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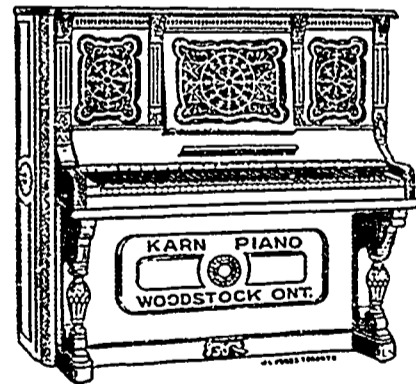
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Peas a l'Anglaise.—Boil the peas until tender, drain and put them into a saucepan, allowing an ounce of butter to a pint of peas. Set on the stove, stir gently till thoroughly hot, add a little chopped parsley and the yolk of one egg and serve.

Favorite Sherbet.—Boil for five minutes, one pint of water, a half pound of sugar and a chipping or two of yellow rind of lemon. Strain, and when cool add juice of a good-sized lemon and a half pint bottle of grape juice, and the unbeaten white of an egg. When perfectly cold, freeze. Remove dasher and serve in glasses.

Cucumbers.—Cucumbers should be gathered while the dew is yet on them, and put immediately on the ice. An hour before dinner pare and slice them very thin, and let them lie in salted ice water till dinner is ready, then drain them, and put them into a glass dish, and sprinkle bits of ice over them. Serve them with a French dressing in a separate dish.

To Bake a Ham with Spice and Wine.—Boil the ham to within three quarters of an hour of dinner time. Take it out of the pot, skin it, trim it and put it in a dripping pan. Pour thickly over the top a small bowlful of brown sugar, half a tumblerful of Madeira wine and two tablespoonfuls each of allspice and cloves. Put into the oven and bake half an hour, basting frequently with the essence that runs from it.

Chilled Watermelon.—Split a nice ripe watermelon into halves. Scoop it out, removing the seeds. Now, with a silver spoon, chop the watermelon into small pieces. Sprinkle over about a half pound of powdered sugar and the juice of a lemon. Turn this into a freezer, pack with salt and ice, and stir very slowly for about fifteen minutes, until the watermelon is frozen like soft snow. Serve in punch glasses.

Raspberry Blancmange.—Smooth four tablespoonfuls of cornstarch in an equal quantity of milk, and add to it a quart of boiling fresh milk, to which as it thickens add four tablespoonfuls of sugar. When it is cooked, stir in half a cupful of juice from fresh berries, slightly sweetened. Turn into a mold and serve with sweet cream. The juice from canned raspberries may be used, but is not as good as the fresh fruit.

Frozen Coffee.—Measure four heaping tablespoonfuls of pulverized coffee. Put it into a farina boiler and pour over it one quart of freshly boiled water, cover the boiler and stand it over the fire for ten minutes. Then strain through two thickness of cheese cloth, add half a pound of sugar, stir until the sugar is dissolved, and when cold, drop in the white of an egg unbeaten, half a pint of cream and turn it at once into the freezer. Freeze as you would a serbet, stirring carefully but continuously. Serve in glasses as quickly as frozen.

Baked Lobster.—Take a lobster weighing about three pounds; chop it fine and add a tablespoonful of chopped parsley and three good tablespoonfuls of flour. Mix thoroughly; put in a stew-pan and heat, then add gradually a pint of milk; a teaspoon with a teaspoonful of onion juice, a teaspoonful of celery salt, one-fourth teaspoonful red pepper, salt to taste, add a lump of butter the size of an egg. Stir constantly; just before taking from the fire add one well-beaten egg. Stir thoroughly and remove from the fire. Turn into a dish, cover the top with fine bread crumbs and bits of butter and bake a nice brown. It is very nice baked in shells.

Fried Tomatoes.—Select firm but thoroughly ripe tomatoes for this purpose. Peel them and lay them on the ice so they will be cold and firm when needed. Cut them in slices not less than one-half inch in thickness. Have a deep kettle of frying fat ready. Heat it until it smokes in the centre. Dip the slices in an egg which has been beaten up with two teaspoonfuls of water and a few drops of onion juice. Sprinkle a little salt and pepper over the sliced tomatoes and dip them in fine sifted bread crumbs. Egg them again, and put bread crumbs over them a second time. Put them on a wire spoon and immerse them in the hot fat for eight minutes. When they rise to the top of the fat, turn them over, and in a moment or two more they will be done. They will be an even golden brown on both sides, delicious to the taste, and a very ornamental dish when served, as they should be, on a napkin, one slice overlapping one another in a circle and a garnish of green celery in the centre.

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Mr. Walter Besant, among other reasons for his opposition to woman suffrage, says that men have to do the conquering, the defending and the providing, and they ought to do the governing.

A GRAND FEATURE Of Hood's Sarsaparilla is that while it purifies the blood and sends it coursing through the veins full of richness and health, it also imparts new life and vigor to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It overcomes that tired feeling so common now. Hood's Pills are purely vegetable, perfectly harmless, always reliable and beneficial.

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# THE CANADA PRESBYTERIAN.

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TORONTO, WEDNESDAY, AUGUST 1st, 1894.

No. 31.

## Notes of the Week.

While on the waters of the Manchester Ship Canal and in full view of their townspeople, the mayors of Manchester and Salford kneeled at their sovereign's feet, and were bidden to arise Sir Anthony (Marshall) and Sir William (Bailey). This open-air knighting on board ship had in it an Elizabethan spirit which has quite taken the fancy of the nation.

More than a hundred Scotsmen have taken up farms in Essex during the last dozen years, and hardly any of them—two or three—are known to have failed. They reduce the proportion of arable land and cut down expenses; rents have fallen, profits are very small; but these colonists seem to be the salvation of the south-east of the corner. Scotsmen are often salvation regiments.

By the will of the late Abraham L. Vansant, of Philadelphia, two bequests of \$10,000 each were made to the Board of Home Missions and the Board of Foreign Missions of the Presbyterian Church of the United States. By a codicil these are reduced to \$8,000 each, with the explanation that certain securities held by the testator had depreciated in value since the making of the will.

The late John Fraser, of Philadelphia, at his death made the following bequests, which become available on the death of his widow: The First Church, Falls of Schuylkill, \$500, to be known as the Fraser bequest, and to be used in paying the salary of the minister; Presbyterian Hospital, \$200; Presbyterian Ministerial Relief Fund, \$200; Presbyterian Disabled Ministers' Fund, \$200; Home for Old Couples, \$200.

At the Baptist Y. P. U. Convention the Registration Committee's report was presented by Mr. Ratcliffe. He said there were a large number of persons who had not registered at all, but there were 5,539 who had. There are 178 from the Northwestern States, and 337 from the Southern States. There came 2,497 from the Northeastern States, 462 of whom came from Pennsylvania, 410 from New York, 378 from Illinois, 372 from Michigan. Canada sent 2,521, of whom 2,427 came from Ontario.

The newspapers announce that President Cleveland has informed a delegation of workmen that, at an early date, he will appoint a commission to investigate the causes leading up to the present labor disturbances in the United States. This resolution is as wise as his conduct in ordering out the Federal troops to sustain the laws was courageous. We trust that in the one act he reflects the sober thought of the American people as in the other he reflected their loyal resolve to maintain the laws of the land.

The English House of Commons has been giving considerable attention to the increase of lunacy in Ireland, a late report of the inspectors having shown that in the last forty years the insane of all classes has increased over 200 per cent., and that this increase was made among a diminishing population. Various explanations of this singular phenomenon are suggested, among them the emigration of the stronger members of the community, and the intemperate use of alcohol and tea, the latter beverage being used in great quantities and in a concentrated form.

A great calamity very lately visited Constantinople: an earthquake shook the city and the neighboring country, destroying many lives, and throwing the whole population into a state of terror which is all the greater that the shocks were a number of times repeated. More than two hundred lives are at this writing known to have been lost, and the destruction of property is immense. The beautiful Mosque of St. Sophia was among the public build-

ings to be injured, but happily the damage can in this case be repaired. Trade is paralyzed, the wealthier classes have fled the city, the poor are camping in the parks, cemeteries, and open spaces. The British Ambassador has permitted the homeless or frightened to camp in the Embassy grounds, and has opened a relief fund.

Dr. Field of the *New York Evangelist*, who is a noted traveller, is now on a visit to Alaska. He travelled part of the way by the Canadian Pacific Railway. *The Evangelist* says that "on his westward travels, he writes of being favored with fine weather and everything to make his journey perfect. Though he has seen so many parts of the globe, he finds cause for new wonder and admiration in the panorama that is being unrolled before him. 'I had no idea of the wonderful scenery of this part of British America,' he writes. 'It has mountains as high as any in Switzerland, and gorges as deep and wild as the famous Via Mala.' The construction of the Canadian Pacific Railway was one of the greatest achievements of its kind in the world.

The question has come up of the right of women to sit as delegates in the Wesleyan Conference in England. A Miss Dawson was elected as a delegate by the Birmingham Synod and took her seat. Attention having been called to her presence in the conference, it was moved that the question of her right to sit as a delegate be referred to a committee. Mr. Price Hughes moved an amendment that the conference proceed with the order of the day, and advocated the admission of women as delegates. An exciting debate followed, and an amendment was finally adopted, without expressing any opinion as to the election of Miss Dawson, instructing the Chairman of District Synods not to accept the nomination of women as representatives until the whole question is decided by the conference.

The great railway strike in the States having rather ignominiously collapsed by the incarceration of Debs and his associates, another kind of struggle, the result of which may be not less important, has been entered upon, the struggle in the courts between the Government and the societies which represent labour. It is needless to say that the Government will fight its side of the case to the very last, and the labour associations are evidently determined to strain all their resources to the utmost to fight out their case to the end. Labour organizations which took no part in or did not even approve of the strike, are likely to lend assistance to the fight in the courts. The results will be watched with deep interest, not only in the States but over the whole civilized world, by both laborers and employers of labour, and the decision of the case whatever it may be, cannot fail to be important.

The rally of the Christian Endeavorers of the Presbyterian Church of the United States North and South, and of Canada, at Cleveland, is described as having been "really wonderful." The Old Stone Church, as it is called, was packed, and a second remarkable overflow meeting had to be held. Enthusiasm and loyalty to the church, with expressions of appreciation on the part of pastors of the spirit of the rank and file of members of the Christian Endeavour, were conspicuous features of the meeting's rally. The mission boards of the church, loyalty and practical co-operation with the pastors, advance movements among Presbyterian Endeavorers, the work and scope of the society, and other subjects of interest to the denomination, all came in for attention. "A Young People's Society and a Junior Society in every Presbyterian church," and that "every society shall give systematically to the mission work of the church," was the purport of the resolutions unanimously passed by the conference. The meetings were unique and wonderful, and their effect on the work of the church will doubtless be strongly felt during this coming year.

Bishop Grafton, of the Protestant Episcopal Church of the United States, thus expresses his views of the "historic episcopate," and of the way by which other bodies of Christians may become united with the Episcopal church: "Let me restate the truth to which, in the interest of unity, I desire to bear witness. Within the body of Christ, where the Apostolically descended and Episcopally ordained orders have been transmitted, there are to be found fuller sacramental endowments than among our separated brethren. We are willing to allow their ministers to be what their convictions and their seals of God's approval testify them to be—viz., evangelists, teachers, preachers of the Word. But realizing as we do the great illuminations and resources and potentialities of grace given under the fuller administrations of the priesthood of Christ's body, which we by God's mercy possess, we desire them, so much more worthy as many of them are than ourselves, to be partakers of these spiritual gifts. Whenever our brethren are enabled by the enlightenment of God's Spirit to discern our *priesthood*, as now we acknowledge their *ministry*, the barriers to reunion will gradually melt away."

Though little heard of of late years, Sir Henry Layard, who died so recently, was in his day highly distinguished and leaves a name which will not be forgotten. He was the discoverer of Nineveh and brought to light its wonderful and long buried treasures. He was of English and Spanish parentage, being the son of a Ceylon civil servant, was born in Paris, and spent the most of his early life in Italy. In 1839 he started on a prolonged tour through the East. The accounts of his discoveries, which have now become classical, at the time of their appearance created immense enthusiasm. The material results may be seen at the British Museum. After laying bare the hidden treasures of Nineveh and Babylon, young Mr. Layard, only 32, looked round for a career in which his intimate acquaintance with Eastern affairs might be utilized. After a brief spell at Constantinople as an Attache, he entered Parliament in 1852 as M.P. for Aylesbury, in the Liberal interest, and only finally retired from it in 1869, to take up the post of British Envoy at Madrid which he vacated for that of Ambassador at Constantinople in 1877. He negotiated the treaty under which Great Britain occupies Cyprus, and was made a Grand Cross of the Bath. He retired in 1880, and his later years have been devoted to Italian art.

The *Montreal Witness* of the 25th ult. contains a very clear account of the origin of the present difficulty between China and Japan respecting Corea. In 1885 a treaty was entered into between China and Japan which placed Corea under the joint protection of the two empires in the matter of keeping order in the country, or of Japan having the right to do so alone. There are at present 12,000 of Japan's subjects engaged in commerce in Corea, and 2,000 Chinese. Of late the conduct of the Korean Government has been very corrupt and tyrannical, and this has been directed specially against foreigners, Japanese as well as others. Japan accordingly promptly sent troops and ships to protect her subjects and commerce. China being left behind, suddenly professed that the trouble was at an end, the island at peace and asked Japan to withdraw her troops, which she refuses to do until order and good government are restored. China, by virtue of certain ancient claims and rights of suzerainty over Corea, which are by this conduct of Japan endangered, now wishes to drive her troops from the island. Hence the threatened war. Both Russia and Great Britain have important interests at stake and are vigilant, watchful onlookers and interested parties, to say nothing of the United States. It is to be hoped that the threatened war may still be averted; should it not, it may involve and lead to issues much more far-reaching than if China and Japan were simply and alone concerned.

## Our Contributors.

### DOING ABSOLUTELY NOTHING.

BY KNOXIAN.

During the hot season we often read in the American religious journals that Dr. Somebody is suffering from nervous prostration and that he has gone to the sea side or the mountains, or across the Atlantic for perfect rest

Nervous prostration is an American disease. It is supposed to be caused by over-work. More likely it is brought on by worry, or by an insane desire to get rich or great too fast, or by trying to do too many things at once instead of doing one thing at a time. Over-work hurts comparatively few people.

Englishmen seldom suffer from nervous prostration. The typical John Bull has so much respect for his nerves that he seldom uses them. Scotchmen have no nerves. Irish nerves are so elastic that even a rebellion does them no permanent injury. We Canadians are more like our American neighbors. We are becoming more shaky in the nerve centres every day, and before long nervous prostration may be our national disease. Nervous dyspepsia is already a common trouble and it is out of all sight the most villainous member of the dyspepsia family. There is only one creature more troublesome than a man who has nervous dyspepsia and that is a woman who has it. If many of our people take nervous dyspepsia confederation will be a failure. Nervous dyspeptics can never build a nation. The men who made Britain the greatest nation on earth did not know they had stomachs except when they were hungry.

Perfect rest may be the right thing for a man suffering from nervous prostration, but it is not the proper holiday treatment for a man in reasonable health who wishes to tone up. Doing absolutely nothing is hard work for a man of active habits. We have often seen men on steamers at summer resorts and other places of recreation who would have been much better at home. They sat alone lonesome as owls, walked around aimlessly, gazed into vacancy, consulted their watches frequently and gave other outward and visible signs that they were suffering. They were simply putting in the time and no doubt felt that time passed slowly.

To have a useful holiday one must do something. The best holiday occupation we know of is lying on the rocks close down by the edge of the Atlantic Ocean watching the waves roll in. Select a soft spot on the rock, stretch yourself out at full length with your face seaward, fix your eye on a wave a quarter of a mile distant and watch it until it breaks on the rock beneath you. A man who cannot enjoy that sight with the music of the ocean as an accompaniment has no capacity for enjoyment. He has no soul.

We have found boating on the Muskoka Lakes good holiday work. What we mean by boating is sitting in the stern watching a couple of good lively men work the oars. Last year we had a splendid crew on Lake Rosseau. It consisted of a Cincinnati D.D., a minister from Western Ontario and a Knox student. The Cincinnati man sat in the prow and gave tone to the proceedings. The minister and the Knox student rowed and a better pair of amateur oarsmen could not be desired. The student had worked long in the Muskoka mission field and had rowed between stations until he was almost a professional. Our business was to steer. We sat in the stern with a tiller-ropes in each hand, looked down benignly on our crew, steered the craft and gave orders about direction and speed in the most nautical tone we could command. Our boat always made good time. The pace was mainly owing to the scientific manner in which the boat was steered. We scarcely dare cherish the hope to have a crew like that one again. The minister and the Knox student had a stroke that Haflan would probably have considered good. The Cincinnati D.D. was a nice man and we have since seen that he writes a good magazine article, but for boating purposes he was chiefly ornamental. The Knox student could row round

and round him. When we saw that Cincinnati D.D. try to steer a boat we thought we partly understood why Lane Seminary is in trouble.

Interesting company is absolutely indispensable to a good holiday. There are of course abnormal specimens of the Adam family who wish to be always alone, but the average man does not hanker after solitude, nor does the average woman.

What is interesting company? It is company that interests you. Did any dictionary ever give a better definition than that? The weather is too hot to prepare a scientific analysis of the qualities that make some people pleasant companions and make others—well not specially magnetic. Perhaps we could not make an analysis of that kind even if the mercury were thirty degrees below zero. We doubt very much if anybody can explain why some people are magnetic and others repellent. Any way we are not going to try. The readers of this corner must think out some things for themselves.

People in any walk of life may be interesting or the reverse, but as a rule it will be found that we learn most from men who follow occupations quite different from our own. The best informed men we have ever met were newspaper men. For range and accuracy of information a first class editor easily takes the palm. As a living encyclopædia of useful knowledge we will match William Buckingham, of Stratford, against any man in this Province. But for his modesty and constitutional shrinking from contact with crowds Buckingham might easily have been one of the first men in this Dominion. We have often found first class lawyers, doctors, merchants, manufacturers and politicians instructive men to holiday with. They know many things that ordinary clergymen have little opportunity of learning and if inclined to talk a minister can learn a good deal from their company.

Commercial travellers are often very interesting and instructive men. They have a large amount of useful information about our own country.

A specialist is always interesting in his own line. More information can often be obtained from the engineer that drives a steamboat or the wheelsman who steers it than from many of the well-dressed pretentious people who sit in the cabin.

### THE NEW HEBRIDES MISSION SYNOD REPORT.

New Hebrides Mission Synod met in the Mission Church, Anelgaubat, Aneityum, April 28th, 1894. Rev. J. Gillan, retiring Moderator, preached from Titus 1: 1, his theme being "A Servant of God." After the sermon the Synod was duly constituted.

Present: Revs. W. Watt, J. W. MacKenzie, J. Annaud, M.A.; R. M. Fraser, J. D. Landels, T. Smail, B.A.; J. Gillan, R. Lamb, B.D., M.D.

