crowds beyond of baptized, and beyond these of heathen, sitting, standing, crowded together like bees—not a spare inch in any corner, and outside the door those who couldn't get in, or were compelled by babes to exclude themselves to see all this, and that, too, in the light of a very recent heathen past, and of a near coming eternity, stirs one's blood and enables one to pour out one's soul, in spite of foreign tongue, in a way that ordinarily is impossible.

All this would be lost if we were to have outside little churches. We would go then to one place and find not one communicant, to another and find a few, and so on, and our Sabbaths would be frittered away and our efforts diverted from the great work of every true missionary—that of preaching the gospel to the unconverted. We will go on, therefore, as long as we can find accommodation and food for them, and the people are willing to come.

*Schools.* We have had one new school added and a second supplied with a teacher during the year. The new one (Tugela River) was begun by one of our baptized girls, at her own instance, for her girl acquaintances and sisters; and now there are ten on her roll, and a spirit of enquiry has started among them. Girls are married so young that we have hardly a chance of getting such spontaneous work out them, but we hope Nomapali Makoba will be spared to go on for some years as heartily and successfully as she has begun, and that her example will induce other girls to do the same. We are very much in want of efficient teachers, and it is slow work training. Had we half-a-dozen suitable native young men teachers [we could speedily find employment for them. But teachers need a special talent, and a long course of education and training, and at the end of it all there waits only a miserable pittance of pay!

The proposal to build at Ekamba a small school-house by the people themselves has been carried into execution; and Hunter Gwambe (first of our Bible school, and afterwards working under Mr. Bruce at Maritzburg) has been in charge. We held an opening meeting, and dedicated the building to the service of God in teaching and preaching. A collection in cash and kind was taken (£3, 7s. 6d.) to put a wire fence round the two-acre plot. Isaac Zavukane is assisting Mr. George Bruce at Overtown.

Mr. Wm. I. Mundell has the charge of the Mission Farm, and of its work and possessions, of its tenants, the arranging of sites for buildings, the land to be allotted for cultivation, the settlement of disputes, receiving of rents, etc. All natives being like cottars, need fields for cultivation and common for grazing. If left to their own devices, the whole farm of 3,000 acres would be covered over with small patches of maize or amabele, demanding the services of every boy to keep them from the ever-near herds of cattle and flocks of goats. It would be hopeless to get children to attend school then. They require to be so arranged that the fields for cultivation may be kept together, and the remainder utilized as the common pasture ground. It is a delicate task to manage.

He has also to show them the best methods of cropping: how to make one acre of his ground produce as much as two or three acres of theirs. He has always young men under his charge for the work. These he has taught to read in the evenings; and he is indefatigable in efforts to bring them to the cross of Christ, nor has his labour been in vain among them.

Mr. Heinrich Baasch has been in charge of the trades industrial department during the year. In last year's report I pointed out the unworkableness of the Government scheme, and another year's experience only confirms the judgment then given. It entails an expense for industrial training of over £100 a year beyond the amount of the Government grant.

I ought to mention the thriving Band of Hope, and the Temperance Society for older people. A very short stay in this country shows the missionary the need for a decided position with regard to the drink question, whether of European spirits or native beer. All the members of our staff are total abstainers in principle and practice. It is our earnest wish that every member of the Church should become a pledged abstainer also. Drink cannot here be said to slay its thousands or ruin their estate; but it does worse—it shuts their ears and hearts to the gospel, and so ruins them eternally. We are hoping to get a company of the Boys' Brigade formed soon, and in active work; and we are planning something corresponding for the girls.

The Medical Mission continues to do its quiet, steady, good work. I am struck with the number of instances in which the beginnings of an interest in divine things among those who have afterwards professed Christ date from their visits to the dispensary.

Perhaps the two cases which will interest the reader most are those of the doctor and his wife. She was stung on the head, face, neck, arms and hands by a great number of bees. The stings extracted were very many, and wearied the counters of them; but by God's goodness help was near, and a solution of carbonate of soda soon soothed the burning pain; and a day or two of flannel brought back the swollen features to their normal state.

The doctor had a snake pour a stream of poison directly into his eye at twelve or fifteen inches distance. The burning pain instantly began. In twenty seconds cold-water bathing was tried to wash out the poison, then a solution of soda, followed by a drop or two of olive-oil; and last of all, by an application of cold, thick, soured whole milk. For an hour the pain was excruciating, and in two and a-half hours it died away. It gradually got better in about a week, and now no mark or weakness remaining. In our excitement our snake friend made his escape.

## "DON'T CARE TO EAT."

It is with the greatest confidence that Hood's Sarsaparilla is recommended for loss of appetite, indigestion, sick headache and similar troubles. This medicine gently tones the stomach, assists digestion and makes one "real hungry." Persons in delicate health, after taking Hood's Sarsaparilla a few days, find themselves longing for and eating the plainest food with unexpected relish.

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OXYGENIZED EMULSION OF PURE COD LIVER OIL. If you have any Throat Trouble—Use it. For sale by all druggists.

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### Virginia Corn Bread.

BY MRS. F. L. GILLETTE,  
Author White House Cook Book.

Two teaspoonfuls Cleveland's Superior baking powder, two cupfuls white corn meal, one cupful flour, one teaspoonful salt, one tablespoonful sugar, two tablespoonfuls melted butter, three eggs, two and a half cupfuls milk.

Sift together all the dry ingredients, rub in the butter, then add beaten eggs and milk. Mix well and pour into round, buttered pans. Bake from thirty to forty minutes.

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

"Owing to the purity, strength, effectiveness and constancy of composition of Cleveland's Superior Baking Powder, I have adopted the same for use in my home."

Dr. Mott, late U. S. Gov. Chemist. July 25, 1890.



## "August Flower"

How does he feel? He feels blue, a deep, dark, untiring, dyed-in-the-wool, eternal blue, and he makes everybody feel the same way—August Flower the Remedy.

How does he feel?—He feels a headache, generally dull and constant, but sometimes excruciating—August Flower the Remedy.

How does he feel?—He feels a violent hiccupping or jumping of the stomach after a meal, raising bitter-tasting matter or what he has eaten or drunk—August Flower the Remedy.

How does he feel?—He feels the gradual decay of vital power, he feels miserable, melancholy, hopeless, and longs for death and peace—August Flower the Remedy.

How does he feel?—He feels so full after eating a meal that he can hardly walk—August Flower the Remedy.

G. G. GREEN, Sole Manufacturer, Woodbury, New Jersey, U. S. A.

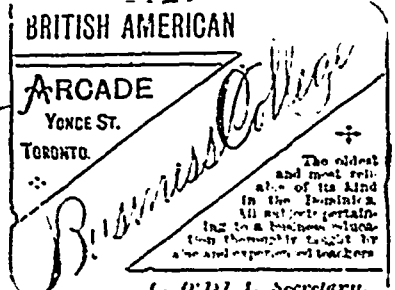


### LYMAN'S FLUID COFFEE.

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

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A 25 Cent Bottle Makes Twenty Cups.



### CURE FITS!

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have cured the disease of FITS, EPILEPSY, AND ALL KINDS OF SEIZURES in a few days. I warrant my remedy to cure the worst cases. Because others have failed to do so, for not but one remedy. Send at once for a treatise and a free bottle of my infallible remedy. Write to H. G. ROOT, 188 ADELAIDE ST. WEST, TORONTO, ONT.

### Ministery and Churches.

THE Rev. Dr. Campbell, Montreal, has gone to the Lower St. Lawrence on a month's vacation.

REV. ROBT WALLACE, of Toronto, occupied Knox Church pulpit, Acton, recently in the absence of Rev. Mr. Rae.

REV. MR. HOUSTON, of Kingston, is still sick in the general hospital in Belfast. In a letter he writes that he is slowly recovering.

