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FOR INTERNAL AND EXTERNAL USE.

Instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

ACHES AND PAINS.

For headache (whether sick or nervous), tooth-ache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

Strong Testimony of Emigrant Commissioner, the Hon. George Starr, as to the power of Radway's Ready Relief in a Case of Sciatica, Rheumatism.

VAN NESS PLACE, NEW YORK.

DR. RADWAY—With me your Relief has worked wonders. For the last three years I have had frequent and severe attacks of sciatica, sometimes extending from the lumbar regions to my ankles, and at times to both lower limbs.

During the time I have been afflicted I have tried almost all the remedies recommended by wise men and fools, hoping to find relief, but all proved to be failures.

I have tried various kinds of baths, manipulation, outward application of liniments too numerous to mention, and prescriptions of the most eminent physicians, all of which failed to give me relief.

Last September at the urgent request of a friend (who had been afflicted as myself), I was induced to try your remedy. I was then suffering fearfully with one of my old turns. To my surprise and delight the first application gave me ease, after bathing and rubbing the parts affected, leaving the limbs in a warm glow, created by the Relief. In a short time the pain passed entirely away. Although I have slight periodical attacks approaching a change of weather, I know now how to cure myself, and feel quite master of the situation. RADWAY'S READY RELIEF is my friend. I never travel without a bottle in my valise.

Yours truly, GEO. STARR.

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Analyses show them to contain liberal amounts of theobrotal and saline elements, sugar and tannic acid etc., characteristic of true Wine and which modify materially the effects which would be produced by alcohol alone.

Retaining to a high degree the natural flavor of the grape, they serve the purpose of a pleasant table Wine as well as that of a most valuable medicinal Wine.

CHAS. F. HEBNER, Ph. C., Phm. B. Doan and Professor of Pharmacy. Ontario College of Pharmacy.

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It means isolation, seclusion.

It is a bar to social and business success.

Do you wonder that despair seizes upon these sufferers when Doctors fail, standard remedies fail.

And nostrums prove worse than useless?

Skin diseases are most obstinate to cure.

CUTICURA REMEDIES have earned the title Skin Specifics, because for years they have met with most remarkable success.

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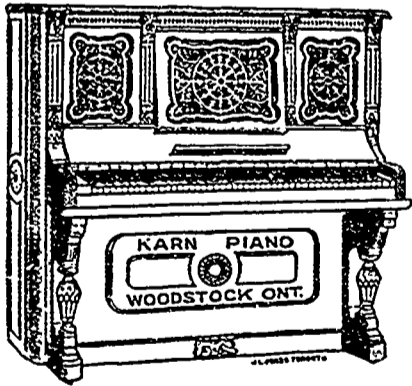
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HEALTH AND HOUSEHOLD HINTS.

Cucumbers sliced thin with a French dressing form a first course at formal luncheons.

Corneal is an excellent cosmetic for the face. It brightens up the skin and cleanses the pores.

After a dusty walk or drive, a silk gown should be carefully wiped with a piece of soft flannel or velvet before hanging away.

Rubbing a bruise in sweet oil and then in spirits of turpentine, it is said, will usually prevent the unsightly black and blue spots, which not only tell tales, but deform.

To render an ordinary boarded floor the rival of a hardwood one, putty up each board then stain either mahogany, walnut or ash. After it is dry, varnish twice and a fine polish will result.

When making custard, cream, cocoanut, pumpkin or lemon pie, either bake the crust slightly before filling with the pie mixture, or wash it over with the white of an egg. You will then have no more sodden undercrusts.

China tea is made by pouring boiling water into a cup and throwing some tea into it. When the leaves sink to the bottom, which will happen in a few seconds, the water is poured off and drunk. This decoction is, of course, very mild, and probably explains why the constant drinking of tea by the Chinese produces no harm.

Pineapple water-ice may be made of the canned fruit, if the fruit is not to be had. To one grated yellow pineapple, or one quart can add one full pint of loaf sugar. Allow it to stand one hour, and then pass all the juice possible out through a fine strainer. Stir well into this juice of two lemons and one quart of water. It is then ready for the freezer.

Don't put your canary bird in the hot sun or cold draft. Let him have a little mirror for company occasionally, and don't let the sun or gas reflect in it to dazzle his eyes. Don't keep him on dry bird seed. No bird in the world would live on such stuff if he could help it. Give him fresh water every day; crumbs of bread soaked in milk, egg, lettuce, chickweed. Let him fly about the room occasionally.

Bread Pudding with Cherries is an ingenious method of using stale bread. Put one cupful (one half-pint) milk in a double boiler. When hot add two ounces of stale bread crumbs, a grated rind of lemon, one tablespoonful butter. Cook ten minutes. Beat two eggs, without separating; add four tablespoonfuls sugar and another cup of milk; add these now to the boiler, then turn into a greased baking dish, sprinkle with dried cherries and bake in a moderate oven until a golden brown. Serve hot.

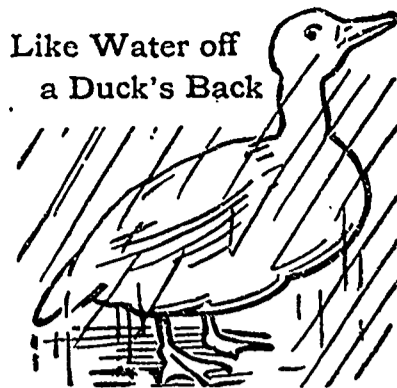
The only two foods which contain all the substances necessary to human life are said to be milk and the yolk of eggs. A man can live in health on these two foods. In a corpulent man the normal proportions of albumen, fats, hydrocarbons, salts and organic substances are not preserved, for his tendency is to eat too much of sweets and starch. The effects of this over-eating can be overcome by vigorous exercise, baths and rubbing; but when such a diet is combined with idleness, corpulence is an almost sure result.

Chicken and Potato.—Take cold chicken, cut into dice, and to each pint allow one tablespoonful of butter, one tablespoonful of flour, and a half pint of milk. Put the butter and flour in a saucepan, when melted add the milk; stir constantly until it boils, add teaspoonful of salt, dash of pepper, and the chicken. Have ready four potatoes boiled and mashed, add to them tablespoonful of butter, four tablespoonfuls of cream, and palatable seasoning of salt and pepper, then beat hard until smooth and light, put them into a pastry or forcing bag; press out in rope-like forms around your serving dish, put the hot chicken in the centre, stand in the oven just a moment and it is ready to serve. This is exceedingly palatable and a very pretty way to serve left-overs of any kind.

NOTHING STRANGE.

Intelligent people, who realize the important part the blood holds in keeping the body in a normal condition, find nothing strange in the number of diseases that Hood's Sarsaparilla is able to cure. So many troubles result from impure blood that the best way to treat them is through the blood, and it is far better to use only harmless vegetable compounds than to dose to excess with quinine, colomet and other drugs. By treating the blood, with Hood's Sarsaparilla, scrofula, salt rheum and what are commonly called "humors;" dyspepsia, catarrh, rheumatism, neuralgia, consumption and other troubles that originate in impurities of the blood or impaired circulation, can all be cured,

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—so dirt leaves, when Pearlina gets after it. No matter where it is, the easiest, safest, quickest, cheapest way to get rid of it is with Pearlina. Washing clothes is Pearlina's most important work. That's because it saves so much wear and tear, as well as labor, by doing away with the rub, rub, rub. But don't lose sight of the fact that Pearlina washes everything. Dishes, paint, marble, glass, tin-ware, silver, jewelry, carpets, hangings—there's work to be saved with all of these by using Pearlina. Beware of imitations. 322 JAMES PYLE, N. Y.

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Minard's Liniment Cures Distemper.

THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, JULY 11th, 1894.

No. 28.

Notes of the Week.

Florence Nightingale, who is quite an invalid and confined to her couch, still takes an active part in the work of the world. She has been lately organising a health-crusade among the cottagers of Buckinghamshire, where she lives, for the purpose of instructing them in questions of ventilation, drainage, and the like sanitary matters.

Reports from Rome say that the Pope's coming Encyclical letter will contain an appeal for unity of the faith. One section will be addressed to the Greek Church, another to the Protestants. It is said also that he will denounce the Free Masons as the enemies of religious unity, and will call upon Italy and France to throw off their despotism.

Reports from different parts of the United States indicate an improvement in industrial affairs. There is reason to believe that the miners' strike is about ended, and that work in the different mines will be resumed shortly. A number of industrial institutions employing a large number of men in different parts of the country started up last week. The Pullman strike, may however, largely undo all this.

The attention of Sir G. S. White, Commander-in-Chief of Her Majesty's forces in India, having been called by the Protestant Alliance to the fact that in February last an English regiment took part in the celebration of Mass in the Roman Catholic Cathedral in Madras, and at the elevation presented arms while the band played the "salute," the Adjutant-General in India has replied that suitable notice of the irregularities complained of has been taken, and their recurrence prohibited.

The latest advices from Yokohama, *via* Victoria, B.C., report 577 deaths from the plague in Hong Kong from May 1st to June 7th. The total number of cases since the outbreak is about twelve hundred. The new cases in Hong Kong average about thirty per day. The sanitary authorities attribute the plague not to bad sewerage but to filth in the houses. One British officer and three men are reported as attacked by the disease. In Canton the plague is also claiming a large number of victims.

The following is the estimate of the General Assembly of the Presbyterian Church of the United States of funds required for the coming year:

Home Missions.....	\$1,238,341.40
Foreign Missions.....	1,250,000.00
Education.....	150,000.00
Publication and S. S. Work.....	200,000.00
Church Erection.....	150,000.00
Ministerial Relief.....	150,000.00
Freedmen.....	250,000.00
Aid for Colleges and Academies.....	150,000.00
	\$3,538,341.40

Miss Frances Willard's leaving for New York, was much regretted by her many London friends and associates, who look forward hopefully to her speedy return. Perhaps there is no more fervent advocate for Woman's Rights and Woman's Work than Miss Willard. She has received hundreds of farewell letters and many presents, the most noteworthy being that presented by the British Women's Temperance Association. This is an ancient illuminated missal of the seventeenth century, its pages being adorned with copies of the best specimens of mediæval art.

Census returns recently issued show that there are in New Zealand 1,197 churches and chapels, being an increase of 134 in five years. Two hundred and forty-one schoolhouses are used for Sabbath services, and 161 dwellings and public buildings. These various edifices have accommodations for 278,114 persons (or less than half the population of the colony), and are actually attended by 197,055, or about a third of the population. Presbyterians report 40,785 church-goers; Episcopalians 37,252;

Roman Catholics 30,525, Wesleyans 27,106; Salvationists 14,442. There are 450 Jews, 200 Free-thinkers, and 3,803 of no denomination at all.

Friends and upholders of Dr. Charles A. Briggs and Dr. Henry Preserved Smith have organized a society called the Presbyterian League, with which they hope to antagonize the conservative element in the Presbyterian church, which has rendered decisions adverse to the two ministers. The leaders in the movement are prominent ministers and laymen. The main idea in organizing the Presbyterian League is that the conservative element in the church must be met with a compact body. This will be said to bode well or ill for the peace and well-being of that church according as one's sympathies are on one side or the other.

The meeting of the Welsh General Assembly was made the occasion of a "preaching festival." The number of sermons preached during the week in Cardiff district by Presbyterian ministers was about 150. Of these, 30 were delivered in Pontypridd on Thursday, which was observed as a holiday, the shops and offices being closed, and the people pouring into the town in hundreds from seven o'clock in the morning. The Town Hall (which accommodates 1,500) and four large churches (Presbyterian, Congregational, and Baptist) were crowded all day by most attentive and devout congregations. Three services were held in each of them, and two sermons were preached at each service. Conspicuous among the ministers who preached in English were Drs. Lundie, Gibson, and McGaw.

A Sunday School Convention has just been held in the Province of Manitoba, which is said to have been undoubtedly the most important in the history of the association. The three great thoughts that appear to have been emphasized were: the need of further organization, the need of clearer aims, the need of better methods. The report of the general superintendent was most encouraging, showing how much it is possible for an energetic organizer to do in bringing together the scattered forces of the Province. The appeal of the Organizing Committee for aid to continue the work so nobly begun was met by a response that indicates how thoroughly the schools in rural districts recognize their need of directing power. It is to be hoped that an organizer can be kept in the field until the work of organization is completed.

The Salvation Army recently made quite a sensation in Glasgow by some of its investigations. They reported that on a Saturday evening there were eight saloons watched and the number of visitors counted. There were 2,308 men and 365 women who entered in the course of an hour. These saloons were all situated in an area of five hundred yards. They examined the records of the criminal courts, and found that more than 67,000 women had been brought before them charged with drunkenness, disorderly conduct, or personal assaults, and more than 13,000 were convicted. Their report of the number and character of immoral haunts made a shocking record, which could not be published, but was handed over to the city police that they might take proper measures for their suppression. The result has been that the churches of the city have been roused and are planning to work unitedly, increasing the number of workers. It would be well, if in Canada all our churches would study their respective fields, and to the utmost extent possible, moved by a spirit of true Christianity, co-operate to guard against the city vices in all their various forms, which are found flourishing to such a frightful extent in the Old World and in some American cities, and will assuredly in our own also, unless perpetual Christian vigilance is exercised in a spirit of Christ-like activity and compassion. "Expect great things from God, and attempt great things for God."

Sir George Grey, speaking at the National Liberal Club, asked how was this mighty empire to be governed. He thought a form of government could be readily devised to secure the happiness of the people of all parts of these dominions, and the hour and opportunity for it had come. The task was easy. It was to leave in the main to every portion of the empire power of local self-government, and let the whole body be bound by one great agreement to stand together for all common objects. The colonies already had local self-government. In the case of Great Britain they could break the country up into proper divisions, constituting States, giving them powers of government necessary for their existence. This would infuse new life and new energy into every part of the British dominions. He would like to see the United States of Great Britain and Ireland, but as to Ireland he did not see why it should be insisted that it should be one State. Why not let Ulster govern itself, and other large parts of Ireland govern themselves, working together in generous rivalry?

The British people do not take very kindly and are not willing lightly to regard Lord Rosebery's horse-racing inclinations. Although he has affected a great deal of indifference as to what his fellow-countrymen may think on that subject, we suspect he will find out that the British nation cannot be sat upon even by Lord Rosebery. The Methodist New Connexion Conference has expressed its deep regret that in any way countenance should be given to the turf and its inalienable evils by the Prime Minister. It respectfully urged him, in the interests of national morality and virtue, to sever his connection entirely with such a provocative of vice. A meeting of the East Midland Baptist Association at Peterborough has condemned the pronounced connection of Lord Rosebery with horse-racing. They did this on the ground of the prevalence of "betting and other vicious amusements connected with horse-racing, and the wide-spread evil among all classes, and the special peril to young people resulting therefrom." Dr. Thain Davidson, while preaching at Warrender Park Free Church, Edinburgh, on a recent Sunday evening, took for his subject "Playing the Fool." The biggest fool was the gambling fool. He was grieved that the most prominent Scotsman of the day encouraged gambling. Other prominent clergymen have spoken out with equal plainness. "The world do move," and it is quite possible that his lordship may have yet to make the choice of giving up the turf or of holding the reins of government of the British Empire.

The birth of a son to the Duke and Duchess of York has been welcomed with more than usual interest throughout the empire. We often hear it said or see it stated, that the feeling of interest in or regard for royalty is passing away, and that it would not take much to cause the setting aside altogether of crowned heads, even in Britain, where, because of strict regard to the constitution, there is less reason for this than in any other country. But the interest everywhere displayed in the arrival of this little royal stranger, lends no support, but the opposite to the statement above referred to. In any case, such a birth would be of much interest, but as in the event of anything befalling the Prince of Wales, or his son, failing any issue to Prince George, complications might possibly have arisen in the line of succession, it is felt to be a matter for congratulation that another life is placed in the way of such a danger. We see nothing, as yet, in the government of any nation, so manifestly superior to that of a limited constitutional monarchy such as we live under, to make us long for a change, and accordingly we rejoice with others that the prospects of the British throne suffering for want of legitimate heirs is a distant one. If those who shall succeed our gracious Queen will walk in her footsteps, there is no reason why, when the royal babe just born shall come to the throne, should his life be spared, the prospect before the Royal Family of long retaining their place should not be as bright as it is to-day. We both hope and pray that it may be even so.

Our Contributors.

TWO IMPORTANT QUESTIONS TO BE WRESTLED WITH.

BY KNOXONIAN.

The General Assembly appointed a large and influential committee to examine the working of the Augmentation scheme, and another to find out and suggest some remedy for the evils that arise out of our system of supplying vacancies and settling ministers. The committees are good ones and if they cannot do something useful nothing useful can be done.

The Augmentation problem is largely though not exclusively a financial one. A revival in business, a good harvest followed by a dearer on the part of wheat, would help the committee very much in their work. There is, however, another and perhaps more difficult question behind the question of dollars. Is there enough of the principle of unity in the church to induce large and wealthy congregations to help the weak and smaller congregations, and keep on doing so year after year for an indefinite period of time. Have we enough of what our Methodist friends call the "Connexional" spirit to make it reasonably certain that the strong will help the weak in congregational finance. Perhaps time alone can solve the problem. A committee can change the machinery if it needs changing, but we fail to see how a committee can estimate the strength of our connexional spirit. On that point the committee can have no data that is not before every intelligent man in the church. Perhaps the committee may say what number and amount of annual deficits should in their opinion be considered reasonably conclusive evidence that there is not unity enough in the church to maintain an Augmentation fund.

There is no use in disguising the fact that this Augmentation fund is a crucial test of our right to be called Presbyterians. Our theory of the church will be determined by the ultimate fate of the Augmentation scheme. Is the church a unit, or is it an aggregation of little churches usually called congregations. Should the church work as a unit or should every little congregation a tub stand upon its own bottom, and if it cannot stand fall. The Presbyterian theory has always been that the church is a unit. That theory has been the strength of Presbyterianism the world over. Whether we are Presbyterians enough to live up to the right theory in the matter of Augmentation, is the question we are now trying to solve. Some good judges think we are, others equally good think we are not.

Two things are quite clear. Some of our city and town congregations are thoroughly sound on the vital question of church unity. They believe the church is one and they back up their opinion by generous contributions to the Augmentation Fund.

A second thing is equally clear. Some congregations that plume themselves on their sound Presbyterianism; that look with suspicion on people who sing hymns, or use instruments in public worship; that talk very loudly about their loyalty to the church of our fathers, don't give up a brass farthing to support the scheme that is a better test of our loyalty to the church of our fathers than any other we are called upon to support.

There is nothing distinctive about Foreign Mission work. Every church has Foreign Missions. All churches in new countries have Home Missions. They must have them or die. Everything above the Plymouth Brethren has a theological college of some kind. There is something distinctive, however, in the Augmentation scheme. It is an outward and visible proof that we believe in the church is one, and that being one the strong should support the weak.

If the church has lapsed from her own doctrine, it is as well to know the fact. If the Professors teach one theory of the church, and many of the congregations practice another, there is nothing to be gained by ignoring the difference between our theory and our practice.