Owing to the necessary arrangements not having been made in the maritime service, the Synod did not meet during 1893.

Rev. J. D. Landels was appointed Moderator for the ensuing year. Messrs. Milne and Gray were absent, for reasons assigned and accepted.

The Rev. F. J. Paton, second son of the Rev. J. G. Paton, D.D., of this Mission and duly accredited missionary of the Presbyterian Church of Victoria, specially designated by that church to occupy the station of Pangkumu Malekula, was present and cordially received, the Moderator and brethren giving him the right hand of fellowship.

Mr. R. M. G. McDowall, assistant to Dr. Lamb, was present, Dr. Lamb introduced him and in accordance with the wishes of the New Zealand Presbyterian Church, by which he was appointed; he was associated with the Synod, having a seat and vote, leaving his relation to the Synod to be considered if necessary at a future time; he was cordially received, the Moderator and brethren giving to him also the right hand of fellowship.

The business committee submitted its report which was received and adopted.

The Lord's Supper was appointed to be dispensed at 7.30 p.m., on Sabbath, the Moderator conducting the service.

The committee on a Native Teachers' Training Institution, appointed 1892, submitted its report. The convener, Mr. Annand, moved the adoption of the same and submitted for approval the committee's recommendations. An amendment proposing the consideration of the report and its recommendations at a future sederunt was carried.

Messrs. Fraser, MacKenzie and Gillan were appointed a committee to draft a minute based on the report of stations.

On Dr. Lamb submitting the report of his station on Ambrim it was agreed that as he was leaving by the steamer hourly expected from Sydney, the Synod consider what steps can be taken to strengthen Dr. Lamb's hands and secure his retention in the Mission.

On motion made, the Synod resolved itself into committee of the whole.

On the House again resuming its sitting, the committee of the whole, appointed in the previous minute, reported as follows.—That after due deliberation and discussion it was agreed to recommend the following resolution.—That the Synod sympathize with Dr. Lamb and the Presbyterian Church of New Zealand in the loss sustained by them owing to the destruction by fire of the Mission premises at Dip Point, Ambrim; agree to the desirability of Dr. Lamb going to New Zealand, ask his committee to do all in their power to make it possible for Dr. Lamb to return to his work as a medical missionary, and if necessary to apply to the other churches or friends interested for pecuniary help. The report was adopted as the finding of the Synod. The recommendations were agreed to and Dr. Lamb instructed to furnish his committee with a copy of this minute.

The Treasurer in his report stated that a lady in New Zealand had sent the sum of (£100) as a donation to the New Hebrides Mission Synod, to be used by the Synod for any purpose connected with the Mission, not provided for by any of the churches. The Synod instructed the clerk to convey to the generous donor the warm thanks of the Synod.

The subject of the retention of the interest of the Insurance Reserve Fund by the Victorian Church, having been brought under the consideration of the Synod in a letter from Dr. Cosh, secretary of the "Dayspring" Board, the Synod instructed the clerk to write the Treasurer of the Victorian Church requesting him to pay oversaid interest to the "Dayspring" Board in Sydney to meet current expenses, in accordance with the express terms of the resolution of this Mission establishing the fund, viz.: "The capital to be drawn upon in case of accident to, or loss of the vessel, the interest to be used in meeting current expenses."

A letter from Varatia, a chief at Sesake Mai, was read, requesting that Mr. Macdonald be requested to resume oversight of the mission work at that place. The Synod, after careful consideration, did not see its way to accede to the request, but expressed the hope that the troubles anticipated may be averted. The clerk was instructed to convey this decision to Varatia.

Mr. Gillan, in accordance with the expressed desire of the Victorian Church, was appointed to the oversight of the mission station at North Santo.

The Synod having heard of the section of the "John G. Paton" Mission Fund, Great Britain, which has for its object the training and support of native teachers, and having also heard of the appointment of Mr. Fred. J. Paton, Malekula, as its treasurer, heartily approves of the scheme, and as Mr. Paton's request accepts the oversight of the fund, and confirms his appointment as its treasurer.

The Synod appointed Mr. Smail to prepare the Annual Dayspring Report, also the Native Teachers' Report. The Synod enjoined brethren to supply full reports of the work on their stations and forward them to Dr. Cosh by the last mail for this year. The Synod further enjoined brethren to supply Mr. Smail with information and statistics regarding native teachers.

May 1st, 1894, Messrs. Robertson, Macdonald, Michelsen, Lawrie and Leggatt having arrived per S.S. *Balmain* from Sydney, took their seats as members of Synod.

A minute of the Foreign Missions Committee of the Free Church of Scotland was read, appointing Rev. J. H. Lawrie to take oversight of the work on Aneityum and Futuna for a period of not more than two years during the absence of Dr. Guan on furlough and intimating the probability of another missionary from that church being sent out in 1895. Synod heartily welcomes Mr. Lawrie back to his work and expresses much gratification at the prospect of another missionary from the Free Church of Scotland being appointed to this group. A copy of this minute to be forwarded to the Foreign Mission Committee of the Free Church of Scotland.

The committee appointed, minute 12, handed in its report, which was received and adopted as the finding of the Synod. "It is with a sense of loss that we record the retirement from this mission of the Rev. Alexander Morton, Pangkumu, Malekula. Mr. Morton came to the New Hebrides in 1886, and settled at Pangkumu in 1887, among a purely heathen people, where he wrought with such earnestness, enthusiasm and promise of success, that it was with extreme regret to himself, as well as to his brethren of this mission, that the shattered health of Mrs. Morton necessitated their retirement from this trying field. We sincerely sympathize with him in having had to retire just as he was beginning to see buds of promise on Malekula; but we rejoice that he has been privileged to place the Gospel by Mark in the dialect of Pangkumu, in the hands of the Malekulans before his retirement. We trust that God's blessing may follow and rest upon him in his new sphere of labor.

The Synod also express its sympathy with the Rev. A. H. Macdonald, in that he has so soon been compelled by ill-health to retire from his lonely out-post at Belgaule, North Santo, where he was settled in 1890. During his short time of labor there the work gave much promise of success, and the people seemed very receptive. We pray that the Lord may direct him to a corner of the vineyard wherein he may suitably and acceptably serve the great Head of the church, and that He may speedily send forth a successor to occupy this important post. Copies of these minutes to be sent to the parties named and to the conveners of the Foreign Mission Committees of the churches interested."

The convener of Committee on Reports of Stations submitted its report and moved its adoption. An amendment was agreed to that the report be re-submitted, and that the court now hear reports of their stations from members who have arrived by S.S. *Balmain*.

Mr. Landels, the convener of the committee appointed on deaths of members of this Mission since last meeting of Synod, submitted its report.

MRS MICHELSEN, 1892.

In the providence of God, this Synod has to record its loss by the death of Mrs. Oscar Michelsen, the beloved wife of the Rev. Oscar Michelsen, of Tongoa. For a period of about 12 years, during which time the strongholds of heathenism gave way, she was at her husband's right hand, sharing with him the trials and privations which they were called upon to endure as good soldiers of Jesus Christ. Being possessed of special qualifications which admirably fitted her for this work, together with a gentle disposition, she endeared herself to all classes, who now mourn their loss. To the bereaved husband, children and friends, we offer our deepest sympathy and pray that the God of all consolation will extend to them His blessing.

MRS. MACKENZIE, EFATE, 1893.

"The sad and painful duty devolves upon this Synod to record the decease of Mrs. Mackenzie, wife of the Rev. J. W. Mackenzie, of Erakor, Efate. She was spared, in the providence of God, for the period of 21 years to labor with her devoted husband, to whom she was a true help-meet. Her special gifts were used for the highest ends; she considered nothing too valuable to lay on the altar of Him who had given His life for her. This consecrated service was greatly blessed to the people amongst whom she labored, and to whom her memory is dear. Like a true mother in Israel,

she was ever ready to help by her advice and guidance those who had newly come to the field. She now rests from her labors and her works follow with her. To the bereaved husband, children and relatives we offer our deepest sympathy, and pray that the God of all consolation will extend to them His blessing."

MRS. WATT, TANNA, 1894.

"When on the eve of meeting as a Mission Synod we have been called upon to mourn the loss sustained by the sudden and unexpected death of Mrs. Watt, the wife of the Rev. W. Watt, Tanna. During the period of 25 years she was permitted to go out and in amongst the people of Tanna, whose eternal welfare lay upon her heart. Being possessed of wonderful tact and energy, she became all things to all classes that she might save some. She was ever devising new schemes or improving old ones, that Christ might be glorified in their lives. Humanly speaking we should have expected her amongst us for many years to come, but God, whose she was, and whom she served, has called her to higher service, and our loss is great. To her bereaved husband and relatives we offer our deepest sympathy, and pray that the God of all consolation may heal their wounded hearts."

The reports were adopted and copies ordered to be sent to the relatives of the deceased ladies. The minute on the death of Dr. Steel, as follows, was adopted and a copy ordered to be sent to the Rev. Robert Steel, Qucanbyan, N.S.W.:—"As a Synod we are called upon to record the loss sustained by the death of the Rev. Dr. Steel, Sydney, N.S.W. For many years he had been connected with the work of the Mission in various capacities, and ever interested himself in all its work. This interest he demonstrated some years ago, by paying a visit to the Islands, and on his return, writing a book which is now recognized as one of the best on the Mission. Of late years he had gradually through infirmity relinquished his official connection with us, but never failed to the last to use his influence, both by voice and pen, in the interests of the Mission. To the bereaved relatives we offer our sincerest sympathy and pray that they may acquiesce in the Divine will."

The committee on a Native Teachers' Training Institution, appointed 1889, submitted its report. Mr. Annand, its convener, moved its recommendations. It was moved, that in order these recommendations be carefully considered, the House resolve itself into a committee of the whole. Synod resumed its sitting.

The chairman of committee of the whole submitted the following as the recommendations of the committee, viz.:

1. The Synod resolves to take action for the establishment of a training institution for native teachers and pastors.
  2. That the instruction given in the institution be in English.
  3. That the staff consist, for the present, of a principal and a married artisan assistant, a carpenter preferred.
- That the Rev. Joseph Annand, M.A., be Principal. That he be authorized to secure an assistant, salary to be £150 per annum.
4. That provided the committee hereunder appointed, find a suitable site, and sufficient land can be secured on Tongoa and the adjacent mainland of Santo, the training institution be located there; but failing that, some other suitable site be selected, preference being given to the island of Mai. Committee: The Principal, Messrs. Gillan, Landels, Mackenzie and Michelsen. The Northern men not obliged to go south, and the Southern men not obliged to go north.

5. That a committee be appointed to draw up a few simple rules for the guidance of the Principal and his assistants, also a few regulations, to which students must conform on authority of Synod. These to be submitted at a future sederunt for the approval of Synod. The committee to consist of the Principal, Messrs. Mackenzie, Michelsen and Dr. Lamb.

6. That the Synod instruct the Principal to begin operations as soon as convenient, especially to erect suitable buildings for the immediate needs of the institution.

7. That the Synod apply to churches, so-

cieties and individuals for funds to meet expenses to the extent of £500 for the first year, payable to the Principal, he to render an annual account of receipts and expenditure to the Synod.

The chairman moved the adoption of the report. The Synod received the report, thanked the committee, especially the convener, for their diligence, recommend members to bring this matter under the favourable notice of their respective churches and others, and instructed the clerk to forward copies of this minute to the conveners of the various Foreign Mission Committees supporting this Mission. Correspondence received by S. S. Balmain was read and submitted to the Business Committee.

The Committee on Reports of Stations submitted the following as its report:

"Reports written or verbal have been received from all stations except North Santo, Tongoa, Weasisi and Futuna. In these reports there is a good deal to sadden us, for death has been removing honoured workers and loved children, while hurricane and fire have wrought destruction on Mission premises. But though this is so, there is yet much to cheer us, and we have enough before us to show that the work of evangelization makes steady progress throughout the group, and the reports from some stations, more especially, gladden our hearts and fill us with thankfulness to God for the evident tokens of His gracious working among the people. Apart from the considerable numbers who on some islands have professed themselves followers of Jesus, we would note for the encouragement of all who long and pray for the extension of Christ's Kingdom in the New Hebrides, the following signs of progress, viz.:

"At South Santo the Gospel of John has been translated and printed; a dying chief earnestly sought, and we trust, found salvation; and women are now freely allowed to attend church. At Malo we note a handsome new church erected, and an increased number of teachers at work. At Uripio Malekula there has been one baptism, and we rejoice over two women near to or in the Kingdom, and a dying cripple praying and asking to be prayed for. At Pangkumu we find the number of teachers increased, and notwithstanding great opposition and losses by the labour traffic, the number who attend the preaching of the gospel gradually increases and some are breaking caste. At Aulua there is indeed a stirring among the dry bones evidenced by large attendances at the services, some of the young men preaching in villages around, new villages being formed by worshipping people and the Gospel of Matthew translated and printed in this dialect. On Ambrim, notwithstanding disastrous losses by hurricane and fire, there is the rapid establishment of 7 schools and preaching stations, and the earnestness displayed by a few Christianized natives in bringing the gospel before their fellow-islanders to cheer us. On Epi we note under the Nikaura station, the peace which prevails, the opening of new schools, the increased attendance at school and Sabbath services, the eagerness of some of the people to possess books and also the formation of a class for candidates for baptism, and some young men confessing that Jesus has won their hearts. Under Burumba station we hear the same cry for more teachers as at Nikaura, and note an increased number of schools, the beginning of work among new tribes, the publication of the Gospel of Matthew in Bakian, and a fair number of natives under training as teachers. On Nguna and the islands attached to that station the forward movement is shown by the establishment of schools in hitherto dark and heathen villages, and the number of teachers sent out to help in the evangelization of other islands. From Havannah Harbor we hear of continued accessions from heathenism, a dictionary of Efatese and other books printed. At Erakor we observe with gratification the publication of new books paid for by the natives themselves, and the certain triumph of the gospel is vindicated by the now wide open door on long-closed Mele, and the earnest of further blessing is seen in the 52 persons there who have renounced heathenism. From the Martyr Island of Erromanga we hear of the consolidation of the work among the natives, the publication of new books for their use, and payments being made by them to refund outlay on their behalf by the Bible Society, and also to support teachers on their own islands. Then away in the south of the group on 'Dark Tanna,' as it is frequently called in connection with the Port Resolution Station, not only do we learn of increased attendance at school and of new churches built, but we hear also the now familiar cry for teachers and rejoice over three souls added to the church. At Aneityum, the first field taken up by the Mission, the services have been regularly held by the natives during the absence of their missionary. For these things we thank God, and from them take new courage."

The convener moved that the report be received and adopted. Synod agreed, and instructed that copies of this minute be forwarded to the conveners of the Foreign Missions Committees interested in this Mission.

The convener of the Committee on Finance submitted his report, of which we give only the part relating to our own church.

(Continued on page 497.)

## Christian Endeavor.

PLAIN LIVING AND HIGH THINKING.

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

Aug. 5—Mark 10: 23-31.

Plain living and high thinking! What a beautiful couple; what a happy combination! How encouraged we should feel when we know that they can be associated! How discouraging it would be if we found that high living is necessary to high thinking! Plain living is within the reach of all, and if it be conducive to high thinking we may hope sometime to have elevation of thought. The truth is that high thinking is far more commonly associated with plain, than with high, living. Moses, Elijah and John the Baptist lived in the plainest fashion, but where can we find a grander legacy of thought than that which they have left us. The disciples of Christ also lived plainly, but their thoughts have moved the world. The immediate successors of the Apostles were likewise very plain in their style of living, but they were admirable in their style of thinking. Five or six centuries afterwards there was a change, not for the better, but for the worse, both in the mode of life and thought. "When the churches were wooden the preachers were golden; but when the churches became golden the preachers became wooden." The finest poems and the ablest philosophical works in Greece were written before the people began to live in luxury. Had these works not emanated from the brain of authors when they did, the probability is that they never would have been forthcoming. Perhaps no country of equal size has produced a larger number of great thinkers than little Scotland, and it is a well-known fact that the style of life there has always been exceedingly plain. John Bunyan lived on prison fare but sparks from the anvil of his thought have illuminated the world.

But the phrase "high thinking" may mean far more than that which concerns itself with the sublime in nature, with the subtleties of metaphysics, with the intricacies of philosophy or with the mysteries of science. The words of the text imply that high thoughts are those which are concerned about the kingdom of God, about personal salvation and about the good of others. A man's thoughts take their first great elevation when he begins to consider how he may secure the pearl of great price. Up till that time, he has been grovelling, but as soon as his mind is directed to the matter of personal religion, it must look above and beyond itself; it must look away from all things earthly. The Holy Spirit gives a new and higher turn to the thoughts. If a man's thoughts be once set on Christ he will find it a pleasant and profitable exercise to think upon those things which are above where Christ sitteth at the right hand of God (Col. 3: 1, 2). He will desire that others should participate in the blessings which he enjoys, and the thought of bringing them into that blessedness will keep his mind centred upon what is true, honest, just, pure, lovely and of good report (Phil. 4: 8).

But Jesus intimates in the text that the rich are not likely to be deeply interested in these things. "How hard it is for them that trust in riches to enter into the kingdom of God." The rich man's wealth is a strong city, and because he is satisfied that his city is secure, because he trusts in that, he is not likely to fly for refuge to the covert which Divine love has provided for him. Because he lives high, because his affections are absorbed in present enjoyment and personal gratification, his thoughts are base, selfish, sordid. Like Dives, he is clothed in purple; he fares sumptuously every day, and hence cares nothing for poor Lazarus who lies at his gate. Since his riches have become his god, his thoughts rise not above the present, and he idolizes what tends only to make him proud and imperious. This idolatry prevents him from realizing his need of a Saviour, and therefore arrests the movements of a mind that otherwise might dwell on things sublime.

## HINTS AND NEWS ITEMS

The *Christian Observer* gives the following notes of the action of the General Assembly of the Southern Presbyterian church. It provides that the C. E. society ought to be organized under the direction of the session, and along the lines which the session approves. We do not hold that it is ever wise or right for a number of young people to organize a society in any church without first securing the endorsement of the authorities of the church. The case may sometimes come up in which a session may approve of the organization of a society, and yet the pastor may not approve of it. In such case, we think the young people should wait, postpone the organization, and do some other work in some other way. For a society which moves off without the hearty approval of the pastor, will at best have only a partial success, and may injure the church very much. Again, the form of constitution ought to be submitted to the session. They ought to consider it, and vote upon it. In this way they can meet any dangerous ideas, and avoid them. They can do this much more effectively at the first than they can after such tendencies become fixed. The Assembly throws the burden of control upon the church session, where it rightfully belongs. If they propose to control the matter, we trust that they will do it, positively and firmly, and lovingly. Do not let it be what so often is the case in the Sunday school, that their control is purely nominal. Let us have nothing of the kind in our society work. Let the pastor and session attend the meetings, keep in touch with the work and guide it by their superior wisdom and experience. Let them require of the society regular quarterly reports of their work, and maintain some such oversight as may, in some honest sense, be called control.