THE Rev. R. J. M. Glassford, of Streetsville, leaves this week for a month's vacation in Muskoka. During his absence, his pulpit will be supplied by Mr. J. C. Wilson, a student of the Church.

REV. DR. JONES, President of Lincoln University, Pa., father of Rev. B. Canfield Jones, pastor of the First Presbyterian Church, Mrs. Jones, son and daughter, are in Port Hope, where they intend spending a month or two.

REV. JOHN MACDONALD DUNCAN, Tottenham, son of Rev. J. B. Duccan, and Rev. Henry Esson Reid, Toronto, brother-in-law, and son of Rev. Dr. Reid, general agent of the Canada Presbyterian Church, preached recently in the Parry Sound church, the former in the morning and the latter in the evening.

THE numerous friends of the Rev. Ghosh B. Howie, Ph. D., who left Montreal, May 20, on a visit to his home in Syria, will be glad to hear of his safe arrival in Beyrout on the 26th of last month, after a fairly prosperous voyage. He spent a few days en route at Alexandria, Jaffa, and Jerusalem, interesting himself especially in observing what was being done in those places for the promotion of Christianity among the Jews.

AFTER a severe and protracted illness, Mrs. Milligan, wife of Rev. G. M. Milligan, of St. Andrews, East, died last week in the forty-eighth year of her age. For some time hope of recovery was no longer entertained, and the sufferer endured with great patience and fortitude the illness which ended in death. She was enabled to cherish a well-founded hope of a blessed immortality. The bereaved husband and family have the sincere sympathy of St. Andrews congregation and many friends.

THE Oshawa Presbyterian Church, Rev. S. H. Eastman, pastor, decided recently to substitute for a congregational service, special Sabbath services, with a special offering. The services were conducted by Rev. Principal Caven, whose lucid exposition of the Word was very much enjoyed. In addition to the ordinary offerings the special offering for the day amounted to \$170, subsequently increased to \$190. The result is very encouraging to those who believe in direct giving for the Lord's work.

THE Rev. John Smith, of Broughton Place Church, Edinburgh, is to occupy the pulpit of St. James Square Church, of this city, on Sabbath first, 2nd August, both morning and evening. Mr. Smith is well known as one of the ablest and most eloquent among the younger generation of Scottish preachers. He has just concluded a most successful series of evangelistic services with Mr. Moodie at Northfield. Some six years ago the people of St. James Square Church gave Mr. Smith a call to be their pastor, and this fact lends additional interest to this, his first visit to Toronto.

THE laying of the corner stone of the new St. Andrews Presbyterian Church, Toledo, was a grand success in every respect. At 11 o'clock the members of the A. O. U. W. lodge, of Toledo, marched from their hall, headed by the 41st battalion band, to the church grounds, where the Workmen took charge of the tin box containing the relics, and which was duly deposited by them. The box contained a number of papers, including the Church records, the names of the Church members and officers, the officers of the A. O. U. W., and other interesting matter. The proceeds of the day amounted to between \$200 and \$300.

AT a recent pleasant meeting of the congregation and friends of Stewarton Presbyterian Church the much esteemed pastor, Rev. R. E. Knowles, B.A., was presented by three little girls, Mina Stewart, Maggie Stephen and Elsie Higman, on behalf of the ladies, with a very handsome black silk minister's gown and a beautiful bouquet of flowers. Mr. McLeod Stewart, a member of the new Church, and one of its warmest supporters, presided with his characteristic geniality, being accompanied to the platform by Revs. A. J. Mowatt, of Montreal; Professor Bryce, of Manitoba College; F. W. Faries, of Knox Church, Ottawa, and the young minister. Mr. John S. Durie, treasurer of the Church, made the presentation address in appropriate remarks, very eloquently responded to by the recipient of the gifts. We note that on the occasion of the opening of the new church all the services were largely attended, a number of worshippers from sister Churches being present. In the morning the preacher was Rev. Mr. Mowatt, of Erskine Church, Montreal.

A MOST enjoyable garden party was held on the evening of the 16th inst., under the auspices of the Ladies Aid Society of the Presbyterian Church of Cayuga, in the beautiful grounds of the Court House, which were beautifully illuminated with torches and Chinese lanterns. During the evening Dr. Cameron introduced Mr. Andrew Thompson, B. A., who delighted the many hundreds gathered around the platform with a fine selection of songs. Among the ladies who presided and assisted at the booths were Mrs. D. T. Rogers, president, Miss Grant, secretary, Mrs. J. H. Rogers, Mrs. Julian, Mrs. McLeod, Mrs. Spence, Mrs. Parker, Mrs. Nagel, Mrs. Best, Mrs. N. Campbell, the Misses Wild, McClung, Fergusson, Murray, Parker, McFarlane, Foster, B. Parker and E. Rogers. Miss Johnston, Dundee, Scotland, to whom a Canadian garden party was a novelty, actively engaged at one of the booths. The assembly broke up shortly after 11 o'clock, all highly delighted with the pleasant evening they had spent. The proceeds amounted to over \$50.

THE Napanee Beaver says. The translation of R. v. Alexander Young to a higher and more important field of labour is very generally and deeply regretted in this place. He has been an exceedingly useful man in the county, and his place will be hard indeed to fill. Under his ministry the Presbyterian congregation in Napanee has been extended, consolidated and strengthened, and the Church organization is recognized as one of the most healthy and substantial in the county. The effect of his arduous and unceasing labours is not only apparent in the above-mentioned features, but the Church property has been almost entirely rebuilt, and is now one of the most comfortable and attractive in connection with this Presbytery. As a pulpit man Mr. Young has few equals in the Church, and his congregation has greatly benefited by his ministrations. It was not to be expected, however, that the Church could afford to allow his great experience and ability to remain partially unutilized in the pastorate of a single congregation, and he has now been called to a labour for which he is eminently fitted in the mission work of the Church in British Columbia. While we regret to part with him we know his usefulness will be greatly extended, and that he has a brighter future before him. We heartily wish him and his good wife every happiness and success in his new sphere.

THE Hamilton Times says that the reception tendered to Rev. Dr. Fraser, pastor of Knox Church, Hamilton, on the occasion of his return from his holiday trip in eastern countries, was one of those hearty, pleasant, warm-hearted affairs for which the congregation of that Church is noted. All the Presbyterian ministers who are in the city just now were there, and a great many clergymen belonging to other denominations as well. During the evening Mayor McLellan was voted into the chair, and made suitable introductory remarks, in which he referred to the good feeling which had always existed between Dr. Fraser and his congregation. Rev. Messrs Shearer, of Erskine Church, Hon. A. McKellar, Rev. Mr. Thomson, Rev. Mr. Murray, Rev. Dr. C. A. Webster, Mr. H. A. McPherson (of the Mission Church) and others were there and spoke in the kindest terms of the pastor of Knox Church, complimenting him upon looking so well after his holiday trip, and complimenting the congregation on having such an eloquent and energetic minister. Rev. Dr. Fraser delivered a very interesting address, in which he expressed thanks to the people of Knox Church and the citizens generally for their great kindness to him. He felt greatly invigorated and refreshed, and said that no right minded person could visit the East and witness the scenes there without having their hearts broadened and their desires strengthened to help their fellow-man.