We should do one of two things: either stop talking about our distinctive principles,

to try to live up to them. If we believe the church is one, let its unity be preserved by the strong helping the weak. If we believe it is merely an aggregation of congregations not vitally connected, each one of which must do for itself or die, let us say so and be done with it. We get large sums annually from the Irish and Scotch Presbyterians, on the understanding that ours is a Presbyterian church. If we proclaim by the failure of the Augmentation scheme that we have given up one of the fundamental doctrines of Presbyterianism, we should take no more money as Presbyterians.

THE Y. M. C. A. JUBILEE.

REV. A. H. SCOTT, PERTH

The services which began the jubilee so auspiciously in Westminster Abbey on the first day of the month were succeeded by an eventful series terminating on the seventh. Twice before a world's Young Men's Christian Association Conference was held in the British Metropolis, in 1862, and in 1881. The present occasion has been marked by features of such exceptional interest that the jubilee conference of 1894 will go down on record as one of the great religious gatherings of the century.

Howsoever the organization upon which these sentences bear may be regarded in certain portions of the religious world, it is a fact that the foundation principles of the Y. M. C. A., are such as may draw towards it the Young Men's Christian Associations of Christ. The Young Men's Christian Associations proclaim, in printed form and from the public platform, that they recognize the churches of God which are in Christ Jesus as existing by divine appointment for the maintenance of the institutions of public worship, and for the ministry of the word of God, and earnestly disavow any intention or desire to enter upon functions proper to the churches. The associations seek to be and desire to be regarded as helpers to the churches in effort and service directed towards a class of persons not easily reached by ordinary church agencies, and consider it to be alike their privilege and their duty to lead young men into the fellowship of the churches and under the influence of the Christian ministry.

Fifty years ago, on the 6th day of June, the first Young Men's Christian Association was formed in an upper room of the building known as No. 72 St. Paul's Church Yard, London. The founder, Geo. Williams, was then a clerk in the establishment of which he is now the honored business head. At the time of the formation of the Y. M. C. A., a designation, by the way which was proposed by a warm Christian man by the name of James Smith, a friend of George Williams, it was contemplated to introduce religious meetings, such as Bible classes and prayer meetings, in the houses of business in the centre of the British Metropolis. But branch and corresponding associations adopting the same title soon spread themselves over London and through the country, each separate branch adapting its agencies to the varying circumstances and necessities of young men, more especially those of the commercial class. From these humble but well founded beginnings the organization has expanded until now at the jubilee conference the delegates from all parts of the world testify to the existence of at least five thousand associations and half a million of members.

Dr. Cuyler has well said, "a mighty work has the association wrought; but it is only the beginning of what it will yet accomplish if it only sticks to dear Mr. George Williams' original purpose—which is to save immortal souls, and to enlist the young men of all lands in the active service of the Lord Jesus Christ." The *if* is an important word. The Y. M. C. A. has been in danger many a time in days gone by of going aground because this condition was unloading. Little ships belonging to the great craft have gone down, but if the writer can judge by the things that are taking place on this jubilee occasion the institution is abiding by unperished essentials.

With no uncertain sound does George Williams speak out on this point. Let it never be forgotten, he tells the associations of the world, that the chief characteristics of our

work is that it is a spiritual work. This is its distinguishing glory. For while the Young Men's Christian Association makes provision for the social, physical, and intellectual needs of young men, and seeks to qualify them to honorably and usefully fill whatever position they may be called to occupy, our supreme concern is to bring them under our influence to exercise saving faith in Christ as their personal Saviour, and to give practical embodiment to His teaching in their daily life. These are the lines upon which we would follow. To our first principles we would tenaciously cling; for while ever prepared to adapt our methods to the constantly changing requirements of the times, we would ever remember that it is for spiritual results we are working and that these can only be accomplished by spiritual means and divine equipment. Hence the absolute need of abiding dependence upon God and the necessity of seeking that power from on high which is the source and secret of this and permanent spiritual usefulness.

A man from whom his sovereign was honored in honoring. Upon no man in England does knighthood in its best sense rest more becomingly than upon George Williams the hero of the hour. He would have lost his head this week amid the plaudits of the jubilee were he not the man he is. But he is a grand good man, a man indeed, who bears companionship with John the Baptist, and is ever saying with him in act, if not in word,—"He must increase, but I must decrease."

By reason of the multiplicity of tongues a conference such as this one is not hurriedly nor easily handled. If the steps of the conference were feasting, or sight-seeing, or civic demonstration, or unveiling of busts, or visitations to royal quarters, then emphasis should be laid upon the viands offered and done away with in the temporary hotel on the Thames Embankment, upon the new things witnessed by the delegates in great London, upon the reception extended by the Lord Mayor and the venerable corporation of the City of London in the Guild Hall, upon the unveiling of the statue of George Williams in the Albert Memorial hall, and upon the excursion to Windsor, where Her Majesty threw open the royal quarters for the benefit of the visitors from all lands. If there is temptation thrown in the way of a delegate to a conference in any city of the world to pay undue attention to externals, I think it meets the visitor for the first time to London. But the delegates kept to the essentials fairly well.

The Established Church of England showed great kindness to the conference and placed its two great centres, Westminster Abbey and St. Paul's, at the disposal of the jubilee. Some of its noted men lent a hand cheerfully and acceptably. The Nonconformists did all in their power to make the gathering what it was—a pronounced success. On the evening of the first of June, Exeter Hall was opened for a reception to the delegates and their friends from seven to eight o'clock. Then from eight to nine the official welcome took place. The second day was begun with a following devotional service at 9.30 a.m., followed by certain routine at appointment. Then came the subject which was treated in English, French and German—the necessity of the presence and power of the Holy Spirit in the associations and in their work. The central international committee and the national committees of the different countries occupied three hours on Saturday with reports to the conference. Then at seven in the evening tidings were brought by a number of delegates upon the work for young men in Mohammedan and heathen countries.

Sunday was a well filled day. Over two thousand pulpits in Britain had proclamations bearing upon the conference work and the work of the association throughout the world. The Bible readings in Exeter Hall, conducted by Rev. F. B. Meyer, were a notable feature of the Sabbath day.

The general secretary of the American International Committee on Monday morning read a paper on "The Work of the Y. M. C. A.," which was followed by the Y. M. C. A., the discussions are somewhat unsatisfactory, inasmuch as a considerable proportion of the delegates on account of lingual difficulties

are debarred from understanding, to say nothing about taking part. Conferences and discussions by countries are more satisfactory. The other subject for the day was—how to secure throughout the associations a more thorough application of the two fundamental principles embodied in the international basis viz. (1) to unite those young men who regard the Lord Jesus Christ as their God and Saviour according to the Holy Scriptures and desire to be His disciples in their doctrine and in their life, (2) to associate their efforts for the extension of His kingdom amongst young men. On the same day there was a conversazione, and a mass meeting of men in Exeter Hall.

On the following day three-quarters of an hour was given to each of the following topics, the constitution and election of Foreign Missions, the association and election of the governing body of the association, the duty of members of the governing body in matters of association finance, higher Biblical instruction amongst young men in the work of the association. At 3 o'clock in the afternoon none but the official delegates were admitted for a strictly business session. The Central International Committee reported, and matters arising out of their report, as well as kindred matters, occupied the time until 5 o'clock, the hour of adjournment. At 7.30 p.m. a public thanksgiving service was held in St. Paul's Cathedral, the Bishop of Ripon being chief speaker.

Wednesday was Jubilee Day and was marked by different meetings in the morning and afternoon in the central gathering place in the Strand. These were followed in the evening by a reception in the South Kensington Royal Albert Hall, where a bust of George Williams was unveiled and the festivities were participated in by a vast multitude.

The early portion of the closing day was devoted to excursions and sight-seeing. The visit to the Royal Palace at Windsor was, of course, the great event of the excursion hour. The later portion of the day was marked by the farewell. The American and his brother Canadian, the Scandinavian with his German and Dutch relations, Swiss and Frenchman, oriental, mid-continent man and occidental joined heart, voice and hand in a pledge to God for a new endeavor to make the young men population of the world an element for furthering the cause of Christ.

London, England, June, 1894.

HOW BEST TO PROMOTE PRESBYTERIAN MISSIONS IN THE CITY.*

BY GEORGE W. ARMSTRONG, LONDON.

The title of my paper implies that our city needs missionary work and one at all acquainted with the moral condition of some, in fact, all sections of the city (for vice exists in the highest as well as in the lowest walks of life, and it may be the highest, so called, is not one whit better than the lowest) can for one moment doubt. When we see immorality in its multitudinous forms and varied degrees—profanity, lying, dishonesty, drunkenness, idleness, impurity, (both in word and act), unchastity, frivolity, irreligion, unbelief, scepticism in its diverse forms, we must conclude that there is a large field for Evangelical Christian effort. The fields are white unto harvest.

The great command of the Master, "Go ye into all the world and preach the gospel to every creature," ranks among His words that "shall not pass away until all be fulfilled," and His valedictory words, as He was about to ascend into heaven, re-affirm and confirm them, and His disciples were not slow in beginning to give effect to them. Our Saviour told His apostles that "repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." But though Jerusalem was to be their starting point the principle of development and enlargement was to be adopted as we read Acts 1: 8. "And ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts

* A paper read before the Presbyterian Council, London, Oct.

of the earth." This valedictory of our Lord contained a legacy to His disciples and followers for all time, to spread abroad His name and the doctrines of His cross.

Many are apt to think that Christ's command to "Go into all the world," has only a direct bearing upon what we call Foreign Missions. But we should remember that with Christ there is no such thing as "Foreign Missions." He taught the doctrine of a universal brotherhood and designated men every where "neighbors." So that those living near our own doors as well as those far away beyond the seas, who are ignorant of the Gospel, are equally included in His broad command and His church is equally bound to promote the one as the other. He however gave a special importance to what we, I suppose for convenience' sake, call Home Missions, inasmuch as in His evangelistic scheme he prescribes.

1st. The city—In Jerusalem.

2nd. The country or province—all Judea.

3rd. The neighbouring countries—in Samaria.

4th. The world—unto the uttermost part of the earth.

My short paper is to be limited to the starting point of missions—the field lying closest to our hand, and one in which all His followers can engage. My paper is even more restricted, being confined to Presbyterian Missions in our own city.

Presbyterianism as a section of the Church of Christ is of vast importance to those of us who believe in and have adopted that particular church polity; but apart from its being a branch of the church Catholic it is of very minor importance. Presbyterianism from a sectarian standpoint, (as with all other branches of the Christian church), would be of little or no value, but because we believe its constitutional principles to be in the major part those of the New Testament, we ardently desire to see it advanced. To the question, how best to promote Presbyterian Missions in the city? I reply—

1st—By united and concentrated effort on the part of the various Presbyterian churches of the city. If each church acts alone then there may be confusion and wasted effort. Our churches in London, as never before, are one in spirit and aim. Disunion and separation and isolation are now of the past. The monument of past disunion remains in churches called by the same name being located within an unwarranted nearness to each other, whilst out-lying parts of the city are somewhat sparsely provided for. Time alone can remedy this. With past divisions removed and the churches acting as one united whole, concentrating all, their combined power, a strong impetus should be given in the way of advancement. Thankful as we are for the union that exists, still our prayer should be for more intimate and friendly relationships—union is strength.

2nd—We should not try to promote Presbyterian Missions in the city by proselytizing from other denominations or trying to injure other churches. From experience we know that this mode of procedure is adopted by some churches, which lay claim to ecclesiastical and spiritual superiority, and by others who lay claim to outwards rites and form as necessary to church memberships, if not to Salvation. This narrowness is contrary to the Spirit and genius of the Christianity of Christ and His apostles. The object of church missions should be to bring men out of nature's darkness into the light of truth, out of the world into the kingdom and church of Christ. The church is not strengthened when a member is transferred from one denomination to another, but when a brand is plucked from the burning, a soul is redeemed and a new star set in the diadem of our Lord. In promoting Presbyterian Missions let us rise a superior to sect and build upon the broad principles of Christ and His Gospel. If we cannot thus advance we had better halt and review our position and prospects, our motive being first and primarily Christ, and secondarily, Presbyterianism.

Incidentally we remark: 3rd—That Presbyterianism might be considerably strengthened by Presbyterian parents diligently instructing their children in the principals and polity

of that system. Our wear and tear is greatly increased by loss through the children of our households leaving our churches, joining others or becoming altogether indifferent to the claims of our own church. To hold our own is quite as important as to win outsiders, and perhaps should be more important. I know of instances where the majority of a family has left the Presbyterian church, the church of their fathers, when they arrived at years of maturity; and probably such cases are not rare. This deplorable fact, the source of so much weakness to our church, must arise to a very large extent either from inability to instruct, or from neglect or indifference on the part of parents to instruct their families on these matters. It was a solemn duty under the old dispensation, Deut. vi. It ought to be none the less under the new. Parents can be Presbyterian Missionaries at home, and every household can be a mission station—the centre of light and instruction.

We add: 4th—That in establishing a mission church or school there should be a personal house to house canvas of the neighborhood. The erection of a building, or the opening of a room, or a general announcement through the newspapers is an insufficient advertisement of a mission enterprise. Whilst we should discard and frown down any tendency to proselytize, we must know that in every district in a city there is a considerable number of persons and families who make no pretensions to religion, and who rarely or never enter a church edifice. A personal appeal to such neglectful, and too often neglected ones also, would be sure to produce a beneficial influence and probably an eternal good. A personal invitation would inspire feelings of confidence, showing that the welcome extended was genuine and true. Many persons, particularly in humble circumstances, have the impression that church people look down upon them because of their lowly position. Our Christian workers coming into sympathetic touch with such would have a tendency to remove this false impression and teach them the more correct idea, that the church of Christ is the fold of Christ's sheep, and that wandering and wayward ones are the objects of His peculiar care.

We say also: 5th—That those who lead in a mission church, or Sabbath-school, should be those whose thought and spare time should be devoted to its development. They should be men and women whose motto is: "This one thing I do." Divided interest in this branch of Christian work must be avoided, and concentration sought for adoption, particularly in the earlier stages of the mission enterprise. The best and most experienced men and women should have their pioneer work in hand. Drones do harm and are worthless, and turn what in better hands would be a success into a failure. No one should be employed solely on account of social, financial, or purely intellectual status—missionary work, in fact, all Christian work should be entrusted only to the care of men and women full of zeal and the Holy Ghost.

Mission services should be made lively and attractive, and the stiff and conventional discarded, and whilst the devotional services should be conducted with decorum, gravity and solemnity; prosiness and dryness should find no place. Thus the sympathy of the adults and scholars would be enlisted and the pleasant and attractive service would be talked about and every person so interested would become a living advertisement and be an instrument of bringing others to join in the work.

The Rev. Mr. Ben Oliel with Mrs. Ben Oliel, during a brief visit to the city, made a short but pleasant call upon the editor in his sanctum. We are glad to know that the missionary and his family have met everywhere with a very cordial reception, and have had many valued opportunities of making their work in Jerusalem known to the churches.

W. M. Taylor, D.D.: Keep your conduct abreast of your conscience, and very soon your conscience will be illuminated by the radiance of God.

Madam Swetchine: God puts consolation only where He has first put pain.

Christian Endeavor.

RIGHT AND WRONG WAYS OF SEEKING.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

July 15—Ecc. i. 22 18: II. 1-11; Matt. vii. 7-11.

The Apostle James says, "Ye ask and receive not because ye ask amiss" (James iv, 3). There is, therefore, a right and wrong way of asking or seeking and it is very important for us to know, not only how to avoid the wrong, but also how to take advantage of the right. Let us first consider some of the wrong ways.

1. It is wrong to seek favors from God for personal gratification. In the Book of Ecclesiastes Solomon relates his experience, and presents the result of his observations, and from his words we learn that great possessions, when sought for their own sake, cannot give abiding satisfaction. Some who read the Book of Ecclesiastes imagine that Solomon was a grumbler, or a despondent, melancholy hypochondriac. But such an estimate is by no means fair. His purpose was to show that this world alone could not give satisfaction, and that unless men link eternity with time, unless they live in this world with a view to living in another, their lives will be failures. To prove this position he shows that he had sought and obtained great things, but still that these did not satisfy him. He had sought with a wrong purpose in view. It is certainly very true that if we seek blessings from God for the sake of gratifying personal ambition, vanity or pride, we are seeking with improper motives.

2. It is wrong to seek favors that we may spend them in gratifying evil appetites and unholy passions. "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts." While God is rich in mercy, and while He rejoices to give good things to His children, He will not have His gifts abused or misapplied. He expects those upon whom He bestows His favors to be stewards of His bounty, and it is always expected of a steward that He be found faithful.

David says, "If I regard iniquity in my heart the Lord will not hear me." We can easily understand why this should be the case. If we cherish any sin in our heart we cannot pray in faith, and without faith, it is impossible to please God (Heb. xi. 6). If we regard iniquity in our hearts we cannot pray earnestly, and if our prayers are not earnest they are worthless. If we cherish iniquity, we cannot pray in the Spirit, and if the Spirit do not teach us how to pray we ask amiss. The hands that are lifted up to heaven must be clean, must be holy and must be lifted up without wrath or doubting (1 Tim. ii. 8).

Having considered now the wrong ways, let us consider the right ways.

1. We should seek earnestly and fervently. "The effectual, fervent prayer availeth much." The words, "ask, seek, knock," are suggestive of earnestness and importunity. "The kingdom of heaven suffereth violence and the violent take it by force." In our seeking we need more of the spirit of Jacob who said, "I will not let thee go except Thou bless me."

2. We should seek without dictating terms. When we know that the Father will not give a stone to the child who asks bread; when we know that He will not give a scorpion to the child who asks fish, surely we may be satisfied that God will not give what would prove injurious. If He do not give what we ask for, and if He bestow not what we seek, He will give something infinitely better. "No good thing will He withhold from those who walk uprightly." "They that truly seek the Lord shall not lack any good." Our attitude toward God, therefore, should be one of submission. When we are assured that He will give good things and nothing but good, we should be content to let Him decide. Dr. A. Judson once said, "I never asked God for anything but it always came. Perhaps it didn't come at the time that I expected, or in the way that I looked for it, nevertheless it always came."

HINTS AND NEWS ITEMS.

As Christian Endeavorers who may not be able to attend the convention now in session, may wish to follow its movements, we publish the following provisional programme:

Wednesday noon—Hotel Stillman—12.00—Meeting of the Board of Trustees of the United Society, for prayer, conference, and transaction of business. Evening—7.30—Fifteen simultaneous meetings, in fifteen of the largest churches of Cleveland.

Thursday morning—Sangerfest Building—10.00—Addresses of Welcome on behalf of the State of Ohio, and of city pastors and committee of 1894. Afternoon—2.30—Denominational rallies in churches. Canadian Presbyterian, and Southern Presbyterian—Joint Rally in Stone Church, Public Square, corner Ontario St. Chairman, Rev. R. V. Hunter, Terre Haute, Ind. Evening—The Tent—7.30—Rev. H. T. McEwen, New York City, presiding. Annual Address of the President, Rev. Francis E. Clark, D.D. Address, "Heroes of Faith," Rev. A. C. Dixon, D.D., Brooklyn, N.Y. Sangerfest Building—7.30—Address, "Glorifying God," Rev. Maltbie D. Babcock, Baltimore, Md. Annual Address of the President, Rev. Francis E. Clark, D.D.