Too few Christian Endeavor societies have good literature committees, and of those that possess this helpful adjunct, too few good literature committees make use of current periodical literature. A good hint is to be taken from the custom of the Endeavorers of the Irish Grove Cumberland Presbyterian church near Middletown, Ill. They have a bulletin-board in the vestibule on which they place each week a notice calling attention to conspicuously good articles in recent numbers of their church papers and of *The Golden Rule*.

A good literature committee will find one of the most helpful lines of work open before it to be the selection of books profitable for the Endeavorers to read. This committee, in one society of which we have heard, makes out helpful lists of books on various subjects, and pastes these lists in conspicuous places in the society room. Many will thus be led to read and study in profitable ways.

"Once I asked Mrs. Kemble," says a writer in *Macmillan*, "why she so disliked the stage, loving all that belonged to it as she did. She said that it was because she loved her own being; even more than her art; that she found the constant simulation of emotion in time destroyed in herself the possibility of natural feeling, that she wished to keep the possession of her own soul." These words throw a lurid light on the influence which the art of simulation practiced by actors has upon their own characters. It would seem that in making themselves "appear to men" to feel they forget how to sincerely feel for themselves when the emotion should be manifested and expressed.

## TORONTO CIDER AND FRUIT VINEGAR CO., LTD.

In another column will be found a challenge issued by this company with regard to the purity of their manufacture of fruit vinegar. This vinegar is made by a new process, discovered in Rochester, N.Y., which gives them a superior article of high strength and fine flavor that cannot be surpassed for pickling or table use. It has become so popular in the United States that nine-tenths of all used is similarly made from fruit, without the aid of any foreign or injurious acid. It is pure and wholesome and is strongly recommended to the public at large. If you have not tried it ask your grocer for it, and if he has not had it he will be supplied by giving his order to the company's traveller or applying at their warehouses, 22 Francis street, Toronto.

## Pastor and People.

### THE LIGHT OF STARS

The night is come, but none too soon;  
And sinking silently,  
All silently, the little moon  
Drops down behind the sky.

There is no light in earth or heaven  
But the cold light of stars;  
And the first watch of night is given  
To the red planet Mars.

Is it the tender star of love?  
The star of love and dreams?  
O, no, from that blue tent above  
A hero's armor gleams!

And earnest thoughts within me rise,  
When I behold afar,  
Suspended in the evening skies,  
The shield of that red star.

O, star of strength! I see thee stand  
And smile upon my pain;  
Thou beckonest with thy hand,  
And I am strong again.

Within my breast there is no light  
But the cold light of stars;  
I give the first watch of the night  
To the red planet Mars.

The star of the unconquered will,  
He rises in my breast,  
Serene, and resolute, and still,  
And calm, and self-possessed.

And thou, too, whosoe'er thou art,  
That readest this brief psalm,  
As one by one thy hopes depart,  
Be resolute and calm.

O, fear not in a world like this,  
And thou shalt know ere long,  
Know how sublime a thing it is  
To suffer and be strong. —Exchange

Written for THE CANADA PRESBYTERIAN.  
**MODERN EVANGELISM.**

BY REV. J. A. R. DICKSON, B.D., PH.D., GALT.

To-day there is a goodly army of Evangelists doing service in Christendom. That they are urgently needed there can be no question. That they do in the main, a good, solid, enduring work no one will dispute. That their office is sanctioned by the word of God is clear to every reader of the New Testament. Although the sphere they labor in, is not regarded by all as the sphere contemplated in the Scriptures. They evangelized the professing church. They must have the countenance and co-operation of the churches. They even, in cases, stipulate for certain sums of money being raised, and certain accommodations being provided, choirs numbering so many being specially trained, and a platform being put up for the body of singers, and certain numbers of men being set apart to act in various capacities as "ushers" or as "helpers" in the meetings, and only the hymn-book that they sell being used. Everything is reduced to a science. And no fault may be found with all this machinery. But it is odd, when we look at the work of the Tennants, and of Nettleton, and Finney, and Burns, and Brownlow North in comparison—such deep, sweeping and effective movements, without any such machinery, but in simple reliance on the mighty power of God revealed through the word preached. It may be that by the skillful manipulation of machinery a revival may be got up. It often is, and it goes down just as quickly as it was got up. Man has such a nature that it may be played upon as a great organ. He may be made to weep, or laugh, or sing, or think soberly and devoutly. By well-told stories wonderful effects may be produced upon the human heart, and all the more readily, if there be a mass of men to act upon. And an individual may be caught at a particular point and given an interpretation of his condition that may be misleading and ruinous. One anxious to secure results, and it may be, not overly skilled in the analysis of human feeling, or the workings of the human heart, may affirm of certain conditions what is very far from the truth. He may give assurances of salvation when the individual is very far from it. He may cry peace, peace, when there is no peace, and so do incalculable harm. This case in point, was told by Dr. Hoyt many years ago in the *Christian at Work*: "Tell me about it," said Captain M— to me, as he stood there at the wheel in the pilot-house of a Missouri River steamboat, threading the winding treacherous channel, looking out for sand bars, now here, now there, reading the rippling boiling surface of that great river as intelligently as I

could the page of an open book. "Tell me about it," said he to me as I sat by his side in the pilot-house making my way northward against the surging current of that river; "was I wrong or was I right? I married my wife; I loved her; to please her I began to go to church; I never could hear singing and not be moved; the songs they sang in the church there touched me strangely; they brought up forgotten memories, they unloosed all the springs of feeling; I was overcome; I could not help myself; I wept—whenever I went to church and heard the songs I wept. Because I wept they all thought I had become a Christian! Wife, minister, all of them, pressed me to join the church. No, I said, I cannot. I have simply been stirred up by songs as I always am. I knew I had not given up my evil ways. I knew I had not repented of my sins and given myself over to my Saviour. 'No, I cannot join the church. Deeper work must be done in me before I can do that,' I said. And yet when I went to church and heard the songs I always wept and could not help myself. Tell me, was I wrong in refusing to join the church, though songs touched me so, or right?" Thus substantially the captain went on talking. And I answered, "Right, captain, right thoroughly!" A real religion is something fathoms deeper than feeling simply; it is repentance; it is faith, it is the organization of life round a new centre; it is the acceptance of Jesus Christ as your Saviour and your Lord."

This captain was standing on slippery ground, but he was true to himself after a manly fashion, and was not deceived, and he fortunately fell into the hands of a good adviser. But how easily another might have been caught.

Evangelistic work if thoroughly done, is a great good to any community with a large non-church going population, who have drifted into indifference, and hardness of heart, and utter godliness. Its sphere is among those who have not heard, or who are not hearing, the saving truth of the gospel. And the best men, the deepest read in the knowledge of the heart; men strongly tinctured with the rich experimental teaching of the old Puritan Divines, such as Brooks, Sibbes, Owen, Goodwin and Adams; men of the highest culture should occupy the position of Evangelists.

True it is, any man who is saved himself, may preach the gospel, but he may not be able to command a large body of men so that they will listen. He may be so shallow in himself that his tale is soon told. It is not enough to inform men that they are sinners, and must be converted, and trust in Christ Jesus as the propitiation for sin. These are but the fundamental facts. It is dealing with the varied experiences to which they give rise that tests a preacher. The training and the character, and the associations of the hearers must be all considered; else very many words will be wasted. Some need teaching of the most elementary character. Some need good lessons recalled and revived. Some need direction as to how to act. Some need inducements—motives, to teach them to noble issues. All do not stand on a dead level. Those bred up in godly homes and those bred up in godless homes; those who have companied with educated men and those who have been the associates of uneducated men; those who have been protected by moral influences, and those who have been debased by immoral influences and usages, the good, the bad, the indifferent, are all there. It is a large, indeed, a magnificent organ to stand before, and act upon so that sweet, rich heavenly music may be drawn from it, to the glory of God. Like many a fine instrument it is greatly abused very often by unskilled players.

Suppose, after an address that has only run the quarter of the gamut an appeal be made to the hearers to "stand up" as indicating their conversion and the leader leaps on a chair to count the heads. Wherein lies the true seriousness of such a proceeding? It is not far short of a mockery, and it will be to many a delusion and a snare. If the work of evangelizing is worth doing at all, it is worth doing well. It should be a matter of individual dealing. Each case should be treated separately by one skilled in soul treatment. Much of the success or non-success of our

spiritual life will depend on the character impressed on it at the first. Many then get into a mist that hangs about them for a long, long time. Many act through the magnetic force of others upon them at such a time, and can give no account of the hope that is in them. Many begin to utter religious words and phrases, at such a time, of whose meaning they are totally ignorant. Many are led to think, under teaching that merely scrapes the surface, and that does not even produce conviction of sin, far less repentance toward God and faith in our Lord Jesus Christ, that they are saved, when the saving process has not yet begun.

Ah, it is a perilous thing to put, or to allow, evangelistic preaching in the hands of one who sadly needs instruction himself. It endangers the lives of immortal men. Self-called and self-constituted evangelists ought to be guarded against. Men, who in many cases speaking not uncharitably, are just as anxious to save money as to save men, as some very interesting incidents and figures and facts might show. Only known men, chosen by the Supreme Court of the church on account of special fitness for this office, should be permitted to work in congregations in this capacity. That is, outside of the help one pastor may give to another.

One of the greatest evils and the most insidious snares of modern evangelism is the desire to make up a large roll of names. We have seen them reckoned up in order to the glory of the evangelist and published in large type as "saved," many of whom declared that they were forced by others to "go up to the front," or stand up in their place, when they would have done far otherwise. They were not even touched with conviction of sin.

Pressure beyond reason, and therefore beyond Scripture warrant, had been put upon them, and they in a moment of weakness had yielded, to be sorry for many a day after, that they did such a thing.

If a soul is under conviction, and asking "what shall I do to be saved?" it will in these peculiar circumstances, need little pressing and urging. If a man has accepted Christ, he will not hold back, when many are coming out, and identifying themselves with the Lord's people.

It is here as in the service of the Queen, "one volunteer is worth ten pressed men." The word of the Lord is, "whosoever will let him come and take the water of life freely."

Another evil attending modern evangelism is the lack of the saving truths of the gospel such as Paul sets forth in 1 Cor. 15: 1-4, and such as Peter in Acts 2, and John the Baptist in "Behold the Lamb of God who taketh away the sin of the world."

The exceeding sinfulness of sin, and therefore the need of the sacrificial blood to atone for it, is not made prominent enough. More confidence is reposed in thrilling stories, which are frequently dressed up beyond the real facts of the case to catch the crowd, than in the simple word of God and the power of the Holy Ghost. And not unfrequently is a pure legalism preached that entirely obscures the grace of God in salvation. Great dangers to the souls of men and to the church of Christ lie in many of the devices that are adopted. Evangelism depends largely on the character of the evangelist. He should be sound in doctrine, wise in adapting himself to his conditions, and not greedy of filthy lucre. A man who lives to save souls, and that above all else.—

### AN OLD PSALM FRESHLY READ.

Behold how good it is and pleasant  
For brethren to dwell together!  
Like the fine oil upon the head  
Flowing down upon the beard, the beard of Aaron,  
That flows down upon the hem of his garments,  
Like the dew of Hermon that flows down upon the  
mountains of Zion;  
For there hath Jehovah commanded the blessing,  
Life for evermore.—Psalm cxxxiii.

In the new edition of his book, "The Old Testament in the Jewish Church," Dr. Robertson Smith says that the point of this Psalm is missed in all the commentaries he has looked at. We venture, says the *British Weekly*, to paraphrase his brief but extremely interesting and convincing exposition. The

good and pleasant thing is that those who are brethren in blood and heart also dwell together—a joy which came to Israel for a brief season during the three great feasts. It is not that they dwell together in harmony, but that in the solemn feast that has brought them together to Zion, they enjoy the privilege of being near to one another.

In the verses which follow, the scene is described under a figure—"The long lines of the houses of Jerusalem, and the tents of the pilgrims, flow down the slopes of the Temple hill, even to the base, like the oil on Aaron's garments—a blessed sight." All the piety of Israel gathered together thus, is as if the fertilizing dews on great Hermon—"whose white golden crown glistens into the blue heavens"—were all concentrated on the little hill of Zion.

Nowhere, says a traveller in the Holy Land, is so heavy a dew perceptible as in the vicinity of Hermon. When the dew of that mountain, covered with deep, almost eternal snow, descends upon the bare, unfruitful hill of Zion, it is a good and pleasant thing, and the pilgrim's heart is full as he stands within the gates of Jerusalem, and looks out upon the encircling hills.

Then the "sense of Jehovah's forgiving grace, and the certainty of redemption for Israel, triumphed over all the evils of the present, and filled his soul with humble and patient hope." There he felt that God had commanded the blessing to gather and go forth, and what could the blessing be but life—the sum and goal of blessings—"even life for evermore?"—*Observer*.

### THE VALUE OF A CHURCH PAPER.

It is astounding that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their churches to take a good denominational paper. It is simply impossible for church people to be in the largest degree useful to their churches, to their denomination and to the cause of Christ at large if they do not take a religious paper. There is no investment of money which will bring larger returns for the church, for the denomination and for Christianity than what is expended in procuring good religious papers. Two to five cents a week for the year will secure the weekly visits of a great, strong, wholesome and altogether superb religious paper. The general circulation of such a paper in a church is worth as much to a pastor as is an assistant in pastoral work. Church members cannot intelligently give to or work for denominational societies and other objects of benevolence except they be familiar with the scope and manner of their operations; and such familiarity can come only from the weekly visits of a great religious newspaper. In all our churches there are many young members who were brought up outside of our denomination; there is also a considerable proportion of such who are more advanced in years. How can they know what our contemporary enterprises are, and how can they come into touch, either with the living present or with the hopeful future, except they take a weekly denominational paper? Men of wealth could not do better with hundreds, or even thousands, of dollars than to aid the pastor in introducing a worthy denominational paper into churches and missions. A pastor in this city a few weeks ago paid for twenty copies of such a paper to be sent to as many families connected with a mission of his church. Could he have made a better investment of the amount?—*Christian Intelligencer*.

The Good Templars of England held during Easter week their 25th Annual Session. There are over 2,000 lodges, nearly all of them meeting weekly, with a subscribing membership of 104,808. The Grand Lodge receipts for the year amounted to over £5,028 exclusively, £1,371 received on account of the official organ, and £2,231 for the Orphanage. About 10,000 meetings had been arranged in connection with the Order, and many hundreds of petitions in favor of Parliament. Deputations from the Order had attended at the World's Temperance Conference at Chicago, and at the Supreme Lodge at Des Moines, Iowa, at which 12,789 branches, with a membership of 593,463, were represented.

## Missionary World.

### MRS. HARVIES REPORT. (Continued)

#### EDUCATIONAL AND ZENANA WORK INDORE.

Mhow.—Miss Ross speaks gratefully of the comfort enjoyed in her work, and the very great advantage the new school building has been to her bazaar girls' school. The parents of the children who attend this school are very poor and the difficulties are many. Frequently an elder sister cannot go unless she takes with her the baby of the household, as the mother is busy helping to earn the food of the family; then the little ones often go to school hungry and this is not favourable to mental effort. But in spite of these and other hindrances the number of scholars, especially of Hindoos and Mohammedans, has been increasing steadily. Last year, including the English, Eurasian, Portuguese and Parsec children, the averages per quarter were 60, 76, 104, 130. This year, excluding what is called the English division, the averages were 80, 75, 90, 135.

The number in the Kishnapoora school has not increased, but good work has been done and improvement is observable, especially in the Bible lessons. The woman's meeting has been continued through the year with an attendance of from 20 to 50. Many of the heathen women seem untouched, but the Christian women are evidently growing in grace and knowledge.

Two Bible women are employed in Miss Ross' work, one in Mhow, the second in Barwaba. They read and explain portions of Scripture in the homes visited; 795 of these visits have been made in eight months. A few women in Mhow are taught to read in their homes, and many visits have been made in zenanas by Miss Ross.

Miss Calder writes that much of her time this year has necessarily been given to the language, which she has not found as difficult as she expected. For the past few months she has had charge of the Pension pura school, which we learn from Miss Ross is increasing both in attendance and interest, special attention being given by the children to the Bible lesson.

Encouraging meetings for women are held on Saturday mornings in the school building, as well as other meetings in different places, and some, Miss Calder says, seem anxious to hear the "old, old story."

Neemuch.—Miss Jamieson is very greatly encouraged in her work on account of the promise of two new school buildings which are to be erected as soon as possible.

The Chamar school, under her supervision is still far from what it might be, or will be when there is a comfortable room in which to meet. The parents are very poor and their homes uninviting, and a pleasant school room will be a great attraction to the little ones.

Those who have attended regularly have made fair progress; several having studied the history of the life of Christ in the New Testament, are now taking up Old Testament subjects. A well attended evening service for women is held occasionally in the courtyard.

The high caste girls' school has this year suffered materially by the marriages of many of the older girls. Here, too, good work has been done and the intelligent grasp of religious subjects by the children is surprising. Two married women have attended.

Some months ago a school for girls was opened in the city of Mandasaur. This school is taught, under the care of Miss Jamieson, by a Christian woman, with about 40 names on the roll. A Bible class for Christian women and girls is held every Sunday afternoon and has resulted in blessing.

Considerable attention is given to zenana visitation, two Bible women being engaged for this special work. The results have been cheering.

Village work, to some extent, has also been undertaken.

Phillips Brooks: Seek your life's nourishment in your life's work. Insist that your buying or selling or studying or teaching shall itself make you brave, patient, pure and holy!

### GHOSEN EL HOWIE.

[We have been favoured with copies of correspondence of Rev. Ghosen el Howie, which we publish in part, and from which we make some extracts that will, we hope, be of interest to our readers.—ED.]