THURSDAY, the second day of July, was one of considerable interest to the Presbyterian congregation of Fort Coulonge. It marked two events fraught with importance to the people. The new stone church was solemnly dedicated to the worship of God, and a new pastor inducted over the congregation, after a vacancy of nine months caused by the resignation of the Rev. Joseph Gandier after a pastorate of eighteen years' duration. The first service of the day was the induction of the Rev. Mr. Crombie as pastor of the congregation by the Presbytery of Ottawa. At ten o'clock a meeting of the Presbytery was held in the vestry, the members present being Rev. Mr. Faries of Ottawa, Moderator, Rev. Mr. Knowles, of Stewatton, Rev. Mr. Nelson, of Bristol, ministers; Hon. Geo. Bryson, sen., of Fort Coulonge, Mr. James Cuthbertson, of Litchfield, and Mr. J. T. Pattison, of Bryson, elders. Rev. Mr. Knowles conducted the preliminary devotional exercises, and preached from Mark xvi. 15. Rev. Mr. Faries propounded the usual questions to the minister; Rev. Mr. Nelson addressed the minister, and Rev. Mr. Faries the congregation. Rev. Mr. Crombie received the right hand of fellowship from the members of Presbytery present. A sumptuous collation was served in the basement of the church at one o'clock. It had been announced that the Rev. G. D. Bayne, of Pembroke, and Rev. R. McNabb, of Beachburg, were to take the principal parts in this service, but Mr. Bayne was prevented from coming by the sickness of one of his children. The rev. gentlemen who were present cordially invited the Rev. J. Faries to take the part that had been assigned to Mr. Bayne, and Mr. Faries accepted the position to the satisfaction of all present. Devotional exercises conducted by Rev. Mr. Faries consisted in singing hymns 244, 232 and reading of the following portions of the scriptures: Psalm lxxxvii., Psalm cxxii. from the 3th verse, Heb. i. 1-2, ii. 1, 2, 9, and two prayers. The rev. gentleman's discourse was founded on the text, Heb. ii. 10. A sermon of great power and deep thought delivered in beautiful language was the general verdict of the congregation. Rev. R. McNabb offered the dedicatory prayer, which was followed by the singing of hymns 233 and 245. At the close of the service tea was served in the basement and a happy day came to an end.

SATURDAY last will long be remembered by the members and friends of Cookes Church, Toronto, as a red-letter day in her history, for on the afternoon of that day the corner-stone of the new church building was well and truly laid in the presence of a large and sympathetic assemblage, in which were representatives not only of nearly every other Presbyterian Church in the city, but also of every leading Protestant denomination. Old Cookes church has been a familiar edifice to Torontonians for over thirty years, and has successfully withstood the growing tendency of the down-town Churches to move north with the population. Though for a period disintegration threatened the community it was only temporary, and when, five years ago, the present pastor, Rev. William Patterson came to preside over her destinies, prosperity dawned upon her, and the history of the past half decade has been a record of great and unusual success. The ceremony on Saturday was simple but impressive. The south-east corner of the site had been prepared for the meeting by a rough platform and a few chairs, while the

plfcs of bricks which walled in the corner from the streets were roofed in with planks and extemporized forms. Here in a very circumscribed space surrounding the crane from which hung suspended the slab upon which the interest of the occasion centred were crowded several hundred of the congregation and friends, including the Rev. Wm. Patterson (the pastor), Wm. Johnston, of Ballykilbeg, Ireland; Rev. Dr. Parsons, Rev. Dr. Gregg, Rev. Dr. Maclaren, Rev. Dr. Thomas, Rev. Dr. MacTavish, Rev. Dr. Barrass, Rev. William McDonough (London), Rev. J. A. Macdonald, Rev. George Bishop, Rev. W. J. Maxwell, Rev. S. S. Bates, Messrs. Hugh Miller, Robert Kilgour, T. A. Lytle, James Alison, Matthew Alison, S. H. Windrum, Assistant City Solicitor Caswell, James Hunter, William Hunter, John Rogers, A. Jardine and many others. Mr. T. A. Lytle, chairman of the Building Committee, presided, and the proceedings opened with the singing of the Old Hundred, after which Dr. Parsons read portions of the 132nd Psalm and 1 Cor. iii. 9, 23, and Dr. MacTavish led in prayer. Mr. James Alison, the treasurer of the Building Committee, read a lengthy historical sketch. Appended to it were lists of the members of the Kirk Sessions, the Board of Trustees and the Building Committee. Mr. Robert Kilgour, upon whom devolved the important duty of laying the stone, was presented by the pastor with a handsomely-chased and inscribed silver trowel with which to perform the ceremony. Dr. Gregg then offered an earnest and eloquent dedicatory prayer, after which Mr. Kilgour made a few remarks, followed by Rev. Dr. Maclaren, of Knox College, who gave some most interesting reminiscences connected with Cooke's Church and its pastor. Short addresses followed from Rev. George Bishop for the Methodist Church, Rev. S. S. Bates for the Baptists, Rev. J. A. Macdonald (Knox College Monthly Magazine) for the press, and Mr. Johnston, of Ballykilbeg, Ireland. After a vote of thanks was tendered to Mr. Johnston and the other gentlemen who had taken part in the proceedings, the meeting closed with the singing of the doxology and the pronouncing of the benediction by Rev. Dr. Parsons.

SABBATH week Rev. A. Young preached farewell discourses to the congregation to which he has ministered for the past fifteen years in Napanee. We have already noted, says the local journal, that the reverend gentleman has received an appointment at the hands of the Home Mission Committee of the Presbyterian Church of Canada, which is a fitting recognition of his ability, his great experience as an organizer, and his thorough knowledge of the polity of his Church. There were large congregations present morning and evening, and it is sufficient to say that the discourses were most appropriate to the occasion and marked with great ability. That in the evening especially was an exceedingly solemn admonition to remain steadfast in the simple faith of Christ's teaching which he had so oft-times presented to them, combined with a heartfelt and touching commendation of his people to God. The reverend gentleman was deeply moved over the prospective parting and his words touched a responsive cord in the breasts of those who have for so many years enjoyed the advantages, the instruction and the gratification of his pastorate. Mr. Young has left for the scene of his future labours in British Columbia, but Mrs. Young will remain for some weeks. The people of Napanee heartily wish the reverend gentleman and his good lady Godspeed. The basement of the Presbyterian church, Napanee, was crowded on a previous evening by members and adherents of the congregation, who had been called together to bid farewell to their beloved pastor, Rev. Alexander Young, who has for the past fifteen years so faithfully and successfully ministered to them. Mr. V. H. Preston, Q.C., was called to the chair, and the meeting opened by the pastor with devotional exercises, after which refreshments were served. Mr. Ogden Hinch then read an address, and Mr. Walter Coxall presented the reverend gentleman with a purse containing \$150 in gold. The address expressed a fervent and grateful recognition

## Exhaustion

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The phosphates of the system are consumed with every effort, and exhaustion usually indicates a lack of supply. The Acid Phosphate supplies the phosphates, thereby relieving exhaustion, and increasing the capacity for labour. Pleasant to the taste.

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of Mr. Young's self-denying and sustained efforts for the advancement of the moral and spiritual well-being of his flock, and cordial well-wishes for his future prosperity and usefulness. It says: We feel we cannot allow this occasion to pass without some expression (of a more tangible nature than any you have hitherto received) of our appreciation of the invaluable services you have rendered our Church and ourselves during your pastorate of over fifteen years, and while taking a retrospective view of these fifteen years, and while avoiding all the fulsome flattery usually employed on such occasions as these, we must say, in all candour and justice to you, that we feel that your indefatigable exertions, your untiring zeal and industry in behalf of the cause with which we are all identified, have brought about results for which no mere expressions of gratitude nor monetary gifts can adequately repay you and these results have been produced in the face of such difficulties as to a man of less determination, strength of purpose and stamina. Mr. Young was completely taken by surprise, and when able to find words and suppress his emotion, delivered one of the most touching and able addresses we have ever heard him deliver, freighted with reminiscences of the arduous but pleasant work of the past fifteen years, and tender and loving counsel and advice for the future. Had we time, says the Beaver, we should like to give something like an intelligible report of his masterly address for the benefit of the outside public, but we are sure it will long remain indelibly stamped on the minds and in the hearts of all present. At the close of the meeting the reverend gentlemen stood at the door and warmly shook hands with all as they passed out. During the evening Misses Anderson and Burrows favoured the audience with excellent instrumental music.