Friday morning—6.30—Ten early morning prayer meetings in ten churches. Sangerfest Building—10.00—Good Citizenship—Free Parliament on "The Pledge," conducted by Rev. G. H. Simmons, Louisville, Ky., and addresses. The Tent—10.00—Open Parliament on "What Has Your Society Done to Promote Good Citizenship?" conducted by Mr. Edwin D. Wheelock, Chicago, Ill., and addresses. Afternoon—A School of Practical Methods of Committee Work, to be held in churches to be announced on the final programme. Conference on Work of Senior and Mothers' Societies of Christian Endeavor Y.M.C.A. Building—Room B—Conference of officers of State, Territorial, and Provincial unions. Lecture-Room—Conference of officers of district and city local unions. Society Hall—Conference of corresponding secretaries. Evening—The Tent—7.30—Address, "The Correlation of the Religions Forces," Bishop B. W. Arnett, D.D., Wilberforce, O. Address, Rev. J. K. Dixon, D.D., Philadelphia, Penn. Sangerfest Building—7.30—Address, "The Claims of an Educated Life," President William J. Tucker, D.D., Hanover, N. H.

Saturday morning—6.30—Ten early morning prayer meetings in ten churches. The Tent—International and Interdenominational Fellowship.—10.00—Open Parliament on "What are the Benefits of Interdenominational Fellowship?" and addresses. Sangerfest Building—10.00—Open Parliament on "The Junior Society," conducted by Rev. Cornelius Brett, D.D., Jersey City, N.J., and addresses. Afternoon—Sangerfest Building—2.30—Rev. James L. Hill, D.D., Salem, Mass., presiding—Grand Junior Christian Endeavor Rally. Evening—Reception and rallies of State, Territorial, and Provincial delegations in churches used as headquarters.

Sunday morning—6.30—Ten early morning prayer meetings in ten churches. 10.30—Attendance upon the regular church services throughout the city of Cleveland. Afternoon—The Tent—Missions and Ministering—2.30 Address, "Systematic and Proportionate Giving to God," Rev. E. E. Baker, Dayton, O. Address, "Movement Among the Jews Toward Christ," Rev. Hermann Warszawiak, New York City. Address, Rev. J. Wilbur Caapman, D.D., Albany, N.Y. Sangerfest Building—2.30—Address, Rev. N. D. Hillis, D.D., Evanston, Ill. Address, "The Christian Endeavor Missionary Extension Course," Mr. S. L. Mershon, Chicago, Ill. Evening—The Tent—7.30—Convention Sermon, Rev. A. F. Behrends, D.D., Brooklyn, N.Y. Consecration Meeting, conducted by Secretary John Willis Baer. Sangerfest Building—7.30—Convention Sermon, President B. P. Raymond, D.D., LL.D., Middletown, Conn. Consecration Meeting, conducted by President Francis E. Clark, D.D.

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Pastor and People.

I WONDER.

BY MRS S B KENNEDY

I wonder oft why you and I still grope
Alone in darkness, through a world of strife,
When close beside us waiting to be called
Stands One who fain would lead each troubled life
Into the glorious sunshine of His love,
Where reigns the peace which cometh from above.
I sometimes wonder, too, why we permit
Such trivial things as pleasure, work or care,
To come between our weary souls and Him
Who kindly listens to each whispered prayer,
We are too prone to put the best aside,
Content to walk alone in foolish pride.

Written for the CANADA PRESBYTERIAN.

"THERE WAS NO ROOM."

For ages there has been a continuous stream of criticism poured upon the proprietor of that little inn at Bethlehem, just because it is said of Joseph, Mary and the Holy Babe that "there was no room for them in the inn." The critics have delighted to point the finger of shame towards that inn-keeper, as though he were a most unfeeling, selfish and mean man. And those words have often been used as a text and applied to those who would make "no room" for Christ in their hearts. These people have been told that they ought not to be so wickedly heartless towards the Saviour as that inn-keeper was. But it is high time that such criticisms of that man were called off. In the first place, how did he know that the birth of the Saviour was to occur there and then? What evidence is there to show that he had any intimation, from any authoritative source, that Mary was the expectant mother of Christ and that it was she who applied for admittance into his inn? None. In the second place, it is highly probable that all of the accommodations in the inn had been fully taken up before Joseph and Mary sought a lodging place there. There is no reason to think that the keeper would not have accommodated them just as readily as he did others, could he have done so. His inn was already full, and so the next best thing he could do was to let them have the use of the building for the cattle. Learn this: Christianity can adapt itself to any situation. It is not dependent upon fine parlors and elegant bedrooms for headquarters.

C. H. WETHERBE.

Written for THE CANADA PRESBYTERIAN

COGITATIONS ON MALACHI.

CHAP. III: 8-10.

These may not be of much value to others. Even so. They are worth a good deal to myself. This is the chief consideration for individual members and adherents of Christian churches. Each one for himself in the particular of obligation and duty. I do not pretend to know all about "tithes" or a tithe even of what many others know. Quite sincere am I in saying so, and sure, that anything I could say has been better said thousands of times. I am, I repeat, looking at the matter for my own information and guidance. Looking, I see that of old time tithes were enjoined, were exacted, were paid, were occasionally withheld. This, too, I see that the withholding of them was accounted a robbing of God. It is a grave offence to rob any one of anything that of right belongs to him. A much graver offence it is surely to rob God. Moreover, I see that very many did not know, or affected not to know, that they were blameworthy in so doing. And they wished to know wherein they were to blame. This was a good wish, if it was sincere. They might have known, we think. It seems as if they could not have helped knowing. But then some of us perhaps do not know, or have not, as yet, considered and settled in our minds whether or not a similar obligation, which, up to this present, we have overlooked, is resting upon us. It is astonishing how unknowing we are when we do not wish to know. It is not, I fear, the perception, but the performance of duty that is so difficult to us unknowing ones. If wilful, our unknowingness is not harmless. It is a terrible thing to be "cursed with a curse." When or in what form it will come I do not know and will not "predict." From

whom it will come I do know. And this also, that "the curse causeless shall not come." It gladdens one to see that a "blessing" is promised to "the bringing in of the tithes into the storehouse." We would, I presume, like to have the blessing come down and rest upon us. He who promises to bestow it, will neither forget nor fail of doing so, at the proper time and in the right way. He permits, He enjoins us to "prove" Him. Many have proved Him. The number of those who are proving Him is increasing. I have not so far heard of any of them having been disappointed, whether individuals or churches. Such a blessing! Such fullness of blessing, on mind, on heart, on home, on business, on work, on worship! We should, as the very least we can do, fairly consider and examine this question of giving to the Lord of that we have received from the Lord. That is with a view to a definite and conclusive settlement of it in our minds. Surely, in regard to a question, presenting at once a divine and human aspect, it is very wrong and very unsafe to leave our minds uninformed and unsettled. SENEX.

Written for THE CANADA PRESBYTERIAN.

PULPIT READING.

We will appreciate the power of good reading and the futility of mere droning, when we consider that many who never dream of reading a poem themselves will eagerly pay high to hear some good elocutionist render it. We are apathetic under ideas coldly imparted, however noble or vivifying they may in themselves be, but we are fired by the common-places of enthusiasm. Let an ordinary man read aloud a sermon of Spurgeon, or Chalmers, or Principal Grant, and who cares for it particularly? But who would remain unstirred under their living voices? or, indeed, under one of their sermons spoken with their spirit by anybody?

Ministers are as a rule better readers than any other class of men. They read with due decorum and solemnity and generally articulate well. But having said this, we have said almost all, for most pulpit reading seems to be very perfunctory. The Scripture lesson is part of the routine of service, and must be done with proper dignity and reverence. Few make it "piercing as a two-edged sword," or raise our spirits by revealing the grandeur of its poetry, or the sublimity of its thought; few move us to sympathy with its record of suffering, of endurance and of redemption.

The passages which are chosen to be read are generally very familiar ones; so familiar, indeed, that they have ceased to convey much meaning, and we are as having ears and hearing not. We have to make a decided effort to break through into the heart of them. The Scripture, then, will fall on apathetic ears, unless a quickened human spirit utters it—utters it as if received on the very day from the lips of God, vivid with all its early energy and fire. The message is not old and worn, just to be droned for the hundredth time in listless ears, but young, piercing and active, the very breath of life. Paul's fervour will not kindle us, unless we also hear Paul's voice. We will not hear Christ's words, unless we also hear in them Christ's spirit. Let the minister put that energy and expression into his Scripture reading which he does (if he be earnest) into his sermons, and we shall have Scripture indeed. But many seem to think that all is well if the words are uttered. When a passage is ill-read we not only do not feel its meaning or power, but we often do not get the sense. Besides we are put out of sympathy with it because of the want of harmony between the reading and the thought or feeling. The finest passage will thus be most degraded and meaningless when badly read.

Now, nobody wants fine elocution in the pulpit, or dramatic effect; we do not want to admire the reading, but what is read. All we seek is intelligent, earnest, sympathetic, reading, such as any man qualified to be a minister can give if he will. Good reading not only conveys to us vividly the complete meaning of the passage read, but so exhibits the spirit of the writer that we are brought into sympathy with him, and realize fully his thought and feeling. Of all the ministers I have had the privilege of listening to, I know

of one only who has satisfied me in this respect, and the majority have perhaps better capacity of voice than he. Among the many things I have learned from Mr. M. I have learned the beauty and power of Scripture well-read. I had rather hear him read a psalm than hear most ministers preach a sermon. I remember once having had an obscure passage in Isaiah made quite clear to me simply by Mr. M.'s reading. And I know that the whole secret of his power is, that, realizing clearly the beauty and power of what he is reading, he puts his whole strength, his intellect, imagination and sympathy into it, as he does into his sermons. So it is that familiar psalms and prayers are on his lips ever new and beautiful, and pregnant with meaning.—"A Criticism from the Pew," by W. H. M.

Written for THE CANADA PRESBYTERIAN.

THE BOOK OF LIFE.

We cannot think of books being literally kept in heaven. Yet we read that there is a book of life out of which we are to be judged. There must be something then that corresponds to a book. What may this be? I have thought it possible that our own memory may really be that book of remembrance. But are not most of the events of life effaced from our memory long ago? Certainly they do seem to be effaced; for the most part they are not present to our consciousness. But may they not be revived? We have but a small idea of the latent power of memory. We can carry millions of events with the most perfect ease, the events which may lie buried in the depths of forgetfulness, but yet which by some curious laws of thought can be presented to our consciousness in a moment, and with a vividness that is surprising. There are suitable laws of association by which events are instantly recalled that we thought had passed from our memory forever. And we can say that the conditions may not be furnished in a future life by which every single event of our past may be recalled? That may really be the law of our being. We may find it yet as natural and easy to remember all the events of our life as we find it now to remember a few of them. More than this, we know that new scenes often awaken new powers. I remember, for instance, when I first awoke to a sense of the beautiful in nature. It occurred on a trip that I made up the Scottish lakes. All at once the glorious scenery struck a chord in my heart that had hardly vibrated before. A new sense was called into being, or at least a dormant sense was awakened. Henceforth I was alive to a sense of the beautiful as I never was before. It was the surrounding scenery that called out this dormant sense of mine into new life. Now if such is the effect of our present material surroundings, who can say that new powers may be developed in us when we come into contact with eternal scenes? And if we can be so affected now, while dominated so largely by the flesh, what enlargement and inspiration may be in store for us when we get into the realm of spirit. How vastly the power we have now may be developed then. What height and breadth and depth may be added to all our faculties. How accurate our judgment may become, how vast the sweep of our imagination, how thrilling our sense of the beautiful. And is our memory to be at fault then? Is that faculty not to be perfected with all the rest? It seems more reasonable to believe that memory will then be so quickened that it will summon up without effort all the images that have ever passed before it. Thus the tablets of our own memory may be God's Book that is receiving now the record of our life, the record that is to be opened and read before an assembled world.

Toronto.

JOSEPH HAMILTON.

SUNSHINE AFTER STORM.

All last night the storm raged and covered the trees with a coating of ice. To-day the sun broke forth and the trees sparkled with a blaze of diamonds. But for the freezing storm we should not have had this scene of splendor. As I look out of my windows at the gorgeous spectacle, I am reminded how storm and sunshine both play their part in God's wise providence and in the development of Christian character. Some of my readers may now be under the peltings of severe trial. Deep call eth unto deep, and all the waves and the billows are gone over you! It was just so with the Psalmist; but he holds fast to the helm during the hurricane, and shouts in the teeth

of the gale, "Hope thou in God, for I shall yet praise Him!" Not now, but by and by, the time for singing praises will come. Others of God's children had the same experience. Abraham climbed Mount Moriah under a storm-cloud when he went to offer up Isaac, but the "clear shining after rain" came when God approved his faith, and spared the beloved son also. A long, dark night of trial did Joseph pass through; but then came the flashing splendor of his righteous exaltation. There are forty one chapters of the Book of Job, through which beats the storm which smote "the four corners of his house;" but in the forty second chapter the blue skies break forth in a blaze of returning prosperity.

This is the way by which our heavenly Father trains and disciplines His children. His chastisements are not for the present joyous; they are terribly grievous. Nevertheless, afterwards they yield the precious and peaceable fruits of righteousness. Be patient, my brother; God does not explain to you the mysteries of His providence; what He does thou knowest not now, or why He does it; thou shalt know hereafter. Wait and see. Hope thou in God; thou wilt yet praise Him when tears have turned to diamonds, like the rain drops on yonder trees.

If you go into an organ manufactory you will see the pieces of metal being shaped, and the wood being sawed and planed and polished. That workshop is a scene of dust and unsightly shavings and apparent rubbish. But out of that shop will yet emerge the magnificent instrument which shall fill the sanctuary with its waves of melody. It is in just such workshops of Divine providence that Hope prepares for the music of the future. She is furnishing pipe after pipe, and putting a key after key; and they will yet praise the God of love with a chorus of Hallelujahs.

God knows best when we need the drenchings of trial. Not one drop of sorrow, not a single tear, but has its heaven-ordered purpose. Christ's countenance never beams with such brightness as when it breaks forth after a deluge of sorrow. The only little daughter of a beloved friend of mine was lying at the point of death and seemingly in a sweet, quiet sleep. My friend took the physician aside and asked him, "Doctor, don't you think she will soon wake up?" "No," replied the doctor, "no, not till she wakes up in heaven!" Then the great deeps of agony were broken up in the hearts of my friend and his grief-smitten wife. By and by there came out a bit of blue sky in this assurance, "Whom I love I chasten." Then peered out another bright spot. "All things work together for good to them that love God:" and then this one, "Those whom the Father hath given Me shall be with Me." And so the sky brightened to those bereaved parents through their tears, until their souls began to glisten like yonder trees, on whose branches the raindrops have turned to flashing crystals in the sunlight. Better, stronger and more useful to others have those Christian parents become since that sore affliction: and I never have worshipped in the beautiful little church which they built as a memorial of that daughter without thinking how love can rainbow a storm-cloud.

All ye children of God who are under the pressure of poverty or the downpour of disappointments or the blizzards of adversity, "think it not strange as though some new thing had happened unto you." Millions have had the same experience. No storm ever yet drowned a true believer, or washed out the foundations of His everlasting hope. If you take trials wisely and rightly, then the "trial of your faith will be found unto praise and honor and glory at the appearing of our Lord and Saviour Jesus Christ." Two thoughts ought to give you courage. One is that our Lord loves to honor and reward unwavering faith. He sends the storm to test you, and then the smile of His sunshine to reward you. Such has been the testimony of all His faithful ones from the days of the tempest-ried Apostles to the present hour. Another thought is that the skies are never so crystalline as when they have been washed by a storm. The countenance of Jesus is never so welcome, so cheering, so lovable as when He breaks upon us as a sun of consolation and joy after trials. Look out of thy windows, my friend, and you will see the sparkling promises that glitter like jewels on every bough. Why is thy soul disquieted within thee? Hope thou in God; thou shalt yet praise Him when the last cloud has vanished and the last tear is dried.—*Christian Intelligencer.*

Missionary World.

MRS. HARVIE'S REPORT (Continued).

III. CENTRAL INDIA.

Missionaries.—Indore: Rev. J. Wilkie, M.A., Miss M. Oliver, M.D. (on furlough), Miss V. Sinclair, Miss M. O'Hara, M.D., Miss Lizzie McWilliams (on furlough), Miss Agnes Turnbull, M.D., Miss Jessie Grier, Miss Janet White, Miss Charlotte Dougan. Neemuch: Rev. W. J. Jamieson, Miss Jamieson, Miss M. McKellar, M.D., Miss Jessie Duncan. Mhow: Rev. Norman H. Russell, B.A., Miss I. Ross, Miss W. Fraser, M.D., Miss C. Calder, Rev. F. H. Russell. Rutlam: Rev. W. A. Wilson, M.A., Rev. Fraser J. Campbell, Rev. C. R. Wood, M.D. Ujjain: Rev. J. Buchanan, M.D.

In this field the work is steadily expanding, and, though there is much to discourage, the regular and faithful efforts of our missionaries are meeting with a measure of success. As evidence of the expansion of the work, it may be noted that the company of Canadian Presbyterian missionaries sent this year to India was the largest in the history of the mission. The party numbered nine, and included the names of Rev. W. A. and Mrs. Wilson, who were returning from furlough. Dr. C. R. and Mrs. Wood, Rev. F. H. Russell, Miss Butler and the three ladies sent by our society, Miss White, Miss Grier and Miss Dougan.

Soon after the arrival of these friends in India, Miss Butler was united in marriage to Rev. W. J. Jamieson.

Dr. Marion Oliver and Miss Elizabeth McWilliams are at home this year—the former enjoying a time of rest from her labors in a foreign land, the latter on account of ill-health. This, however, has not been a year of rest for Dr. Oliver; coming has been to her simply a change of employment, as since her return, she has journeyed hundreds of miles and given scores of addresses to Presbyterian Societies, Auxiliaries and Mission Bands, in the interests of missions.

The breaking down of Miss McWilliams and her consequent return is a matter of very deep regret, but, recently, there is a marked improvement in her general health, and hopes of her recovery are entertained. As strength would permit, Miss McWilliams has also visited societies and spoken of the needs of India.

Mr. and Mrs. Wilkie and Mr. and Mrs. Campbell are expected to return to Canada shortly—the former for a short season of rest, on account of Mr. Wilkie's health, and Mr. and Mrs. Campbell on the usual furlough.

Several applications for service in the field of Central India have been received this year, but various circumstances have, so far, prevented the appointment of any. As zenana workers and teachers are specially required now, in connection with woman's work in our Indian Mission, may we be very earnest in praying the Lord of the harvest to send forth laborers into His harvest.