Rev. Ghosen el Howie is well known to our church as being of Jewish birth. He is a native of the Mount Lebanon district. In 1884 he was licensed to preach the gospel, and left this country in August, 1893, for Syria with the intention of preaching and engaging in other Christian work in his native region. In December of the same year he and his wife and family arrived at their destination. Unfortunately, Mr. Howie is blind, but apart from this, being a native of the country, knowing perfectly the language, the habits of thought, the manners and customs of the people, he is thus exceptionally well qualified for the work he is engaged in. He is not in the employment of any church or society, but carries on an independent work, trusting that, for the Master's sake, and in His providence, those interested in mission work among the Jews may be led to aid him in his work and maintain him while engaged in it. The following letter, dated Schueir, Beyrout, Syria, is from Mrs. Howie, and gives an account of her husband's labours:

#### LETTER FROM MRS. HOWIE.

This is my husband's native village and it is about 20 miles to the north-east of Beyrout; it is 3000 feet above the level of the Mediterranean, and the winters here are, comparatively speaking cold; fuel is very dear and there are not a half a dozen stoves in the village. The people burn a little charcoal on the floor, or in small braziers; and since they have to keep the door open to admit the light, they do not get much benefit from the embers. Both men and women wear shawls round their heads all the winter. Very few windows have glass and the shutters keep out the light. We have glass in only one window and are living in a single room. Dr. Howie's old homestead was in need of so many repairs that we thought it advisable to rebuild and enlarge. We hope to be better off next winter. The people are very friendly and accessible and visit us frequently, and they persuaded their priests to invite Dr. Howie to preach in their churches on no other condition than that he should refrain from denouncing their saints. We are thankful for this privilege and he preaches the pure evangelical gospel in one or other of the three Greek churches here every Sabbath and holds week evening meetings, which are well attended in private houses, which is an extraordinary thing and a plain indication of God's favor that such a concession should have been made. Preaching is unknown in the Greek churches, and their service is uninteresting and barren, but since Dr. Howie has preached, the services have been better attended and the people listen with great attention and interest. We understand how God's dealing with us and that it is better for us not to be salaried agents of any society, for the people have more respect and faith in one who is not getting three or four hundred pounds a year. We believe we are where God has called us to be and that He will supply all our needs. He has sent through our secretary, Mrs. John McArthur, 400 Bloor street, Toronto, £12 13s., and we wait upon Him to bless and prosper us, and desire the prayers and sympathy of God's people in our labours in the land of promise. We hope to publish a leaflet (a message to the unsaved) from the land, with notes on our work twice a year. We are desirous to have the names of Christian workers who will distribute it, especially in our church-going homes. Kindly allow me to say first, that our work is an economical mission work—1st, That my husband's training cost the church nothing, which, if it had to be paid for, would have been very costly. 2nd, He is not under the necessity of calling upon the churches to furnish means of building, for God has given us favor in the sight of His people, and they admit him to their synagogues or churches to preach. This is a wonderful thing. Had such a concession been made to an American brother, the papers would have been full of it three months ago. I pray God to send us means to defray the cost of a youth and donkey to itinerate with, and then reap the full benefit of our opportunities in Jehovah's land.

### PULPIT, PRESS AND PLATFORM.

W. A. F. Browne: The drunkard not only injures and enfeebles his own nervous system, but entails disease upon his family.

The Templar: Abraham Lincoln was not a noted temperance advocate, but when he looked beyond the slavery horizon to see what else prevented the up-lifting of the people, he saw just one grim spectre, and he said: "When slavery and drink are abolished we shall be near the millennium."

Presbyterian Witness: Now there are men who take offence where no offence is intended, who discover insult in words or deeds really harmless and well meant. Cases have been known of congregations suffering sorely through the rashness, the narrowness, the ill-temper of those who ought to be examples of patience, meekness and courtesy.

Rev Dr. Thomas: The prophecies of the Bible as far as fulfilled, have been fulfilled to the letter. In its practical influence it is also incomparable. It has revolutionized humanity wherever it has gone. It lifts up whole communities and countries. Take away its benign influences and you hurl the foremost nations of the earth back into chaos and night.

Dr. W. M. Taylor: The preacher should stop when he has reached a conclusion, that is, when he has brought his arguments and illustrations to such a focus that the truth he means to establish is burned in on the souls of those whom he addresses. If he go on after that his continuance is an impertinence, but if he end before that his sermon is a fragment and will lead to no result.

Canon O'Meara: The true purpose of education "is not to make mere thinking machines of children, able to work certain sums, to recite certain facts relating to the isms with which our curricula are crammed, but to look after their complete development on moral as well as on intellectual lines; and no system can dare to set apart what God has joined together. Education and religion should go hand in hand."

S. S. Chronicle, London. Love is not merely the sign of a new life, it is the new life. There is no gospel where there is no love. Love cannot be hid. As the rays dart from the sun, so kindness, self-denial, amiability, and thoughtfulness flow from the heart of love. The unlovely Christian is a contradiction in terms, and the man who claims to be Christ's and has not love, has no more life in him than a magnetized mummy. "He that loveth his brother abideth in the light," and this light is life.

Christian Observer: We have in hand an article raising the question whether the heathen are saved by reason of their ignorance of the plan of salvation. This whole question of the salvation of the heathen is often discussed in obliviousness of the fact that every heathen man is *daily committing sin*, not only ignorantly, but *consciously*. Heathen are not ignorant of the fact that lying is wrong, and stealing, also, yet they constantly commit and repeat these sins. The question, therefore, that is practical in the matter, is whether a man who is continuing in deliberate sin has, or has not, a hope of heaven.

Belfast Witness. The Dominion Sabbatarian is evidently a more aggressive mortal than his English confederate. The latter restricts himself to pouncing down on toffee shopkeepers and Sunday lecture societies. But the former means business, and business means legislation. There is now before the Canadian Parliament a Bill which proposed, first, to put an end to the publication of Sunday newspapers, as a social evil and an engine of the devil; secondly, to suppress Sunday trains; and, thirdly, to prohibit Sunday excursions. The person who moved the second reading of this measure, one Charlton, described it "as in no sense drastic or puritanical," but aiming simply at "securing religious and civil rights."

## Teacher and Scholar.

Aug. 1st, 1894. } TEMPTATION OF JESUS. { Matt. iv. 1-11.

GOLDEN TEXT.—Hebrew iv. 15.

Time.—In close connection with the preceding lesson, probably about January 27, A.D. "The Temptation of Jesus," suggests many lessons upon temptation in general.

V. 1, Jesus Tempted.—Temptation in its most common sense, means inducement to do what is wrong; it is also putting to the test or trial, fidelity to God, to whatever is true and right. It is very often, as in this case, both. It comes from without or from the evil heart within or both. As Christ was perfectly holy in His nature and character it could not come to Him from within.

The tempter, the devil, the great enemy of God and man. There is much that is mysterious in this, but it shows, 1st, that being exposed to terrible temptations is no proof that one is not a beloved child of God; 2nd, that all God's people may expect temptations; and 3rd, the audacity and persistence of the evil one, in daring to tempt even the Son of God. No doubt He had often before been tempted, as He was growing up, but this had special reference to his public appearance and entry upon His work as the Messiah and Saviour of the world. It was a critical point in God's purpose of redemption, and was the time for Satan to attempt to make it fail.

The purpose of the temptation of Jesus—So far as man is concerned, inasmuch as we are tempted, and Christ was to act before His Father for us the part of priest and friend, it was necessary that He should be able to feel for and with us, that we might have confidence in Him, in His fitness to intercede with God for us; for this reason, so far as we are concerned, He was tempted, Heb. iv. 15. 16; v. 1-2.

He was also to be our example. His resistance to, His victory over temptation, and how it was gained, are all intended to be an example to us in our temptations.

No ice, where Jesus was tempted. We are greatly helped in resisting evil, in holding on to what is good by the presence and support of others. So was Jesus, chap. xiv. 32-42. He was assailed in the wilderness, none near to help. So our temptations come everywhere, at times and places where we are the least likely, least able, and have least help to overcome, when we must look to and draw help from God alone.

24. First Temptation.—He had fasted forty days and forty nights, and was feeling the pangs of extreme hunger. It was through this passion or appetite, that the temptation came. His Father, whose voice He had heard, had forsaken Him. He was leaving Him to perish, His whole mission would be a failure. If Thou be the Son of God, etc. It was a temptation to distrust God's providential, loving care and provision for the supply of His wants, and the support of His life. He could make these stones bread, He might take things into His own hands; but then how could we have had in Him an example of trusting in our Father in heaven in the very last extremity; it would have taught distrust in God, in like circumstances to save our life by any means, without looking to and waiting for His help. In this terrible extremity Jesus would not distrust God; He fell back upon His providential care and goodness, declared in His Word, v. 4, "It is written." God's people may always trust upon His word, and providential arrangements for their good.

5-7. Second Temptation.—He has just triumphed over a temptation to distrust His Father, now Satan tempts Him to prove that He was the Son of God by an exhibition of transcendence, so blime trust in His care and Fatherhood. He taketh Him up into the Holy City. "This was some very high point of the temple building, probably either Solomon's porch on the east side, which overlooked the valley of Jehoshaphat or Kidron, or the elevation of the middle portion of the southern portico (Royal Porch) looking down at a fearful height of six hundred feet into the valley of Hinom." The work which Jesus was called to, touched too closely all God's most glorious plans for human redemption and His own character, to be made the subject of or be advanced by vain-glorious, idle display. God's Kingdom and purposes are of quite a different character, were not to be advanced except in the way of self-sacrifice, by obedience, by suffering. V. 7, Jesus said, etc., "Thou shalt not tempt the Lord thy God." It was tempting God by a false and unwarranted use of the promises, making himself an object of supernatural care, exempted from obedience to natural laws. God's people honor Him most by obedience, not by calling upon Him for the exercise of supernatural power on their behalf.

8-10. Third Temptation.—The last temptation was the most dazzling and alluring as it was also the most daring. All the kingdoms of the world and the glory of them: "will I give Thee, if Thou wilt fall down and worship me." By what means this display was made we cannot tell, but everything that could appeal to our nature, even the nature of Jesus, was set in array before and offered Him. This was Satan's masterpiece. It held out an overflowing cup of wealth, luxury, pomp, rank and power. Countless number of human souls have been wrecked by a temptation of this sort. Jesus in indignant rebuke only answered, "Get thee hence, Satan," etc. Everything which threatens God's supreme place in the heart and control over the will is instantly to be spurned on the strength of the Word, "Thou shalt worship," etc. V. 11, The Father's reward of fidelity—Angels came, etc. Learn that for every great work there must be the preparation of trial, temptation and victory; Jesus can help us in all our temptations, because He was tempted like as we are, and because He gained the victory. God's Word is the great means of overcoming temptations; that times of hunger, weakness, sickness, trouble, losses, and Satan's times of attack.



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## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, AUGUST 1ST, 1894.

THE one thing that American visitors are sure to admire in Toronto is our quiet Sabbath.

THE trouble with President Cleveland seems to be that he is a man of honesty, courage and common sense. Professional politicians never did like that kind of a man.

AN election petition recently filed charges that the member elect was and is a member of the P. P. A. A lively cross-examination of one or two of the managers of the P. P. A. might throw some light on the inside working of the institution.

ONE of the burning questions now is, who governs the United States. Debs seemed to think he did a few days ago. Grover Cleveland is manifestly under the impression that he has something to say in the matter. Now just see if the half dozen Senators who are manipulating the tariff do not come out on the top.

SUPPOSING the Presbyterians who are advocating organic union with the Methodists, Congregationalists and several other bodies, should stop for a little and devote themselves to the duty of showing that the Presbyterian Church of the Dominion is one. By so doing they might help the Augmentation Fund. There is grim humor in advocating union with two or three other denominations when there is not union sentiment enough in our own church to help our weak congregations to keep the wolf from their pastor's door.

THE *British Weekly* touches the very nerve of the question when, commenting on the Chicago riot, it says the "best men in America are making money and have allowed the functions of government to fall into the basest hands." It sounds well enough to say that one is too busy, or too refined, or too pious to take any interest in public affairs, but that course of conduct is pretty certain to bring in the boodler and the rioters and the anarchist, and to increase the taxes. The very best men the country has should be kept at the front in public matters. If the best are not there the worst soon will be.

MR. CHAMBERLAIN, the Bishop of Chester, and a number of other representative Englishmen, have come out strongly in favour of the Gothenburg system of regulating the liquor traffic in England. With certain changes, Mr. Price Hughes seems to favour the experiment. The strong point in the system is that it eliminates personal and municipal interest from the business. The man who sells and the municipality in which the sale takes place make no money out of the traffic. Whatever profits

there might be from the sale under government or municipal control, Mr. Chamberlain thinks should go into the national exchequer.

THE *Interior* has this to say about the "advertising parson":

Advertising has become a fine art; but now and then we run across a parson who could give the biggest patent medicine vendor points and beat him at his own game.

There are no doubt a few advertising parsons who can beat a patent medicine vendor at his own game, but the other extreme is common in Canada. We have a large number of ministers who might preach to much larger congregations through the press than they can ever reach with the voice, but they shrink from giving their utterances to the church papers lest they should appear to be puffing themselves. The men whose sayings are wanted are often the men who will not say anything for the editor or reporter. They materially lessen their own influence by refusing to do so.

IN a recent address to his constituents Mr. McCarthy explained the statement he made in the House of Commons in regard to secular and separate schools. He said:—

A secular school system was one from which the word of God was excluded. This was a Christian country, and it would be a scandal, he said, if there was no opportunity given to have the religion common to the whole people taught in the schools. Although there were some people in this country who did not believe in any religion, their number was small, and it would be a terrible hardship to the people generally if the word of God were the only book excluded from the schools. Surely, he said, there were in the Bible chapters on which all could agree and which would not promote sectarianism.

This is the ground taken, we believe, by a large majority of the people of Ontario; certainly it is the ground taken by a large majority of the Presbyterians of the Dominion. If the choice must be between the schools as they are in Ontario and schools with every trace of religion "obliterated" an overwhelming majority of Presbyterians would say, let them remain as they are.

A CITIZEN of the good town of Truro, N.S., asks our neighbour *Grip* to attend to the case of a man who, unfortunately, has too many representatives in this Western part of the Dominion. *Grip's* correspondent says he has a neighbour who "has a wife and seven children, who attend religious meetings, revivals, prayer-meetings etc., but almost totally neglects to provide for his family, thus leaving his wife the whole burden of providing them with food and clothing, while he largely squanders his time reading newspapers and story books. This sort of thing has been going on more or less for over twenty years, and is getting worse and worse. Another feature of the case is that he gets as much credit from merchants as possible, and never exerts himself enough to pay his bills, consequently he soon comes to the end of his tether and has to leave. He has been married about twenty-two years, and in that period has moved fourteen times. I will add that this man's wife is as good a house-keeper as any man could wish to have, a good cook, kind and economical. I write these things not out of malice (though I have not one particle of respect for this man) but for the sake of suffering female humanity." Fellows of that kind are to be found in almost every Ontario town and village. They swarm at revival meetings, push themselves upon the platform, squeeze into the enquiry meeting and are always on the look out for a chance "to speak." They have killed many a Y. M. C. A., and have led many excellent people to look upon special services with suspicion. What they need is conversion and a back seat.

### TORONTO BIBLE TRAINING SCHOOL.

IT has often appeared to us that such schools as those of Mr. Moody at Northfield, and in Chicago, would be of great benefit here in Ontario and in other parts of Canada were they made more accessible by being in our midst, and we have also wondered that no steps have been taken to meet this felt want and occupy this sphere of practical usefulness. We are glad now to say that steps are being taken to supply this lack in the Christian institutions of this city, by the formation of what is to be called the "Toronto Bible Training School." The prospectus lies before us of what may, and we trust will, in the blessing of God, become an important instrumentality for good to the city and country and even far beyond.

The great design of the school is the training of consecrated men and women as Sunday School workers, as pastors' assistants, and as city, home, and foreign missionaries. It is intended for those who believe they have been called of God to Christian service, and who, from age or other reasons, cannot pursue a full collegiate and theological course of study. Special provision is also made for Sunday School teachers and others who desire a better knowledge of God's Word.

A Christian school having a design of this kind must almost necessarily be, as this one is proposed to be, inter-denominational. Its instructors therefore for the year 1894-5, are to be drawn, as the mention of their names will show, from various denominations. They will be the Rev. Messrs. Wm. Steward, D.D., Elmore Harris, B.A., T. C. Des Barres, M.A., T. B. Hyde, D. McTavish, D.Sc., H. M. Parsons, D.D. and Mr. H. W. Frost of the China Inland Mission. In addition to these instructors there will be the officers naturally belonging to any organization proposing to do a work of this kind, namely, president, secretary, treasurer, a resident instructor, and in addition a general and executive council, the former composed of a large number of gentlemen taken from Toronto, Galt, Brantford, St. Catharines, Woodstock, Brockville, Kingston, Belleville, St. Thomas, whose numbers are yet to be added to, but all well known in their respective localities for their Christian character and their interest in Christian work. The full course of instruction will extend over two years, the first session beginning on the second Wednesday of September, going on till the third week in May with a vacation of ten days at Christmas. The instruction will be Biblical and practical, and will specially aim at these three great ends: A consecrated Christian life, an adequate knowledge of the Word of God, and an effective use of Holy Scripture in Christian service.

Candidates for admission to the full course of study must be recommended by their pastor, churches, or other responsible persons as possessing an approved Christian character, and giving promise of usefulness in the Lord's service. They must have acquired a fair English education, although in special cases instruction will be provided for those who are deficient in the ordinary branches. Tuition will be free, but a small fee of one dollar per term will be charged for incidental expenses of lighting and heating. All students will be expected to spend a reasonable part of their time in preaching, conducting prayer meetings and Gospel services, visiting the sick, conversing with inquirers, and other kinds of systematic Christian work.

Two comfortable Christian homes, one for young men, the other for young women, will be opened for those who may attend from outside the city of Toronto, where board and lodging may be obtained at the very moderate charge of \$3.00 per week. Early application should be made as places will be given in these homes in the order of application.

The cost of establishing such a school and home, it is expected, will be about \$4,000, of which nearly one third has been already promised, and in providing the remainder, the officers and council trust that God's children will be prompted to have fellowship with them, and that not a few Christian friends will also co-operate. The officers and council have decided not to incur any debt. They simply look to the Lord for means to carry on this great work, and they will go forward with it just as fast as the free-will offerings they receive will permit. Contributions may be sent to the treasurer, Mr. Joseph N. Shenstone, 16 Walmer Road, Toronto, or to the secretary, Mr. Wm. Ferguson, 58 Grenville Street, Toronto, from whom all further information may be obtained.

We earnestly commend to the prayers and liberality of God's people in all the evangelical churches, this endeavor to provide a much-needed kind of instruction for a class of laborers in Christ's vineyard, loudly called for in all our larger cities and towns, and certain as our country grows in population and in the number of its cities, towns and villages to be much in demand.

THE staff of instructors in the New Hebrides Training school is to be a principal and a married artisan assistant, a carpenter preferred. This is quite a new kind of college staff. To matriculate, the candidate is to be able to read in his own language and an English primer if possible. One cannot but smile, but our brethren in these islands are good, able and devoted men, and know well what they are about. We shall watch from year to year with interest for the reports of this embryo New Hebrides Mission College.