PRESBYTERY OF CHATHAM.—The regular quarterly meeting of this Presbytery was held on July 14 in First Church, Chatham, the Moderator, Rev. A. L. Manson, presiding. The report of the committee appointed to have the oversight of Blytheswood, Goldsmith and Strangfield was received. It was decided to continue the present connection and to advertise for an ordained missionary. Dr. Battisby laid upon the table a call from Bridge End, etc., in favour of Rev. J. M. Miller, licentiate. Commissioners were heard. In view of the want of unanimity and cordiality in connection with the call it was set aside, and Dr. Battisby was authorized to moderate in another call when required. The report of Mr. McColl regarding his visit to North and South Woodside was considered. Mr. Fleming, of Essex, was instructed to visit the field and to make such arrangements as are necessary and to report. Mr. Gray was re-appointed to prepare notices relative to the decease of the late Mr. Walker. The name of Mrs. Wm. Walker was ordered to be certified to the Widows' and Orphans' Fund. Students labouring within the bounds were instructed to prepare exercises for the regular meeting in September. Commissioners to the General Assembly reported as to their diligence. Mr. McLennan, Comber, was appointed permanent Clerk. Next regular meeting will be held on September 8, in St. Andrew's schoolroom, Chatham, at ten a. m. The Presbytery adjourned to meet on August 11, at eleven a. m. in the First Church, Chatham.—GEORGE A. MCLENNAN, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Presbytery met at Southampton on July 14, Mr. Eadie presiding. There was read an extract minute of the General Assembly, intimating that Mr. James Ferguson had been granted leave to retire from the active duties of the ministry. Mr. Findlay was authorized to examine the student's labours in the Algoma Mission field, with a view to their certification to college. Mr. W. E. Wallace accepted the call to Little Current, and his induction was appointed for August 25th, at 2 p. m., Mr. Rennie to preside and address the minister, Mr. J. K. MacGillivray to preach and Mr. D. H. MacLennan to address the people. A call from the congregation of Seymour and Rylstone to the Rev. John Moore, of Allenford, and which had been sustained and transmitted by the Presbytery of Kingston, was received and the congregations were ordered to be cited to appear for their interests at an adjourned meeting, to be held at Allenford on the 25th inst., at one p. m. The Standing Committees for the year were appointed, with the following Conveners: Finance, Mr. Little; Home Mission, Mr. Tolmie; State of Religion, Mr. Duff; Sabbath Schools, Mr. Echford; Temperance, Mr. Johnston; Superintendence of Students, Mr. Tolmie; Church Schemes, Mr. Malcolm; Sabbath Observance, Mr. Eadie. Messrs. Perrie and Little were appointed to address the annual meeting of the Presbyterial W. F. M. S. Mr. Gourlay was granted three months' leave of absence that he might visit Europe; and Mr. Johnston was appointed interim Clerk. Arrangements were made for holding a conference on Home and Foreign Missions at the evening sederunt of next meeting of Presbytery. A very hearty vote of thanks was tendered to the ladies of Southampton congregation for their kindness in entertaining the Presbytery to tea at the close of the afternoon sederunt.—JAMES GOURLAY, Pres. Clerk.

PRESBYTERY OF KINGSTON.—This Presbytery met in John Street Church, Belleville, on Tuesday, July 7, at half-past seven p. m. Rev. R. J. Craig was appointed Moderator for the ensuing six months. Mr. Young requested that one might be appointed to act in his stead as Clerk pro tem, and Mr. W. T. Wilkins, minister of St. Andrews Church, Trenton, was appointed. The resignation of the charge of Napanee by Mr. Young with a view to accepting a commission from the Home Mission Committee to labour as a missionary in British Columbia; and the resignation of John Street Church, Belleville, by Dr. George, with a view to his accepting a call from St. Louis, in the United States, were laid upon the table. Both the congregations concerned had been cited to appear in their own interests at this meeting of Presbytery, and were represented by commissioners. Both resignations were accepted and committees appointed to draft suit-

able minutes for engrossing in the records of Presbytery expressing the feelings of the members in parting with these esteemed brethren. A call from St. Andrews Church, Seymour, and Rylstone, in favour of Rev. John Moore, of Allenford, was sustained and ordered to be forwarded to the Presbytery of Bruce with a request that the consideration of his translation may be expedited as much as possible. Circular letters (or postal cards) received from the Presbyteries of Hamilton and Barrie too late to be of any practical value were read, and the fact ordered to be minuted. The following were appointed standing committees for the ensuing year, viz.: Home Mission and Augmentation—Messrs. M. W. Maclean and Henry Gracey, joint Conveners, with Messrs. Gray, Houston and Rattray, ministers; and Messrs. Walker, Northup, Fraser and Ostrom, elders. Examination of Students—Mr. James Cumberland, Convener, and with him Messrs. Gracey and Porteous and Professor Fowler, ministers; and Messrs. Gillies and Russell, elders. Sabbath Schools—Mr. S. Houston, Convener, and with him Messrs. Childerhose, Gandier and Gallagher, ministers; and Messrs. McArthur, Dunwoodie and Craig, elders. Temperance—Mr. R. J. Craig, Convener, and with him Messrs. Wilkins and Mackie, ministers; and Messrs. Nicol, Shibley and Dr. Boulter, elders. State of Religion—Mr. J. Mackie, Convener, and with him Messrs. Laird, W. S. Smith and Dr. Williamson, ministers; and Messrs. Duff, Wood and Laird, elders. Statistics and Finance—Mr. Wilkins, Convener, and with him Messrs. Fairlie, Houston and MacGillivray, ministers; and Messrs. Dick and Adams, elders. Sabbath Observance—Mr. Rattray, Convener, and with him Messrs. Wishart and Coulhard, ministers; and Messrs. Guthrie and Milne, elders. The following were appointed to visit the mission fields of the Presbytery to dispense the sacraments, etc., and report at September meeting of Presbytery, and they were left at liberty to make their own arrangements as to the time of their visit, with the understanding that the duty assigned be performed before next ordinary meeting of the Presbytery: Sharbot Lake, Mr. Fairlie; Piccadilly, Mr. Mackie; Wilbur, Mr. Porteous; Portsmouth, —; The Ridge, Mr. W. S. Smith; Bath, Mr. MacGillivray; L'Amable, Mr. Gray; Carlow, Mr. Gracey; Maynooth, Mr. Childerhose; Matawachan, Mr. McElroy; Demorestville, Mr. Coulhard; Consecration, Mr. Wilkins; Roslin, Professor Mowat; Cardiff, Mr. Rattray; Tweed, —; Pine Street, Kingston, Mr. Porteous; Sidney, Mr. Maclean. The treasurer submitted a report of receipts and disbursements, showing a balance of \$13.26 on hand. The resignation of the clerkship by Mr. Young having been accepted, he was instructed to hand over all documents in his hands as Clerk to Mr. Wilkins, as Clerk of Presbytery, ad interim, to whom all communications intended for the Clerk of Kingston Presbytery are for the present to be addressed. The Presbytery adjourned to meet in St. Andrews Church, Kingston, on the third Tuesday in September at three p. m.