At a meeting of the Irish Presbyterian General Assembly Mission Board the Rev. C. W. Gordon, formerly of Banff, B.C., but more lately the representative of our church in Britain, was kindly granted an opportunity of addressing the Board. Mr. Gordon was well received. He considered it a very great privilege, and indeed a great kindness, to have been permitted to break in upon the business of the board. To reach the district which he represented one needed to travel 2,400 miles into the heart of the Dominion and reach the western shores of Lake Superior. Their mission was practically eight years old. The building of the Great Pacific Railway had created their missionary problem, having opened up a country extending 2,000 miles in one direction, and 300 or 400 miles in another. The most serious element in their crisis was that they found there Presbyterians who had been well brought up in Christian homes in the Old Country, and who had lamentably fallen away from their profession owing to the fact that they had no missionary, no church, no Sabbath School, and no Christian home. Allud-

ing to the work being done, he said that in 1885 they had only fifteen congregations, they have now seventy-seven; while their communicants had increased from 3,000 to over 15,000. The country was growing very rapidly, and there is before it one or other of two futures—either a country great in everything but Christianity or a country great in everything and Christianity as well. Their three great needs are missionaries, means to support them, and a much better equipment of their college. He concluded by thanking the board for their patient hearing. (Applause.) Revs. Wm. Park and Dr. Leitch commended the work on behalf of which Mr. Gordon addressed them, and a committee was appointed to co-operate with the convener of the Colonial Mission with the object of furthering Mr. Gordon's object.

Protestantism had no show in France previously to the downfall of Napoleon III. Romanism had complete control, and would allow of no propagandism from abroad. Since then steady, if not very rapid, progress has been made, as will be seen from the following summary: "Seven hundred and eighty-one French towns possess Protestant Churches, exclusive of English places of worship. The Reformed Church (Calvinistic) has 887 pastors, 35 colleges, 55 colleges for boys, 7 colleges for girls and 12 chapels attached to garrisons. The Lutheran church has 90 ministers, the Free Church 47, the Methodist 31 and the Baptist 33. In addition there are 6 independent churches and 16 evangelical societies. The Protestant community numbers many missionary and evangelical societies, 44 orphanages, 60 hospitals, creches and homes for the aged, 20 reading rooms for soldiers, 93 Christian associations and 118 newspapers." This may seem to many an utterly inadequate force for the evangelization of forty millions of people, bound under Romish superstitions, or saturated with rationalistic and infidel teachings, both in high and low station. Nevertheless, it is not to be depreciated or despised. It has in it leavening elements, and with God's blessing will work more rapidly under increasingly favorable influences as the years go by. France is becoming missionary ground.

Sundry signs seem to indicate trouble in store for the missionary cause in Madagascar. There is much unsettlement in the outlying provinces, caused by marauders, who are usually disbanded soldiers, by the demands of forced enlistment, and by compulsory gold-digging. Nearer the centre there is much oppression and injustice. Then the uncertainty of the political future, in view of the attitude of France, tends to unsettlement; while the rum trade, formerly forbidden by the government, is now rampant, being largely augmented by a society under patronage all but the highest, and bearing the resounding title of "The Company for doing good to the Fatherland." There is also some risk of state interference with the church, while the thinness of the venter of Christian civilization in some quarters is shown by a marked return of many to the heathen customs associated with circumcision and the like. This means a severe strain of temptation, especially for the young people. But for the revival of the last two or three years the outlook would be gloomy; but the present and future trials have thus been prepared for, and may be overruled for the sifting and the establishment of His cause.

Since 1854 the United Presbyterian Church of America has maintained mission operations in Egypt. These are of a very varied character and are conducted with energy and success. Beginning with three or four missions, the work has gradually been enlarged. Last year 500 members were added to the church. Missionaries are located in seven central stations, Alexandria, Tanta, Mansoura, Cairo, Samaloot, Assiout, and Luxor. They have 150 mission stations in the country. There are missionaries, medical missionaries, teachers and native pastors, colporteurs, Zenana missionaries, and Bible readers all at work. There is a college for training teachers, and another for training native preachers. There are 31 organized congregations, with over 4,000 communicants. Over 6,000 children are in the Sunday Schools. There are 113 day and boarding schools conducted on Christian principles, with 7,500 scholars. Books of a religious character are circulated, and also a religious newspaper. Forty years of work have not been lost, and there is every prospect of increased growth and usefulness.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: Don't conclude that you have no religion because you are being tried and tempted. If you were not a child of God the devil would not trouble you.

Lutheran Observer: Dancing and theatre going are as hostile and destructive to the moral character of a Christian, as water to fire, salt to iron, oil to rubber, death to life.

Cumberland Presbyterian: Consecrated common-sense applied to aggressive business methods will insure the success of church work as certainly as of secular enterprises.

Herbert Spencer: The mathematician who discloses to us some previously unknown order of space-relations, does so by a greater effort of imagination than is implied by any poetic creation.

Bishop Berkeley: He that would make a real progress in knowledge must dedicate his age as well as his youth, the later growth as well as the first-fruits at the altar of truth. Anyone may err; only a fool will persist in error.

Christian Observer. If as much energy were spent on trying to get people to go to church as is devoted to selling tickets to concert and ice-cream festivals for church purposes, how the pews would fill up, and how easy it would be to raise all the money that the church needs!

James Russell Lowell: The measure of a nation's true success is the amount it has contributed to the thought, the moral energy, the intellectual happiness, the spiritual hope and consolation, of mankind. There is no other, let our candidates flatter us as we may. We still make a confusion between huge and great.

United Presbyterian: "The best families, the most useful families and the happiest families in every congregation are those in which family worship is regularly maintained, the church paper taken and carefully read and the work of the church often talked about." Every experienced pastor will say "Amen" to that.

Rev. Principal Grant: The vote is a very sacred trust, and the man who sells or otherwise dishonors it is a poor creature, like Esau. I am always willing to speak out what is in me when asked on behalf of the public, for a free country requires free speech as the best antidote to secret organizations, local or sectarian appeals, the clamour of faddists or the selfishness of individuals.

Canon Farrar. A life spent in brushing clothes and washing crockery and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet—a life spent at the clerk's desk—a life spent in the narrow shop—a life spent in the laborer's hut—may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.

Dr. D. O. Mears: There is enough of the gospel preached every year to turn the world upside down. But multitudes have ears to hear who do not hear. Christ emphasized the importance of such a possibility in His words, "Take heed what ye hear," and "Take heed how ye hear." The "how" of hearing is as important as the having something to hear. The secret of right or wrong hearing and speaking is the same. He who speaks falsely will hear falsely what others say.

Phillips Brooks: The minister who succeeds is the minister who, in the midst of a sordid age, trusts the heart of a man, who is the child of God, and knows that it is not all sordid, and boldly speaks to it of God, his Father, as if he expected it to answer. And it does answer; and other preachers who have not believed in man, and have talked to him in low planes and preached to him half gospels, which they thought were all that he could stand, look on and wonder at their brother preacher's unaccountable success.

Teacher and Scholar.

July 28, 1894. } FLIGHT INTO EGYPT. { Matt. ii. 13-23.

OLDEN TEXT:—Psalm 121. 8.

This lesson follows close upon the last. Notice how God appears to and directs Joseph in dreams, and how Old Testament prophecy is fulfilled.

Vv 13, 14.—The flight into Egypt, v. 13, God directed the wise men by a star; now He directs Joseph by an angel. He has many ways by which He can show men His will. Notice what Joseph was told to do and why. Egypt was 300 miles away. Joseph and Mary were poor, but the gifts of the wise men would now provide all they needed! When Jesus was born there was no room in the inn; now there is no room for Him even in Palestine. In Egypt He would be safe, and Joseph would find many fellow-countrymen there. He was to stay until God sent him word to leave. How safe and at rest Joseph would feel! Herod will seek the young child to destroy him. He professed to the wise men he wished to worship Him. We cannot conceal even our secret thoughts and plans from God.

14.—Joseph's prompt obedience. He arose, took the young child and his mother by night and departed. Compare the conduct of Abraham, Gen. xxii. 2, 3. The child was very precious, the case was urgent. Joseph is an example to us, how we should act when we know what God wants us to do.

15.—He went down to Egypt in February, Herod died in April. "Egypt is a type of the world under the god of this world which knows not Jehovah, yet into such a land His people of old had to go, and into such a land they must needs go often still." "That it might be fulfilled," etc. Matthew, more than the other evangelists, connects the life of Jesus with the words of the prophets, because it was his object to show to Israel that Jesus was none other than the Messiah of whom the prophets wrote. God's ancient people, as a nation, were like a son to Him and as at the right time He brought them out of Egypt, so He would bring His son Jesus. Many things in the history of Israel have their parallel in Christ also, and are applied to Him, Hos. xi. 1.

Vv. 14, 18.—The rage and cruelty of Herod. We can fancy Herod waiting and getting impatient for the wise men to come back, and every day and hour growing more impatient, until he saw they were not coming at all, then his anger knew no bounds, he was exceeding wrath. He imagined they had been making a fool of him or treating him with contempt. He must wreak his vengeance on somebody, so he sent forth and slew all the children, etc. The coats thereof, means the neighborhood round about. He slew all the male children, perhaps 20 or 30, from two years old down to the youngest. This is usually called the "Massacre or Slaughter of the Innocents." They are often spoken of as the first in that "noble army of martyrs," who in after years sealed their testimony with their blood. In their brief lives they won immortal fame. They died for the Christ whom they never knew. Herod thought to make sure of slaying Jesus, but God made sure that he would not, and now He was safe in Egypt beyond his reach. God can defeat the plans of the most powerful kings. Find instances. What agony must have wrung the fathers' and mothers' hearts, but Herod cared not, if he only killed the infant king and gratified his rage.

17, 18.—Then was fulfilled, etc. There is a reference here to Jer. xxxi. 15, and disasters which befel the kingdom of Israel or Ephraim. It is here adapted and applied to the agonies and sufferings of these children and the distress and anguish caused by their slaughter. Rachel, burned not far from Ramah, eight or nine miles from Bethlehem, is pictured by a metaphor as weeping with such bitterness, in her descendants, over this massacre, that it could be heard even at Ramah. Floods of tears are still shed by parents over little children snatched from them by death, but yet are comforted because Jesus has brought sure salvation to them, taking them under His special care, both in this world and the next.

Vv. 19, 23.—Joseph returns and makes his home in Nazareth of Galilee. Herod was an old man when these things were being done, and not many weeks after the flight to Egypt he died miserably. And an angel appeareth to Joseph in a dream, etc. The powerful but wicked Herod dies, but the infant Jesus lives. Ps. cxiv. 7. So it has ever been. Great oppressors of Christ, His people and cause have arisen and threatened and tried to destroy them. Many books have been written against the religion of Christ, most, if not all, have been forgotten, but Christ still lives and His cause advances. No weapon formed against Him shall prosper.

Archelaus, the son of Herod, succeeded him. He "far surpassed his father in cruelty, oppression, luxury, the grossest egotism and the lowest sensuality, but without possessing his talent or energy." So Joseph was afraid to return to Bethlehem, or even Judea, and again the Lord showed him in a dream what to do. He turned aside into the parts of Galilee and came and dwelt in a city called Nazareth, that it might be fulfilled, etc. There is no prophecy in which this occurs in so many words. Nazareth was a small village in the south of Galilee. For some reason, the place and its people were at that time held in contempt, and as it had been foretold that the Saviour would be reproached and despised of men, he shared in the scorn which attached to those who lived in or came from Nazareth. This was a part of the humiliation which Christ took upon him for our sakes. He shall be called a Nazarene. From this lesson we may learn:

1. In how many ways God can make known His will to men.

2. What care God is constantly exercising over all creatures, even little children.

3. That no word or purpose of God shall ever fail; that He can easily defeat the schemes of His enemies.

4. That the path of safety is the path of simple obedience to God.

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C. BLACKETT ROBINSON, MANAGER.

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THE man who expects to see the public life of this Province improved by the dismissal of such members as Messrs. Wood, Ballantyne and Charles McKenzie, from Parliamentary service, has more expectation than common sense.

IF the people of England had a month's experience of some of the public men on this side of the Atlantic, they would not write a thousand letters to Rosebery about that horse of his. All the same, it is a thousand pities that such a splendid man as Rosebery should be seen on the turf.

NEARLY seventy-five thousand additions on profession of faith were made to the American Presbyterian Church last year. The prevailing financial depression did not in any way hinder the spiritual work of the church. It is a mistake to suppose that "boom" times are favourable to real church prosperity.

WHAT course will the P.P.A. take in the Dominion elections, is a question we sometimes hear. We venture to guess that it will take no course at all worth speaking of. It is the Provincial Government, with four Presbyterians in it, the P.P.A. are after—not the Dominion Government, in which there are five or six Roman Catholics, some of them Jesuits.

THE prevailing opinion about the late meeting of the General Assembly is that it was a good business meeting. The court took hold of two or three most important questions, and grappled with them to the extent of appointing good committees to consider them. That was not much, but it was a good beginning. Next year we may have something useful in the way of legislation. We do not believe that all the building ability has died out of the church.

DR. PARKHURST says it is true that "the wicked flee when no man pursueth" but they make much better time when some one is after them. He has been after the New York police for some years and has now got them fairly on the run. Investigation shows that the police authorities have for years been levying blackmail on every den of infamy in the city and making immense sums of money out of the very worst classes. No such horrible sewer has been opened in any city for years as that which has recently been opened in Gotham.

NOW is the time for any man who has "ideas" in regard to settling ministers or working the Augmentation scheme, to lay them before the church so that the committees appointed by the Assembly may have all possible assistance in their work. There is no sort of sense in saying nothing

until next June and then pouncing upon the reports of the committees. Anybody can criticise. Fault-finding needs no brains. What the church needs just now is constructive ability and practical suggestion. Let every man who thinks he knows a better way for settling ministers or working the Augmentation scheme unfold his plans. It is the duty of everybody to help. It is foolish to say the committee has charge of the business. It is everybody's business.

THE church is reasonably familiar with the arguments in favour of the Augmentation scheme. They have been urged many times with rare skill and earnestness by the convener, Mr. Macdonnell. Would some of those who have opposed the fund by not supporting it, candidly give their reasons for refusing support. A good Presbyterian must surely have strong reasons before he deliberately refuses to contribute to a fund established by the Supreme Court of his church. Many congregations have so refused. Some of them might take the special committee on Augmentation into their confidence and say frankly why they gave nothing. If they were right in refusing to contribute, the church should know why, so that we may all do right.

IT is understood that since the publication of his book on the "Ascent of Man," Prof. Drummond has been ruled out of Chautauqua and Northfield. It seems not a little strange that a man should be orthodox enough to suit the Free Church of Scotland and not sufficiently orthodox to teach the promiscuous assemblage that gathers at Chautauqua or lecture to Mr. Moody's "workers" at Northfield. Either the Free Church must be retrograding in matters of doctrine or the Northfield and Chautauqua people must be much afraid of a theory of evolution that need not undermine the faith of any one. Perhaps the Northfield and Chautauqua people think they are not as high up in the "Ascent" as Free Church students, and are therefore not so likely to examine the theory with safety.

OUR esteemed contemporary *The Interior* seems to be almost paralyzed by the strike and the other outward and visible signs that the American body politic is not in a healthy condition. We do not wonder that it speaks in this way:

There are times when the American eagle sits very quietly in a remote corner of the aviary and refuses to indulge in his tendency to scream. It is when on the one side of his cage he sees city mobs and factory lock-outs and miners' riots and industrial armies; and on the other side he notes the quiet and content of his Canadian neighbors. Are our friends north of the great lakes made of other flesh and blood than we? Are they, speaking different tongues and bred in opposite faiths, more homogeneous? It will be a day long in the future before any one will hear of discontented masses seizing a train of the Canadian Pacific. Who can remember a case of lynching north of the boundary line of our states? The fact is that we are drifting rapidly toward anarchy, and there is no use in assuming to be blind to the fact. The swarms that terrorize our national and state capitals would not be tolerated for an hour in a remote settlement of Manitoba. Even the Indian buries his tomahawk or Winchester as soon as he crosses the line. England suffers neither citizen nor savage to flout her laws; we suffer immigrant, tramp and desperado to go his own gait; and just now we are paying dearly for the substitution of voluntary organizations for civil compacts. Centuries before Christ was born a philosopher of Greece described the orbit of a state through revolution, liberty, lawlessness back to despotism again. The question will rise in every thoughtful mind. Are we nearing the apogee from which we started one hundred and twenty years ago?

The Interior reasons well when it attributes much of our peace, content and order to our connection with England. John Bull gives the members of his numerous family a large amount of liberty, but there are some things he never allows any of them to do and one of these is to "flout" his laws. There are a few fellows over here who would "flout" law or do any other mischievous thing fast enough, but they know that behind the Dominion authorities stands the Old Man with his army and navy. The best thing our neighbors can do is to form an alliance of some kind with Old John over the water. Of course we could hardly expect them to come back to their former relations.

THE Rev. R. P. Mackay, Foreign Mission Secretary, desires to intimate that he will be glad to supply copies of the Foreign Mission Report free, to any minister who desires them for circulation in his congregation upon his sending his address and the number of copies he requires. It is hoped that very many will avail themselves of this offer. Address, Rev. R. P. Mackay, Confederation Life Buildings, Toronto.

JULY TENTH, 1844.

FIFTY years ago, on the tenth of July, eighteen hundred and forty-four, an event took place in the history of Presbyterianism in the Dominion, which is worthy to receive at least a passing notice. But for the union, so happily consummated, of all the different branches of the Presbyterian church in Canada, the date above referred to would no doubt have occupied a much more prominent place in our church's history than it now does, and probably would have received some fitting recognition. The ten years' struggle for spiritual independence, which had been carried on in the Established Church of Scotland had culminated in the formation, the year before, of the Free Church of Scotland. Interest in that ever-memorable struggle had extended across the Atlantic, and had led to the formation in Nova Scotia and New Brunswick of bodies in sympathy with the newly formed Free Church. In Ontario and Quebec also, a very deep interest was felt in the battles for spiritual independence, which had been waged in the parent church. In 1841 a resolution had been unanimously passed in the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, as the Presbyterian Church in Canada was then called, expressing sympathy with the Established Church of Scotland in the trials she was passing through, and in the eventful crisis which was then at hand. It was also unanimously resolved to petition the Queen and the Imperial Parliament that the church be secured from all interference in her spiritual concerns.

At the meeting of the Synod in July, 1843, after the disruption in Scotland had taken place, a series of resolutions was submitted by Rev. Mr. Gale, but the adoption of which was moved by Rev. Dr. Cook, seconded by Mr. Gill, expressing deep concern at the "present condition of the Church of Scotland," and affectionate sympathy with those who, at the bidding of conscience, had "sacrificed temporal interests and personal feelings to an extent that must ever command the respect and admiration of the church" (Dr. Gregg's Short History). Delegates from Scotland had meantime arrived in this country from both churches, and their appeals and the public discussions which had taken place in the press had roused the people to a fever heat of excitement. In these circumstances the Synod of 1844 met at Kingston. In view of the peculiar and what was felt to be the critical position in which the church then stood, "two hours were devoted," says Dr. Gregg, "to special prayer and friendly conference regarding the relations of the Synod to the Church of Scotland." As soon as discussion was entered upon, a wide divergence of view was found to exist in the Synod. Two sets of resolutions were submitted, one by Rev. Dr. Cook, of Quebec, another by Rev. John Bayne, of Galt. Both strongly asserted the spiritual independence of the church, but the former proposed still to receive duly accredited ministers of the Church of Scotland into the Canadian church, and to abstain for the present from any correspondence with the parent church? The latter proposed to drop from the name of the church the words, "In connection with the Church of Scotland," to seek legislative sanction for the change, but in the event of its being refused, to sacrifice all endowments, yet protesting against such injustice, and to reaffirm previous resolutions of the Synod touching the principles of vital importance on account of which disruption in Scotland had taken place in the church. The resolutions of Rev. Dr. Cook being carried by fifty-six to forty, on the day following, July 10th, 1844, Mr. Bayne, to quote Dr. Gregg, "on behalf of himself, and those adhering to him, laid on the table a document containing their reasons of dissent from the decision of the Synod, and protesting that they could no longer hold office in the Presbyterian church of Canada in connection with the Church of Scotland." Twenty ministers and nineteen elders, subsequently twenty-two ministers signed this protest, and on that day, fifty years ago now, organized themselves as a Synod, taking the name of the "Synod of the Presbyterian Church of Canada," but more commonly known as the "Synod of the Free Presbyterian Church of Canada."