## A DANGER.

OURS is pre-eminently a social age. The multiplication of societies and of facilities for meeting in large numbers have led to a wonderful development in this line. The echoes of the immense Christian Endeavour Convention at Cleveland have not yet died away. Toronto has just welcomed and entertained the Baptists' Young People's Union of America, to the number of several thousands, and expects ere long to welcome and entertain another similar conference consisting of several thousand delegates. These large gatherings are the culmination of many smaller ones held for similar objects in the county, state or province. No doubt there are advantages of stimulus, inspiration, enthusiasm, momentum of Christian force obtained from such great assemblages, the sense of power, the visible display of numbers and strength. But it may be asked if there is not a danger of this sort of thing being carried too far, and if we have not now reached the danger point. Unfortunately the liability to abuse lurks in the best things, and that which is good can only be kept so at the price of eternal vigilance. Judging from what we read and hear, there appears to us to be no small danger of this convention-holding and convention-going becoming an end rather than a means, of their absorbing and monopolizing the energy and a large amount of the money which many will think might be more usefully spent in other ways. There is no small danger of the conventions and the manipulating them becoming a fad. Their immense numbers are now most obviously making them quite unwieldy. Forty thousand are claimed as having attended the Cleveland Convention, a number so large that it had to be divided up into half a dozen and sometimes a greater number of separate meetings. One cannot read the accounts of that convention without being struck with the tendency to glorification in the simple fact of great numbers. Numbers are important no doubt, but they do not of themselves furnish necessarily a matter for glorification, or an assurance of spiritual power, and there is a very real danger of this pride in numbers diverting attention from the real source of spiritual strength, life and success. The preparation necessary and the expense involved in making provision to accommodate and furnish ways and means to employ usefully the talent, energy and activity of such a host are enormous. No sooner is it announced where the next convention will be held, than the most elaborate means must be set in operation to provide for it, and the more so that every succeeding place is bound to overdo, if possible, all that has been done before. At Cleveland, for instance, committees general and special on all kinds of matters, requiring the thought and energy of some hundreds of persons, have been for a year past constantly at work for the convention of 1894. Thousands of dollars had to be collected and were expended upon the arrangements for it before a single delegate had set foot in Cleveland. Several hundreds of thousands of dollars must have been spent by delegates in going to, returning from and staying in the city during the convention. It is a pertinent question what now are likely to be the spiritual results, for the Christian Endeavour professes to exist for spiritual ends, as does also the Baptists' Young People's Union and many others of a like kind, what are the spiritual results of such a vast concourse of professedly Christian people? Do they at all correspond with, or compensate, in the way of extending and building up the kingdom of Christ, or promoting spiritual life in the individual soul, for the time, energy, thought, effort and money spent upon these conventions! Candidly, we question very seriously if they do, and it is a very grave matter if they do not. There is not a church which has not, at its Annual General Assembly, Conference, or Synod just held, had to lament a reduced income, very straitened resources, work hampered, servants underpaid or unpaid, honorable pecuniary engagements unmet, and here are thousands of Christian people belonging to these same churches, spending hundreds of thousands of dollars in a few days at a convention whose direct or indirect effects in promoting true religion ought to be very manifest indeed to justify such an outlay of time, effort and means. Frankly we question both the wisdom and the righteousness of such an outlay of money and time and effort, while the regular work of the churches to which convention-going Christians belong is in the state it now is for want of means.

But apart from the necessary and unavoidable expense connected with such huge gatherings, there is the tendency to run into a great many other kinds

of expense for purposes mainly of display and show, which it will be hard to justify, and which even appears childish or extravagant. All heads are not level and wise in even small societies, much less in such large ones, and it is beyond the power of the level and wise heads, and truly consecrated and single-hearted to prevent abuses, and unnecessary not to say foolish display. So now we have banners and bannerettes, badges and diplomas, and we know not how much trapping, machinery and display for which many can see no use whatever, that the effect of it all is to make people ask what is the meaning, or what is the use of all this? Is it necessary? What good end does it serve? If these things are not necessary, if they do not serve any good or sufficient end, then are they not worse than ridiculous? Badges and banners and decorations of one kind and another, judging from the Cleveland papers, were a very conspicuous feature of the Christian Endeavour Convention, and must have cost a very great outlay of time, labor and money, all given lovingly we doubt not; but the question still remains for Christian people, were these spent in the way best calculated to please and honor the Master and advance His cause? Such things were conspicuous by their absence at the inception and early gatherings of this society, now they may be numbered by the score, if not the hundred, and if they go on multiplying as they have been doing, what is the end going to be? To many on-lookers, even Christian on-lookers, these things appear not only unnecessary, but more or less foolish and childish, and are calculated both to turn away from it the sympathy and goodwill of many who would desire to show sympathy and goodwill, but to divert the attention of members from the really grand objects it has in view, and to substitute for them weak and beggarly elements. The distribution of such things should not be needed in any Christian society as a motive to work, and surely they are not needed or intended as rewards to this or that state or province for success over others in this or that kind of Christian effort. This is to give to the societies what they should most carefully avoid the very appearance of, namely, a worldly character and as actuated by appeals of a worldly kind.

We have probably said enough to indicate some directions in which it appears to many sincere and thoughtful Christians, there is danger to societies which originated with the purest motives, and for the noblest ends. Did one wish to be severe in his criticism it would not be difficult to notice the tendency to self-glorification, to a certain kind of bombast in reports and addresses, to use their power within the church at times unwarrantably, to censoriousness towards those whose idea of the manner of serving Christ in the best way, do not just fall in with the methods of this or that great wide-spread and powerful organization, and to undervalue those quiet, unobtrusive children of God, who live best to serve Him in those gentle, unseen ways which He particularly commends, but beyond the survey and methods of any of the societies whose great gatherings just now, especially, make such a noise in and monopolize to such an extent the attention of the world.

We have written thus because of sincere interest in and desire to promote the real welfare of the Christian Endeavour and like societies, because we are jealous of their good name. The mark of God's blessing has rested upon the first named, most manifestly in its wonderful success during its brief life. It evidently fills a place in the Christian church which no other form of Christian effort before its time has filled, and if it only continues true to, and keeps singly before its eye, those ends which led to its inception, it is calculated to do a work for the church, the cause of Christ and the world, that will greatly hasten, by the divine blessing, that day when the knowledge of the Lord will cover the earth as the waters cover the sea, by raising up and sending forth a host of such consecrated, trained and qualified labourers as the world has never yet seen and the church has never yet sent forth.

WE have given this week much space to the account of the proceedings of the New Hebrides Mission Synod. It gives an interesting view of the Christian life and work carried on by our brethren in that far away field among the natives of these islands. We do not doubt that the account will be read with much interest by many of our readers, if for nothing else, for the work missionaries from our own church are doing there, and because that mission has been so prominently brought before us by the visit, such a short time ago of the veteran New Hebridean missionary, Rev. Dr. Paton.

## Books and Magazines.

Among the articles which deserve special mention in *The Homiletic Review* for August are: "The Two-edged Sword in the Psalms," by Prof. Howard Osgood, and "The Causes and Care of Ministers' 'Blue Monday,'" by Arthur T. Pierson, D.D. The latter is especially practical and helpful. A noteworthy sermon is that on "Suicide," by Rev. C. W. Heisler, of Denver, Colorado. Another is that on "Natural Selection in the Spiritual World," by Rev. Charles R. Hunt, of Keota, Iowa. The Exegetical and Expository section contains an able article on "The Eschatology of the Book of Job," by Judge D. H. Bolles. Rev. B. F. Kidder continues his paper on Social Science and Comparative Religion, giving in this number, "Some Modern Aspects of the Holy City." The living issue is a treatment of the subject, "The Religious Forces of the United States," the statistics contained in which are obtained from Dr. H. K. Carroll's recent work on the same topic. Funk & Wagnalls Company, 30 Lafayette Place, New York City, \$3 per year.

The July number of *The Canadian Magazine* contains an interesting variety of articles, some of them of striking merit; the illustrations, too, are excellent. Walter Townsend's "The Supernatural in Macbeth" is a valuable and most readable addition to Shakespearean studies. "Three Years Among the Eskimos," by J. W. Tyrrell, the explorer, is well illustrated, excellently written, and full of most interesting information. "Papineau and his Home," by Thos. P. Gorman, is a timely illustrated article on the history and environments of that noted family. Hon. Donald MacInnes, Senator, contributes a copiously illustrated article on the Bahamas. The fourth of the series of articles, "In North-Western Wilds," by Wm. Ogilvie, F.R.G.S., deals with the exciting narrative of his journey from Fort Nelson, on the Liard, to St. John, on the Peace river,—a journey amid the grandest scenery, but full of danger. Other contributions of interest continue to make *The Canadian Magazine* well deserving of the heartiest support of Canadians. Published by the Ontario Publishing Co., Ltd., \$2.50 per annum.

The Church at Home, and Mission Work in Formosa is a reprint in pamphlet form, from the *Missionary Review of the World*, of addresses delivered by the Rev. G. L. MacKay, D.D., our missionary and the Moderator of the General Assembly, at Toronto, in February last. It is illustrated by four pictures which, to those who feel interested in Dr. MacKay and his work, are worth more than the fifteen cents which the whole pamphlet costs in single numbers, or \$7.50 per hundred. Many congregations could easily take a hundred and distribute them to good purpose. It is unnecessary to say that the pamphlet is replete with interest, information and a missionary spirit of burning ardor. Those who heard him deliver the addresses will never forget them. Of one of them the Rev. Dr. A. T. Pierson said, that in all his life he had only heard one that he would place before it. Funk and Wagnalls Company, New York and Toronto.

*The Ladies' Home Journal* for August. This number of this always attractive journal is well filled both with interesting reading matter and illustrations. It cannot but be popular wherever its merits are known as it combines use with beauty. "My First Snake" is by Max O'Rell, "Courtship and Marriage in Puritan Days," by Alice Morse Earl, gives some curious and interesting accounts of the difficulties of those very necessary things long ago. "Four Famous Young Authors" gives brief sketches, with portraits, of Richard Harding Davis, Rudyard Kipling, John Kendrick Bangs and Jerome K. Jerome. "A Whistling Evil" is what not only women but men too love, if well told, a love story. And so on it goes through a most interesting literary repertoire of grave and gay, but everything useful in its place and pure, wholesome and in good taste. The Curtis Publishing Company, Philadelphia, Penn., U.S.

The *Methodist Magazine* for August is a most excellent number, filled from its first page to its last with interesting, useful and readable matter, all presented in a style attractive to the eye, as well as to the literary faculty. Apart from shorter articles at the end, a few of the more important are, "A Rainy Day on Mount Hermon," by Lella Carman; "Over the Leaning Railway and through Syria," by the editor; "Mrs. Gladstone and her Good Works," by Mary S. Burnett; "A Colony of Mercy," by Kate T. Lover, with instalments of several continued stories. Our Methodist brethren are much to be congratulated upon their enterprise and the literary ability shown in getting up and keeping up so good a magazine month by month. William Briggs, Methodist Book Room, Toronto.

The July number of *The Pulpit* is a remarkably good issue, containing complete sermons by Rev. Dr. Noble, of Chicago, on "Faith and Works;" Rev. Dr. Stalker, of Glasgow, on "Abundant Life;" Rev. Dr. Gordon, of Boston, on "The Alternate Attributes;" Rev. W. L. Watkinson, of Liverpool, on "Keeping Up Appearances;" Rev. Dr. Lockwood, of Cincinnati, on "One Need, One Knowledge, One Purpose;" and Rev. Dr. Mitchell, of Buffalo, on "The Present Call for a Revival of American Patriotism," which is one of the best efforts of this well known preacher. *The Pulpit* gives every evidence of prosperity and at the reduced subscription price it certainly deserves it. \$1 a year; 10 cents a copy. Edwin Rose, Publisher, Buffalo, N. Y.

*Woman's Work for Woman*, for August, very aptly deals most largely with Christian work, and gives most information about Korea, now the scene of strife such as must seriously impede, if it does not altogether bring to a stand for a time, the work of the missionary. "Letters from the Front," are from Korea, Persia, China, Siam, India, Syria, Mexico and Columbia.

As the article of Rev. Dr. Jackson, published in last week's issue, has been somewhat abridged, we are pleased to say that, any minister of our church who may wish to have it in full, may do so by sending on a postal card, addressed to Rev. Dr. Jackson, Galt, Ont., a simple intimation of their wish for a copy.

## The Family Circle.

### THE GOLDEN SIDE

There is many a rest in the road of life  
If we would only stop to take it;  
And many a tone from the better land  
If the querulous heart would make it.  
To the soul that is full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers are bright,  
Though the winter's storm prevaileth.

Better hope, though the clouds hang low,  
And to keep the eye still lifted;  
For the sweet blue sky will soon peep through,  
When the ominous clouds are rifted  
There was never a night without a day,  
Or an evening without a morning,  
And the darkest hour, as the proverb goes,  
Is 't' a hour before the dawning.

There is many a gem in the path of life,  
Which we pass in our idle pleasure,  
That is richer far than the jeweled crown  
Or the miser's hoarded treasure;  
It may be the love of a little child,  
Or a mother's prayer to heaven,  
Or only a beggar's grateful thanks  
For a cup of water given.

Better to weave in the web of life  
A bright and golden filling,  
And do God's will with a cheerful heart,  
And hands that are ready and willing,  
Than to snap the delicate, minute thread  
Of our curious lives asunder,  
And then blame heaven for tangled ends,  
And sit and grieve and wonder.

—Charles Mackay

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### MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAK.

#### CHAPTER VI.—CONTINUED.

At last Mrs. West rose, and she and the two girls adjourned to the library, another luxurious apartment containing a bookcase well filled with books in handsome bindings—seldom opened,—an elegant writing-table fitted up with all sorts of paraphernalia and any number of comfortable easy-chairs, one of which Mrs. West drew up before the bright coal fire and took up a magazine that lay on the table, to while away an hour by glancing over its pages. Ada opened a large photograph album to show Marjorie the portraits of her friends. Presently the door-bell rang, and, shortly after, a visitor was shown into the library; a bright-eyed, sunny-faced little lady with silver-gray curls, and brisk, animated voice and manner, who put Marjorie at once in mind of some of the people she knew at home. Mrs. West greeted her as Miss Mostyn, and having expressed great pleasure at finding Mrs. West at home, the visitor turned to Ada with a pleasant salutation, and then looked inquiringly at Marjorie.

"This is Miss Fleming—Dr. Ramsay's niece from New York; she only arrived the day before yesterday," said Ada.

"I'm delighted to meet any one belonging to Dr. Ramsay," said Miss Mostyn, grasping Marjorie's hand most cordially. "I'm sure I don't know how we should get on without Dr. Ramsay. He's so good to the poor and suffering! And so you're from New York, my dear? I've got some very dear friends there—noble Christian women. I hope you're going to be like them."

Marjorie's heart was quite won by the pleasant face and cordial words. Miss Mostyn had business on hand, and she turned to a seat beside Mrs. West, but Marjorie was so much attracted to this stranger that she could not help following her with eye and ear, and giving a very half-hearted attention to Ada's chatter.

Miss Mostyn explained that she had come from a poor family in great want and suffering, in whose case she wanted to interest Mrs. West. The father had recently met with a dreadful accident in the "Works" in which Mr. West was a partner. He had had one of his legs amputated, and had been in a very critical condition ever since. And now his wife had a young baby, and was much prostrated by her watching and anxiety, and the family had nothing coming in, and were in absolute want of food, clothes, and fuel—everything, with no money to buy anything. Dr. Ramsay had been attending them and had been most kind, as indeed, Mrs. Ramsay had been also. But they needed so many things, and Miss Mostyn was trying to raise a subscription to procure necessities for them dur-

ing their present helpless condition. She had come to Mrs. West, she said, hoping that she would head the subscription with a generous donation, as the poor man had met with the accident in the "Works" with which Mr. West was connected.

Marjorie felt intensely interested in Miss Mostyn's narrative and graphic picture of the suffering helpless family. Now she felt how delightful it must be to be rich and able to reach a helping hand to people in such distress. But Mrs. West did not seem at all eager to respond to the appeal. She 'thought,' she said, 'the firm had done all that was necessary for the man at the time the accident occurred, thought it really was no fault of theirs in any way.'

'They did make him a donation at the time,' said Miss Mostyn, 'but he has been two or three weeks ill now, and that money is gone. You know, with rent and fuel and food to pay for, how fast money runs away.'

'Well, I know Mr. West thought they did all that was necessary,' replied Mrs. West, chillingly. 'And I really have so many claims constantly. You could have no idea what it is, unless you lived in a house like this,' with a complacent glance at the luxurious appointments about her. Miss Mostyn smiled slightly, but made no reply.

'However, of course it's a very sad case, and I really must give you a little toward it.' And she took out of an elegant pocket-book a dollar in silver, which she handed to Miss Mostyn. 'It's really all I can spare just now; it's just one thing to give to after another, and then there is Christmas coming, too, and I always have so many presents to give. But if you get a dollar from every one you ask you'll do very well. But I think,' she added, 'that you should head your subscription with the amount that the firm gave at first, because they ought to have credit for that, you know.'

Miss Mostyn thanked the donor rather formally, and suggested at parting that Mrs. West might drive round that way and see the family for herself.

'My dear Miss Mostyn!' exclaimed the lady pathetically, 'you've no idea how many things I have on my mind. It's all very well for you, with plenty of time on your hands, to go and visit such people; and I'm sure it's very good of you, and you'll have your reward. But with my establishment to look after, and my visiting list, I assure you it's quite out of the question. And then it always makes me so miserable to see how such people live; it would quite upset me, I assure you. Some people are more sensitive to such things than others.'

Miss Mostyn's sunny countenance was just a little clouded, and there were bright red spots on her cheeks as she took her leave with the same gentle kindness as that with which she had entered. Marjorie felt shocked, indignant. It was the first time she had ever seen the hard, cool, callous selfishness, naturally engendered by a life of luxurious self-indulgence, come out and display itself with unblushing insensibility to the suffering of others; and the moral ugliness of it seemed all the greater in contrast with the beauty of the material surroundings, and the grace and fairness of the woman who had spoken such heartless words. She felt as strongly repelled from Mrs. West as she had been attracted to Miss Mostyn, who had kindly invited her to come to see her, as she took her departure. To her great relief, Mrs. West remarked that the sleigh would soon be at the door for their afternoon drive, and Ada carried her off to get ready.

'Miss Mostyn's awfully good, you know,' Ada replied, to a question of Marjorie's; 'but she's just "got poor people on the brain," Dick says. She's always got some awful case of destitution on hand, and mamma says it just makes her nervous to see her now.'

'But, Ada, don't you think that people who are rich ought to be always helping the poor? I think that must be the greatest pleasure of being rich—to be able to help other people.'

'Well, Marjorie, you do have such funny ideas! I never heard any one say before that it was a pleasure to give money to poor

people. I know it's good to be charitable, but that's because it isn't nearly so nice as buying what you want for yourself.'

'Well, my father always says that "it's more blessed to give than to receive," and you know who said that.'

'Yes, I know it's in the Bible somewhere,' said Ada, for we had a sermon about it lately. But I didn't think that meant it was a pleasure, you know; for the Bible says: 'Blessed are they that mourn,' and I'm sure that can't be a pleasure.'

Marjorie felt a little perplexed at this view of the subject, but there was no time to continue the discussion then, for Mrs. West called to them to make haste.