PRESBYTERY OF SARNIA.—This Presbytery met in St. Andrews Church here on the 7th inst., Rev. Mr. McKibbin, Moderator, in the chair. Minutes were read and sustained. An extract was read from the General Assembly intimating that leave had been granted to the Presbytery of Sarnia to receive the Rev. John McKee as a minister of this Church. Also, that the petition of Rev. John Lees, asking to be put on the list of Aged and Interm Ministers, as an annuitant of the Fund, had been favourably received. There was read an extract minute from the Presbytery of Kingston, transferring Mr. Koss, student, with the view of the Presbytery of Sarnia taking him on trial for license; and also an extract minute from the Presbytery of Orangeville, transferring Mr. McMillen to the Presbytery of Sarnia, to be taken on trial for license. Rev. Mr. Graham reported that he had moderated in a call at Napier and Brooke, on the first of June last. The call was in favour of Mr. Peter McEachren, licentiate; signed by ninety-seven members and fifty-three adherents, and promising \$625 stipend, with use of a house. Messrs. Calvert, Bowlby, Fisher and Dugald McGugan were heard in the matter. It was agreed to approve of the Moderator's conduct and sustain the call as a regular Gospel call, and in event of acceptance the Clerk was instructed to prescribe subjects for trial, to be delivered in Bridgen on the 21st of July next. Revs. Dr. Thompson, Tibb and Jordan, with Mr. D. Leitch, elder, were allowed to retire to examine the candidates for license. A petition for services in Moore Line school-house, No. 17, was laid on the table and read. It was agreed to allow the services to go on at present, and in the meantime cite parties to appear for their interests at the ordinary meeting in September next. Rev. Mr. Graham reported that he had dispensed the communion at Fourth Line, Brooke; that the attendance there and at Inwood was good, and matters on the whole highly encouraging. The Presbytery appointed the following Standing Committees for the year: Home Missions, Rev. Messrs. Currie and Lochead, with their respective elders. College, Rev. Dr. Thompson, Rev. Messrs. Tibb and Jordan, and Messrs. Houston and Leitch, elders. Temperance, Rev. Messrs. Leitch and McLennan, and their respective elders. Finance, Rev. Mr. Cuthbertson, and Messrs. Houston and Blaikie, elders. Statistics, Rev. Messrs. Lochead and Pritchard, and their respective elders. State of Religion, Rev. Messrs. McLennan and Leitch, with their respective elders. Sabbath Schools, Rev. Messrs. Tibb and Beamer, and Mr. Adam Bell, elder. Business, the Clerk and Rev. Dr. Thompson. Examination of students, Rev. Dr. Thompson, Rev. Messrs. Tibb, Currie, Beamer and Jordan, and Mr. Wm. Symington, elder. The Presbytery adjourned to meet at 1:30 p. m. At half-past one, p. m., the Presbytery resumed, Rev. Mr. McKibbin, Moderator, in the chair. Leave was granted to East Williams congregation and West Williams to have calls moderated in, if necessary, before next ordinary meeting of Presbytery, and the Moderators were instructed to discharge that duty if called upon. Messrs. McKee and McLintock, ordained ministers, were

invited to sit within the Court. Rev. Mr. Beamer intimated that on the 29th of June, he had moderated in a call in favour of Rev. John McKee, a probationer of this Church. It was signed by 132 members and 105 adherents, promising \$750 stipend, with a rented house. Stipend to be paid quarterly in advance. Messrs. McLean and Brown supported the call, which was unanimous and enthusiastic. On motion of Rev. Mr. Cuthbertson, it was agreed to approve of the Moderator's conduct, sustain the call as a regular Gospel call, and put it into the hands of Mr. McKee for his consideration. The next meeting of Presbytery was appointed to be held on the third Tuesday in September next, at Strathroy, and within St. Andrews Church there, at 2 o'clock in the afternoon. Rev. Mr. McKee intimated his acceptance of the call from Bridgen, and his induction was appointed to take place at Bridgen on the 21st day of July, at 11 a. m.; Rev. Mr. Jordan to preach; Rev. Dr. Thompson to address the minister, and Rev. Mr. Beamer to address the people. The edict to be served in due time. Delegates to the General Assembly reported in regard to the discharge of their duty. The reports were received. At the request of Rev. Mr. Graham Rev. Mr. McKibbin was appointed Interim Moderator of Sessions at Inwood, Weidman and Brooke. The committee appointed to examine the candidates for licenses, reported that having examined them in the various subjects prescribed by the General Assembly, that on the whole the gentlemen had acquitted themselves with credit, and recommended that they be licensed to preach the Gospel. On motion of Rev. Mr. Cuthbertson, seconded by Rev. Mr. Currie, the report was received and in terms of its recommendation the Presbytery proceeded to license. The questions put on such occasions were satisfactorily answered, and after prayer by the Clerk the Moderator licensed Messrs. Koss and McMillen to preach the Gospel and in token thereof gave them the right hand of fellowship, as did the other members of the Court present. The Moderator addressed the candidates in words suitable to the occasion. Rev. Mr. Graham reported that on the 29th of June he had moderated in a call at Alvinston, which was in favour of Mr. Jas. McMillen, signed by ninety-one members and 117 adherents, promising \$550 stipend, with manse. It was agreed to approve of the Moderator's conduct, note the irregularity (Mr. McMillen not being then licensed), but that Mr. McMillen having successfully passed trials for license, the Presbytery sustain the call as a regular Gospel call and put the same into Mr. McMillen's hands for his consideration. Mr. McMillen intimated his acceptance of the call. The subjects of trial for ordination were prescribed, to be delivered in Bridgen on July 21st, and if satisfactory the ordination to take place at Alvinston on the 22nd inst., at 11 a. m.; Rev. Mr. McKee to preach, Rev. Mr. Cuthbertson to address the minister, and Rev. Mr. Graham to address the congregation. The edict to be served in due time. The Presbytery was closed with the benediction.—GEO. CUTHBERTSON, Clerk.

OBITUARY.

REV. DONALD FRASER.

The Victoria, B. C., Colonist says: When the Rev. Donald Fraser returned from his trip east on the 24th of last month, his many friends were pained to see that the trip had been anything but beneficial to him. He left Victoria in quest of health, which he then badly needed, but instead of that he was taken worse and was down with illness almost all the time during his absence. Since his return he has been unable to occupy his pulpit, but went around with great difficulty. He was taken down with pneumonia, and soon it was evident that he could not live much longer, and in a few hours he was called away by Him whom he has worked for so hard and faithfully. He was attended by Drs. Milne and Ernest Hall, who, with those of his family who are in the city, surrounded the deceased until the last moment. Rev. D. McRae, of Victoria West, and Rev. E. D. McLaren, of Vancouver, were also with the deceased until the last.

The deceased was born at Lochiel, Glengarry County, Ontario, where his grandmother still resides, and which place he visited during his trip east. He was about forty-six years of age, over half of which time he spent as an energetic and hardworking minister of the Presbyterian Church. He graduated from Queen's College, Kingston, with honours. Before coming to Victoria seven years ago as the first minister of the Canadian Presbyterian Church appointed to Victoria, he had been in charge of the Presbyterian Churches of Priceville, Port Elgin and Mount Forest, Ontario. In the former town he took his first charge and in the latter his mother and brother now reside. As Convener of the Home Mission Committee he worked hard and faithfully, in fact so hard that it impaired his health.

His death is indeed a severe blow to the Presbyterian Church in British Columbia, he having devoted his time and energies to the cause he was championing. To know him was to like him and respect him, and it is safe to say that there is not one person in Victoria that had met him but would say the same. His co-workers in works of religion, education or benevolence regarded him as a leader, he being ever ready to do his utmost to push forward any scheme for the good of humanity. He was sincerely loved by his flock, and he was thoroughly attached to them and Victoria, his adopted home. Since he took charge, the First Presbyterian Church in this city has been steadily growing, not only on account of new arrivals, but by additions made by the deceased's outside work. He took a deep interest in educational matters, being himself a man of high scholarly attainments. He leaves a widow and six children, who are now mourning the loss of an ever kind and loving husband and father. His two eldest daughters are attending Brantford College.

The people of Victoria turned out in large numbers to attend the funeral.