This bit of church history, the details of which may be found in Rev. Dr. Gregg's Short History of the Presbyterian Church in Canada, is a memento of a by-gone day, and of struggles once keenly fought out, but now happily all ended in that comprehensive Presbyterian church in which all who once differed now feel so deep a common interest, and for whose welfare once separated brethren now pray as one and lovingly labor side by side and hand in hand.

THE INTERCOLONIAL CONFERENCE.

THE Intercolonial Conference, which a few days ago was opened at Ottawa with imposing ceremonies and under the most auspicious circumstances was an occasion of more than ordinary importance, and may leave its mark deep in the history of our time. The bare fact of such a body of men drawn from the ends of the earth, yet all members of one great empire, meeting at a place which in the memory of men still living was a wilderness, is of itself most suggestive. What progress has been made in Canada which could provide in such a city a fit meeting place for so august an assemblage, and what progress has been made in modes of transport, that the members composing it could gather there in such comfort, in so short a time from the utmost ends of the earth; and what must be the strength of that common bond of kinship, and that common desire for closer intercourse which could bring them across oceans and continents to meet to confer together on matters of common interest? The opening of the Conference by the representative of royalty in person, in language so cordial, and expressing only peace and goodwill; the presence of a delegate from the Home Government to show its sympathy and render assistance; the distinguished men who were there to represent their governments in colonies which girdle the globe, every one of them empires in embryo; the great array of influential men of all classes and representatives of public bodies who composed the audience, made up such a gathering as one who sees or takes part in it is not likely ever to forget. In the speeches which were made, there evidently lay upon the minds of all a deep sense of the importance of the occasion, of responsibility resting upon the delegates, and of very possibly such far-reaching and momentous results which might follow their deliberations and conclusions, as might make the Conference one memorable in the history of the whole empire, and mark an epoch in her upward and onward progress and future development. In such circumstances it was most meet that his Excellency the Governor-General should give utterance to the "earnest hope," re-echoed by one of the speakers, "that their deliberations might through the one eternal source of wisdom and goodness be fraught with advantages to the empire and to the world at large."

Looking at the speeches as a whole, no thoughtful Canadian or well-wisher to the empire could but be struck and deeply impressed by their tone. One or two protested that there was no sentiment in the whole affair, that it was purely a matter of business. But sentiment would not be kept down, and material as our age is, yet we make bold to say that sentiment governs it to a far greater degree than most people imagine or would admit. Even in the matter of fact and purely business deliberations which must follow the opening, an undercurrent of sentiment of which no one can wholly divest himself, will unconsciously influence and shape the deliberations and conclusions of the Conference, and we believe for good. It will delight every patriotic Canadian, colonist, and Briton we may say, that loyalty to the Mother Country, and to the throne and person of Her Majesty the Queen was especially conspicuous, thanks to that far-seeing wisdom which now accords to all the colonies so large a measure of self-government. The distinguished place freely given to the Dominion as the first among all the colonies of the empire, of having suggested and taken the lead in bringing about the Conference, and its being held in her capital, cannot but be gratifying to us as Canadians. The desire for closer relation with the Mother Country, the fruitful parent of these colonial empires, and among themselves; the feeling of kinship and mutual and common interest expressed so warmly by all; the benefits which would in every way result from drawing these ties closer, were themes dwelt upon, and are in their possible world-wide bearing, of inspiring magnitude and grandeur. We shall not speak of Imperial Federation, words and an idea at which so many boggle, but unless some undreamed of infatuation seizes the Mother Country, or one or more of the greater colonies, which may for a time prevent it, some kind of closer and growing union among the various members of the vast empire over which Queen Victoria rules, is an event in the not distant future, as certain as any future event can be. When that shall come to pass, of which we hope this Conference may prove a happy augury, and if those principles of civil and religious liberty, and that regard for the word of God and its teachings in all their grand outlines continue to influence the nation in the future as they have done in the past, this union will be one

of the mightiest forces for good to the whole of mankind, which in the over-ruling providence of God has ever been called into existence.

MISSION CONTRIBUTIONS.

THE first of the annual collections, on behalf of the schemes of the church by order of the General Assembly, takes place on Sabbath the 22nd inst., the object being French Evangelization. It is most important that this collection be made on the Sabbath named. There is a growing tendency on the part of many ministers and others to overlook contributions to the schemes in the early part of the church year, and make a spurt towards the closing months with a view to make up lee-way. The result is a loss of thousands of dollars annually to our mission funds. It is therefore important that where contributions are raised by Sabbath collections, these collections be taken on the dates appointed by the General Assembly, and that they be promptly forwarded to the church Treasurers.

The amount paid for interest on advances during the year has become a serious item in our annual financial reports, and we see no good reason why congregations should hold back money till the last month or two of the ecclesiastical year instead of sending it immediately after each annual collection, or in the case of those who have missionary associations by quarterly instalments.

The Board of French Evangelization pay their missionaries quarterly, and as the current quarter's salaries are due on the first of August, it is most important that the Treasurer be put in possession of funds before that date.

In the interest of that fund, as well as in the interest of all our church schemes, the collection for French Evangelization should be taken on Sabbath, 22nd July, in every congregation and in every mission station of our church.

IRISH PRESBYTERIAN ASSEMBLY—Continued.

THE subject of elementary secular education, is one in which the Irish Church takes a deep interest, its object being to preserve the undenominational character of the National schools which is assailed both by the Roman Catholic Church and a section of the Episcopal Church, and a series of resolutions with this end in view, and the promotion generally of the cause of elementary education was proposed and passed.

An interesting report of mission work among the Jews was presented by Rev. Dr. J. Maxwell Rogers. This is carried on chiefly in Syria at eleven centres, one being Damascus. In day schools are 900 pupils, in Sunday schools 500, at Lord's Day service are 550, and 17 communicants have been added last year, making a total of nearly 200. Besides work in Syria, it is also carried on in Hamburg, Germany. The total amount raised for their Jewish mission, is about £9,500. In the addresses made the statement was repeated which we now often see, of a greatly extending and deepening interest in the Jew, and willingness to hear about Jesus Christ as the Messiah.

A long and somewhat warm debate arose upon the question of instrumental music consequent upon a report from the committee on that subject stating two cases in which the truce agreed upon to continue for three years, during which no introduction or use of an instrument was to take place, had been broken. The action and report of the committee in the case were adopted by the Assembly, precluding the use of an instrument, was adopted by a majority of three. It is evident that a strong feeling, both for, and against instrumental music in public worship exists, and that when the time of truce expires, another great effort will be made to allow the matter to be as it is with ourselves, optional with congregations.

Home mission work, especially among Roman Catholics in the south and west is vigorously carried on, and a very interesting report upon it was laid before the Assembly by the Rev. J. Courtenay Clark. The report and speeches made in connection with it were full of hope, encouragement and gratitude, the burden of them being "that there never was in the history of our country a grander opportunity for mission work. There is a manifest desire on the part of the people to hear the Gospel, and the Bible is being largely circulated."

Mission work is also carried on amongst Roman Catholics on the continent, chiefly in Spain. In this the United Presbyterian Church of Scotland assists the Irish church. It is chiefly educational and evangelistic. There is a college for training native evangelists and teachers, day school where children are taught the Scriptures and catechism, besides a training college in Puerto Santa Maria. Assistance is also given in yearly grants of money to mission work in Belgium, France and Italy.

The Assembly was brought to a close by an address from the moderator embracing many points of interest, commendatory of its tone and work as a whole, and speaking hopefully of the church's outlook. The 122nd Psalm was sung and the court dissolved with the benediction.

Books and Magazines.

A HARMONY OF THE GOSPELS, being the life of Jesus in the words of the four evangelists. Arranged by W. H. Withrow, D.D., F.R.S.C. Toronto: William Briggs.

This little book cannot but prove both most useful and interesting. The very reading of the life and words of Jesus Christ consecutively arranged in the order of time as far as may be, of itself in many cases throws a flood of light upon the whole sacred subject, and invests it with a new and wonderful interest. This is what Dr. Withrow has sought to do. Patient, reverent care and literary skill and taste, all of which the compiler is well known to possess, have enabled him to succeed in making such a compilation as renders the Gospel narrative most clear, interesting and attractive.

CHARLES WHITEHEAD, A FORGOTTEN GENIUS. By Mackenzie Bell, new edition, with an appreciation of Whitehead by Mr. Hall Caine. Ward, Lock & Bowden, Ltd., London and New York.

The fact of a monograph, written ten years ago on Charles Whitehead, being exhausted, has led to the issuing of this volume. Under the heads of poet, humorist, writer of sketches, romancist and historian, and novelist, the writer gives a full idea of his subject, of whose genius, George Augustus Sala, Christopher North, Dickens and others have spoken in high terms. All whose interest in Whitehead has been revived or awakened by the publication, in a cheap form, of his novel Richard Savage, will find their interest gratified by a perusal of this book.

DISCOURSE AND ADDRESS. By Rev. George Douglas, D.D., LL.D., Principal Wesleyan Theological College, Montreal. Toronto: William Briggs.

The Rev. Dr. Douglas was so universally known in Canada and far beyond it, as a man of learning, as a preacher and orator of remarkable power, fire and eloquence, and a brave and patriotic citizen, and has so recently passed away from us, that it is unnecessary to do more than to say that we have in this book what very many will desire to possess, a collection of some of his best known sermons and addresses with introductory notices of Dr. Douglas by the following well-known and distinguished Methodist leaders: Rev. Wm. Arthur, M.A., Rev. R. S. Foster, D.D., and Rev. John Potts, D.D.

RESCUED IN TIME; a tale. By Cornelius Wilson. Toronto: William Briggs.

Mr. Wilson is, we understand, a commercial traveller whose home is in Galt, Ontario. Few have a better opportunity of meeting and judging of all kinds of people, and of seeing the evils, the suffering and ruin wrought by drink, than the class to which the writer belonged. "While we have endeavored," says the author, "to present the evils of the drink traffic, we have at the same time tried to show that there is an all-wise Providence guiding the affairs of men." Mr. Wilson's tale is written in an interesting and popular style, its incidents are taken from life, and the good object he has had in view will no doubt be accomplished by this story.

SCEPTICAL HOMAGE TO CHRIST, BEING CONCESSIONS OF UNBELIEVERS TO THE PERSON AND TEACHING OF JESUS. By George Sexton, M.A., M.D., LL.D., Ph.D., author of Theistic Problems, etc.

This is a pamphlet upon a subject with which its author is specially well qualified to deal. It will be found very helpful by all who either on their own account or that of others, wish to examine the testimonies of unbelievers to the person and teaching of Jesus. Wm. Briggs, Methodist Book Room, Richmond St., Toronto.

BUNYAN'S CHARACTERS, SECOND SERIES. Lectures delivered in Free St. George's, Edinburgh. By Rev. Alexander White, D.D. Oliphant, Anderson and Ferrier, Edinburgh.

These lectures have become already so widely and well-known by their publication in religious journals that we need only say that those who have read them, and to those who have not, but wish a spiritual treat of a most unique and profitable kind, will here find these lectures bound up in a convenient and attractive form. Further commendation is needless.

BIG BROTHER; Cosy Corner Series. Joseph Knight Co., Boston.

This is one of a short series of short original stories, is reprints of favorite sketches of travel, etc., to while away a half hour in the railway car, in the country or at the seaside. Rab and his Friends, for example, forms one. Being got up in large, clear type, and light in the hand, they admirably serve the purpose.

THE HOOSIER SCHOOLMASTER. By Edward Eggleston. New York: Orange Judd Co. Toronto: William Briggs, 29, 33 Richmond St. West.

This is a new and revised Canadian edition, with twenty nine illustrations, of a well-known and favorite novel. We shall only say it is a capital story, and all who wish to see a certain phase of American life depicted with real skill and with absorbing interest will find it here.

The June *Missionary Review of the World* has for frontispiece an "Exact Reproduction of the Grass Hut at Ilala where Livingston died, built by Susa and Chuma." It also contains a cut of our Moderator, Rev. G. L. MacKay, D.D., Mrs. MacKay and their children. "Miracles of Missions, No. xxii," is by the Editor-in-chief. Other important articles are "The Unoccupied Mission Fields of the World," "Christendom's Rum Trade with Africa: a Modern Devil's Mission," "The Church at Home," an address delivered by Rev. Dr. MacKay of Fomosa at the Foreign Missionary Conference held in Toronto in February last. "The Cape General Mission," with a map of South Africa. "The Missionary Education Question." "Some features of Work Among the Freedmen"; and the Central Lutheran Hansland Association. All the other departments are full of information and stimulus to lovers of missions. In the *Field of Monthly Survey* is a map of the whole of Africa. Funk Wagnalls, 30 Lafayette Place, New York, U. S.

The Family Circle.

CANADA'S BIRTHDAY.

With head uplifted towards the polar star,
Our country, of the nations latest born,
Stands with feet buried 'mid the vines and
corn,—

One hand outstretched the Atlantic's waves to
bar,—

The other, to the setting sun afar,
Rolls back the wide Pacific towards the morn :
And yet, methinks, distracted and forlorn,
She looks from things that were, to things that
are,

With doubtful eyes that, all uncertain, sweep
For one wide horizon, as if searching there,
For the strong love, to make her pulses leap
With one strong impulse!—Wayward pas-
sions tear

The heart that should be fixed in purpose deep,
And cloud the eyes that should be raised in
prayer!

Oh, God of nations who hast set her place
Between the rising and the setting day,
Her part in our world's changeful course to
play;

Soothe the conflicting passions that we trace
In her unrestful eyes; grant her the grace
To know the one true perfect love that may
Give noble impulse to her onward way,—
God's love that doth all other loves embrace!

Gird her with panoply of Truth and Right,
In which she may go forth, her fate to
meet,—

Ithuriel's spear,—to crush, with angel
might,

The brood of darkness lurking at her feet,
With faith to nerve her will and clear her
sight,

Till she shall round a destiny complete!
—"Fidelis," in *The Week*.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAUIE MACHAR.

CHAPTER IV.—CONTINUED.

'Just bring the Bible to me, Alan,' said Dr. Ramsay. 'You know I was out at prayer-time, and so were Alan and Marjorie.'

So the Bible was brought; the doctor read his favorite evening psalm, 'The Lord is my Shepherd,' and then, in a few simple, earnest words of prayer, commended all present, and all dear ones distant, to the care of that good Shepherd whose vigilance never sleeps.

As Marjorie laid her tired head down on soft pillows, she could not feel herself so far away from home. She could scarcely realize, indeed, that that very morning she had awoke in her old familiar room, and had breakfasted with her father, between whom and herself there were now so many miles of distance and darkness. But she felt as if the consciousness of a father's loving care were around her still, and with this restful feeling in her heart she quickly fell into a sound, almost dreamless sleep.

CHAPTER V. IN MONTREAL.

Marjorie was awakened next morning by the scratching of Robin's little paws, he having come to look for his young mistress in this strange house. Then she became conscious of the sharp pattering of fine snowflakes against the window glass, and looking out between her curtains, saw a pale misty grayness with white puffs of drifting snow whirling through it. At first she could not remember where she was. Then she heard children's merry voices in the distance, and began to realize the new circumstances of her life. Just at first the tears rushed to her eyes as the thought came of her father, and how long it would be before she should see him again. But the interest of novelty counteracted the touch of pain; and before Marion's gentle tap sounded on her door, she was half dressed. Marion was watching to go down with her, and not far off was Millie—her Aunt Millie's namesake waiting for an introduction. She was a year or two younger than Marjorie, with a strong likeness to her father, and a good deal of cleverness and ambition in her eager face.

From the hall downstairs came ringing shouts of laughter, which Marjorie soon found came from Jack and the two youngest children, who were watching with great amusement the introduction of Robin to Nero. The

staid, dignified, but good-natured Newfoundland looked at the little intruder with evident surprise, but with a tolerant, patronizing air, while Robin, who was more than half-disposed to snarl and quarrel, after the manner of small terriers, was gradually to take in the situation, and reconciled himself to be patronized, though evidently much relieved when Marjorie appeared and gave him an opportunity to retire gracefully.

Jack was nearly as old as Marjorie, but somehow seemed much younger, despite his greater height. He was much plainer than Alan, and rather awkward, if not shy. He and his sister Millie always 'hunted in couples,' as their father expressed it. They were always together when it was possible for them to be so. Millie went to the grammar school with her brother and kept up with him in his classes, notwithstanding his seniority. Jack had long made up his mind to be a doctor, and it was Millie's secret ambition to be one too; and then she and Jack could go into partnership together 'to kill people,' as Alan unfeelingly put it when this secret had incautiously leaked out.

The two youngest were Norman, a sturdy eight-year-old in knickerbockers, and little Effie, the household pet, who was only six, and, as everybody declared, a little image of her mother. Mrs. Ramsay was already in the dining-room, and called them all into prayers.

'Your uncle is not up yet,' she said to Marjorie, when she had given her a warm kiss of greeting. 'He was called out late last night, and was out most of the night. Such things often happen in doctors' families, and we have to breakfast without him when they do.'

Marjorie felt disappointed. She could not have believed that the absence of the doctor's genial presence could have made such a difference. Mrs. Ramsay indicated an appropriate hymn, which all sang together very sweetly; even Effie's childish voice accompanied her mother's; and then followed the reading and the simple prayer, the whole lasting only a very few minutes, for, in the opinion of both Doctor and Mrs. Ramsay, brevity is one of the essentials of devotion where children are concerned. The simple little service closed with the reverent repetition of the Lord's Prayer by the servants as well as children. To Marjorie, accustomed to so small a family, in which such had not been the practice, this hearty little household service was a very pleasant and impressive novelty.

Then followed breakfast, while the clatter of so many lively tongues was rather bewildering. Marjorie was kept busy answering questions: whether she liked snow; whether slides; whether she could skate or snow-shoe; or had ever been in a toboggan? Norman generously offered to take her down in the small toboggan which was the joint property of himself and Effie, and which they expected to use in a day or two, on a children's slide in a neighboring field; while Alan and Jack discussed the merits of the various slides ready, and the new ones about to be prepared for the approaching carnival.

'There will be plenty of snow for them soon,' said Mrs. Ramsay, 'if this snowstorm lasts all day. But you won't get out much to-day if it does, Marjorie. You will have to amuse yourself indoors, I fear. And now, children, it's time to be off to school.'