They were soon in the sleigh once more, and Mrs. West directed the coachman to drive to the western extremity of Sherbrooke Street, where she had to pay two or three visits, and while she was so engaged Ada could give Marjorie a little drive, and then leave her at Dr. Ramsay's house. As they glided swiftly along Sherbrooke Street, Ada pointed out the various objects of interest; the College grounds and buildings, the palace-like residences on the street and on the slope of the snow-clad hill. Every moment some beautifully appointed equipage glided past them, and ladies, wrapped in rich furs, and with color brightened by the sharp, frosty air, exchanged bows and smiles with her companions.

'Ada,' remarked Mrs. West discontentedly, after a critical scrutiny of her appearance, as she sat opposite to her, 'that cap of yours is really beginning to look a little shabby already; I shall have to get you another soon. You really ought to take more care of your things.'

To Marjorie's eyes Ada's sealskin cap seemed all that could be desired; but Mrs. West had a very fastidious eye for dress, and liked all belonging to her to be irreplicable. Marjorie's thoughts went back to Miss Mostyn's tale of misery and Mrs. West's dollar subscription; and it was a relief to her mind when that lady reached her destination and bade her a civil good-by, expressing the hope that she would soon come to see Ada again. She was, indeed, genuinely fond of her daughter, and glad to gratify the great fancy she had taken to this new friend, who seemed a nice little girl, too, 'for an American,' as Mrs. West would have put it.

After another swift, enjoyable drive along the whole length of Sherbrooke Street—Ada pointing out the long toboggan slides, with their wooden platforms and inclined planes, on the mountain slope at either extremity of the long, broad street—they turned down the street on which Dr. Ramsay's house stood and drew up in front of it, to the great delight of Norman and Effie, who were drawing a little toboggan up and down in front of their own door.

'O, Cousin Marjorie! we've been trying our toboggan slide in the field, and it's lovely. We'll give you a slide if you'll come,' they exclaimed, in chorus.

Marjorie bade Ada good-by, and as the door was opened Robin rushed out in wild delight at her return. Millie stood by enjoying his transports, and declared that he had been such a good little dog, and had gone for a walk with her and Jack, and that he knew them all quite well now, and was 'great friends with Nero already.'

'And here's something you'll be glad to get, my dear,' said Mrs. Ramsay, with a smile, holding up a letter, on which Marjorie recognized, with delight, the dear, familiar handwriting of her father.

'You must come back and tell me all your news when you have read it, dear,' said her aunt, as Marjorie rushed off to devour her letter all by herself in her own room. She sat down with Robin in her lap, and felt as if she were transported back to the dear old home in which her father and she had had so many talks together, and as if she could hear the very tones of his voice and feel his hand on her hair.

The letter was a pretty long one, and as she opened it, there dropped out of it a folded printed paper, at which she did not look until she had read the letter. It was written by snatches; telling her, in her father's own characteristic way, what he had been seeing,

and a little, too, of what he had been thinking on his journey. It contained many kind messages to the Ramsays, and ended with a few grave words, which, as Marjorie well knew, came from his heart:

'And now, my Marjorie, I have told you sometimes that I believe life is a long education for us, by which our Heavenly Father is seeking to fit us for higher things by and by. Your school has been changed just now, in more senses than one; but if you are only "trusting and following," you will be learning day by day from the Great Teacher. I incline to you—what I think you will like to have—the story of the Northern Lights in print. It is being published now, and I asked them to let me have a proof on purpose for you—which reached me yesterday. So here it is. You might keep it in your Bible, and then it will remind you often of our talks about it. And remember, dear, who it was said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." That is the secret of getting true light, and of a true and happy life.'

Marjorie wanted to sit down and answer her letter 'right off,' but she felt she must first go down and read most of the letter to her aunt, and give all the kind messages. And before she had finished, Mr. Field called, according to promise, and they had a little talk about New York and her father's journey, and the attractions of Montreal; so that she only got part of her letter written before tea. She had begun it the day before, giving a very detailed history of her own journey and arrival, and now she had a great deal more to tell. In fact, Alan, who came into the 'study' where she was writing, inquired if she were writing a book, and said he was thankful boys were never expected to write letters like that. But Marjorie knew it would not be too long for her father.

(To be continued.)

### MR. CHAMBERLAIN AND THE PRESS.

In proposing "Prosperity to the Newspaper Press Fund" at the annual dinner of that institution, held in London lately, Mr. Chamberlain said that the power of the Press was enormous and daily increasing. He would not go so far as to say, with some people, that the country was governed by the London correspondent, but he said that while the authority of the Crown, of Peers, and of the House of Commons showed symptoms of decline, the authority and power of the Press were continually increasing. It was a good thing to have giant strength, but a sense of responsibility should always accompany a sense of power. In the main, he believed that in the management of the Press this was the case, and that the newspapers of this country were worthy of their high mission. No doubt there were some exceptions. The Press of this country was in tone high in its conception of public duty, and had always been animated by lofty patriotism. These were great virtues, which justified the pride of the people in the British Press, and which justified their sympathy with every institution for its advancement.

### HOW WOMEN VOTED IN NEW ZEALAND.

The *Review of Reviews* says: A woman journalist in New Zealand sends me an interesting letter upon the subject of the result of woman suffrage in the colony which leads the world in the enfranchisement of womanhood. According to my correspondent, who writes very intelligently and very much to the point, the chief characteristics of the first general election in which women were allowed to participate was the increased importance attached to the moral character and honesty of purpose of the candidates, and the strengthening of the temperance party. The women made it perfectly plain that no scoundrel need apply for a seat in the legislature. Personal character was, for the first time, preferred before either ability or wealth. So far as the experience of the first election in New Zealand goes, it confirms, and more than confirms, everything that has been said as to the woman's vote being a great moral reserve force which it is urgently desirable to summon at once into the field of practical politics.

# Our Young Folks.

## THE LITTLE BIRD TELLS.

'Tis strange how little boys' mothers  
Can find out all that they do,  
If a fellow does anything naughty,  
Or says anything that's not true!  
They'll look at you just a moment,  
Till your heart in your bosom swells,  
And then they know all about it—  
For a little bird tells!

Now, where the little bird comes from,  
Or where the little bird goes,  
If he's covered with beautiful plumage,  
Or black as the king of crows,  
If his voice is as hoarse as the raven,  
Or clear as the ringing of bells,  
I know not;—but this I am sure of—  
A little bird tells!

The moment you think a thing wicked,  
The moment you do a thing bad,  
Are angry, or sullen, or hateful,  
Get ugly, or stupid, or mad,  
Or tease a dear brother or sister,—  
That instance your sentence he knells,  
And the whole to mamma in a minute  
That little bird tells.

You may be in the depths of a closet,  
Where nobody sees but a mouse,  
You may be all alone in the cellar,  
You may be on the top of the house,  
You may be in the dark and in silence,  
Or out in the woods and the dells—  
No matter! wherever it happens,  
The little bird tells.

And the only contrivance to stop him  
Is just to be sure what you say—  
Sure of your facts and your fancies,  
Sure of your work and your play;  
Be honest, be brave, and be kindly,  
Be gentle and loving as well,  
And then—you can laugh at the stories  
The little bird tells!

## TIED TO A LOOM.

BY CHARLES N. SINNETT.

'What made you smile so when you and Aunt Hester were looking at the old loom up in the attic just now, papa? I saw you through the window from down in the garden, and Auntie was laughing, too, I guess.'

'Indeed I was,' said Auntie, as her laughter rang out merrily for one so old as she.

'We were talking over the good old times,' papa added as he patted his little Milly's curly head.

'Must have been something real nice!' Papa looked up quickly at Aunt Hester, and she smiled, 'Yes, tell her the story of the loom by all means.'

'Well, there were five children of us in my father's family, All except your Aunt Hester were boys. And, though she was very strong and kind-hearted, we did not like to have her following us about too much.'

'Our parents went away visiting one day and left my brother Ned, your Auntie and myself, to keep house until they came back. 'Be sure and take good care of Hester,' was the last word that dear mother said to Ned and me.

'And my father spoke the message he had given us half a dozen times before. "Remember, you have to cut that wood by the door, and pile it up in the shed."

"Guess he thinks that will keep us tied up at home," I whispered to Ned, while Hester was waving "Good-bye" to the folks.

'Ned nodded his head as he answered, "We'll rush through with the wood, and then we'll tie her up where she can't tag after us."

'Why, papa, what were you going to do?' asked Milly, peering closely into her father's face.

'We wanted to have a good play with some boys on the next farm. We knew we could do that if we hurried with the wood. So when Hester came asking why we cut the sticks so fast, we told her to carry in the wood for us and we would give her some of our maple sugar. So she went back and forth to the wood-shed as fast as her little feet could carry her. But her little eyes twinkled so that we knew she had guessed that we had some piece of mischief planned out. So when we gave her the sugar, we tied her fast to grandmother's old loom so that she could not see where we went.'

'Why, Auntie, weren't you dreadfully afraid?' asked Milly. 'And it was that loom up in the attic, there was no hope of your pulling it away.'

'That was the very loom,' said Aunt Hester with a smile. 'And I must confess that I did not feel very happy to be left in that way. But I ate my maple sugar and tried to make the best of my lot. I felt sure that the boys wouldn't have so good a time as they thought wherever they might be going.'

'And that was a fine guess,' smiled papa. 'Before we could whistle softly for the neighbor's boys to come out in the woods and play with us, their mother saw us in some way. She walked right up to us before we could run away, too, and said she knew we were into some mischief. She wasn't satisfied with that, but, in spite of all we could say, she went back home with us, and found how we had left Hester. Of course she told mother all about it, and we got well punished for our selfish way of treating our sister.'

'But, papa,' said Milly, 'there's a real bright twinkle in the corners of your eyes, as if you and Auntie knew something more to the story.'

'Well, we did see something which made us think of what mother said to me and my brother that day when she "whipped us all soundly and sent us to bed." She said that I would often meet things in life which would bring up what I had done, just as if it had only happened yesterday.'

'Why, papa, you must have been looking down from the attic window when I wanted to play alone, and asked Nelly Brown to go home and borrow me some thread, so that I could mend my dolly's dress. Yes, I know you saw it, and thought it was as bad as tying Auntie to the loom; for I knew Nelly's mother would have some work for her to do as soon as she got home, so that she couldn't get back to play with me again.'

'It did make me think how I was told that perhaps my own children would have the same spirit I had shown towards my sister.'

That was papa's answer. But there was no severe look on his face. It was full of smiles, and he took his girlie in his arms and kissed her as he said: 'It made me very happy to see you call Nelly back before she had gone many steps towards home. I could see how quickly you knew it wasn't right for one little girl to tie up another when she had got tired of playing with her. It will be much easier for you to do just right when anything like that comes up again.'

'And the story of "Tied to a Loom," will help me, too, papa,' said Milly with a twinkle in her eyes almost as bright as that in her Aunt Hester's.

## THE HAPPIEST LITTLE BOY.

'Guess who was the happiest child I saw to-day?' asked papa, taking his own two little boys on his knees.

'Oh, who, papa?'  
'But you must guess.'

'Well,' said Jim, slowly, 'I guess it was a very wick little boy wif lots of tandy and takes.'

'No,' said papa, 'he wasn't rich, he had no candy and no cakes. What do you guess, Joe?'

'I guess he was a pretty big boy,' said Joe, who was always wishing he wasn't such a little boy, 'and I guess he was riding a high bicycle.'

'No,' said papa, 'he wasn't big, and of course he wasn't riding a bicycle. You have lost your guesses, so I'll have to tell you. There was a flock of sheep crossing the city to day, and they must have come a long way, so dusty and thirsty and tired were they. The driver took them up, bleating and lolling out their tongues, to the great pump in Hamilton's court to water them; but one poor old ewe was too tired to get to the trough, and fell down on the hot, dusty stones.'

'Then, Jim—then, Joe—I saw my little man, ragged and dirty and toiled spring out from the crowd of urchins who were watching the drove, fill his old leaky hat, which must have belonged to his grandfather, and carry it one, two oh! as many as six times to the poor, suffering animal, until the creature was able to get up and go on with the rest.'

'Did the sheep say tank you, papa?' asked Jim bravely.

'I didn't hear it,' answered papa, 'but the little boy's face was shining like the sun, and I'm sure he knows what a blessed thing it is to help what needs helping.'—*Christian Observer.*

## FIERCE SIR THOMAS.

My next-door neighbor has a cat, Thomas; I call him Sir Thomas; he deserves to be knighted for his virtues. But Sir Thomas is a determined monarch in his own yard; the feline that enters there, on any pretext, cannot retreat too rapidly for self-preservation. A short time ago a kitten was adopted into the family, and carefully guarded at first, it being presumed, from the cat's well-known character that he would make some very sharp objections. To the surprise of every one, he was delighted with the little creature, and forthwith constituted himself father, mother, and friend to it. He will lie on a chair for hours with the kitten asleep in his fond protecting arms.

One day the latter, through non-observance of dietary laws, had a fit. Sir Thomas shared in the general excitement, and was observed to treat the invalid with more than usual tenderness afterward. That night, instead of permitting his pet to lodge in the yard with him, as was their custom, Sir Thomas conducted it to the cellar, there snuggling it for repose in a cosy corner, as much as to say, "You have been sick, dear, and must not expose yourself." He then betook himself to his nightly quarters, without which facts are as literal as any that were ever sworn to.

## KEEP YOUR TEMPER.

'I never can keep anything!' cried Emma, almost stamping with vexation. 'Somebody always takes my things and loses them.' She had mislaid some of her sewing implements.

'There is one thing,' remarked mamma, 'keep your temper; if you will only do that, perhaps you will find it easier to keep other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them before this time; but you have not even looked for them. You have only got into a passion—a bad way of spending time—and you have accused somebody, and unjustly too, of taking away your things and losing them. Keep your temper, my dear. When you have missed any article, keep your temper and search for it. You had better keep your temper, if you lose all the little property you possess. So my dear, I repeat, keep your temper.'

Emma subdued her ill-humor, searched for the articles she had lost, and found them in her work-bag.

'Why, mamma, here they are! I might have been sewing all this time if I had kept my temper.'—*Ex.*

## A PRETTY INCIDENT.

A newsboy took the Sixth Avenue elevated railroad cars at Park Place, New York, at noon on Thanksgiving day, and sliding into one of the cross-seats fell asleep. At Grand Street two young women got on and took seats opposite to the lad. His feet were bare and his hat had fallen off. Presently one young girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman smiled at the act, and, without saying anything, held out a quarter with a nod toward the boy. The girl hesitated a moment and then reached for it. The next man as silently offered a dime, a woman across the aisle held out some pennies, and, before she knew it, the girl, with flaming cheeks, had taken morey from every passenger in that end of the car. She quietly slipped the amount into the sleeping lad's pocket, removed her muff gently from under his head without rousing him, and got off at Twenty-third Street, including all the passengers in a pretty little inclination of the head that seemed full of thanks.

Refined taste forms a good critic; but genius is further necessary to form the poet or the orator.—*Blair.*

## AN ESSEX COUNTY MIRACLE.

HOW AN OLD LADY WAS RELEASED FROM SUFFERING.

Strong Testimony of a Reliable Witness Added to the Already Long Chain of Evidence—Why Suffer When the Means of Cure are at Hand? From the Leamington Post.

Mrs. Mary Olmstead, a highly respected and well known lady residing south of the village of Wheatley, eight miles from Leamington, has been the subject of an experience that has created not a little wonder, and has excited so much comment in the vicinity of the lady's home that the Post believes it will prove of general interest.

Proceeding to the handsome farm residence, we were ushered into a room where sat the genial old lady. Upon enquiry she informed us that she was in her eightieth year, and for one of her years she is the picture of health. She expressed her readiness to make public the particulars of her suffering and cure, stating that while she did not care to figure prominently in the newspapers, yet if her testimony would relieve others suffering as she had done, she would forego any scruples in the matter. She then related the story of her case as follows: "About six years ago I was stricken with sciatica rheumatism, which first made its appearance in my left knee, but gradually took possession of all my limbs. Within three months after its first appearance I was unable to leave my bed, and day and night suffered the most excruciating pain. My limbs were swollen to more than twice their natural size, and drawn out of all natural shape. My feet were also badly swollen, and my right arm was in the shape of a semi-circle. For three long years I suffered in this manner, being unable to put a foot to the floor, the only way I could move around was by being wheeled in a chair. My appetite gradually left me until I had no desire or relish for food of any kind, and I got very thin and weak. During all this time I kept doctoring with the medical practitioners of the neighborhood, and swallowed gallons of medicine which cost my husband much money, but I am unable to say that I received any benefit from this medicine. My agony kept increasing and my system growing weaker, till many times death would have been a welcome relief to my sufferings. After reading in the newspapers about the many cures effected by the use of Dr. Williams' Pink Pills, I decided to try them. My case was a stubborn one, and it was not until I had taken half a dozen boxes of the pills that I began to feel an improvement. I continued taking the pills, however, and never had a relapse, and to day I am as hearty and healthy as I was before the rheumatism came on. I am now able to knit and sew as fast as any young person, while for years my fingers were as stiff as needles. I owe my recovery entirely to Dr. Williams' Pink Pills, and will always have a good word to say for them."

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y., at 50c. a box, or six boxes for \$2.50. Sold only in boxes, the wrapper around which bears the Company's trade mark. Do not be persuaded to try something else.

Make yourself all honey and the flies will eat you up.—*Italian Proverb.*

416 Sherbourne St., Toronto,  
March 20th, 1894.

Dear Sirs,—

"It is with great pleasure that I bear testimony to the efficacy of your Acetocura. Owing to a chill I was suffering great pain from a severe attack of toothache, and my gums were also very painful and much inflamed. Knowing from previous experience the effects produced from Acetocura, I was assured that the nerves, causing the trouble, could be relieved and soothed. The acid was first applied, as directed in your pamphlet, at the back of the head, until a smarting flush was produced, and then over the temporal muscle immediately behind the ear, with the Acid diluted. After the application there was little pain, and this mainly owing to the gums being in such an inflamed condition. I then fell into a refreshing sleep which lasted until morning and awoke to find the pain gone and the inflammation in the gums much reduced.

"My wife, who suffers from severe headaches, has also derived much benefit by applying the Acid to the top and back of the head, and using the spray producer, which has a refreshing effect on the forehead."

Yours truly, ALEX. COWAN.  
COURTS & SONS.

### A BAD WRECK

Of the condition may follow in the track of a disordered system. Dr. Pierce's Golden Medical Discovery prevents and cures all liver and kidney diseases. It rouses the liver to healthy action, purifies the blood and allays congestion of the kidneys.



G. W. SWEENEY.

GEO. W. SWEENEY, Esq., of Haydentown, Pa., says: "I was for years hardly able to go about. I suffered from liver and kidney trouble, six different Doctors treated me during that time but could do me no good. I give you the praise for your 'Medical Discovery' the praise for my cure. Then, too, my wife had a bad case of Asthma which was cured by the use of that wonderful blood-purifier."