A brief service having been conducted at Mr. Fraser's residence on Pandora Street, attended by the family and a few of the more intimate friends, the mournful cortege, which was a very large one, moved off from the church, the pall-bearers being Messrs. W. D. McKilloan, Alexander Wilson, J. Fullerton, John Meston, W. Clarke and R. S. Rendall. The windows and doorsteps on the route were occupied with deeply-interested spectators while the sidewalks were lined with more than ordinarily affected onlookers. On arriving at the church, of which, for seven years, the deceased had been the esteemed pastor, the remains were deposited in front of the pulpit, the services being under the direction of Rev. D. Macrae, seated with whom behind the rail were Rt. Rev. Bishop Cridge, Rev. P. McF. Macleod, Rev. Coverdale Watson, Rev. Dr. Reid, Rev. Mr. McLaren, of Vancouver, Rev. I. H. White and others. The church was simply draped with mourning, while the coffin was covered with wreaths, crosses and other floral tributes. Rev. Mr. Macrae having announced the twenty-third Psalm, it was sung with much feeling by the choir, under the direction of Mr. J. G. Brown. Rev. Mr. McLaren, of Vancouver, read a beautiful selection of Scripture, after which Rev. Dr. Reid offered up a prayer, remarkable for its pathos and applicability to the peculiar circumstances of the case. The hymn "Asleep in Jesus" having been sung, Rev. P. McF. Macleod, in tones broken by emotions, which it was manifestly impossible to hide, and which were fully shared by all present, addressed the congregation.

Rev. Coverdale Watson offered an earnest prayer, followed by the hymn: "The Sands of Time are Sinking." The organ then played the Dead March as the body was being borne out of the church and carried to the Ross Bay Cemetery, where, with appropriate ceremonies, conducted by Bishop Cridge and Rev. D. Macrae, the mortal remains of this faithful Christian were deposited, in sure and certain hope of a joyful resurrection.

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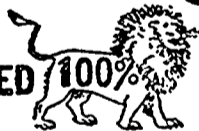
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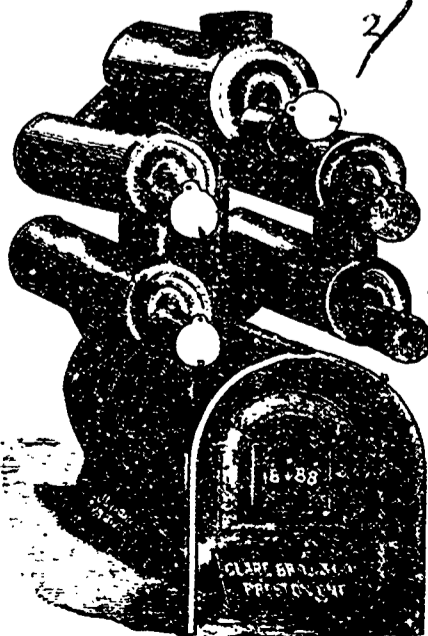
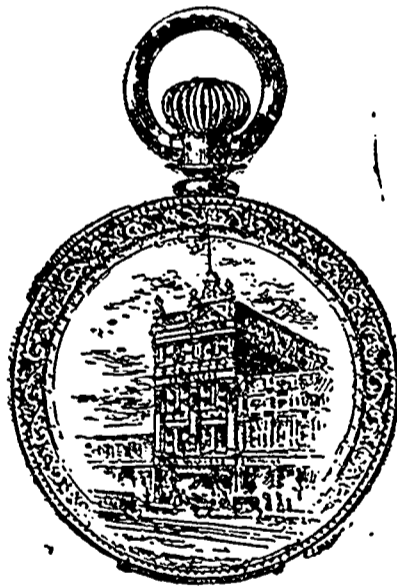
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ESCALOPED ONIONS.—To prepare escaloped onions stir together one tablespoonful of butter and one tablespoonful of flour; add one cupful of sweet milk and cook in a saucepan, stirring constantly until smooth. Boil the onions till soft, adding a little salt to the water; then fill the baking dish with onions and cracker crumbs, having a layer of the cracker on top. Season with bits of butter and a little pepper, pour the sauce over all and bake until nicely browned.

LEFT-OVER PUDDING.—Take some stale pieces of bread, pour boiling water over them, and cover down tight. When they have absorbed the water and become soft, mash them to a pulp. Mix in a cup of milk, one egg, a little salt, some sugar and a few currants cleaned by rubbing in a colander with some flour. Bake in a dish with a few small pieces of butter on the top, and a little nutmeg grated over. It is good hot or cold, and when cold will turn out, and can be cut like an English cheese-cake.

PRUNE WHIP.—Stew one-half pound of prunes with one-quarter of a pound of white sugar. When cold, or nearly cold, put them in an ordinary pudding-dish with a very little of the syrup. Beat the whites of five eggs and pour over the prunes. Bake for a few minutes in a slow oven until the eggs are "set." Let the dish cool, and just before serving spread on the top half a pint of whipped cream. The cream should be sweetened with a tablespoonful of white sugar before it is whipped to a stiff froth. This is a delicious dessert, and will be appreciated by any one tired of the usual pudding-and-pie routine.

ORANGE TART.—Take four sweet oranges, three ounces of loaf sugar, two eggs, one ounce of butter, two slices of thin bread or plain cake and a little milk. Butter a pie dish and lay in the bread, previously soaked with milk. Wipe the oranges and rub the lumps of sugar over the outside of the rind, to obtain the aromatic flavour which it yields, then remove all the white peel, and pound the pulp with the sugar, keeping back the pips; add the yolks of the eggs, also the butter, slightly melted; mix thoroughly and pour over the bread. Whip the whites of the eggs to a firm froth, add a little sugar, pile roughly on the top of the orange mixture, and bake in a moderately hot oven to a pale brown colour. Sift a little white sugar over, and serve hot.

FROMAGE DES NONNES.—This "nun's cheese" is an acceptable dish to those who do not like the flavour of the rich foreign cheeses. Boil half a pint of cream in an earthen pipkin, when it begins to boil add a tablespoonful of sugar and a teaspoonful of vanilla extract, or a piece of vanilla bean. Remove it from the fire, cover the pipkin, and let the cream cool. Then add six yolks of eggs, and strain the mixture through a hair sieve; return it to the pipkin and set it over the fire, stirring with a wooden spoon or spatula. When the cream thickens let it cool, and add one ounce of dissolved gelatine. Pour into a mould and set on ice. It will harden in about the same time as a jelly. When it is to be served wrap a napkin dipped in boiling water around the mould to loosen it and turn out. Serve with vanilla cream biscuits.

38/52

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 40 Years the Standard

**FRIED BANANAS**—Peel the bananas. Have ready in the frying-pan some butter or clarified dripping. When the fat boils throw in the bananas; fry a light brown, drain, well, lay on a hot dish and dust with fine sugar and grated nutmeg.



*Taken away*  
—sick headache, bilious headache, dizziness, constipation, indigestion, bilious attacks, and all derangements of the liver, stomach and bowels. It's a large contract, but the smallest things in the world do the business—Dr. Pierce's Pleasant Pellets. They're the smallest, but the most effective. They go to work in the right way. They cleanse and renovate the system thoroughly—but they do it mildly and gently. You feel the good they do—but you don't feel them doing it. As a Liver Pill, they're unequalled. Sugar-coated, easy to take, and put up in vials, and hermetically sealed, and thus always fresh and reliable. A perfect vest-pocket remedy, in small vials, and only one necessary for a laxative or three for a cathartic.

They're the *cheapest* pill you can buy, because they're *guaranteed* to give satisfaction, or your money is returned.

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Remove Tan, Pimples, Freckles, Moth Patches, Rash and Skin diseases, and every blemish on beauty, and defies detection. On its virtues it has stood the test of 40 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayer, said to a lady of the Hamilton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the most harmful of all the Skin preparations." One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.  
FERD T. HOPKINS, Proprietor, 37 Great Jones St., N.Y. For sale by all Druggists and Fancy Goods Dealers throughout the U. S., Canada and Europe.  
Beware of base imitations. \$1,000 reward for arrest and proof of anyone selling the same.