None of the little Ramsays minded a snowstorm unless it was very bad indeed. Even little Effie got on her striped blanket suit and blue tuque, in which she looked a charming little picture, and trotted merrily off with Norman to the school, not very far away, which they attended. When they were all fairly off, Mrs. Ramsay went to attend to her housekeeping, and Marjorie who did not go to school now, but only to one or two special classes, conducted Marjorie on a tour of inspection of the house and the things in it which she thought would specially interest her cousin. One of these was a fine large photograph of her father when a young man, which Marjorie had never seen before, and at which she could scarcely stop gazing.

They finally found their way into 'the study,' a cosy room half-full of books, where the children learned their lessons, and practiced on the old piano, and followed the various pursuits that interested them out of school hours; and where they could make 'a litter' without detriment to the order of the rest of the house; being always expected, however, to put away their books and toys when not using them. Here Marjorie and Marjorie established themselves with some mending, in which the latter offered to help, and here Mrs. Ramsay by and by joined them, Dr. Ramsay looking in also for a few minutes when he had had his breakfast. This room had a window looking toward the 'mountain,' which, however, in the snowstorm appeared only as a somewhat dim sketch in black and white, the dark pines above weirdly contrasting with the white clouds of snow-drift. The wintry world without made the indoor comfort all the pleasanter, and Marion and Marjorie had a long talk over their work till the latter felt as if she knew her Cousin Marion almost as well as her Aunt Millie.

Mrs. Ramsay held a sort of family council with the two girls as to the best plan for Marjorie's studies. It was too near the Christmas holidays now, to be worth while to begin attendance anywhere till they were over. Dr. Ramsay believed in a thorough grammar school education for girls, from the beginning, but his wife could not quite reconcile herself to what she called his 'advanced' ideas, and had a great preference for placing a girl growing into womanhood under the care of cultivated women, with companions of their own sex. She had had her own way with Marion, who was not particularly intellectual, and had no ambition in the way of higher education; but Millie was totally different, and Mrs. Ramsay had the good sense to see that it was best to let her follow her bent. 'After all,' Dr. Ramsay would say, 'since Nature has made our girls so different, why should we want to trim them all off on one pattern—like a box hedge? "Variety is the very spice of life," and I like both my Marion and my Millie, each in her own way.' So Marion had been educated mainly on the old-fashioned plan, while Millie already, at eleven, planned for herself a professional education and a professional career, though, fearing to be 'chafed,' she was not given to talk freely on the subject. Mrs. Ramsay knew that her brother shared, to a great extent, her 'old-fashioned prejudices,' though he had always taken a personal supervision of Marjorie's education; and as she herself had no desire for the novel experience of a high school, it was decided, to her satisfaction, that after Christmas she should enter the same school that Alan West attended, and where Marion still continued to take lessons in music and painting.

The snowstorm continued unabated during the day. Norman and Effie came home with cheeks glowing with exercise and fun, and wanted to begin a snow 'fort' and 'robbers' cave' in the yard at once. 'Jack and Jill,' as Jack and Millie were often called, brought home jubilant reports of the depth of the snow, and declared that there would be enough for snow-shoeing and tobogganing tomorrow. Marjorie found the afternoon pass quickly enough, between reading the 'Adventures of Amyas Leigh'—in which she had become profoundly interested—watching her Cousin Marion paint a china cup, intended for a Christmas present, and making acquaintance with the little ones. They soon found out she could tell stories: and she had to ransack her brain for all the old griffin and fairy tales that her father used to tell to her on winter evenings.

'And don't you know any bear or Indian stories?' Norman wanted to know, when at last the supply seemed to run short. Marjorie confessed that she did not, whereupon Effie volunteered to tell her the story of the Three Bears, from her nursery book, and told it very amusingly, too, in her own quaint little way.

'I'll tell you what, Cousin Marjorie,' said Jack, who had been standing by, 'you just ought to get Professor Duncan to tell you some of his stories. He knows and tells you lots; all about the Indians, and Champlain, and priests—Jesuits they were, you know—that

came to try to convert the Indians, and how they went and lived in their wigwams till they were almost dead with cold and hunger, and how they killed and burned them.'

'Burned the Indians?' asked Marjorie, shocked, but yet with an association of ideas connecting the Jesuits with the Inquisition and the persecution of the Waldneses.

'Jack,' exclaimed Millie, with a touch of scorn, 'how you do tell things upside down! No, Cousin Marjorie; these Jesuits weren't like that. They were awfully good, brave men, and they were always risking their lives among the savages, and some of them were killed and burned with the greatest barbarity. You must get Professor Duncan to tell you about Isaac Jogues.'

And Millie, having thus elucidated the matter to her own satisfaction, subsided again into the book she was devouring.

'Who is Professor Duncan?' Marjorie asked Jack.

'Oh! he's a great friend of ours.'

'Of father's, you mean,' interpolated the critical Millie, without raising her head.

'No; of all of us,' insisted Jack. 'He often comes to see us, mostly always on Sunday evenings; and he's splendid, and never gets tired of telling us things; and he knows an awful lot. They say he's an author,' continued Jack, mysteriously.

'So is Uncle John, isn't he, Cousin Marjorie?' inquired Millie.

Marjorie was a little taken back. It had never occurred to her to consider her father in the light of an 'author,' though of course she knew that he wrote a great deal.

'Yes, I suppose so,' she said, secretly much pleased to find his reputation so well sustained.

Next morning was clear, bright and bracing. The sky was blue, the sun shone on the new-fallen snow, making it sparkle till it was fairly dazzling. The 'mountain' rose, a glittering rounded mass of white, relieved by the inky blackness of its leafless trees and crest of dark pines above. The merry music of the sleigh-bells seemed unceasing, and contributed to the general exhilaration. The children were all in the merriest mood, and were discussing toboggans and snow-shoes, snow forts and Christmas-trees, all in a breath. Alan belonged to a Snow-shoe Club already, and went on long tramps, and it was one of Jack's ambitions to do the same.

Dr. Ramsay offered to take Marjorie in his cutter, for a drive about the city, when he went on his morning rounds, and Mrs. Ramsay arranged to meet her, with Marion, at one of the book stores, in order to go on a shopping expedition to get Marjorie a fur cap and some other needed outdoor wraps, among which Alan had specially requested that a blanket ulster, tuque and sash should be included, for he should want her to go tobogganing with him often, and she must have a tobogganing costume.

So she was well muffled up, temporarily, in Millie's warm fur cape and blue 'cloud,' and stowed herself away in the doctor's cutter, with great satisfaction. Chester needed no urging to dash off to the tune of his own bells, and they were soon gliding down Beaver Hall, across Victoria Square, and along Great St. James Street with its massive stone buildings, and then between the queer tall French houses of the narrow Notre Dame Street, growing more and more French in aspect and speech as they went eastward. Dr. Ramsay pointed out the banks, and the beautiful post-office, which made Marjorie wonder when there would be a letter from her father, and the stately church of Notre Dame with its two tall towers; and the market-women going in and out; and to Marjorie it all seemed like pictures out of books that she had read long ago.

'Look, Marjorie,' said her uncle, as they were obliged to thread their way more slowly along the narrow, crowded street, 'that is the entrance to the Old Gray Nunnery. Some of the oldest buildings in Montreal are there, going back almost to the time when it was first founded as Ville Marie; that was its old name. You must go in some day and see the little old church, and hear the story of my favorite heroine, the benevolent Marguerite de Bourgeoys, and see her picture, with the kind sensible face—the face of a true woman.'

(To be continued.)

Our Young Folks.

A LULLABY.

HUSH, BABY, HUSH!

Hush, baby, hush!
The moonlight is beaming,
The good folks are dreaming.
Hush, baby, hush!

Hush, baby, hush!
Far o'er the mountain-tops,
There the setting sun drops.
Hush, baby, hush!

Hush, baby, hush!
The stars are beginning to peep,
So you ought to be asleep.
Hush, baby, hush!

E. M. K.

Rose Villa, Dehra Dun, N. W. P., India.

LETTER FROM INDIA.

[Some of our young readers in Toronto, at least, will recognize by the heading of the following letter, and also by the signature, who the writer is, and will read it with the greater interest on that account. One of our young folk copied it from *St. Nicholas* and sent it to us.—ED.]

Rose Villa, Dehra Dun, N. W. P., India.

Dear St. Nicholas,—I am a little girl living in India, where papa is a missionary; he is revising the Hindi Bible.

In the summer we live in the Himalaya mountains, and when it is too cold to stay there, we come down to Dehra valley to live there for the winter.

In the mountains I go to a school named "Woodstock," and a great many girls there take your magazine.

When I was a very little girl, mamma and papa took the *St. Nicholas* for my elder brothers and sisters, and we have ten volumes, from November, 1874, to October, 1885, with the exception of the tenth volume. This is the first year we have taken it since 1885; Mamma and papa gave it to us for a Christmas present.

Once when we were in the mountains, a leopard came up to our cow-house and wanted to take away our little calf, but when it saw the gwalla, or cow-man, it walked off. Another time, when papa was going to Rajpur on his bicycle, he passed through a troop of monkeys, who were evidently very much surprised to see that new mode of locomotion.

When we were out camping last winter we had a ride on an elephant, and papa showed us from that elevated position what he called "an Indian dinner-party;" the guests were some vultures and jackals, which were feasting on the remains of a dead buffalo.

We heard a great many jackals wailing during our camp nights, and we called them "the little gentlemen going to a concert." I like India very much, but I always wish there never had been a tower of Babel, for it is so difficult to learn Hindustani. We have been here only a little more than a year, so it is well for us that papa has been here before and knows the language.

From your interested reader,
EDITH M. K.

COIN OF THE REALM.

MARY A. STANSBURY

"There's a cloud of dust over on the river road,—it must be the coach."

"Nell, why will you keep watching like 'Sister Anna, in the tower? Isn't it quite enough to have this dreadful girl coming at all, without spoiling the last hour we are likely to have to ourselves?"

"Kathie dear, how can you call her dreadful when you have never so much as seen her?"

"Anybody would be dreadful who came between you and me, little sister."

"Kathie, now you are absurd! What can you mean?"

The two girls, who sat together upon a garden-bench overlooking the broad valley, were very like each other in features, but the face of the elder wore an intense expression scarcely suited to her years. She leaned suddenly forward at the question, and took her sister in her arms.

"Nell, you can't know how I have looked forward to this summer—with you—in this beautiful place! The thought of it helped me through all my work at the Institute. And now papa must bring this ward of his—a stranger—who, ten to one, will have no tastes in common with either of us!"

"But, Kathie, her father was so kind to papa long ago! They were so fond of each other?"

"Well, no doubt papa was kind to him, too,—he is always kind to everybody. So that debt is paid already! And it isn't as if there were no other place for her,—she is neither poor nor friendless."

"But she must be lonely, for all that. She has lost both father and mother. Think, Kathie, what it would be if we hadn't papa!"

"I know,—I suppose I ought to be willing. But I'm not so good as you, Nell."

Katherine Lee could just remember her mother, who had died at Nell's birth. Among her earliest recollections was that of rocking in her arms the baby-sister whom she was scarcely strong enough to hold, and kissing her over and over with an exquisite sense of possession. The passionate affection had only strengthened with years, and with it had grown also a kind of unreasoning jealousy which shrank from sharing with any other a love so unspeakably dear. The greatest wrench of her life had been the temporary separation made necessary by her own studies at the Art Institute.

The tall girl in black whom Mr. Lee assisted from the stage-coach, colored painfully as her hand rested on Katherine's polite but ceremonious clasp; but, as she met Nell's frank smile of welcome, an answering brightness was reflected from her face, and stooping with a swift, involuntary motion, she touched the young girl's forehead with her lips, then drew back, startled at her own boldness.

"Ab, Muriel, did I not say that you would be sure to be friends?" said Mr. Lee, well pleased. But Katherine only thought bitterly, "She is taking her from me already!" Poor Katherine! Struggling alone with the strong, turbulent spirit which a mother's heart might have comprehended, and a mother's hand guided in paths of self-control and peace!

The coming of Muriel Hollis indeed brought an element of unrest into the summer quiet of Hillside. Katherine, though too well-bred to show any open discourtesy to a guest, never passed the invisible barrier which she had herself erected at their first meeting, while poor, little Nell, divided between dread of offending her sister, and anxiety to make Muriel happy at home, suffered more frequent perplexities than ever before in her short life. Katherine withdrew herself more and more from the daily pursuits and pleasures. If the girls proposed a walk, she was often "too tired,"—if they would read aloud, she had letters to write, or a visit to pay.

"Why don't you care for Muriel, when she is so sweet?" Nell would plead when they were alone; and Katherine would answer, hiding her sore and jealous heart under a mask of light laughter—

"One doesn't 'care' to order, and, besides, you care enough for two!"

"She admires you so much, and she would love you dearly if you would let her."

"She has a warm defender in you, dear."

"And she shall have! Kathie, I don't see how you can be so heartless!"

To be called "heartless," and by her darling! "It's all that girl's doing!" said Katherine to herself, and her heart hardened.

So the summer from which she had hoped so much, wore only too wearily away.

One night, Muriel was awakened by a tap on her door, and Katherine's voice calling her name. She sprang up hastily, but started at the pale face which met hers.

"Kathie! what is it?"

"I am afraid Nell is dreadfully ill! Papa is away, you know. Will you stay with her while I go for the doctor?"

"Let me go!"

"You would lose your way in the dark. I have called Bridget, and she will go with me. You aren't afraid?"

"Afraid? Oh, no!"

It was a long hour in the chamber where the sick girl lay tossing with fever and delirium, until Katherine returned with the physician. His face grew grave as he examined his patient, and, beckoning the anxious young watchers, he said,—

"Be brave and calm! It is scarlet fever. She must be isolated at once, that you may escape the contagion."

"Doctor," said Katherine in a strained voice, "do you think I would leave my sister? But you're turning to Muriel—you must go away directly! Oh, I shall never forgive myself for having brought you to her!"

Muriel caught her hands.

"Kathie, I will not go!"

"But, my dear young lady—" began the physician.

"Muriel interrupted him gently but firmly.

"Doctor, there is no one but myself to answer for me. I must stay!"

The days and nights that followed were like a terrible dream to Katherine. While she herself stood by almost helpless with anguish, Muriel, with unflagging courage and patience, shared the vigil of the skilled nurse who had been summoned from the neighboring city. Her calm voice and tender touch soothed the sufferer like none other's, and seemed almost to hold the trembling life to earth. In the hours of deepest dread, her unflinching faith and hope made the only light in Katherine's darkness.

The beloved invalid, though weak, was surely convalescent, when Muriel and the fever. Weakened by watching and anxiety, she was ill able to struggle with the violence of the disease, and for days her life was despaired of. Through all the wandering of her mind, one thought was uppermost. "Save her, doctor; save Nell!" she would cry over and over.

"Nell is better, my child," the good man would answer. "Try to be quiet,—it is you yourself who are ill!"

"It's no matter about me,—nobody would miss me! But Nell—poor, poor Kathie would die without Nell!"

And Katherine, sitting up could only weep vain, remorseful tears.

But God was merciful, and the strong, young life triumphed at last.

"Oh, Muriel, what can I ever do for you? What can I give you for all you have done for my darling and me?" said Katherine.

A wistful, appealing smile lighted Muriel's pale face, as she whispered softly:

"A little love!"

So Katherine learned in penitence and pain the lesson that the kingdom of heaven among men is based on no earthly values, since in that realm but one coin is current, and love only pays the debts of love.

HOW TO SPOIL THE BOY.

If you want your gray hairs dishonored by a spoiled and ruined son, adopt the following directions:

1. Let him have plenty of spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latch key and allow him to return home late in the evenings.
4. Make no inquiries as to where and with whom he spends his leisure moments.
5. Give him to understand that manners makes a good substitute for morality.
6. Teach him to expect pay for every act of helpfulness to others.
7. Allow him to occupy a seat in church with the boys rather than the pew with his parents.
8. Permit him to regard the Sunday School unsuitable for a boy on the verge of young manhood.

A Well-Informed Prince.—The story is told that the Crown Prince of Denmark visited a female seminary in Copenhagen, one day, to hear the girls recite. One little girl near him became confused, and forgot her lesson, whereupon he took her on his lap, and she thenceforward answered every question correctly. Subsequently, when praised for her knowledge, she replied: "Why, the Crown Prince whispered all the answers to me."

AFTER DOCTORS FAILED.

THE EXPERIENCE OF MR FRANK A. FERGUSON,
OF MERRICKVILLE.

Attacked by Malarial Fever, Followed by Decline—Two Physicians Failed to Help Him—The Means of Cure Discovered by Taking the Advice of a Friend.

From the Smith's Falls Record.

Mr. Frank A. Ferguson, partner of Mr. Richard Smith in the marble business at Merrickville, is well known to most residents of that vicinity. He went through an illness that nearly brought him to death's door, and in an interesting chat with a reporter of the Record told of the means by which his remarkable recovery was brought about. "While engaged in my business as marble cutter at Kingston," said Mr. Ferguson, "I was taken ill in May, 1893, with malarial fever. After the fever was broken I continued to have a bad cough, followed by vomiting and excruciating pains in the stomach. I was under the treatment of two different physicians, but their medicine did me no good, and I continued to grow weaker and weaker. And it seemed as if I had gone into decline. About the middle of September I was strongly urged by a friend to give Dr. Williams' Pink Pills a trial. I had not much hope that they would help me, but from the time I commenced the Pink Pills I found myself beginning to improve, the vomiting ceased and finally left me altogether. I grew stronger each day, until now I weigh 180 pounds. At the time I was taken ill I weighed 197 pounds, and when I began using Dr. Williams' Pink Pills, illness had reduced me to 123 pounds, so that you will see how much the Pink Pills have done for me. I never felt better in my life than I do now, although I occasionally take a pill yet, and am never without a part of a box in my pocket. I believe that had I not been induced to take Pink Pills I would be in my grave to-day, and I am equally convinced that there is no other medicine can equal them as a blood builder and restorer of shattered systems. Five boxes cured me when the skill of the ablest doctors in Ontario failed, and when I look back to the middle of last September and remember that I was not able to stand on my feet, I consider the change brought about by Pink Pills simply miraculous."

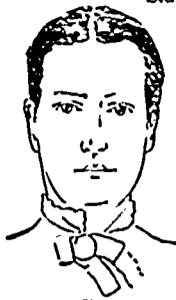
Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sorrow checks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail post paid at 50 cents a box or 6 boxes for \$2.50, by addressing the Dr. Williams Medicine Co., 50, Broadway, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

Rev. Wm. T. Herridge: We hear a great deal nowadays about the strife between capital and labor, but is not that strife itself a great anomaly? All legitimate interests are harmonious and the interests of capital and labor are an illustration. Capital could not exist without labor nor labor without capital, or to put it more strongly still, capital represents a real kind of labor or ought to do so, and the power of labor is the highest form of capital. It is a pity that we should be so personal in the discussion of this matter; behind capital is the capitalist and behind labor is the laborer. We have to deal with man, not simply with material condition, and the whole trouble lies in breaking loose from these purely human relationships.