**PIERCE** Guarantees a **CURE**  
OR MONEY RETURNED.

Ice Cream

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Ice Picks, Ice Tongs,  
Ice Shredders, Etc.

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Money to lend  
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Help furnished promptly for best class families.  
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KING & CO., 158 King St. West.

**A. Mc Laren, Dentist**  
233 Yonge Street,  
First Class \$100. Sets teeth for \$5 00

*The*  
**Puritan**  
*Pins*  
*Are Perfect*

Rev. M. Livingstone was lately inducted to the pastoral (Presbyterian) charge of the congregations of Moore line and Burns' Church. He was accorded a very hearty reception.

Our Communion Wine

"**ST. AUGUSTINE**"  
(REGISTERED.)



This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.  
Cases of 1 dozen bottles. \$4 50  
Cases of 2 dozen half bottles. \$5 50  
F. O. B. Brantford, Ontario.

**J. S. Hamilton & Co., Brantford, Ont.**  
SOLE GENERAL AND EXPORT AGENTS  
Mention this paper when ordering.

Keep Minard's Liniment in the House.

## Ministers and Churches.

Rev. Dr. Moffat, of Toronto, occupied the pulpit of Knox Church, Galt, on Sabbath, 29th ult.

Rev. R. D. Fraser preached at Colborne on Sunday, 29th ult. and Rev. P. Duncan, at Grafton.

Rev. Dr. and Mrs. Jackson, of Galt, have sailed for Britain and expect to be gone till the beginning of September.

Rev. Dr. McIntyre, of Beamsville, occupied the pulpit of the Presbyterian Church, Smithville, on Sunday, 29th ult.

The services in the Presbyterian Church, Lakefield, last Sunday, were conducted by Rev. Robert Hughes, of Rosemont.

The Rev. Dr. Grant, Orillia, will take his holidays in August as usual. He will spend the first part of them in Muskoka.

Rev. Mr. Mitchell, Almonte, left on Monday, 30th ult., for the West, where he will spend three or four weeks holidays at the home of his youth.

Rev. Mr. Cameron, late of the Oak St. Church, Toronto, recently preached two able sermons in Chalmers Church Guelph, in absence of the pastor.

The ladies of the Foreign Missionary Society of the Presbyterian Church of Fenelon Falls held a lawn social lately in the spacious grounds of Mr. W. L. Robson.

Rev. A. Graham, B.A., Winchester, occupied the Presbyterian pulpit of Norwood, on Sunday, 22nd ult. On Sabbath, 29th ult., the Rev. J. A. McKeen, Orono, officiated in that church.

Almonte Sons of Scotland will attend divine service in a body on Sunday, August 12th, at 3 p.m., in the Presbyterian Church, Rosebank, where Rev. Bro J. M. McLean will preach a sermon suited to the occasion.

Rev. R. C. H. Sinclair, graduate of Princeton University, New Jersey, will occupy Knox Church pulpit, Perth, for the next few weeks, during Rev. Mr. Cattie's absence. Rev. Mr. Sinclair is a native of Carleton Place.

The Presbyterian Bible Class, Orillia, closed its services last Sunday afternoon until the first Sunday in September. Rev. Dr Grant will be absent on his holiday trip during August and his pulpit will be filled by Rev J. K. Smith, M.A., of Port Hope.

The Rev Mr. Livingstone, the newly inducted Presbyterian minister of the Moore line and Burns' Church congregations conducted his first service in the church of the latter on Sunday, 22nd ult. A crowded congregation attended. Prayer was the subject of his discourse.

Rev. J. A. Macdonald, St. Thomas, occupied his own pulpit on the 22nd ult., for the last time until September. The congregations were large at both services. In the evening the church was crowded, many from other churches being present. The service was enjoyable.

Rev. Joseph Hamilton, B.D., formerly minister of the American Presbyterian Church in San Francisco and Tacoma, and recently received into the Presbyterian Church in Canada, will occupy the pulpit of Knox Church, St. Thomas, until the end of August, and will have charge of all pastoral work.

The Rev. John Gray, D.D., arrived in Windsor for a stay of a day or two, the guest of Mr. R. F. Sutherland. He came over on the ferry and it must have taken him a good half-hour to get from the dock to the post office. His trip was one continuous handshake, coupled with expressions of good will. The reverend gentleman left for Mackinac, and with his family and a party of parishioners will spend a month at Wauqueton and Charlevoix.

Referring to the work recently conducted by Major Hilton, in Galt, the *Reporter* says:—"The union of the ministers excited a moral force of great magnitude on the public conscience. If in nothing else, the moral value of this movement as an object lesson, teaching the exceeding worth of co-operation in Christian work by all the churches, is beyond computation. There is no doubt that many have been savingly impressed in the recent movement who could not have been influenced but by the spectacle of earnest men of all churches as if one family in the effort. Never before, perhaps, has our town been awakened to a realization of spiritual truth as it has been during this revival. Over 550 converts have signified their faith in Christ and their determination to enter upon a Christian life, while many Christians have felt their spiritual desires quickened and renewed."

### PRESBYTERY MEETINGS.

Presbytery of Orangeville met July 10th, at Orangeville, Rev R. Hughes, Moderator, in the chair. The Moderator's term of office having expired, Dr McRobbie was appointed Moderator for the ensuing six months. The clerk read a letter from the clerk of the Barrie Presbytery to the effect that said Presbytery was prepared and anxious to transfer Everett station to this Presbytery. Dr. Hunter, a certified delegate from Everett, stated that the people were anxious for union with Rosemont and Mansfield under Mr. Hughes' pastorate. Moved by Mr. Fairquharson, seconded by Mr. Campbell and agreed, that the question of uniting Everett with Rosemont and Mansfield be referred, for consideration, to the session of Rosemont and Mansfield and that Messrs. Neilly, McRobbie, Orr and R. Allen, elder, be a committee, along with Mr. Hughes, as convener, to deliberate with the session and report at next meeting of Prabytery.—H. CROZIER, Presbytery Clerk.

The last communion in Knox Church, Galt, was a very great event. There were received one hundred and fifty-seven members on profession of faith, and seven by certificate from other churches. Thirty-one adults were baptized in public in connection with the reception service. The attendance at the communion was nearly two hundred greater than at any previous communion. Not only the body of the church, but the east gallery was filled with communicants, and part of the south-east gallery had also to be occupied. Not a single one of the new communicants had been called on by the minister. All of them came to him either at the manse or at his room, at the church. This course was adopted by him, and cordially supported by the session, as the most likely to secure that only those who had truly accepted of Christ and were fully determined to follow Him, should be received. As it was, a number who applied were not recommended to the session, but will still attend the communicants' class which Dr. Jackson has been conducting, and will resume on his return from his vacation. There have been upwards of two hundred in the communicants' class.

The Presbytery of Sarnia held its usual quarterly meeting in St. Andrew's church, Sarnia, on Tuesday, July 3rd; Rev. Mr. Lochead, Moderator, in the chair. Intimation having been received that the General Assembly had granted, in terms of request, leave to this Presbytery to receive Rev. Samuel G. Livingstone as a minister of this Church; it was agreed to take the usual steps, and the questions put in such cases as directed by the General Assembly, being satisfactorily answered by Mr. Livingstone, the Presbytery received, as they hereby do receive him as a minister of this church. Rev. Mr. Nichol reported that, according to instructions, he had moderated in a call at Burns Church and Moore Line. It was in favor of Rev. Mr. Livingstone, signed by 153 members and 47 adherents, promising \$800 a year and manse. Mr. Samuel Cole, for Burns Church, and Mr. Robt. Duncan, for Moore Line, were heard in support of the same. It was agreed to approve of the Moderator's conduct, sustain the call as a regular, gospel call, and that the Moderator put the same into Mr. Livingstone's hands for his consideration. Mr. Livingstone intimated his acceptance of the call, and his induction was appointed to take place at Burns church on Wednesday the 18th day of July, at 2 o'clock in the afternoon. The matter of review of the report in regard to the deputation to Corunna and Mooretown, which was taken up at the Petrolea meeting, was again resumed and satisfactorily explained. The next ordinary meeting was appointed to be held in St. Andrew's church, Strathroy, on the third Tuesday in September, at 11 a.m., when Session records will be called for. Standing committees were appointed for the year. Leave was granted to the congregations of Parkhill and Camlachie to have calls moderated in there if called upon before next meeting. On motion of Rev. Mr. Jordan, it was agreed to take up consideration of Assembly remits at the ordinary meeting in December. The meeting closed with the benediction.

The Presbytery of Glengarry met at Alexandria on the 10th inst. The Rev. N. T. C. Mackay was elected Moderator for the ensuing six months. A motion of sympathy with Rev. Mr. Cormack, retiring Moderator, on account of prolonged illness in his person and family, from which he has but lately recovered, was unanimously passed. Deputations were appointed to conduct Presbyterial visitation and report at the December meeting. Standing Committees for the ensuing year were appointed. In order to give time for due consideration of reports it was resolved to call for the reports on the State of Religion, Temperance and Systematic Beneficence at the December meeting. A committee consisting of Messrs. McLaren, Hastie and J. McLeod, with power to add, was appointed to arrange for missionary meetings and report at next regular meeting. It was resolved to instruct the committee on Systematic Beneficence to prepare and issue a tabulated statement of the amounts expected from congregations towards the various schemes for the current year. With respect to the deficit in augmentation returns it was resolved to make good the loss to the brethren, members of this Presbytery on the fund, and Mr. Giran was authorized to solicit contributions from the congregations. A call from Woodlands in favour of Mr. N. A. MacLeod, licentiate, was sustained. Mr. McLeod, being present, accepted the call and will be ordained and inducted on the 9th August. Rev. J. A. G. Calder resigned the charge of Knox Church, Lancaster. For good and sufficient reasons the resignation was considered at once. It was resolved to accept the same and that the pastoral tie dissolve on the 1st of August next. Rev. J. W. McLeod resigned the charge of Finch and Cryster, for certain difficulties. Resignation lies on the table till next regular meeting and a deputation appointed to visit Finch and report at next regular meeting. After other routine business Presbytery adjourned to meet again at Woodlands on the 9th day of August next, at 1 p.m.—M. MACLENNAN, Clerk.

The London Presbytery met in Knox church, St. Thomas, on Tuesday, 10th July. Rev. W. J. Clark is Moderator for the current six months. The following items of business were attended to. Mr. Little reported that South Caradoc congregation had increased their contributions for stipend to the amount requested by the Presbytery. A committee on examination of students laboring or residing within the bounds was appointed. Leave was granted the respective moderators of London South, Vauveek, Wardsville and Newbury, to moderate in calls, if requested to do so, before next meeting of Presbytery. The clerk read an extract minute from the clerk of Toronto Presbytery, stating that that Presbytery had obtained leave from the Synod of Toronto and Kingston to take Mr. J. A. Mustard on trial for license, and transferring him, at his own request, to the Presbytery of London. Mr. Mustard's trials were heard at the evening sederunt,

## STERLING MOUNTED CUT GLASS

Claret Jugs and Tumblers,  
Sugar Shakers, Cologne  
Bottles, Salts Bottles, Ink  
Stands, Mustard Pots, Salt  
and Pepper Shakers, Flasks,  
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**RYRIE BROS.,**

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and he was, after a searching examination, duly licensed to preach the gospel. Mr. Henderson reported that he had received over \$700 for augmentation, from congregations within the bounds, to meet the deficit in grants to augmented charges. The report was received and Mr. Henderson authorized to pay \$25 to each of the brethren concerned and allocate the balance, when received, to the parties affected by the reduction. The Presbytery, having obtained leave from the General Assembly to receive Mr. Robert Aylward as a minister of the Presbyterian Church in Canada, did receive him in due form, after receiving from him satisfactory answers to the questions prescribed in such cases, and his acceptance of the formula of doctrine. Messrs. Sawers, Miller, Sutherland, Stewart and Dr. Proudfoot, commissioners to the General Assembly, reported their diligence in attending that court. The clerk on behalf of Mr. J. A. Young, read the regulations of Presbytery, guiding it in appointing delegates to the General Assembly. Notice of motion in connection with this matter

## A Tonic

For Brain-Workers, the Weak and Debilitated.

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

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

Descriptive pamphlet free.

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Beware of Substitutes and Imitations.

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*Try*  
**SUNLIGHT SOAP**

It will save you much labor.  
 It will save your clothes and hands.  
 It will do what no other soap can do.  
 It will pay for itself many times over.

was given for next meeting of Presbytery. Mr. J. Goforth, missionary to Honan, being present, was asked to address the court and did so, dwelling on the difficulties and the encouragements of the work. A cordial vote of thanks was tendered Mr. Goforth for his interesting address.—GEORGE SUTHERLAND, Clerk.

**THE NEW HEBRIDES MISSION SYNOD REPORT.**

(Continued from page 489)

That the Synod pass the following estimates of expenditures of missionaries of the Presbyterian church in Canada, and request the Foreign Mission Committee to pay the same:

|                      |      |
|----------------------|------|
| Rev. H. A. Robertson | 4405 |
| Rev. J. W. Mackenzie | 241  |
| Rev. J. Annand M.A.  | 175  |

£821

Agreed:—That no member of this mission buy any goods to sell for money to any of his people beyond his own servants and teachers, unless under special conditions, and when such conditions exist and trading is done, the same be reported to Synod.

Read a letter from the convener of the Foreign Missions Committee of the Presbyterian church of Victoria requesting Synod to appoint three representatives from Victoria as members of the "Dayspring" Board. Synod having taken the matter into its careful consideration, agreed:—That the conveners of the Foreign Missions Committees of the various churches interested in this Mission, have each a seat on the "Dayspring" Board, and that Victoria appoint a second representative, and that all may act either personally or by deputy.

The clerk reported that an article entitled "A Serious Charge" having appeared in the Sydney Presbyterian, he had officially placed himself in communication with Sir S. W. Griffiths, Sir J. B. Thurston, and Messrs. Milne, Michelsen, Fraser and Small. The correspondence, including a letter from Sir Thomas McIlwraith, was read, but although a copy of the "Blue Book," in which the said "serious charge" also appeared, had been forwarded to the clerk, it had not come to hand. Synod sustained the action of the clerk.

The Synod having entered on the consideration of the "serious charge," it was found that Mr. Milne, who was absent, denied in the following terms the charges laid against him:—"And I have to say that I am innocent of the things therein attributed to me: yet it is possible that Mr. Rennie in reporting as he did, may have been reporting only what he saw and heard, as will appear when the

following facts are taken into consideration, viz., that there are two traders on Emal—Mr. A. Holmes, an Englishman, and Mr. G. Andersen, a Norwegian, both of whom drink, and sell powder, shot and percussion caps to the natives, and one of them, the most drunken of the two, the Norwegian, sells also firearms; that the latter lives in a hut beside the people of Sesake's boathouse, and that at the time referred to for want of better accommodation he kept some of his things in their boathouse. That boathouse must be the one referred to in the report, as neither of the two traders had then, nor have yet any boathouse of their own. My boathouse is at the other side of the island, the south-east side, where no ships ever anchor, and where no boats in the labour traffic ever come ashore. If any of the goods had my name attached to them, the owner or owners of them must have put my name upon them to screen themselves. Though there is no accounting for what some natives will sometimes say, I can scarcely think it possible that any native would have said that the missionary exchanges ammunition for arrowroot. The probability, nay, the almost certainty is, that if such a saying had been told to the Government agent at all, it had been told to him not by the natives, but by some ill-disposed white man. Those who could put a fictitious name on cases of grog and bags and boxes of ammunition could surely also originate such a saying about the exchange by the missionary of the ammunition for arrowroot. So far from my buying arrowroot with ammunition, I have never bought any arrowroot from the natives anywhere. I am also a teetotaller and have been trying hard for many years to get all the people in my district to be teetotallers."

Messrs. Michelsen, Fraser and Small, the only missionaries labouring on Epi, being present, proved that the charges laid against an Epi missionary were utterly false.

The Synod is highly gratified by the attitude taken up on the subject by His Excellency the High Commissioner, as expressed in the following extract of his letter to the clerk:—"Mr. Rennie's report is in some respects contradictory of the High Commissioner's own knowledge of matters in the New Hebrides; in some others, his statements are contradicted by persons in a position to know, and of whom His Excellency has made enquiry. This being so, and in view of the evident animus against the Presbyterian Mission, the High Commissioner has officially informed the Secretary of State that in his opinion Mr. Rennie's statements are not worthy of credence. This expression of the High Commissioner's opinion will doubtless be included in the next Blue Book published on Western Pacific affairs and presented to the Imperial Parliament, and in the meantime you are at liberty to make any use of this communication you may think fit."

Synod agrees to express its astonishment that a gentleman in the position of a chief secretary for a colony should give publicity to charges involving legal consequences, before the steps necessary to establish their truthfulness had been taken. And that an avowedly Christian paper should in these circumstances publish statements derogatory to Christian work, which enquiry shows to be utterly baseless.

Copies of this minute to be sent to Sir J. B. Thurston, Sir S. W. Griffiths, A. K. Langridge, Esq., the conveners of the various Foreign Mission Committees of the churches interested in this Mission, and the editor of the Sydney Presbyterian.

In regard to missionaries unduly absenting themselves from their stations, the Synod would point out that in the cases especially referred to, the charge is untrue, as the missionaries mentioned were not all absent from their stations at the same time, or for the periods stated; that those who were absent had the sanction of Synod and their churches, the necessity of such absences being painfully established by the heavy mortality sustained by the Mission during the past year.

Read a letter from the Hon. Secretary of the Women's Missionary Association of the Presbyterian Church of New South Wales, conveying their greetings to the missionaries and their wives. The clerk was instructed to reply expressing gratification at their interest and sympathy.

The committee appointed in connection with the Native Teachers' Training Institution to draw up a few simple rules for the guidance of the Principal and his assistants, also rules to which the students must conform on the authority of the Synod, reported as follows:

**Rules for the Native Teachers' Training Institution.**

The Institution shall be entirely under the management of the Principal, who shall give in his annual report to the Mission Synod from whom he receives instructions, from time to time as the development of the Institution and the Mission may require.

The assistants shall be entirely under the control of the Principal who shall define their duties. He shall also have power to dismiss his assistants without previously consulting the Synod, if such a step is considered necessary; but he is responsible to the Synod for such dismissal.

All our missionaries engage to do their best to provide students for the Institution.

At least the men should be church members, and if their wives are not church members, their own missionary should be satisfied about their good conduct. No couple must have more than one child with them on entering the Institution. All candidates must be able to read well their own language and if possible a first book in English.

Students if found suitable, to remain not less than four years; the Principal shall have power to send back any student whom he may find unsuitable, or if his conduct shall warrant such a course.

A young man who has passed through the Institution satisfactorily shall, if sent out as a teacher, receive a salary of £6 under his own missionary, and £70 if placed under another.

No teacher shall be sent out without the approval of his own missionary.