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LITTLE Clocks from 50 Cents up. Striking Clocks from \$3 50 up. in OAK, WALNUT, CHERRY, MAHOGANY, Etc.  
CLOCKOO, Marble, Onyx, Alabaster, Gilt, Bronze and Iron Clocks.  
KENT BROS. keep the LARGEST and BEST ASSORTED STOCK of CLOCKS in the DOMINION, varying in price from 50c. to \$150.

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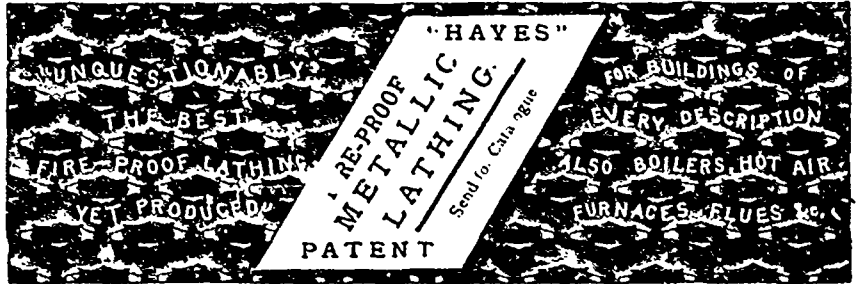
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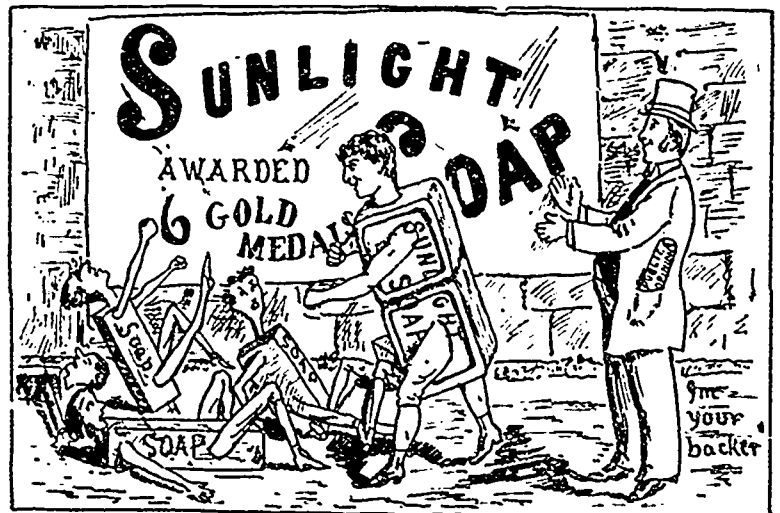
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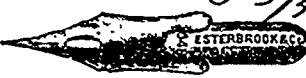
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| NAME OF FOOD.           | SPECIAL USES OF FOOD.          | Quantity in Package. | Quantity in Case. |
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| Snow Flake and Barley   | Porridge, Pudding, etc.        | 3 lbs.               | 1 dozen.          |
| Desiccated Rolled Wheat | Porridge, etc.                 | 3 lbs.               | 1 dozen.          |
| Buckwheat Flour, S. R.  | Girdle Cakes, etc.             | 4 lbs.               | 1 dozen.          |
| Prepared Pea Flour      | Soup, Brose, etc.              | 2 1/2 lbs.           | 1 dozen.          |
| Baravana Milk Food      | For Infants                    | 1 lb.                | 1 dozen.          |
| Patent Prepared Barley  | Invalids, Children and any one | 1 lb.                | 1 dozen.          |
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| Barley Meal             | For Scones, Porridge, etc.     | 4 lbs.               | 1 dozen.          |
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| Farinose, or Germ Meal  | For Porridge, etc.             | 6 lbs.               | 1 dozen.          |
| White Corn Grits        | For Porridge and Corn Cakes    | 4 lbs.               | 1 dozen.          |
| Wheat Grits             | Porridge, etc.                 | 4 lbs.               | 1 dozen.          |
| Gluten Flour            | For Diabetes and Indigestion   | 4 lbs.               | 1 dozen.          |
| Breakfast Hominy        | For Puddings, etc.             | 4 lbs.               | 1 dozen.          |
| Flourmenty              | For Puddings, Soups            | 2 lbs.               | 1 dozen.          |
| Perl Barley (xxx)       | Soups, etc.                    | 2 lbs.               | 1 dozen.          |
| Farina, very choice     | Puddings, etc.                 | 1 1/2 lbs.           | 1 dozen.          |

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FLUID BEEF,

Which will materially Assist in Refreshing Exhausted Vitality.

Convenient for Camping-out Parties.

In small compass, supplying good Meat Diet.

**HOLLOWAY'S PILLS**

Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

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



Miscellaneous.

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THIS SYSTEM IS COMPLETE, having different medicines for all the different diseases. The theory is entirely different from that of the old schools. The medicines are perfectly pure, containing nothing of a poisonous nature whatever, and are quite tasteless. For three years these medicines have been given away free and thoroughly tested in the most hopeless cases before being placed on the market. The result has exceeded the most sanguine expectations. Hundreds of cases supposed to be incurable have been cured, and abundance of proof can be produced to convince the most skeptical that Histogenetic Medicines have cured and are curing to-day DISEASES at a later stage than any other system of medicine in the world. In ACUTE cases the medicines act like magic. Chronic troubles require a longer time, generally from one to three months, according to the nature of the complaint. In FEMALE IRREGULARITIES, WOMB TROUBLES, etc., the Medicines have been especially successful. Private EXAMINATIONS in these troubles are almost, if not quite, absolutely unnecessary. Call or send for one of our free books explaining the system. They should be in every house in the land.

RHEUMATISM AND SCIATICA.

LONDON, April 26, 1891.

I am happy to acknowledge, and now testify to the efficacy of your medicines in curing Rheumatism. I have suffered with this painful disease in my shoulders, knees and hips for twenty-five years, also with sciatica for some time. I decided to try Histogenetic Medicines as a last resort, as nothing ever seemed to give me any permanent relief. The first week's Medicine gave me relief, and in two weeks the sciatica disappeared and has not returned. I took the medicines for six weeks, and am cured of the rheumatism. I feel better in every way. I am sixty years of age, and feel quite smart and active. I can cheerfully recommend these Medicines to the public, and will be glad to tell any sufferer about my case. It is now nearly two months since I ceased taking the medicines, and the effect is permanent.

MRS. FORDE, 1022 Mable St.

CONSULTATION FREE.

Office hours—9 a.m. to 8 p.m.

**Histogenetic Medicine Association,**  
 Rooms 2 and 3, Albion Block, Richmond Street, London, Head Office for Western Ontario.  
 Head Office for Canada, 19 Yonge St. Market, Toronto.

Miscellaneous.

BIRTHS, MARRIAGES & DEATHS

NOT EXCEEDING FOUR LINE 25 CENTS.

MARRIED

At the residence of the bride's mother, on Wednesday, 2nd July, by the Rev. S. H. Kellogg, D.D., assisted by the Rev. R. J. M. Glassford, Streetsville, brother of the bride, Henry J. Gray to Mary Emma, eldest daughter of the late Rev. P. Glassford (Vaughan), all of Toronto.

DIED.

At LUGBURN, STRAIC, Kirkcubright, Wigtownshire, Scotland, July 18, the Rev. John Inglis, D.D., formerly missionary of New Zealand and the New Hebrides Islands for thirty seven years.

At Knox Church, Toronto, on Saturday July 19, by the Rev. Dr. Parsons, Neville Frank Harbottle to Annie Hardie, both of Toronto.

At 400 Sherbourne street, on Wednesday, July 22, Harriet Eunice, beloved wife of Rev. G. M. Milligan.