Rev. W. H. Harwood: Among those who were seeking to serve God there was room for an infinite variety of men—for those whose belief was stated in exact and final terms, and for those whose hearts were inspired by great spiritual truths but who could not formulate a creed at all. The supreme aim of the revelation of God in Jesus Christ was the growth of men into godliness, and he thought God saw that work progressing where men were sometimes unable to see it. Might not God sometimes touch a man's heart first and his intellect afterwards? Has He not sometimes made first character and then creed? In the matter of holiness and earnestness we were to be as narrow as Christ, and in the matter of understanding as broad as He was.

DOCTORS ENDORSE IT.

An Eminent Physician of Arkansas, tells of some Remarkable Cures of Consumption.



Stamps, La Fayette Co., Ark. Dr. H. V. PIERCE: Dear Sir— I will say this to you, that Consumption is hereditary in my wife's family: some have already died with the disease. My wife has a sister, Mrs. E. A. Cleary, that was taken with consumption. She used your "Golden Medical Discovery," and, to the surprise of her many friends, she got well. My wife has also had hemorrhages from the lungs, and her sister insisted on her using the "Golden Medical Discovery." I consented to her using it, and it relieved her. She has had no symptoms of consumption for the past six years. People having this disease can take no better remedy. Yours very truly,

W. C. Rogers, M.D.

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Three years ago A. Gordon Murray, formerly of Knox Church, Ingersoll, Ontario, organized the First Presbyterian society of La Grange, Chicago, with seven members; today, they have an elegant new stone church, 140 members and a bright young pastor from Syracuse, Rev. Chas. Howell. On a recent evening a committee of ladies representing the various departments of the church, called at his home to express to Mr. Murray through the representatives of the Christian Endeavor, Sunday school, and benevolent society their high appreciation of his work in their midst. The credit of the organization of the Central Park Presbyterian Church, corner Warren and Sacramento aves., Chicago, is due to Mr. Murray, also the reorganization of the Eighth Presbyterian Church Sunday school, the establishing of the Waifs' Mission and now the "Galilee Presbyterian school on the levee."

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Ministers and Churches.

The Presbyterian Sabbath School, Flesherton, picnicked at Eugenia lately.

Mr. Hamilton has declined the call to Lakefield, in the Presbytery of Peterborough.

Rev. Robert Paterson, of Neepawa, has returned from the east accompanied by his bride.

Rev. A. Tolmie, of Southampton, has been paying a visit to his son, Rev. J. C. Tolmie, Windsor.

The congregation of Knox Church, Tara, have extended a call to Rev. A. H. Kippan, late of Claremont.

Rev. Mr. McArthur will be inducted into the pastorate of Lonsdale and Melrose, on Tuesday, 17th inst.

All the windows in one side of the Presbyterian Church, at Ailsa Craig, were completely riddled by hail in a recent storm.

Rev. Mr. Findlay, of Toronto, occupied the pulpit of the Presbyterian church, Parkhill, Sabbath before last, morning and evening.

Miss McMahon, Kingston, recently led the meeting of Cooke's Church Y. P. S. C. E., her subject being "Giving our best to God."

Rev. P. M. Morrison has been nominated by his Presbytery for the Moderatorship of the Synod of the Maritime Provinces in October next.

Rev. J. Wells, M.A., preached the annual sermon to the Masonic fraternity in the Presbyterian Church, Flesherton, on a recent Sabbath.

Rev. Mr. Gandier, Halifax, is to address the Presbyterial of the Woman's Foreign Mission Society, at Charlottetown, P. E. I., shortly.

Rev. James Walker, B.A., a Presbyterian divine from Scotland, who is making a visit to Canada, was in Ottawa for a few days recently.

Rev. A. Stewart, B.A., of Clinton, is Moderator of the Session of Brucefield, to whom parties desiring a hearing in Union Church should write.

The Rev. Dr. Moore, of Bank Street Presbyterian Church, has arranged an exchange of pulpits with Rev. Mr. Gracey, of Ganancque, for two Sundays.

Services last Sunday were conducted by the pastor, Rev. J. W. Bell, Newmarket, who has returned from New Brunswick, feeling improved in health after his vacation.

Rev. John Burton and daughter, of Toronto, will be the guests of Mr. W. E. Welding, Darling street, Brantford, during the absence of Dr. Cochran, whose pulpit he will supply.

Rev. J. W. Morrow, pastor of the Presbyterian Church at Wetaskiwin, Alberta, preached at one of the services in connection with the opening of the new Methodist Church in that town.

At a large meeting of the Presbyterian Congregation of Morelands, Ont., held lately, it was decided unanimously to extend a call to N. A. MacLeod, B.A., and graduate of the Montreal College.

Dr. Bailie Brown, of Princeton University, has accepted an invitation extended by Rev. Dr. Du Val, pastor of Knox Church, Winnipeg, to conduct a Bible class in that city for the higher study of the English Bible.

On July 3rd the Dumfries Street Presbyterian Church, Paris, was destroyed by fire early on Tuesday morning. The fire is supposed to be the work of an incendiary. The amount of insurance on the building is \$6,000.

At a recent meeting of the Presbytery of Miramichi, Rev. D. M. Gordon, St. Andrew's Church, Halifax, was nominated to fill the chair in the Halifax Presbyterian College, rendered vacant by the death of Dr. McKnight.

The call to Millbrook and Garden Hill Presbyterian churches of the Rev. Mr. Johnston, of Knox College, was sustained at the meeting of Presbytery in Peterborough on Tuesday. The induction and ordination will take place on July 17th at 2.30 at Millbrook.

Rev. Jonathan Goforth and wife have safely reached Canada. Mr. Goforth preached in Park Avenue and St. James Presbyterian Churches, London, last Sabbath. He also addressed a large meeting in the Central Church, Toronto, on Wednesday evening of last week.

The Rev. J. A. Carmichael, of Regina, has been visiting his former charge of Columbus and Brooklyn. He delighted the people by preaching on July 1st, and by delivering an interesting address on North-west Missions at their annual missionary picnic on the following Wednesday.

A unanimous call from the Presbyterian congregations of Tamworth and Camden has been extended to the Rev. K. Ballantyne. The call was brought before the Presbytery at Belleville, recently and sustained by them and accepted by Mr. Ballantyne. He will be ordained and inducted at Tamworth at the morning service at 11 o'clock on Tuesday, 24th July.

Rev. J. W. Mitchell, M.A., after attending the Assembly, has returned to his pastoral work in Thorold. Mr. Mitchell was accorded the flattering distinction of being asked to preach in the Portland Baptist Church, which has the largest membership, with one exception, of the churches of the Maritime Provinces. He also conducted two services very acceptably in St. David's Church, St. John, the church in which the Assembly met.

The Woman's Foreign Missionary Society of Knox Church, Ottawa, gave an enjoyable lawn social on the grounds of Mr. Geo. Hay on a late evening. About two hundred people were present. The time was spent in a social way. Two brief addresses were delivered, one by Mrs. Alexander, president of the W. F. M. S. and the other by Rev. Jas. Ballantyne, M.A.

The regular monthly missionary meeting of St. Andrew's Y. P. S. C. E., Peterboro, was held Tuesday evening, Rev. A. MacWilliams presiding. Addresses were made by Rev. A. Laird, B.A., Port Hope, and Rev. J. Cattinach, M.A., Centreville, and Miss Hawkins, who assumes missionary work in China in a short time. Miss Bathgate read an excellent paper on "Giving."

Arrangements have been completed for the contemplated visit of Messrs. Crossley and Hunter to the town of Parry Sound. Revival services are to be held under the auspices of the Methodist, Presbyterian and Baptist Churches, and it is expected that the services will begin about July 15th. The present expectation is that the services will be continued about three weeks. On account of the large seating capacity, about 2,000, of the Methodist Camp Grounds, the meetings will be held there. It is to be hoped that the results of these services will be such as to materially improve the spiritual life of Parry Sound for all time to come.

Four years ago Rev. W. J. Clark was inducted into the pastorate of the First Presbyterian Church, London, and the congregation lately held an anniversary service and a social gathering. Mr. Robt. Reid, as chairman of the board of managers, and Mr. John Cameron, representing the session, made congratulatory addresses. Rev. W. J. Clark followed in reply and spoke on the work of the congregation. In 1890 there were 182 members on the roll; at present there were 415. In 1889 the church collected slightly over \$3,000, including a \$500 legacy; last year the congregation gave over \$9,000, which included the church building fund.

The Presbyterian Church at Orkney, N. W. T., was formally opened recently by the Rev. Mr. Frew, of Birtle, Man., who conducted both services. The weather was fine and the building was filled on both occasions. Large numbers came from Yorkton and other outlying districts to be present at the opening, which had been looked forward to with some eagerness by all the friends of the Orkney settlement. The building opens with only a debt of \$20. Much of the success of the enterprise is due to Messrs. John Reid, W. Sinclair and John Garry, the Executive Committee, who had charge of the building arrangements.

On Thursday, the 21st of June, the congregation of Mimico Presbyterian Church held their annual garden party in the grounds of Mr. John Kay, Lake Shore Road. The day was specially favorable, one of bright sunshine, pleasantly tempered by breezes from the lake. A large number availed themselves of the treat offered and a most pleasant evening was spent in social intercourse. The spacious grounds, illuminated by numerous Chinese lanterns, looked their best, and the many tempting refreshment booths were well patronized. About 10 o'clock the meeting dispersed, all feeling grateful to Mr. Kay's household for their kind hospitality.

Rev. W. L. Clay has been inducted into St. Andrew's Church, Victoria, B. C. He was given a very warm reception. During the progress of the meeting, Rev. D. Macrae, the popular pastor of St. Paul's, Victoria West, occupied the chair. Mr. R. B. McMicking read an address on behalf of the Board of Managers and Session. The Ladies Aid Society offered their new pastor a handsome pulpit gown. Mrs. F. M. Henderson, president, and Mrs. J. C. Schroeder, secretary, making the presentation. Addresses were delivered by Rev. P. H. McEwen, Rev. Joseph Hall, Rev. R. G. Marison, Rev. A. B. Winchester, Rev. Dr. Campbell, Dr. Lafferty, of Calgary; Dr. Jones, of Winnipeg; Dr. Bain, of Prince Albert, and Mr. W. G. Scott, of Winnipeg.

The anniversary services of the Presbyterian church at Keene were held on the 24th ult. The Rev. Dr. Mowat, of Queen's University, Kingston, conducted the services. At the morning service his text was, "Behold I stand at the door and knock," and in the evening, "As I live, saith the Lord, I have no pleasure in the death of the wicked" but his services were admirably fitted to arouse the sinner and to lead many professors to serious self-examination. The preaching was that of the good old gospel, free from any admixture of the fads of the present day. If the professional duties of the Doctor would allow him to give many such days as he gave Keene, to various congregations through the church, it would be for good. The congregations at both services were large and the collections liberal, amounting to something near two hundred dollars.

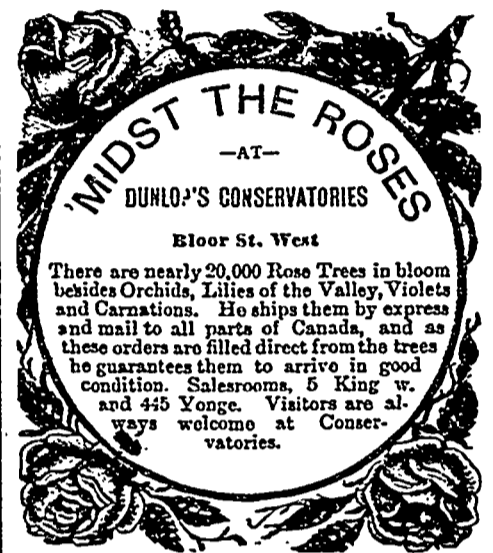
A very enjoyable evening was spent at Chester-ville on the evening of June 25th, when the ladies of Chester-ville congregation gave a social entertainment in honor of their pastor and his wife, who had been called home to England on family business. All denominations were represented at the large gathering, which quite filled the town hall. Amongst those present was the very Reverend Dean O'Connor, of the Roman Catholic Church. Rev. Mr. Glog, in expressing his thanks to the community at large for the evidence of good will shown by their presence, said he believed that various Christian communities would live more in harmony if they met oftener as friends and learned what they owed to each other in their contributions to the common faith. We are debtors to all men, Jew and Gentile, Catholic and Protestant, the speaker said. The audience showed their strong sense of approval of the speaker's attitude. The ladies afterwards waited upon Mr. Glog and presented a purse of money as a token of their good wishes. Mr. Glog hopes ere long to resume his labors in Canada.

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Rev. W. C. Clarke, who very recently finished his theological studies at Montreal College, has been ordained a preacher of the Presbyterian church in Canada and inducted to the pastoral charge of Brampton congregation. The preliminaries to these services were conducted by Rev. Mr. McDonald and Rev. J. A. Turnbull. To Rev. Mr. Tibb, of Streetsville, was assigned the task of addressing the minister, while the congregation received words of encouragement from Rev. W. A. Hunter, pastor of Erskine Church, Toronto, an old friend of Brampton Presbyterians. A well attended reception was afterwards accorded the newly-inducted pastor by his future parishioners. Mr. James Fleming occupied the chair. The speakers were: Rev. M. Haddow, Milton (Moderator during pulpit vacancy); Rev. Messrs. Turnbull and Neil, Toronto; Mr. Campbell, Cheltenham; Linton, Port Credit; Pearson and Stewart, Brampton. The addresses were interspersed with singing and instrumental selections, in which the

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 LESSEN LABOR AND BRING COMFORT.

following assisted. Misses Hosie and Ballantyne, piano duet; Miss B. Mitchell and Messrs. A. Williams and E. W. Knowles, vocal solos; Miss Adamson, Toronto, violin.

The strawberry festival in connection with the Presbyterian Church, Barrie, took place on Monday evening a week ago. It is an annual affair and is always well patronized. Large numbers turned out and contributed to the success of the entertainment. In the evening tea was served and an entertainment held in the church, at which addresses were delivered by the Rev. Mr. Washington and Mr. Sam. Brown, of Ivy, who acted as chairman, in his own witty and pleasing manner.

Rev. D. Robertson, London has gone on a trip to Scotland for the benefit of his health. In view of his departure the congregation of the King street Presbyterian Church entertained Mr. Robertson at a bon voyage social Tuesday, when a pleasant hour was spent. Mr. A. Black occupied the chair. Mr. W. A. Mackay spoke briefly, wishing Mr. Robertson an enjoyable holiday and a safe return. The pastor replied, and the evening was concluded with the singing of "God be with you." During the evening refreshments were served.

INDUCTION.

The induction of the Rev. W. L. Clay to the pastoral charge of St. Andrew's Church, Victoria, took place on the evening of the 21st June.

The Moderator of the Presbytery, Mr. D. A. MacRae, of Nanaimo, presided.

On the Tuesday evening following, a public reception was extended to the new pastor and his family by the congregation. Mr. D. MacRae, Moderator of the Session during the vacancy, presided. Addresses of welcome were given by Mr. R. B. McMeeking, in name of the Session and Board of Management, and by the Revs. Dr. Campbell, A. B. Winchester, R. G. Munro, P. H. McEwen and Joseph Hall in behalf of other city congregations. An interesting feature of the occasion was the presentation of an address and beautiful pulpit gown by Mrs. T. M. Henderson, president, and Mrs. Schroeden, secretary, on behalf of the Ladies' Aid Society.

Mr. Clay enters upon the pastorate of St. Andrew's, Victoria, with bright prospects of great usefulness.



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 The right time is the only time.
 Wrong time is worse than no time.
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REV. J. McMILLAN.

MINUTE ANENT HIS DEATH.

The Presbytery of Lindsay desires to express its profound sorrow in recording the death of the Rev. John McMillan of Wick and Greenbank. For about seven years he was a member of this Court. During all that time he was singularly diligent in attendance at its meetings, and remarkably faithful in the performance of all duties assigned to him. He was wise in counsel, as well as peace-loving and equitable in all his administration of affairs. He was an honest, earnest and persuasive preacher continually preaching with men to be reconciled to God, and tenderly exhorting them to the nurture of a Christian life. Then too the moral fuse of his own daily life gave power efficacy to his message. It would be difficult to find a higher ideal of pastoral work than he cherished. For he held his duty wisdom till he should bring the matter of personal salvation directly before the heart of everyone of his people, by repeated personal appeal and individual conference. In his persuasion of the ideal with warm devotion and unflagging zeal he overtaxed his strength, and after a lingering illness of many months, borne with exemplary patience and resignation, he was called to rest. Though his voice is silent here his influence is living and potent with us still, for he left a shining example of zeal and consecration to God in the work of the ministry, that will continue to be a reminder and inspiration. Long will his sick-bed messages to his brethren be cherished in loving remembrance: "It is a great privilege to be permitted to preach the Gospel of Christ." "Preach with all your might." We sincerely mourn his death, and deeply sympathize with Mrs. McMillan and family in their bereavement. It is ours to bow submissively to our Father's will, and prayerfully commend them to His paternal guidance and care.—W. G. HANNA, Convener of Committee.

PRESBYTERY MEETINGS.

The Presbytery of Sarnia met recently in St. Andrew's church. Rev. Mr. Lochhead Moderator, in the chair. The Rev. Mr. Livingstone, formerly in charge of the Methodist church at Point Edward, was then received as a member of the Presbyterian church. A call was brought up from Burns church and Moore Line to Mr. Livingstone. This was sustained, and the induction fixed for the 8th July. The standing committees were appointed for the ensuing year, and other routine business transacted. In the evening a public meeting was held in the Albert st. church, addressed by Revs. Graham, Cuthbertson and Jordan.

At a meeting of Halifax Presbytery recently Rev. D. M. Gordon, pastor of St. Andrew's Church, was unanimously nominated for the vacant professorship in the Presbyterian college. The nomination will go to the Synod of the Maritime Provinces, along with nominations from other Presbyteries, and appointment will be made by the Synod, subject to formal ratification by the General Assembly. And it will be remembered that about two years ago Mr. Gordon was offered a professorship in the Presbyterian college at Montreal, which he declined. Those who are best acquainted with Mr. Gordon consider that he is well qualified for the vacant professorship for which he has been nominated by Halifax Presbytery.

The Presbytery of Peterborough met in St. Andrew's church on Tuesday, 3rd inst. Rev. J. K. Smith, D.D., Moderator, presiding. A call was considered from Millbrook to Mr. Wm. Johnson, of Knox College, a licentiate, which he had accepted, and it was arranged that his ordination and induction take place at Millbrook on Tuesday, July 17th. Provision was made for removing the debt on the new Harvey church. Rev. Mr. Hamilton, of Toronto, having declined a call to Lakefield, the congregation was given permission to make another call. A committee was appointed in reference to the reconstruction of the stations in the field formerly occupied by Rev. Mr. Bennett and Mr. Ewing, Springfield and Omecece respectively, to take action and report to Presbytery.

The Presbytery of Ottawa met on Tuesday the 3rd July, in Montebello and in the French Church there ordained Mr. Joseph A. Savigneux to the office of the holy ministry. The Rev. P. S. Vernier, of L'Ange Gardien, presided and ordained. The Rev. E. F. Seylay, of St. Marc's Church, Ottawa, preached from the text Romans i. 16. The Rev. Dr. Armstrong, of Ottawa, suitably addressed the newly ordained missionary, and the Rev. C. A. Dondiet, of Buckingham, the congregation. The little church was full, as quite a number of friends from Ottawa, E. Templeton, Buckingham, Cumberland and Rockland went to the service. Besides the above members of Presbytery, who took an active part in the service, there were present Messrs. Dr. Campbell, R. Whillans, R. Gamble, J. H. Beatt and J. J. Byrnes. The captain of the steamer "Empress" took the party, at excursion rates, to Montebello and back.—JAS. H. BEATT, Presbytery clerk.