The Principal shall be entitled to receive Mission boxes for the use of the Institution.

The Convener moved that the report be received and adopted, which was agreed to.

**BIRTHS, MARRIAGES AND DEATHS.**

NOT EXCEEDING FOUR LINES 25 CENTS.

**MARRIED.**

On the 23rd ult., at Pembroke Lodge, the residence of A. M. Smith, Esq., uncle of the bride, by the Rev. D. H. Fletcher, D.D., Hamilton, the Rev. J. H. White, M.A., Deer Park, to Minnie, daughter of the late Chas. Barnes, Esq., Enniskillen.

Read a communication from the "Dayspring" Board anent the maritime service for the present year. The Synod thanks the Board for the efforts made by it to secure a satisfactory service. A copy of this minute to be sent to the secretary of the "Dayspring" Board.

The next meeting of Synod was appointed to be held at Anelgauhat, Aneityum, about May, 1895. Synod requests the "Dayspring" Board to make the necessary arrangements in the maritime service.

The Moderator then addressed the Synod from Ecclesiastes 11: 6: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

After singing Psalm 122: 6-9 verses, and prayer, the Moderator declared this session closed, and adjourned it to meet at Anelgauhat, Aneityum, about May, 1895. Closed with the benediction.—Signed, JNO. D. LANDELS, Moderator; W. WATT, Clerk.

**AN OLD RHYME RESET.**

"Affliction sore long time she bore  
 Physicians were in vain."  
 At last one day, a friend did say,  
 "You'd soon be well again"

if you would take, as I did, Dr. Pierce's Favorite Prescription, for that is the cure for all the peculiar ailments of women. It is a safe, simple and sure remedy. It banishes those distressing maladies that make woman's life a burden, curing all painful irregularities, uterine disorders, inflammations and ulceration, prolapsus and kindred weaknesses. As a nerve tonic it cures nervous exhaustion, prostration, debility, relieves mental anxiety and hypochondria and induces refreshing sleep. She took the advice and and is well. "Favorite Prescription" is the only remedy for the delicate derangements and weaknesses of females, sold by druggists, under a positive guarantee of curing in every case, or money paid for it returned.

Asthma cured, by newly discovered treatment. For pamphlet, testimonials and references, address World's Dispensary Medical Association, Buffalo, N. Y.

According to a recent article in the Railroad Gazette, the steam city railroads of London earn only \$73,000 a mile, while those of New York City earn \$300,000 a mile per annum. It appears the New York railroads carry a far larger number of passengers and run quicker and make more stops than the London roads.

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Highest Awards (Medals and Diplomas)  
 World's Columbian Exposition.  
 On the following articles, namely:  
 BREAKFAST COCOA,  
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 For "purity of material," "excellent flavor," and "uniform even composition."

SOLD BY GROCERS EVERYWHERE.  
 WALTER BAKER & CO., DORCHESTER, MASS.



The importance of purifying the blood can not be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

**100 Doses One Dollar**



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sent postpaid for 25 cents by The Henry Publishing Company, Room 46, 57 Washington Street, Chicago. "Of all the books written on this subject we have not seen any that we believe so well calculated to put the matter in the right light as this one. Parents and children alike should read it from cover to cover."—The Union Gospel News. The language is plain, but never coarse, and is entirely justified by the array of facts which he presents.—The Christian Herald. The book should find a place in every Christian home and in every young people's society.—Religious Telescope. As I read it my blood tingled with indignation and my heart ached for our well-meaning people whose eyes in this respect are blinded by the gods of this world.—The Christian Guide.

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When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

## British and Foreign.

Rev. Dr. Manly Benson, is now in Scotland conducting services, chiefly in Edinburgh.

Mr. Henry Jones, M.A., has been appointed to fill the Philosophy Chair in Glasgow University.

The anonymous gifts sent to Dr. Barnardo last year numbered 6,471, and reached the value of £5,000.

Mr. Wallace, M.P., is again in an editorial chair, his services having been secured for the *London Scotsman*.

Mr. Ballington Booth, after consultation with the General, has decided to introduce the Army to the Hawaiian Islands.

The Parliamentary Committee on the London Buildings have passed a clause fixing the maximum height of any building at eighty feet.

Hospital Saturday was observed in and around London, when ladies presided over 2,500 tables placed in the public thoroughfares.

The Glasgow Corporation, at a cost of £143,000, has assumed the direct control of the City Tramways.—The Mile-end Guardians have purchased 100.

A genuine bust of Herod, the ruler of Judea in the days of Christ, discovered in Palestine, has been presented to the Imperial Hermitage in St. Petersburg.

Mr. R. H. Morgan, son of Rev. T. Morgan, of Retford, has obtained the Bishop Lee prize at Owens College, Manchester, for Greek Testament and cognate subjects.

Mr. Gladstone is to contribute an article to the August number of *The Nineteenth Century* on "The Place of Heresy and Schism in the Modern Christian Church."

A "Life of Christ, by Dr. Lyman Abbott, written for the benefit chiefly of Sunday School teachers, is now appearing, week by week, in *The Sunday School Times*.

Ohio Wesleyan University has just celebrated its jubilee, and has conferred LL.D. degrees on Frances Willard, Governor McKinley, Bishops Warren and Thoburn.

Free Church Sustentation Fund.—For the month ending June 10th there was a decrease of nearly £600. Associations had increased £117, but donations had fallen off £715.

The Spanish Government has paid an indemnity of \$15,000 to Methodist missionaries expelled from the Caroline Islands, and has given no undertaking to readmit Methodists.

The Kings of Denmark, Sweden and Greece have grandsons, but Queen Victoria is the only one of European sovereigns who has a great-grandson in the direct line of succession.

Rev. Robert Mackintosh, M.A., B.D., of Dumfries, has accepted the charge of Christian Ethics, Apologetics and Sociology at Lancashire College, in succession to Rev. Dr. Hodgson.

Hanover Church, Stockport, laments the death of Mr. John Andrews, who was for forty-eight years superintendent of the Sunday School, and for sixty years actively connected with the church.

The Dowager Duchess of Abercorn, to celebrate her 82nd birthday, entertained all her children, grandchildren, and great-grandchildren, numbering 101 in all, said to be a unique family gathering.

The Roberts Scholarship, in connection with Bala Theological College, has been won this year by Mr. Owen Owen, Liverpool. Last year Mr. Owen took the Pierce Scholarship of the value of £50.

January 10th next will be the 250th anniversary of the death of Archbishop Laud, who was executed on Tower-hill, and it is intended to hold a Laud Exhibition on the spot in commemoration of the event.

The latest Arctic voyager, Mr. Jackson, sailed from London, July 11th, his vessel, the *Windward*, having been an object of much interest for some days previously. He is provided for a four years' voyage.

The Presbyterian Secession Synod of Ireland met in Botanic Avenue Church, Belfast. The opening sermon was preached by Rev. J. F. Moore. Rev. Samuel Pettigrew, of Monaghan, was elected Moderator.

The superintendent of a New York paving company, who was fined under a State law which forbids the employment of men for more than eight hours a day, has appealed the case from court to court, and decisions have been rendered against him in each instance. The company which he represents, in order to test the constitutionality of the eight-hour law, announce their intention of appealing to the Supreme Court of the United States.

Prebendary Barker says that Charles Haddon Spurgeon, like Loyola and John Wesley, had "the genius of religion." His power as a preacher, combined with his other attainments, was unique, and his name would never die.

Mr. Gladstone is well, and is enjoying his holiday in Scotland. The ex-Premier and Mrs. Gladstone are the guests of Mr. Armitstead, and are staying at Fisher's Hotel Pitlochry. The visit will terminate at the end of July.

In connection with the Oxford University Extension Scholarship Essay Competition, Miss Katharine G. Hartley, eldest daughter of Rev. Stephen Hartley, has gained one of the £5 scholarships, by an essay on a subject drawn from English literature.

At a meeting presided over by the Countess Aberdeen, a scheme was launched for holding an Imperial Exhibition of Women's Work in London during 1897 or 1898. The intention of the promoters is to show the progress made by women during the Queen's reign.

The marriage of Mr. J. M. Barrie, the author of 'The Little Minister' and other well-known novels, to Miss Mary Anstell, a lady who was formerly on the stage, and nursed him through his recent illness, took place at Kirriemuir on July 9th, at the residence of Mr. Barrie's parents.

The Eastern Reformed Presbyterian Synod held its annual meeting in Belfast, the outgoing Moderator, Rev. S. B. Stevenson preaching the opening sermon. Rev. J. S. Moody was chosen Moderator for the current year. The several reports show that the work of the church has been zealously prosecuted.

Mr. Stead, in addresses given lately at Leeds, contended that all men whose aims, ideals and aspirations were based on love, should be regarded as fellow-workers with Christ, and urged the necessity for all such workers, by whatsoever name known, being brought into a condition of working union with one another.

It has been observed that no Jews have taken part in the great strike. This may be in part explained by the fact that the Jews are generally engaged in a different class of industries: nevertheless it should be noted to their honor that it is seldom, if ever, that Jews are found rioting or in any way insubordinate to the law of the land.

While the Coxe Movement was in progress in the States, a Chicago journalist agreed with a publisher to supply within four days a complete book on the Coxeite armies and their performances. He began operations on Monday morning, April 30th, with a staff of writers, photographers, and typewriters, and finished on Friday night, May 3rd, the result being the manuscript of a book of 100,000 words, with 40 illustrations.

Mr. Bessemer, the inventor of the well-known steel process, has made about ten million dollars out of the undertaking, but his contribution to the world in saving is enormous. Mr. Abram S. Hewitt estimates that in the United States alone, as applied to every branch of industry, particularly to transportation, the Bessemer steel invention saves us a billion dollars a year, while, taking the world together, the saving effected is greater than the total value of all the movable capital of the world a century ago.

The Queen is purchasing the trousseau for Princess Alix, which will include a large assortment of Irish poplins. The Czarewitch, who, like the Princess, is still the guest of the Queen, received a deputation of Russian merchants at Windsor Castle, and accepted at their hands a silver salver as a mark of their goodwill on his betrothal to Princess Alix. In accordance with Russian usage, the present was accompanied by a gift of bread and salt as a token of the deputation's desire to see the couple happy and prosperous.

The membership of the Primitive Methodist connexion is now reported to be 195,027, with a ministry of 1,112. The connexion's net increase for the last decade is 6,870 members, 64 ministers, 883 local preachers, 365 chapels, 198 schools, 514 teachers, and 46,222 scholars. It is interesting to know that Primitive Methodism has increased its ministry during the last ten years at the rate of one for every 100 additional members, and that the number of circuits and missions during that period has also increased from 633 to 757.

The Church Aid Committee, of the English Presbyterian Church, in addition to assisting needy churches, are now entrusted with the oversight of evangelistic work. Open air services, as Dr. Dykes reminded the Presbytery, are carried on each Sunday in five London parks. Members of the Union of Young Men's Fellowship Associations are offering their services for evangelistic work, and it is hoped by the winter to secure the services of a popular evangelist, if sufficient applications for such work are received from the churches to warrant the step.

"After Twenty-one Years" is the title given to a pamphlet sketching, in a concise and effective manner, the rise, progress, and work of the London Congregational Union, which has now brought into association 245 out of the 257 London churches. During this period the Union has "collected and expended above £14,500 in helping weak churches that deserved to be helped, in assisting the erection of new church buildings, and in ameliorating the condition of the outcast and taking to them the words of life," and "has been indirectly the means of securing the devotion of another £111,000 to purposes of church extension." Interesting details of the operations of the philanthropic branch are given in another pamphlet, entitled "Ten Years' Work in Outcast London."

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**SURPRISE SOAP**  
ON WASH DAY;  
AND EVERY DAY.

Rev. F. W. Macdonald has recently returned from Italy, and speaks most hopefully of the progress of Christian work there. Signor Capelini continues his successful work among the soldiers with most remarkable and beneficial influence. Signor Filippini, a well-known professor in the Lyceum of Rome, is about to be received into the ministry without pastoral charge. He is a most earnest evangelical preacher. Revs. Henry J. Piggot, B.A., and Thomas W. S. Jones have each given more than thirty of the best years of their life to mission work in Italy.

Ask for Minard's and take no other.

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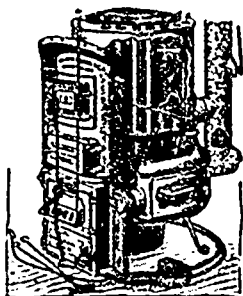
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Who are run down;  
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Rheumatism, Sciatica and  
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Mention this Paper.  
Agents wanted in all small towns. It will pay energetic business men to write For Terms.

REV. ALEX. GILRAY,  
College Street Presbyterian Church, writes.

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

ALEX. GILRAY, 91 Bellevue Avenue  
Toronto, 28th Nov., 1893.  
For pamphlet and all information apply to  
**COUTTS & SONS, 72 Victoria St., TORONTO.**

**MISCELLANEOUS.**

Valuable copper mines have been discovered in Paraguay.

A mirror only reflects 90 to 92 per cent. of the light thrown on it.

The Book of Job, written about 1520 B. C., describes accurately several processes of smelting metals.

The first hatmakers who plied their trade in England were Spaniards, who went to that country in 1510.

Active preparations are being made for the Canal Conference to be held in New York city on December 5.

Jerusalem has been modernized by a railroad, and now a concession to establish a water works is being demanded.

The production of copper in the United States in 1893 is placed at 337,416,000 pounds, valued at New York at 32,054,000.

Coal tar yields sixteen shades of blue, the same of yellow tints, twelve of orange, nine of violet and numerous other colors and shades.

The earlier symptoms of dyspepsia, heartburn and occasional headaches, should not be neglected. Take Hood's Sarsaparilla to be cured.

Scientists say that 4,000,000 webs spun by young spiders would not form a strand as great in diameter as a hair from the human head.

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

The uses to which aluminium is put are constantly extending. Thus far three entire regiments of the Prussian Guards are furnished with big drums made of the new metal.

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

There is a curious law in force in Germany which prohibits the sale of beer to persons who have eaten fruit. It is based on the idea that such a mixture tends to develop cholera.

A woman traveller who saw King Behanzin, of Dahomey, recently, describes him as a good looking man, fifty-five years old, with extremely white hair. He is almost unable to walk.

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

The Guion Steamship Company has sold its ships and gone out of business, because "it does not pay to carry across the Atlantic wheat at a penny a bushel or other freight at 20 cents a ton."

A syndicate of Philadelphia capitalists is reported to have bought the American patent rights to the telephone system now in use in France, and will introduce it into the United States.—Bradstreet's.

May 2nd, 1894.

My Dear Sirs,—I may say that I have used your Acetocura with great results in my family. It has given great relief, especially in Nervous Affections and Rheumatism, and I can confidently recommend it to any troubled with these complaints.

I am yours truly,  
J. A. HENDERSON, M.A.,  
Principal of Collegiate Institute,  
St. Catharines.

Courts & Sons.

Since Brander Matthews has become a Columbia College professor he has become more scholarly in appearance than ever. His never erect figure is becoming more rounded at the shoulders, and he looks at the world abstractedly through his glasses.—Mail and Express.

Munkacsy's fine picture of the crucifixion, recently on view in Paris, has been sent to Antwerp to be exhibited there before it is put up in the mausoleum of Count Andrassy, for which it is intended.

Chicago, Ill., U. S. A., Oct. 13th, '93.  
Gentlemen,—I find your Acid Cure, but I do not find your pamphlet. I expect to use your Acid Cure extensively this winter, in practice.

DR. R. O. SPEAR.  
Courts & Sons.

Borocarbide, a new material recently prepared in the electric furnace by the French chemist Henri Moissan, is a compound of borax and carbon, and is excessively hard, cutting diamonds without difficulty.

The production of iron in Japan in 1890 was estimated at 17,435 tons from iron-ore, and 3,782 tons from Kamaishi ore. In 1891 the latter production rose to 4,794 tons, and, in the first half of 1892, to 3,093 tons.

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

In a recent London lawsuit regarding noise and vibration caused by a factory, the phonograph was brought in as a witness, at the suggestion of Prof. Silvanus P. Thompson, being caused to record the noises and reproduce them in court.

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

A recent English invention is the 'pulsimeter,' a watch made especially for the use of physicians in timing their patients' pulses. It is constructed on the principle of the stop-watch, and indicates the pulse-rate on a dial in beats per minute.

Dr. Low's Worm Syrup cures and removes worms of all kinds in children or adults. Price 25c. Sold by all dealers.

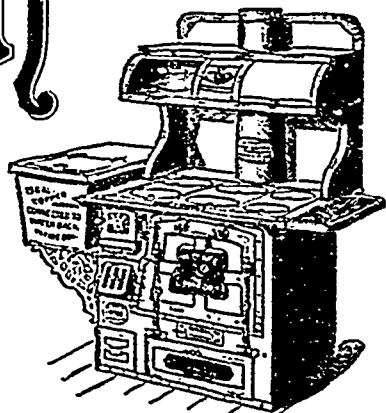
A recent improvement in electric smelting is to mix finely divided carbon with the metallic ore, in order to avoid sputtering and foaming of the mass. Another is to use an air-tight furnace, so that the atmosphere within consists entirely of carbon monoxid, which absolutely prevents oxidation.

The gratification of wealth is not found in mere possession nor in lavish expenditure; but in its wise application.—Cervantes.

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And sold by all Medicine Vendors throughout the World.

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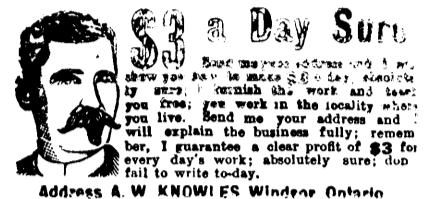
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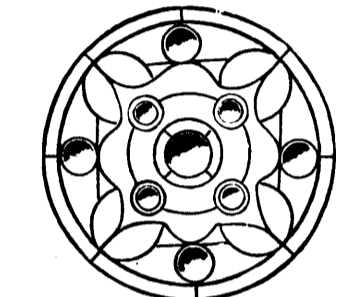
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m. BARRIE.—At Barrie, on July 31st, at 10.30 a.m.



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Miscellaneous.

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Miscellaneous.

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TO those interested in the advancement of our denomination. Societies have been established to lighten the

MINISTER'S labors, who, of course, in the majority of cases, is the guiding spirit and motive power

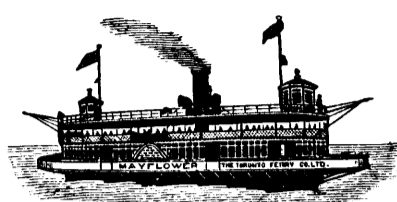
IN matters affecting our churches. But these organizations are not sufficient to achieve the highest success.

THEIR efforts should be augmented (as in other spheres) by a newspaper exponent. To fill this need, as far as the

WORK of Presbyterian ministers in the Dominion is concerned, no publication can take the place of

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Miscellaneous.



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