At Cobourg on Wednesday, July 22, Edmund Alexander MacNachtan, treasurer of the united counties of Northumberland and Durham.

MEETINGS OF PRESBYTERY.

BROCKVILLE.—At Merrickville, September 14, at 5 p.m.

BRUCE.—At Walkerton, Sept. 15, at 1 p.m.

CALGARY.—In St. Paul's Church, Banff, on 9th September.

CHATHAM.—Adjourned meeting, in First Church, Chatham, August 11, at 11 a.m.

COLUMBIA.—In St. Andrew's Church, New Westminster, second Tuesday in September, at 3 p.m.

HAMILTON.—An adjourned meeting will be held in Knox Church, St. Catharines, Tuesday, August 4, at 11 a.m.

HURON.—In Blyth, 8th Sept., at 10.30 a.m.

KINGSTON.—In St. Andrew's Church, Kingston, on 3rd Tuesday in September, at 3 p.m.

LINDSAY.—At Wick, August 25, at 11 a.m.

MAITLAND.—At Wingham, September 8, at 11.15 a.m.

OWEN SOUND.—In Division Street Hall, Owen Sound, last Tuesday in Sept., at 9 a.m.

PARIS.—In Chalmers Church, Woodstock, on October 6, at 11 a.m.

QUEBEC.—In Morris College, Quebec, on August 25, at 3 p.m.

SARNIA.—In St. Andrew's Church Strathroy third Tuesday in September, at 2 p.m.

SAUGREN.—In Mount Forest, September 8, at 10 a.m.

TORONTO.—In St. Andrew's Church West, first Tuesday in August, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on September 8, at 3 p.m.

MINISTERS

Willing to undertake Mission Work among the Chinese in

BRITISH COLUMBIA

are requested to make application to REV. PROF. McLAREN, Toronto, up to the end of July.

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Miscellaneous.

TO CONTRACTORS.

Sealed Tenders, addressed to the undersigned, endorsed "Tenders for Works," will be received until noon on

TUESDAY, the 4th of AUGUST.

For the following works.

Sewage disposal, fencing, etc., Mimico Asylum. Slaughter house, etc., London Asylum. Barn, repair to roof, etc., Hamilton Asylum. Slaughter house, etc., Kingston Asylum. Terracing and fencing, Orillia Asylum. Three steam boilers, etc., Boys Reformatory. One steam boiler, etc., Mercer Reformatory. Ice house, e.c., Deaf and Dumb Institute, Belleville. Gymnasium, etc., Blind Institute, Bradford. Addition to Normal School, Ottawa, and gardener's cottage Government House, Toronto.

Plans and specifications can be seen at the several Institutions above named, and at this Department, where forms of tender can also be procured. These forms for the works at London, Hamilton, Kingston and Ottawa to be accompanied by an accepted bank cheque for two thousand dollars each, and for works at the other Institutions, five hundred dollars each, the cheques to be payable to the order of the Commissioner of Public Works, Ontario, on condition of being forfeited if the party tendering declines or fails to enter into a contract based upon his tender, when called upon to do so. Where the tender is not accepted the cheque will be returned. The bona fide signature of two sureties for the performance of the contract to be attached to each tender. The Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner, etc.

Department of Public Works, Ontario, Toronto, July 20th, 1891.

ISLAND PARK.

The old Favorite Steamers,

GERTRUDE AND KATHLEEN, WILL START TO-DAY,

and continue for the season, to run from Brock street to the Island Park. The Island Park Ferry Company's Boats will also run from Church street wharf to Island Park.  
 A. J. TYMON, Manager.  
 MAY 29, 1891.

Lake Island Park, WILSON, N.Y.

STEAMER EURYDICE

running regularly to Lake Island Park, leaving Geddes' Wharf, Yonge Street, at 8 a.m. For Excursion Rates, etc., apply to

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

HAMILTON STEAMBOAT Co.

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 Calling at OAKVILLE and HAMILTON BEACH. Four Trips each way daily (Sundays excepted).  
 Leave Toronto—7.30 a.m., 11 a.m., 2 p.m., 5.15 p.m. Leave Hamilton—7.45 a.m., 10.45 a.m., 2.15 p.m., 5.30 p.m.  
 Family Tickets at greatly Reduced Rate. Special rates for pic-nics and other excursion.  
 F. ARMSTRONG, Agent, Geddes Wharf, Toronto.  
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BEATTY'S SARNIA LINE.

N. W. T. Co., Ltd. 1891.

SPECIAL EXCURSION RATES

From June 1st to September 30th, good to Return until October 31st.  
 From Sarnia to Sault Ste. Marie and return, \$12  
 " " " Port Arthur " " 26  
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Including Meals and Berths and Stop-over Privileges. Sailings from Sarnia.

STR. MONARCH. June 28, 26, July 7, 17, 28, August 7, 18, 28.

STR. UNITED EMPIRE. June 29, 30, July 10, 21, 31, August 11, 21, September 1.

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

Miscellaneous.

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 Office, 38 King Street east.  
 P.S.—We have already booked the following Presbyterian Sabbath Schools—Knox, St. Mark's, St. Enoch's and South Side.

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CANADA LIFE BUILDINGS.  
 FRENCH, GERMAN, SPANISH.  
 NATIVE TEACHERS. 30/32  
 TRIAL LESSONS FREE.

The Education Department will require all teachers to be able to teach Phonography. NOW IS THE TIME to acquire it at small cost.  
 Summer Course complete, \$5.  
 Per week, 75c., or 15c. for a single lesson.

INDIVIDUAL TUITION. DOMINION SHORTHAND ACADEMY.

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COURSES OF STUDY.—English, Mathematics, Classics and Modern Languages. Superior advantages in Music and Art. Home care and refinement combined with discipline and thorough mental training.  
 Resident, Native German and French teachers.  
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Location Beautiful and Healthful on Bloor Street, opposite the Queen's Park, extending from Bloor to Cumberland Streets, and in the Educational Centre of the city.

SUCCESS UNPARALLELED.

Literary and Science Departments under the efficient charge of specialists.  
 Music in connection with the Conservatory of Music, Mr. Edward Fisher, Director  
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 The Home and Social Life in the College has contributed largely to our success.

NEW TERM SEPTEMBER 3rd, 1891.

Early application necessary to secure admission. New Calendars will give full information. Forms of Admission sent on application.  
 T. M. MACINTYRE, M.A., LL.B., Ph.D., PRINCIPAL

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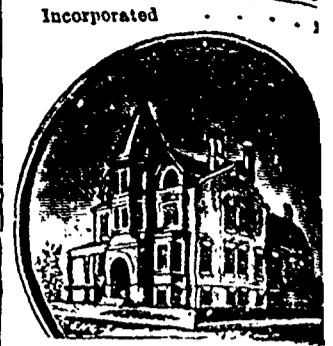
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A thorough English Course arranged with reference to UNIVERSITY MATRICULATION.  
 Those young ladies who have passed the required examinations are presented with a certificate indicating their stage of advancement.

Special advantages are given in Music, Art, French, German and Elocution.  
 Morvyn House also affords all the refining influences of a happy Christian home.

The School will re-open on 6th Sept. Miss Lay will be at home afterwards at 350 Jarvis St. Letters to the above address will be forwarded to her.

Miscellaneous.



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 Musical Education in all its Branches  
 A SPECIAL SUMMER TERM of Five Weeks will be held, commencing on ending 6th August. Applications should be made before 1st July.  
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 FIFTH YEAR.  
 Special Summer Normal Term August 28th.

Fall Term Opens Tuesday, 1st Sept

Scholarships, Medals, Certificates and Diplomas  
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 Comprising One and Two Year Courses, under the direction of Mr. S. H. CLARK, a special teacher.

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 CHILDREN'S CLASSES Saturday morning.  
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