Presbytery of Lindsay met at Glenora, on Tuesday, June 26th. There was a small attendance of members. Rev. D. McDonald was appointed Moderator pro tem. Rev. R. Johnston, B.A., B.D., of St. Andrew's Church, Lindsay, was appointed Moderator for the ensuing year. The clerk read an extract minute from the Synod of Toronto and Kingston transferring the mission field of Haliburton and Minden from the Presbytery of Peterborough to that of Lindsay. Its name was placed on the roll and the missionary in charge invited to a seat in the court. A minute was passed on the death of the late lamented Rev. John McMillan and ordered

BIRTHS, MARRIAGES AND DEATHS.

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MARRIED.

At the residence of the bride's uncle, Mr. James Robinson, on Wednesday evening, 13th June, by the Rev. James Hastie, Mr. Wm H. Davis, M.A., of Queen's, to Miss Lena MacPhee, only daughter of the late John MacPhee, Esq., Merchant, all of Cornwall.

to be engrossed in the records of Presbytery, and a copy forwarded to Mrs. McMillan. By request Mr. W. G. Hanna was appointed Moderator of the vacant sessions of Wick and Greenbank with instructions to preach the pulpits vacant on the second Sabbath of July. The session was empowered to secure its own supply for the first two months of each quarter beginning the first of July, giving the last month of the quarter to the committee on Distribution of Probationers.—P. A. McLEOD, Presbytery clerk.

The Presbytery of Toronto held a short session on Tuesday, July 3rd, at which the most important business was the reception of three ministers from the United Presbyterian Church of Scotland. Two of these presented Colonial Commissions, viz.: Revs. W. W. Hardie, M.A., and J. Lindsay Robertson, B.D. and were cordially welcome by the Moderator. Rev. John Muir, M.A., was received on the recommendation of the General Assembly, and after answering the customary questions was received and welcomed. The committee appointed to confer with Rath St. congregation presented an interim report and asked to be continued. A committee was appointed to strike Standing Committees for the coming year. A permanent Roll of the Sessions in the Presbytery, prepared by taxing the Roll of Presbytery submitted to the first General Assembly, and adding to this the congregations in the Presbytery subsequently formed, in the order of their formation, was submitted and adopted. It is intended to use this Roll as the one from which Sessions shall annually choose their representative to the General Assembly. It was intimated that copies of the new book of praise would be given to members of the Presbytery for examination, and the clerk was instructed to forward a copy to all members who had not already received one. The congregation of Ruth St. was granted leave to renew the mortgage on their church property. An extract from the records of the Presbytery of Stratford stated that the translation of Mr. Morrison, called to be pastor of East Church, had been granted. It was accordingly agreed to meet on Thursday, the 19th day of July, at 7.30 p.m., in East Church, Toronto, for the induction of Mr. Morrison and the transaction of other necessary business. At the induction, the Moderator was appointed to preside, Mr. W. C. Clark to preach, Dr. Charmichael to address the minister and Mr. J. McP. Scott to address the people. It was agreed to hold no August meeting of Presbytery, but to transact any necessary business at the meeting to be held in East Church, on Thursday the 19th inst.—R. C. TIBB, clerk.

THE CHILDREN'S AID SOCIETY.

MR. EDITOR,—The managers of the Children's Aid Society desire to say to the public, that they have resolved to discontinue the Fresh Air excursions, partly because they have failed to send in that permanent benefit which the society aims at, partly because in too many instances they only meant so many more excursions to children, who, besides enjoying these in connection with Sunday and Mission schools, have parents who are quite able to treat them to an occasional outing. The children's Protection Act now opens up so wide a sphere for rendering permanent benefit to neglected children that the society wishes to give its undivided attention to work of this kind.

A new shelter has been secured in what was formerly the St. James' Rectory. This has been partially fitted up at a considerable expense, and the increased facilities which it affords will be utilized to the fullest extent.

It is earnestly desired that the kind friends of neglected children who have formerly contributed to the Fresh Air Fund, will send in their contributions in aid of the general work, or if preferred, in aid of the furnishing of the shelter. Address, A. M. Campbell, Treasurer C. A. S., Room 25, Confederation Life Building.

The many friends who have already responded to our appeal, will kindly accept our thanks. I. E. Starr, Secretary. J. K. MacDonald, President.

The Cleveland Convention opens July 11th (Wednesday) and continues in session until the evening of the 15th. Low rates have been obtained on all railways. Both C. P. R. and G. T. R. will issue return tickets from all stations at one single first-class fare for double journey. No certificates are necessary. In addition to this a special rate from Toronto of \$5 for return trip has been obtained via Niagara navigation steamers to Lewiston thence by N. Y. C. and H. R. R. to Buffalo; from that point by boat to Cleveland (Buffalo & Cleveland Line). A \$3 rate has been secured from London and delegates may travel from Sarnia to Cleveland and back for the same price. Time limit of tickets is from July 9th to 31st. A circular giving full information may be obtained by writing the secretary, 70 Madison Ave., Toronto.

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

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 GEORGE A. PAGE, Watertown, Mass.

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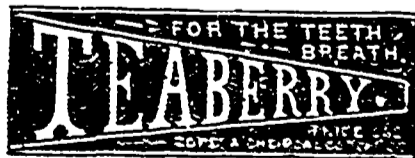
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British and Foreign.

One of the London papers states that Sir W. Harcourt on his resignation will be given a peerage.

There are from 14,000 to 16,000 good houses in Melbourne, Australia, at present standing empty.

A proposal was made to open the Portrush Golf Club on the Sabbath, but it was happily defeated.

Mr. J. Borthwick Dale, the son of a Liverpool elder, has been placed in the first class of Part II of Cambridge Mathematical Tripos.

The *Christian Commonwealth* says the proposal of erecting a Roman Catholic cathedral in Westminster is once more in the air.

The anti-gambling crusade which has been established has received support from the Bishops as well as from the leading Nonconformists.

Hong Kong has been visited with a plague said to resemble the black death which once devastated England, and hundreds of deaths have resulted.

The English Church Union, now celebrating its thirty-fifth anniversary, comprises over 35,000 members, of whom 4,266 are clergymen and 27 bishops.

It requires a sum of upward of £10,000 a year, voluntarily provided, to maintain and educate the 500 fatherless children of the Spurgeon Orphan Homes, Stockwell.

The Russian Imperial yacht *Polar Star*, with the Czarewitch on board, arrived at Gravesend on Wednesday, June 20th, and was received with a salute from the Fort at Tilbury.

Roman Catholic Bishop for Wales.—The establishment of a Roman Catholic Bishopric for Wales is under consideration. Father Jones, of Carnarvon, is likely to be the first bishop.

The Methodist Conference in London passed a resolution against gambling and horse-racing, and expressed regret at the countenance the Prime Minister is giving to the turf.

In honour of the 79th anniversary of the battle of Waterloo, fought on June 18th, 1815, the many regiments which took part in the engagement decorated their colours on Monday the 18th ult.

Whitworth College, Sumner, State of Washington, has conferred honorary degree of LL.D. on Mr. A. M. Stewart, editor and proprietor of *The Scottish American*, of the city of New York.

Rev. Jacob Primmer has been telling his congregation that no justice need be expected in the Assembly so long as it remains dominated by the circumtabular Ritualistic oligarchy, who try to crush everyone bent on exposing them.

Dr. W. MacNeill Dixon, whose lectures on English literature in Belfast in connection with the University Extension movement are remembered with pleasure and profit, has been appointed Professor of English Literature in Mason College, Birmingham.

The congregation of the English Presbyterian Church of Belgrave, Sloane Street, London (vacant by translation of Rev. Mr. Paterson to the White Memorial, Glasgow), are about to address a call to the Rev. Robert Duff, of St. George's Church, Liverpool.

The *Contemporary* contains a scholarly paper on the early evolution of the bishop, in which the writer contends that the office grew out of a permanent chairmanship of elders, and that this pastoral Episcopate is the only "historic Episcopate;" the diocesan bishop was a later development.

It is not more than six months since Buluwayo was in possession of an African savage, and already the foundations of a town and of civilized life have been laid. Some may look with regret on the disappearance of the noble savage, but he must disappear that civilization may increase.

The Bill for legalizing marriage with a deceased wife's sister has been defeated in the House of Lords. The Prince of Wales voted for it, but the entire bench of bishops voted against it. An English religious newspaper thinks that this of itself is sufficient to warrant the abolition of the House of Lords.

The Marquis of Dufferin is at present editing a volume of poems by his mother, Helen, Lady Dufferin, some of whose lyrics are amongst the best in the English language. Her "Emigrant's Farewell" and "The Bay of Dublin" have long since been recognized as worthy of rank with the best products of the most gifted Irish pens. In Ulster the volume should prove exceedingly welcome.

Portraiture by telegraph is the latest. Some days ago interesting experiments were made by a French scientist in the telegraphic transmission of outline drawings between Paris and Lyons. The reproductions at the Lyons end of the wire were so good that the likenesses were at once recognized.

Mr. W. S. Adie, of Trinity College, Cambridge, who is bracketed Senior Wrangler this year, is, or ought to be, a Presbyterian. His father, Mr. Patrick Adie, was one of two young men who left Regent Square in 1845 to initiate a Presbyterian Church in Chelsea—the church that is now known as "Belgrave."

The speech of the Duke of Devonshire has attracted much attention. He referred to the cost of keeping up the great houses which he has inherited, and a London correspondent learns, on the authority of one who is not much less wealthy than the noble duke, that the cost of "keeping up" Chatsworth is little, if anything, short of £40,000 a year.

The Italian cases against the city of New Orleans for damages resulting from the death of the Italians in the parish prison assault on March 14, 1891, have been decided in the United States Court of Appeals. The Court holds that municipal corporations in Louisiana are not liable for any damage done by mobs or riotous assemblages, except for damage to property.

There is living in Russia at the present a man named Nicholas Savin, whose age is 126 years. A soldier almost from boyhood Savin fought under the French flag during the Consulate and Empire. He was captured by the Russians in 1812 at the passage of the Beresina. The Parisians are endeavouring to gain for the old warrior the Grand Cross of the Legion of Honour.

The last report of the London Young Women's Christian Association gives in detail the valuable work carried on by that society. In London it has forty institutes, homes and restaurants, one hundred other branches, and two gymnasiums. Besides the religious, social and educational departments, there are others designed to meet the special need of girls, like employment agencies, sick and convalescent aids, travellers' aid, etc. The membership numbers fourteen thousand.

Marylebone Presbyterian Church was crowded on Sunday morning, 10th ult., to hear Dr. Cuyler, of New York. In spite of his advanced years he is as vigorous as if in the prime of life. A minister in a black gown wearing a flower was an unusual sight, and it was a very pleasant novelty. In America there is not the same prejudice against flowers in churches which exists in this country. The sermon, though of considerable length, was listened to throughout with great attention. Dr. Cuyler spoke of the great pleasure he felt in being once more in England, and of the losses the London pulpits have suffered meanwhile through the death of Spurgeon, Liddon, Allon, and Donald Fraser.

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Rev. Dr. J. Munro Gibson, of St. John's Wood Presbyterian Church, evoked loud applause at one of the Y.M.C.A. Jubilee meetings in London by defending the previous evening's programme, which had been objected to because of its including songs and gymnastic exercises. Were their muscles, he asked, not from God, and music from Him? It was time, he declared, that they were all done with the ungodly divorce of the secular from the sacred, done with the superstition that God was to be acknowledged only in part of our life.

Montreal Witness: The questions that would have to be settled by arbitrators, were the matter at issue submitted to such, would be whether Mr. Pullman could make the changes the men desire without loss to his business, or whether, assuming that there would be a loss, Mr. Pullman has a fortune that could be drawn upon to meet it, and if so how far that fortune should be drawn upon. In other words, the question at issue is a very big one for the world, namely, whether individuals shall carry on business at all, or whether they shall hand the management of affairs over to arbitrators. This is a question in which every free citizen would like to have a say.

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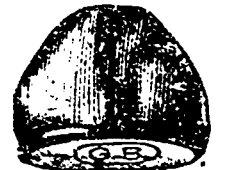
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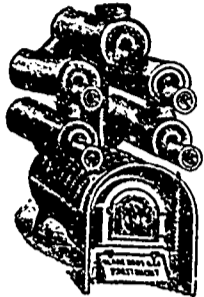


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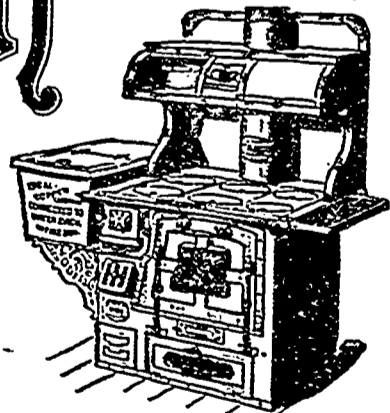
ALEX. GILRAY, 91 Bellevue Avenue, Toronto, 28th Nov., 1893.

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MISCELLANEOUS.

M. Kunkel d'Herculeis, who, it may be remembered, is studying how to destroy locusts, has now recommended the multiplication of an insect of the anthrax genus, which is a parasite of the locust.—*London Globe.*

Miss Olive Schreiner, since marriage, has become, it seems, simply Mrs. Olive Schreiner. Her husband, sharing his wife's advanced and progressive views, has added her name to his and become Mr. Conwright Schreiner.

A patent has been granted in Auckland, New Zealand, for a net to catch whales. The mesh is big enough for a calf to pass through, and it is said to have been used already with great success.—*Boston Journal of Commerce.*

That which acts for an end unknown to itself, depends upon some overruling wisdom that knows that end. Who should direct them in all those ends, but He that bestowed a being upon them for those ends?—*Charnock.*

REV. A. HILL, 26 St. Patrick street, Toronto, with an experience of fourteen years, can recommend Acetocura for la grippe, fevers, etc.

The higher feelings, when acting in harmonious combination, and directed by enlightened intellect, have a boundless scope for gratification. Their least indulgence is delightful, and their highest activity is bliss.—*George Coombe.*

The morality of an action is founded in the freedom of that principle by virtue of which it is in the agent's power, having all things ready and requisite to the performance of an action, either to perform or not to perform it.—*South.*

The Massachusetts House of Representatives has passed a bill incorporating the Massachusetts Ship Canal Company with a capital stock of \$7,500,000. The company is authorized to construct a canal across Cape Cod from Nantucket Sound to Cape Cod Bay.

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Of the railway associations of the country none has been more active or more successful during the last few years than the National Association of Railway Surgeons. Three years ago the association had 282 members in good standing. At the present time the active membership is 1,767.—*Railway Age.*

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A Hungarian chemist, Dr. Johann Antal, already favourably known for his researches in toxicology, recently reported to the Hungarian Society of Physicians that he has discovered a new chemical compound, the nitrate of cobalt, which, he says, is a most efficacious antidote to poisoning by cyanide of potassium or prussic acid. He tried the antidote first on animals, and afterwards on forty living persons who had been accidentally poisoned with prussic acid. In not a single case did the antidote prove a failure.

An interesting relic in the custody of Miss Bail, a relative of General Washington, living at the Louise Home, is the painting of a little girl holding in her arms a kitten. The picture is said by connoisseurs to be very fine, and is the work of Joseph Hopkinson, the author of "Hail Columbia," and the son of Francis Hopkinson, one of the signers of the Declaration of Independence. This gentleman was the grandfather of the well-known writer Francis Hopkinson Smith, and it is probably from him that the author of "Colonel Carter of Cartersville" inherited his artistic talent.—*Harper's Bazar.*

The King of Italy has conferred upon Professor Virchow, the famous German surgeon, the grand cross of the Order of St. Maurice and Lazarus. Professor Virchow is one of those men who seem to have time for everything. He is a university professor, an editor, a contributor to numerous journals, a politician, and finds opportunity to attend the meetings of scores of societies to which he belongs.—*New York Tribune.*

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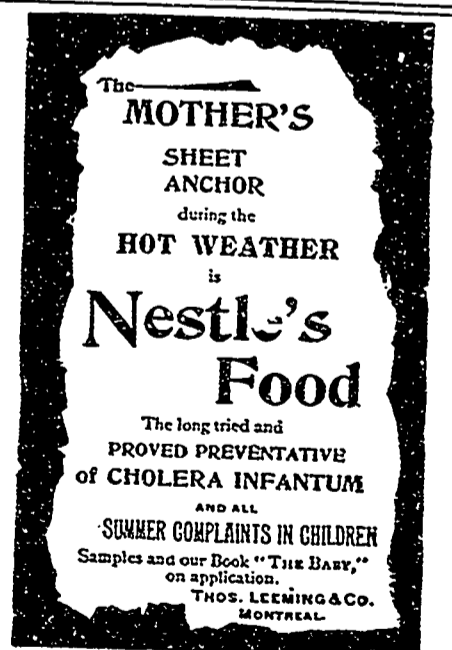
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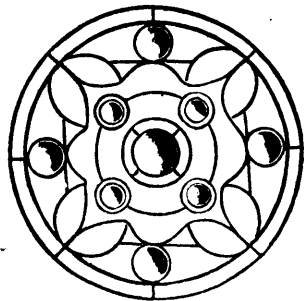
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m. BARRIE.—At Barrie, on July 31st, at 10.30 a.m. CALGARY.—At MacLeod, Alberta, on Sept. 5th, at 8 p.m. GUELPH.—In St. Andrew's Church, Guelph, on July 17th, at 10.30 a.m. HAMILTON.—In Knox Church, Hamilton, on July 17th, at 9.30 a.m. KAMLOOPS.—In St. Andrew's Church, Enderby, on Sept. 10th, at 10.30 a.m. LINDSAY.—In St. Andrew's Church, Eldon, on August 21st, at 11.30 a.m. MAITLAND.—At Wingham, on July 17th, at 11.30 a.m. OTTAWA.—In Knox Church, Ottawa, on August 7th, at 10 a.m. OWEN SOUND.—In Division St. Hall, Owen Sound, for conference on July 17th, at 2 p.m.; for business on July 17th, at 10 a.m. PETERBOROUGH.—In First Church, Port Hope, on Sept. 18th, at 9 a.m. QUINCY.—In Sherbrooke, on August 28th. REGINA.—At Regina on July 11th. SARNIA.—In Strathroy, on Sept. 11th. TORONTO.—In St. Andrew's on first Tuesday of every month. TORONTO.—In East Church, Toronto, on August 19th, at 7.30 p.m. WHITEBY.—At Bowmanville, in St. Paul's, on July 17th, at 10 a.m.



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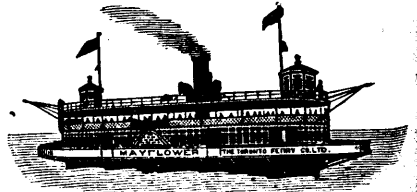
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